

THE ALEPH-TAV BIBLE

With Annotations

Table Of Contents

The Old Covenant

Introduction	1
1. Genesis	3
2. Exodus	212
3. Leviticus	355
4. Numbers	438
5. Deuteronomy	550
6. Joshua	654
7. Judges	718
8. 1 Samuel	778
9. 2 Samuel	857
10. 1 Kings	917
11. 2 Kings	994
12. Isaiah	1064
13. Jeremiah	1181
14. Ezekiel	1321
15. Hosea	1444
16. Joel	1463
17. Amos	1471
18. Obadiah	1485
19. Jonah	1487
20. Micah	1492
21. Nahum	1502
22. Habakkuk	1506
23. Zephaniah	1512
24. Haggai	1518
25. Zechariah	1522
26. Malachi	1544
27. Psalms	1550
28. Proverbs	1712
29. Job	1767
30. Songs	1827
31. Ruth	1836
32. Lamentations	1845
33. Ecclesiastes	1856
34. Esther	1876
35. Daniel	1895
36. Ezra	1934
37. Nehemiah	1959
38. 1 Chronicles	1996
39. 2 Chronicles	2083

The New Covenant

Introduction	2169
1. John	2170
2. Matthew	2249
3. Mark	2337
4. Luke	2390
5. Acts	2480
6. Galatians	2561
7. Romans - introduction	2576
Romans	2577
8. Hebrews	2619
9. 1Corinthians	2647
10. 2Corinthians	2682
11. Ephesians	2702
12. Philippians	2713
13. Colossians	2721
14. 1Thess.	2731
15. 2Thess.	2738
16. 1Timothy	2742
17. 2Timothy	2752
18. Titus	2758
19. Philemon	2762
20. James	2764
21. 1Peter	2774
22. 2Peter	2784
23. 1John	2790
24. 2John	2802
25. 3John	2803
26. Jude	2804
27. Revelation	2807

THE OLD COVENANT

(Version 3.1: 7-15-2021)

Introduction

This is The Word of **YAHWEH!**
YAHWEH is God's ONLY personal Name!
Do not treat it with disrespect!

God's proper NAME occurs **6821 times** in The Old Covenant manuscripts.
Yet, it **NEVER APPEARS** in most Bibles.
This is despicable!
It violates the Third Word (Commandment) of Scripture.

This text will use the proper Hebrew Name of The Creator, **YAHWEH**.
It will not use the other "names" that traditional texts use,
such as: "The LORD, Jehovah, Ha Shem, G-d, God, etc."
These are ALL incorrect!

The text will also use the proper Hebrew Name, **YAHUSHUA**, for The Messiah.
This Name has a very specific Hebrew meaning.
It means: **YAH is Deliverer. (rescuer, savior, etc.)**
YAH is a short form of **YAHWEH**.

The Hebrew Messiah would **NEVER** have been given a Greek name.
His Name is not "Jesus"!
"Jesus" is a **Greek corruption of Yahoshua**, traditionally, Joshua.
It is inconceivable that **YAHWEH** would have given His Only Son a GREEK name!

The Scriptures are a Hebrew text.
The Old Covenant was written in Hebrew for Hebrew people by The Hebrew Elohim (God).
That characteristic is foundational to one's understanding of Scripture.
It should never be ignored.

It's highly likely that a Hebrew text of The New Covenant existed at some point.
Unfortunately the Greek versions we have available make it very difficult
to maintain a Hebrew perspective on the life of The Messiah, **YAHUSHUA**.

Why is this Bible called "The Aleph-Tav Bible"?

The Old Covenant Hebrew text features a unique element.
It is the usage of **אָ**.
These letters read **aleph-tav** in Hebrew. (read from right to left).
א is the first letter,
ת is the last letter of the Hebrew 'aleph-bet'.
It is from this Hebrew construct that the name for this Bible is derived.
These letters have extreme significance in the text.
That significance is rediscovered and revealed in this version of Scripture.

YAHWEH and **YAHUSHUA** are both identified in Scripture
as **The First** and **The Last**, **The Aleph א** and **The Tav ת**.
Hebrew reads from the right side to the left side.
In The New Covenant these show up as Greek, Alpha and Omega.

The appearances of these letters in The Old Covenant
have **vitaly important significance** for the text.
However, they are vitrually never indicated in other English bibles.
They are provided in this text for your consideration.

These letters actually provide a form of special emphasis
for the terms to which they are connected.
In The Aleph-Tav Bible you are now able to see each occurrence within the Hebrew text.
You can see for yourself how they affect the impact of the text.
The terms and concepts they are connected to are underlined to show the emphasis.
Think of **אָ** as an **attention** sign:
AT-tention, something important is happening here!

Traditionally these are treated as representing "a marker for the direct object of a verb".
This is not correct!
It is a misrepresentation of their purpose and function.
There is no language on earth that uses a "marker" for the direct object of a verb.
To claim that this is the purpose of this term is **false teaching**.

Book order:
The book order for The Old Covenant is that of The Tanakh.
The Tanakh is the Hebrew version of The Old Covenant.
There's a profound logic to its order that's lost when this order is altered.

A NEW book order is given for The New Covenant.

Based on the material presented in The New Covenant a more Hebraic order for the books is provided.
A few minor changes have been made to the book order.
An explanation is given in the New Covenant notes for the text.

New Format:

The format of The Aleph-Tav Bible is different.

It's designed to be read out loud!

Hebrew is a "vocal" language.
The Hebrews were taught their Scriptures by having them read out loud to them.
They didn't have a written copy from which to read.
We ought not overlook this element.
The impact on the mind of reading out loud is very dramatic.
The mind absorbs the material much more effectively.

The format is also designed to focus on the individual elements of the text.
The impact is far different than those using standard paragraph structures.
The Hebrews thought in concrete terms, not abstract ones.
This is lost in other formats.
This new format helps to delineate their concrete thinking more clearly.

Hebrew Names Used:

Hebrew names are used instead of "English" names in order to restore and maintain the Hebrew character of the text.
Hebrew names carry great significance.
They have explicit meanings in most cases that are pertinent to the text itself.
This will challenge you a bit.
However, it's important that you THINK about what you're reading and take it very seriously.
The meanings for the names are provided in the notes.
The meanings are not always certain.
They are compiled from multiple sources.

Preparation of The Text:

This work was created differently than most.
It's been prepared in a manner that YOU could do yourself, using the resources that are available today.
Accordance Bible Software (www.accordancebible.com) has been used in its preparation, as well as countless other resource materials.

Every single word of the Hebrew or Greek text has been researched using the Masoretic Hebrew text in an effort to determine an accurate rendering.
The context may shift the nuance of the word slightly, but the fundamental concepts always remain.

While this has the character of a new "translation" this is, more accurately, an "edited" text.
It's the result of an extensive review of each word and phrase in an attempt to determine the best way to present the concepts within the text itself.
Putting these into English has many challenges.
There are often many ways to express the same idea.
The general approach is to use the most literal sense of the text.
This is not always the best "translation", but it does give a fairly accurate sense of the textual meanings.

The notes (in [Blue](#)) are **essential** to a proper understanding of this text.

Without them you'll miss much of the meaning within it.
There are detailed explanations of many of the terms used in order to help you better understand the text.

A very careful study of what we know about the words used and their meanings is the foundation.
Not everything is clear.
Much of the Hebrew character of the work is lost in any translation into English.
This is unavoidable.
However, every attempt has been made to place as much Hebraic influence into this text as possible.

This text has been prepared by a seminary trained former pastor with over 65 years of Bible study and teaching experience.

Note: This text will challenge the traditional views of your faith.
What we've been taught by traditional means is often far different than what The Word of **YAHWEH** actually teaches.

Are you prepared to LEARN?
Do not be 'stiff-necked' like the Yisra'elites - and the "traditionalists"?

May you be blessed in your study of The Word of **YAHWEH!**

Obed BenYAH

1. Genesis - B'RESHEETH

(Version 3.1: 7-15-2021)

Chapter 1

Gen. 1:1 In the beginning The Elohim created
the skies *themselves* **תָּא** and the earth *itself* **תָּא**.

Because this is the first portion of Scripture many terms and concepts are new.
These terms form a foundation for everything that follows.
Extra notes are needed to help facilitate a good understanding of the text.
The notes will be in blue, like this, to distinguish them from the text itself.
Please be patient. There are numerous notes, for specific reasons.

"The Elohim" is used to distinguish **YAHWEH** from all other "elohim".
This term is traditionally translated as "God".
However, this term is also used of 'angels',
(This is an incorrect interpretation - it actually means a deputy or a messenger),
judges, etc., and is not exclusive to The Creator.

"In the beginning The Elohim..."
This first statement provides the absolute foundation for **YAHWEH's** Word.
Before everything else exists there is The Elohim!
Without Him - nothing happens!
Please do not miss this essential Truth!

elohim means gods; it is a plural term in Hebrew,
but it is often used as a singular term.
It is most often used for The One True God (**YAHWEH**).
Its basic meaning is "mighty one".

NOTE: There is convincing evidence later in Scripture
that **YAHUSHUA**, The Messiah, was WITH **YAHWEH**
at the creation of the skies and the earth.
(See John 1.1-3)

תָּא, *et*, is a combination of the first and last letters
of the Hebrew aleph-bet,
the letters of the Hebrew language.
(By way of the Greek we have ended up with 'alphabet'
yet the origin is actually Hebrew.)

א is aleph.
ת is tav.
aleph is the first Hebrew letter.
tav is the last Hebrew letter.
The letters are read from right to left.
This is the opposite of English writing
which is read from left to right.

YAHWEH is identified in Scripture as "The First and The Last".
These two letters are directly tied to that identification.
The Messiah, **YAHUSHUA** (commonly, but **incorrectly**, Jesus)
is identified in Greek as **The Alpha & Omega**.
This is the Greek equivalent to **Aleph & Tav**.
If The New Covenant was written in Hebrew
it would be given as such.
Therefore, when they occur in the text
we need to pay very careful attention.
And note that these characters occur
on virtually every page of The Old Covenant.

The use of **תָּא** precedes
"the skies" and "the earth" in the Hebrew text
yet in English translations this is ignored.
It's left untranslated and is not noted in most instances.

Tradition, not Scripture, has taught that this is purportedly:
"a marker for a direct object of a verb."
While this "sign" often occurs in close connection with verbs
it is not used consistently for this purpose.
Most verbs in the text do not have it used with them.
Therefore, the concept of this "word" acting as
"the direct objective of a verb" **cannot be its purpose.**

YAHWEH, The Elohim, does nothing without a purpose.
Therefore, it's inserted where He wants it - **for a reason.**
The reason is to draw special **AT**-tention to something in the text.
He leaves it out where this is not desired.

The true significance of **תָּא**, **AT** in Hebrew,

is to identify the "selfness" of a term (itself, himself, herself, etc.).
In essence it refers to "this specific one/topic".

This instinctively draws our attention
to the places where it is used
IF it is included in the text,
as it indeed is in the Hebrew text.
Doing so adds special emphasis to each occurrence.

At times putting this into English is awkward.
An effort will be made to allow a reasonably comfortable
reading of the text where possible.

This function of the **nx** is newly re-discovered.
As a result some refinement will need to take place
as we get used to including it in the text.

For the first editions of the text
using this in its proper perspective
we'll use a combination of the Hebrew letters
combined with an underline
to reflect what it appears to emphasize.
Each occurrence will be noted as above
with the "sign" **nx** and underlining in the text.
This will open up entirely new insights into the text.

The term "created" is from the Hebrew **bara**.
It means to bring into being out of nothing.
This is different from "made"
which is typically translated as "created" also,
but in essence means to make by forming
or assembling it from something else that already exists.
The Hebrew uses the definite article twice in this text,
thereby emphasizing each distinctly.

The reference appears to be to the first creation
of "the original heavens, and the original earth".
There are a number of scholars who believe there is a gap,
a significant span of time,
that occurred between verse one and verse two.
They suggest there were two creations:
one original creation which became "waste and empty",
and then a re-creation,
which had its basic foundations in the original one.
The original one is only hinted at,
and we're not given much information about it,
probably since it is not important for us
to understand what took place then.
Too much information about it
would most likely cause confusion for our minds today.
Yet Elohim does give some glimpses into the possibilities.
But for our purposes our focus is to be on the story
of our own history of this creation,
not on some previous situation,
of which we can know very little.

One item of interest is the "fall" of Lucifer,
and this appears to be connected with v. 2 -
"the earth (literally and more accurately) became waste and empty".
The Hebrew here is **tohu va bohu**,
and waste and empty is its literal meaning.
Apparently because of sin (in this case involving Lucifer)
the original creation was destroyed;
it became waste and empty.
Then there was a time gap
before **YAHWEH** decided to re-create the earth
as we now know it, and to place man upon it,
thereby establishing a new order of things.
It is this new order which is the content and focus of all of scripture.

Note: All terms used have their first mention here.
There is a principle that suggests that a "first use"
in Scripture "sets the meaning of the term
for the rest of Scripture."
This is a general guideline,
but should not be used "exclusively".

And one more comment -
many Hebrew words have multiple meanings.
It is sometimes difficult to determine
which meaning should be used.
Our practice will be to consider very carefully
the basic root meanings of the terms we encounter,

the "literal sense".
We will try to utilize this literal sense
wherever the context confirms such usage.
Remember, the context of a passage is crucial
when attempting to discover the real meaning of the text.
Always look carefully at the surrounding "verses"
(and remember these are artificial separations
that were not in the original text) when you study scripture.
Those verses will typically add to your understanding
of what is being said.
Without the context, of the surrounding verses,
or of scripture as a whole,
your studies can become rather confusing at times.

Gen. 1:2 And the earth existed desolate and empty.
And darkness *existed* upon the face of the depths.
And The Divine Nature of The Elohim
was brooding above the face of the waters.

Great debates have been had
over the meaning of this verse.

Every word has significance to The Elohim.
He put it there for a reason.
It is up to us, under the guidance of His Divine Nature,
to discern its purpose and meaning in the text.
Probably the most important consideration
for understanding a particular word's usage
will be the context in which it occurs.

The terms imply something truly empty - without tracks.
This suggests no life forms existed
to "make their mark" upon the ground - desolate.
The term for earth can refer
to the whole planet or to the ground,
or even to a particular portion of the ground.

There is much debate over "was" or "became",
but the term used implies existence,
however that might "happen"
(which is yet another common "translation" of the term).
The context simply suggests
the land existed with nothing in it or on it,
perhaps including no shape to it.

The existence (implied) of darkness upon, or over, the depths
- referring apparently to deep waters of some type -
must not be under estimated.
This was a complete darkness.
There was no light at all.

This can be taken both literally and figuratively.
Indeed, this may be related to the darkness
that existed in Mitsraim (Hebrew for Egypt) at the time of The Exodus,
which could be "felt" (experienced personally).
Thus, not only do you have desolateness and emptiness
but you also have a penetrating darkness.

We also encounter the first use of "face".
This is a key word that occurs throughout Scripture.
It expresses a "presence" - in front of, that which is viewable.
From it we get sur-face, which means "upon the face".

ruach is typically "translated" as "spirit".
It means breath or wind.
It does **not** mean 'spirit',
which is a strictly Greek term, not Hebrew.
The Hebrews had no concept of 'spirit'.
They viewed the breath as the wind of man.
In doing so it represented one's very "nature" or "character",
that which flowed in and out of the "inner depth" of a person.

In this specific instance it represents The Divine Nature.
It is this same Divine Nature that was "poured forth" at Shavuot,
otherwise known as Pentecost in The New Covenant.
Traditional texts call this "The Holy Spirit".
That's not a proper translation of the terms used.
Properly, this is "The Divine Nature of **YAHWEH**".

The New Covenant books in this text
contain many notes correcting this identification.
There a series of notes will demonstrate more clearly
how this is to be interpreted and why.
Think of it in terms of the "old man" and the "new man",

or "new nature", that one receives upon believing in The Messiah.

The Divine Nature of **YAHWEH** was brooding over the face of the waters. Notice that 'waters' replaces 'depths' but symbolizes the same thing.

This brooding is seen to be much like that of a mother bird carefully and gently tending to her nestlings. It suggests **YAHWEH's** tender watching above the waters.

Gen. 1:3 And The Elohim said, "Light exist!"
And light existed.

'owr - illumination; light; brightness, etc.
yehi is the jussive form of **hayah**.
Hayah means to exist, to be, to become, to happen.
The jussive form is an expression of a desire, a wish, or a command; direction.
it's often stated as "let light exist".

However, it's more fitting for us to recognize that as **YAHWEH** speaks something happens. Here He speaks light into existence. He tells light to exist. It's more that "permitting it" to happen. The simple literal sense is given here.

Most importantly, YAHWEH spoke - and what He spoke happened.

This is a crucial understanding in Scripture. **Whatever He speaks He does.** This first "spoken word" establishes His reliability, showing Him to be trustworthy. Also note that light is the first thing spoken into existence by The Elohim. This light is **not** the sun. Be careful not to make that assumption. The sun is not yet mentioned. This is a different kind of light. This speaks more of "illumination itself", the ability to perceive something.

This movement becomes a theme of Scripture. Darkness existed, THEN light was provided. There is a consistent movement - FROM darkness TO light.

As you review this first chapter of Scripture you'll notice frequent references to "existence". While most texts use "it was so", "it happened", etc. the literal sense is "to exist"; "to be".

Many will try to tell you Hebrew has no verb meaning "to be", yet here it is, right in the first verses of Genesis. If **hayah** does not mean "to be" then we have a very serious problem to address.

Many consider this term to be the fundamental core of the name, **YAHWEH** (YHWH). While they use many divergent arguments about what this name means they sidestep the plain indication that it is about **existence**. It appears to mean "**I am existence itself!**"

When viewed in this manner it fits perfectly with the declared nature and work of The Elohim. (See Exodus 3.15-16 for a more complete explanation.)

Gen. 1:4 And The Elohim saw the light *itself* **nx**, that it was valuable.

And The Elohim separated the light from the darkness.

The Elohim saw, observed or considered. This gives us another key term in Scripture. The word **ra'ah** means "to see". It becomes a primary theme of Scripture. But to "see" means many things: see, look, observe, perceive, recognize, understand, etc.

The light is seen as valuable. **Tov** does not merely mean "good". It means something has purpose, value, and is beneficial (good), even beautiful.

Light as the first thing spoken into existence
to be useful within the creation
has very powerful implications
It illuminates whatever it contacts.
It allows one to perceive what is before you
or what is presented to you.

Since **YAHWEH** "dwells in inapproachable light"
we must consider very carefully
the meaning and purpose involved in its creation.
Without it we are lost in darkness,
unable to find our way.

The Elohim separated the light from the darkness.
The separation literally says,
"from the light and from the darkness".
In the Hebraic sense this means
"between the light and the darkness".

The light comes into existence
in the midst of the darkness.
It is then separated from the darkness.
The symbolism alone is very powerful.
Without the light
the darkness remains impossible to navigate.

Darkness and light are key terms throughout Scripture.
The movement is virtually always seen
as being from darkness to light.
This pattern is repeated in Scripture
from the very beginning to the very end.

Gen. 1:5 And The Elohim proclaimed to the light, 'day'
and to the darkness He proclaimed, 'night.'
And evening existed and morning existed,
first day.

qara means to call out to; to address by name.
It's also used to mean cry out or proclaim.

This same term is used in Gen. 2:19
where the man he created
"called out to" the other creatures
their unique "designations".
It's like saying, "This is how it will be designated."

Next we see the concept of evening and morning existing.
It didn't "become" evening or morning,
they simply were created - caused to exist.

Please note that the sun, moon and stars do not yet exist,
so they're not part of what determines evening and morning.
It's the darkness and the light that determines this.

This order became the standard for Hebrew culture.
Evening begins their day, not sunrise.

yom is the Hebrew word for "day".
boqer is the Hebrew word for "morning".
layil is the Hebrew word for "night".
erev is the Hebrew word for "evening".

Gen. 1:6 And The Elohim said,
"Expanse, exist in the midst of the waters,
and exist separating between waters and waters."

There are many conjectures about this verse.
The expanse is referred to as a "firmament",
a strengthening of some sort.
There is a view that the Hebrews considered this
to be an arch or vault of some kind, perhaps even a dome,
that more or less held the waters of the skies in suspension,
separate from the waters of the earth.
The text does support this possible viewpoint.
- Interestingly, "in the midst" appears to mean
in the very center.

Gen. 1:7 And The Elohim made the expanse itself **nx**.
And He caused a separation between the waters
which were under the expanse
and the waters which were above the expanse.
And it existed as such.

asah - made, accomplished, completed.
This is different from **bara** - created.

This implies something "assembled"
from things that already exist,
so this is a new term.

We now have a second separation occur,
waters above from waters below the expanse.

Even more important is the concept that
what ever The Elohim speaks exist. It happens.
The groundwork is laid for the concept of **trust**.

Gen. 1:8 And The Elohim proclaimed the expanse 'skies.'
And evening existed and morning existed,
second day.

Gen. 1:9 And The Elohim said,
"Waters under the skies,
be collected to one place,
and dry ground, be seen."
And it existed as such.

This collecting of the "lower" waters
represents a third separation of sorts.
The wet is separated from the dry.
This is interesting
because of what it suggests about the waters
that will now be referred to as "seas".
It appears there was one great "ocean" established.
We have no other description of what it was.

Note also that the dry ground is now to be "seen".
It's been covered with the waters of the deep.

Gen. 1:10 And The Elohim
proclaimed the dry ground 'earth.'
And the collection of the waters
He proclaimed 'seas.'
And The Elohim saw that it was valuable.

Gen. 1:11 And The Elohim said to the earth,
"Sprout forth sprouts, plant seeding seed
and fruit tree producing fruit
according to their species
of which their seed is in them upon the earth."
And it existed as such.

This is the first "directive" given
to one of the things The Elohim has created.
It marks a change in the flow of the text,
which is always important to observe.
Notice in the next verse that the earth
responds to this "directive",
a supposed "inanimate" object
doing the will of The Elohim.

There's a rhythm in the Hebrew
that comes through partially in this verse.
Repetition of terms
is a regular part of Hebrew literature.
It contributes to the rhythm, but it also serves
as an emphasis,
an intensifying of the concept involved.

The terms for fruit and tree are in the singular,
and are so translated here,
but it surely represents a collective understanding
that applies to all plants and trees.

Note the first mention of seed.
There are two types.
The "herbs", or grass-type plants,
produce seed as they grow to maturity.
They can actually re-seed themselves.
The fruit trees produce the seed "within the fruit".
This makes a distinction between the types of plants.
This also establishes
a very well-known Scriptural principle;
"What you sow is what you reap." (Gal. 6.7)
When you plant corn
you can expect to obtain corn as the "produce".
When you 'plant' seeds of trust

you expect to harvest trust.
If you plant seeds of doubt..."

There is also a spiritual order
being laid down here.
The concepts of sowing and reaping
are tied to this text.
What you sow is what you reap. ([Gal 6.7](#))
This is a master principle of scripture.
The principle is used by The Messiah Himself
to teach us about spiritual things.
A study of these two terms will quickly reveal
how important these concepts are
to our spiritual understanding.
And there are more spiritual lessons
to be learned in this passage
as we shall see below.

There is another interesting thought here.
The phrase we want to look at is,
"of the species of seed that is within itself."
This phrase can be translated into English
as "after his own kind".
In the version above "itself" can also be "himself".
If we consider this spiritually
we can connect it to Elohim,
and thereby to Messiah **YAHUSHUA**.

In Genesis we learn of the "seed of Abraham"
(Who is The Messiah).
Later we learn that all believers
are of the "seed of Abraham".
And we also learn
that those who believe in Messiah
are of His seed.
They are reproduced after His species,
His own kind.
They are the same as He is.
They are just like Him.

Again, what you sow is what you reap.
Righteousness begets righteousness.
Sin begets sin.
This principle is presented right here,
in the very first verses of Genesis.
It's an exciting concept to grasp.
Its real fulfillment is found in Revelation.

There's another very powerful spiritual lesson
to be seen also.
The tree (which produces fruit
after its own species)
can be seen as The Cross (the Tree)
on which The Messiah died.
That Tree produces fruit of only one kind,
Eternal Life.
(Note the life-giving nature of its fruit also.)
The fruit which it produces
has its seed also "contained within itself".
It can only reproduce its essence.
Without The Cross there is no Eternal Life.

The fruit of The Cross is redemption.
Without the redemption from the power of sin
that it brings to us
we have no way to live
in **YAHWEH's** presence forever.
Every Believer is "fruit",
produced by The Cross.
Every Believer is then
to "go and produce more fruit",
to be fruitful and multiply.
The references to these concepts
abound in Scripture.
This first Instruction related to reproduction
is connected to the Tree,
and it reflects that **YAHWEH's** desire
is always to have righteous man
produce more "fruit" of the same kind.

Now, take note of the ordering in this verse.
The first thing the earth produces
is the grass, or herbs.

Along with these come the fruit trees,
that make fruit.
Each of these things is essential
for nourishment of the animals
that will be created after this,
and for the human beings that follow that.
Each of these needs food to eat,
and the things here created
are the basis for that food.
And The Cross, as a fruit tree,
is essential in providing the Believer
with 'food' to sustain him throughout life.

Gen. 1:12 And the earth sprouted sprouts,
the plant producing seed
according to its species,
and the tree producing fruit
whose seed is in them
according to its species.
And The Elohim saw that it was valuable.
Gen. 1:13 And evening existed
and morning existed,
third day.

Gen. 1:14 And The Elohim said,
"Lights, exist in the expanse of the skies
to make a distinction
between the day and between the night,
and to exist for the sake of signs,
and for appointed times,
and for days and years,
Gen. 1:15 and to exist as lights
in the expanse of the skies
to cause illumination upon the earth."
And it existed as such.

Now we have lights,
luminous bodies, (sources of light)
spoken into existence in the expanse of the skies.
They are to separate (again),
to make a distinction, between day and night.

They are also to serve as signs, signals.
What we call "time" is now established,
with signals to help determine
when specific things are to happen or be done.

Hidden within these words
is something vitally important.
תּוֹ is the Hebrew word for signs.
Note the letters used.
תּוֹ is considered to be a contraction of this word.
That means the **תּוֹ** "sign"
that occurs frequently in The Hebrew text
is indeed a sign, or signal, of something very important.

What's not immediately noticed is that these signs,
indicated by the lights in the skies,
will become the identifiers
that will enable The Children of Yisra'el
(Note: This is the correct name, NOT 'Israel'.)
to observe their "appointed times",
The Festivals, The Sabbaths, The New Moons, etc.

We're witnessing their establishment
in these opening verses of Genesis.
And this is an indication
that from the very beginning
YAHWEH's created beings
had knowledge of these "appointed times",
even though Scripture itself
is silent concerning their usage
in the earliest portions of the text.

Also of significance
is the designation that these lights
are to cause illumination upon the earth.
Again, there is an apparent difference
between "the light"
and "the darkness" of v. 3
and these lights.

YAHWEH is later identified
as "the light of the world",
as is The Messiah, **YAHUSHUA**.
It appears from the text
that this is the kind of distinction presented.
There are two different kinds of "illumination", "light".

Gen. 1:16 And The Elohim made
the two great lights *themselves* **תא**,
the greater light *itself* **תא**
to have dominion over the day,
and the lesser light *itself* **תא**
to have dominion over the night,
and the stars *themselves* **תא**.

ma'owrot means luminous body or luminary;
something that gives off light.
memsalot means to rule, have dominion over.

Not all luminous bodies are "lights",
i.e. a source of light.

These bodies are "made" (*ashah*), not created.
We don't know why this distinction exists here,
but it does.

In this one verse
we have four instances of **תא** - *aleph-tav*.
We can now observe the special emphasis
that's placed on the individual items,
each of which have specific roles
to play within Scripture.
When the **תא** is left out without "translating" it
we are left with less significance for these items
in the created order.

Unrecognized also is the teaching
concerning The Mazzeroth within Hebrew culture.
It is the teaching of the meaning
of the stars and their constellations.
Within this teaching the coming
of The Messiah Himself is revealed.

Gen. 1:17 And The Elohim placed *they themselves* **תא**
in the expanse of the skies for lights above the earth,
1:18 and to have dominion in the day and the night,
and to make a distinction between the light
and between the darkness.

And The Elohim saw that as valuable.

The Elohim placed them.
They did not just end up
in some random arrangement.
He specifically chose the spot for each one.

If they're to serve as signs
to denote days, years, and appointed times
they needed to be placed in a specific order.

They are given specific functions,
light, dominion (control),
and separation of light and darkness.
No wonder The Elohim saw it as valuable.

Gen. 1:19 And evening existed and morning existed,
fourth day.

Gen. 1:20 And The Elohim said,
"Waters, swarm with a swarm
of breathing beings, alive.
And flying things, fly above the earth
amidst the face of the expanse, the skies."

This again must draw our careful attention.
The Elohim directs the waters to produce a swarm,
an abundance, of breathing beings, alive.
The focus of "life" is targeted as that which breathes.
This proves most significant.

He directs the flying things to fly above the earth.
This is not merely a reference to "birds".
It includes everything that flies.

What you won't recognize unless you research the Hebrew

is that *chay* is **the word** in Hebrew **for life** in all its forms.
It's used here as an adjective.

Also, *nephesh* is used, referring to a being with breath.

Gen. 1:21 And The Elohim created
the great monsters themselves נח
and all the live breathing beings themselves נח,
the moving ones which swarm the waters,
according to their species,
and all winged flying things themselves נח,
each according to its species.

And The Elohim saw that *as* valuable.

Included in the living breathing creatures of v. 20
are the great monsters.

Are these perhaps dinosaurs and the like?

This concept of species is a very crucial issue today.

Each is separate and distinct.

Each reproduces after its own type, or species.

Yet in our time we are witnessing the cross-breeding

of the things **YAHWEH** created

into something new or different

from what **YAHWEH**, intended.

Genetic engineering of creation

to produce what man thinks is good

is against His order.

Mankind is seeking to be **YAHWEH**,

to act as He does, in this process.

It is precisely this sin

for which Satan was so severely judged.

The concept of the corruption of the species

is exactly what Satan tried to compromise

when the sons of The Elohim came to earth

and married the daughters of men

prior to the flood of Noah. (See Genesis 6.1–6.)

This perversion of the natural order

was an attempt to corrupt the genetic line of man

and thereby to prevent the coming of The Messiah

from the seed of woman (Gen 3.15).

The result was the need for **YAHWEH**

to destroy the entire population of the earth,

all except eight people,

because of its genetic corruption.

We are living in the midst

of another attempt by Satan

to corrupt the genetic purity

of the human race,

and the rest of the earth for that matter.

Cloning, genetic engineering, organ transplantation,

artificial insemination, etc. are all part of this seduction.

Done in the "interests of science"

and "for the benefit of mankind" (**not YAHWEH**),

these things are leading us into great moral peril.

They are contrary to **YAHWEH's** ordering of things.

It ought not be so.

We do them at great risk to ourselves

and to future generations.

The sins of the fathers will be "visited upon the children"

to the third and fourth generations (Ex. 20.5).

When will we ever learn?

Gen. 1:22 And The Elohim
blessed they themselves נח saying,

"Bear fruit and increase

and fill the waters in the seas themselves נח,

and let the flying things increase upon the earth!"

This verse contains the first blessing of Scripture.

It has great significance.

The term is *barak*. It means to kneel.

Generally, it means to kneel in respect to another.

It's considered a wish of well-being

(blessing) in Hebrew culture.

Our concept of blessing is not the same.

We tend to think in terms of blessing a meal,

praying for it to sanctify it.

We also use it to say "thank you" (bless you).

It can, indeed, be used as an expression of thanks

in the Hebrew culture as well.

Again we see the **נא** show up twice.
The first is in relation to The Elohim's blessing.
The second is part of the directive
to increase and fill the waters themselves.
The concepts of 'bear fruit and increase'
will show up again and again as key terms in Scripture.
They are always connected to **YAHWEH's** blessing
in the context of bearing fruit (producing).

Notice that this verse is in the imperative tense.
It's not merely a good wish, it's a directive.

Gen. 1:23 And evening existed and morning existed,
fifth day.

Gen. 1:24 And The Elohim said,
"Let the earth bring forth the live breathing being
according to its species,
animals and crawling things and wildlife upon the earth,
each according to its species."
And it existed as such.

Gen. 1:25 And The Elohim made
the living beings of the earth themselves נא
according to their species,
and the animals themselves נא
according to their species,
and all the crawling things of the earth themselves נא
according to their species.

And The Elohim saw that as valuable.

If you're paying attention to the details of Scripture
you'll recognize The Elohim is repeating Himself.
He tells us in repeated forms what He has done,
thereby confirming the validity of this process.

We're told later in Scripture
that on the basis of two or three witnesses
a thing is confirmed.
That's the principle involved here.

This repetition adds emphasis to the point being made.
The Elohim does not want us to miss the fact
that **HE** is The One Who made these things.
It was His personal actions that brought them into being.
It was not some other process, such as 'evolution'.
It was The Elohim Himself!

Gen. 1:26 And The Elohim said,
"Let Us make a human being
in Our image,
according to Our likeness.
And let him have dominion
with the fish of the sea,
and with the flying things of the skies,
and with the animals,
and with all the land
and with all the crawling things
that crawl upon the land."

A discussion about a human being is provided here.
But you'll note that the actual record of the creation
of the human being is not presented until Gen. 2.7.

The ancient Hebrews had no concept of chronology.
Eastern thought is not like ours.
Time is a process, not a sequence for them.
The elements of these first chapters
are not to be considered as consecutive events.
This is evident as you read the account.

'Us' and 'our' are terms
we really do not understand clearly
as they occur within this account.
They refer to more than one,
but to what do they actually refer?
We can only speculate.
Most understand this to mean "divine beings",
but which ones we simply do not know.
What we observe in the text is that
only in the making of a human being
is this aspect mentioned.

This "person" is to be made
(not created, but 'made',
assembled from what exists
- the dust of the ground)
in resemblance to The Elohim
and whoever is with Him.

The person is to have a similar image, or form.
In some way the human being
is to be "like" The Elohim.

We also observe that this human being
is to be given dominion with the fish, the flying things,
the animals, the land and the creeping things
- all of life on earth.
That is now his "domain".
He's in charge,
and is given the ability to manage these beings.

Gen. 1:27 And The Elohim created
the human being himself **נח** in His image.
In the image of The Elohim He created he himself **נח**.
Male and female He created they themselves **נח**.

We see here a threefold use of *bara* - created.
With a triple occurrence
we're given an intense "witness"
to the validity of this event.

There's a double occurrence of 'image',
one immediately following the other.
This is a Hebraic way of writing
designed to give extreme emphasis to the subject.
This is most profound!

Notice that both male and female
are stated as being created.
Then the next section of the text
states it a bit differently.
Remember, try not to think "chronologically" here.
An overview is presented,
not a perfect sequence of events.

Gen. 1:28 And The Elohim blessed they themselves **נח**.
And The Elohim said to them,
"Bear fruit
and increase,
and fill the earth itself **נח**
and subdue it!
And have dominion
with the fish of the sea,
and with the flying things of the skies,
and with every living thing
that crawls upon the land!"

We now encounter the second blessing of Scripture.
It's given to the human beings.
The first one was to the things of the waters (v. 22).
There The Elohim said "increase and fill".

Here The Elohim says "increase and fill and subdue".
Mankind is also given the directive to have dominion
with the fish of the sea, the flying things of the skies,
and every living thing that crawls upon the earth.
Not mentioned, however, are the animals of v. 26.

The statements are in the imperative form,
causing them to be emphatic.
The blessings given are very specific,
with vital consequences
for each part of the created order
that's placed under the care and stewardship
of the human beings.

There's another aspect of this verse
we must now consider.
Human beings, as created by The Elohim
in this portion of Genesis,
are **not** given authority over other human beings.
There is no directive to subdue or have dominion
over other human beings.
That's The Elohim's domain, not ours.

We are never given that role in His original design.
He was to rule over mankind.
He was to bring mankind into subjection
to His authority and power.
Any movement away from this would be inappropriate.
The Elohim has not suggested such a thing.

Gen. 1:29 And The Elohim said,
"Behold! I have given to you
every seed producing plant *itself* nx
which is on the face of all the land,
and every tree *itself* nx which is in it,
a fruit tree producing seed.

To you it will exist for eating,
The human beings are created.
Now they are **given** food to eat to sustain them
- by The Elohim Himself!
It is a **GIFT!**
Food should always be considered
as a gift from **YAHWEH**.

Did you notice this is a vegetarian diet, no meat?

"Behold!" appears for the first time.
It's among the first things said to the human beings.
It's always emphatic.
It means, in effect, stop what you're doing
and pay careful attention to what follows!
Every time you see "Behold!" (or "Lo!") in Scripture
something important is happening.

Gen. 1:30 and to every living animal of the earth,
and to every flying thing of the skies,
and to every crawling thing on the land
in which there is life breath,
every green plant *itself* nx for eating."
And it existed as such.

Gen. 1:31 And The Elohim observed
everything *itself* nx that He had made.
And behold!
It was extremely valuable.

And evening existed and morning existed,
the sixth day.

The Elohim considers
everything He Himself has created
and declares it to be extremely valuable.
All has been done according to
His perfect design and purpose.
He is pleased with it all.

There's a subtle change to be noted.
This day is specifically referred to as '**the sixth day**'.
Every other day thus far has just been ...day.
This one marks the completion of the creating process.
Specific attention is drawn to this day
which marks this completion.
For every word there is a purpose.

Chapter 2

Gen. 2:1 And the skies and the earth
and all their assembly were completed.

tsaba is typically translated as "host".
It means mass of persons, i.e. an assembly.
Apparently it also means service,
as involving the service performed by such a group.
It's often used of military groups
and is often translated as "army".
In this context we could consider it to be
an assembly of all the created things,
or we could perhaps consider it to refer
to the service of preparing them.

In either case this marks the completion
of the initial phase called "creation".
There are more things "created" after this,
but they are typically the "produce"
of the initial creation, its "fruit".

Gen. 2:2 And The Elohim completed
by the seventh day
His workmanship that He had made.
And He ceased
by the seventh day
from all His workmanship that He had made.

By the seventh day The Elohim finished
all His workmanship (not His 'work')
and He ceased from His workmanship
by the seventh day.
The workmanship was actually completed
on day six.
The text states this plainly.

Most translations suggest
it was completed **on** the seventh day.
However, this would make at least a portion
of the seventh day a work day also,
and this is nowhere seen to fit
with the concept of the **shabbat**
(*Sabbath*) found in Scripture.

Note also that He ceased from what He had made.
This does not mean He ceased from doing anything.
This is only an "interruption", not a total cessation.
It's a pause, within which one can contemplate
what they have been doing.
That's the true concept of The Sabbath.

We should take a moment to realize
that all of **YAHWEH's** work is, in reality,
the creation or the re-creation
of perfect fellowship with Him.
In this we must recognize
that the initial created order
provided for this perfect fellowship.

Yet He also knew, from the very beginning,
that the human beings He created
would not remain in that perfect fellowship.
Instead, they would choose,
through the free will He granted to them,
to break that fellowship
as they sought to assume
the very role of Elohim for themselves.

Because He knew this would take place
even salvation
from this rejection of fellowship with Him
was completed by (before) **the Seventh Day**.
It is, in Truth, the reason that any person
who believes **YAHWEH** can experience salvation
through their faith in Him.
Read Hebrews Chapter 11
and you will see this concept revealed.

It does not matter whether people were under
the Old Covenant or the New Covenant
(Actually this is a renewed covenant,
and not a brand new one.
It is an extension of the old one.),
for even those who lived prior to Messiah
could indeed have fellowship with **YAHWEH**
through faith and belief in Him.
Noah is one of the first important examples.
Enoch is another,
These are followed by Abraham,
Yitzhak, Ya'akov, David, and countless others.
Salvation, redemption from sin of every kind,
is provided by having faith,
complete trust and belief, in **YAHWEH**;
in His Word, and in His provisions
for our forgiveness and redemption.

Remember, The Word of **YAHWEH** is a message
- in its entirety.
It is a message about **YAHWEH** to mankind.
It is a message about humans
in their relationship to Him.
It is a message that proclaims His will,
His desire and His intentions, to mankind.
It is a message that proclaims man's rejection

and rebellion against Him,
specifically against the message of **YAHWEH**
- His Word.

Everything in your life centers around this message
and how you personally and individually respond to it.
There are only two choices.

1. You believe it.
2. You refuse to believe it.

The choice is entirely up to you.

You must choose one or the other.

And even to make no choice is, in effect, to make one.

To make no choice is to reject His Word.

Do you believe **YAHWEH's** Word?

Now, **YAHWEH** is also establishing a pattern
for those who desire to live in fellowship with Him.

Six days you shall work,
and the on seventh day you shall rest,
cease from your work.

The seventh day is to be a day
for the contemplation of your "work" (or workmanship
- of what you have produced).

For humans it is also to be a celebration
of what He has done,
not merely what we have done.

Keep in mind that you can do
nothing whatsoever without **YAHWEH**.

If He had not created you,
and the world in which you live
- **with all** its multiple provisions,
you would even exist.

And Shabbath is ordained by **YAHWEH**
as one day in seven

that we are to focus completely on Him
and on His marvelous provision,
His Divine favor and compassion on us.

Shabbath is a day of rest and rejoicing.

YAHWEH treats it very specially.

Gen. 2:3 And The Elohim blessed
the seventh day *itself* **nx**.

And He set apart it *itself* **nx**

because in it He rested from all His workmanship,
that which The Elohim was making.

This is the third blessing. (See Gen 1.22, 28)

This blessing specifically applies to **the seventh day**.

The text clearly emphasizes this.

In addition He sets this specific day apart
from the rest of the days of 'the week' of creation.

The very first use of the term, **qadash**, is most important.

It means to declare as set apart, consecrated.

In most texts it's translated as "holy".

To be holy means to be set apart, **separated**.

It also means to make "clean" (undefiled, purified),
set apart for **YAHWEH's** purposes alone.

This is the last of the "separations" of creation.

This specific day is set apart because in it
The Elohim **rested** from His work of creating.
He did not 'cease' His 'work' permanently.
He merely finished the task at hand.

The term used is **shabath**,
from which comes the term, **shabbath**,
and the term **shabbathown**.

Both are associated with the concept
of **rest from one's labors**.

**The Sabbath Day is the only day
that is specifically set aside by **YAHWEH**
and called "My Holy (set apart) Day" (Is 58.13).**

This day is to be respected and honored
because He said so!
It's a primary principle.

It's set apart to grant us time to consider
all that He alone has created -
and to remember that He
has done everything **for our sakes**.

Note: There is no mention of evening or morning for this seventh day.
There is no apparent concern for the when the day begins or ends.
The entire 24 hours is to be blessed by **YAHWEH** and set aside by Him for special purposes.
To be set aside is to be made "holy".

There's another idea that also presents itself here.
It's the idea of Eternity,
in which there is no day or night.
It's the spiritual idea
that when we "enter into **YAHWEH's** rest",
in Eternity,
we also shall cease from our "work".
We enter into His eternal peace, joy, and blessing,
into eternal purity,
where day and night do not matter.
The only thing that matters is **YAHWEH**,
and serving Him with joy and praise forever.
This is truly a state of blessing.
Thus we have, at the beginning,
in the creation story,
a glimpse of eternity presented to us;
a hint at what is to come
for those who believe **YAHWEH**
and His Word of Truth.

Gen. 2:4 These are the generations
of the skies and the earth,
in their being created
in the day of **YAHWEH** The Elohim's
making of earth and skies,

יהוה YHWH - YAHWEH
- the very first occurrence in Scripture.
This is extremely important!

Since **YHWH** and its translation as **YAHWEH**
have been removed intentionally from most texts
you would not know this occurs.

"The LORD" has been **substituted**.
This is horrible "scholarship"!
It distorts the text,
which is "**not to be added to**
or subtracted from".

It dishonors the sacred Name of **YAHWEH**.
It violates the Third Word of The Torah.
(Traditionally, the "third commandment"
of The Ten Commandments.)

Note: The Hebrews do **not**
refer to these as "commandments".
They are called "**The Ten Words**".
They are perceived as **words of Instruction**,
not orders or "commandments".)

Most scholars believe the root of **YHWH** is **היה - hayah**.
This word means "to exist, to be, to become".

This first appearance of **YAHWEH**
right here in Genesis 2 is most notable.
It appears in direct connection to
the existence of creation
as YAHWEH established it.

YHWH Elohim occurs in the text
with no article indicated.
When two words occur in this fashion
they are often translated as "... of ...",
in this case, "**YHWH** of Elohim".
It's not entirely clear what this may indicate.
However, it's given to you in this version of Scripture
as **YAHWEH**, The Elohim,
because this appears to this editor
to be the best rendering of the text.
An alternative might be **'YAHWEH** of The Elohim'
since **elohim** is a plural term.

Since the root proclaims the concept of **existence**
it is most appropriate

for the personal and eternal Name of The Creator,
YAHWEH, The Elohim, to appear in the text
at the very beginning of the *toledot* -
the generations, or history,
of the origins of the earth and the skies.

Now, for the sake of convention and consistent reference
we will use the term **YAHWEH** to refer to The Elohim,
except where specific designations are identified in the text.
We choose this term because of its specific uniqueness
to The "God of Abraham, Yitzhak, and Ya'akov,
The God of Yisra'el.

Elohim can mean just any so-called "god".
The world is full of imitation "gods".
We want to be careful to refer to **YAHWEH**
as separate and distinct from any other "god".

He is not the same as Allah, Buddah, Krishna, etc., etc.
The One we refer to in The Bible is **YAHWEH**,
The Only True and Living Deity;
The only Creator;
The only Eternally Existing One.
When you speak of Him
use His Name as given in scripture.
YAHWEH is His "memorial name"
(Exodus 3.15) for all generations.

Gen. 2:5 and before any shoot of the field
existed in the land,
and before any plant of the field had sprouted,
because **YAHWEH**, The Elohim,
had not sent rain on the land,
and there was no human being
to work the soil itself **nx**.

This is a continuation of verse 4.
It's identifying that the history begins
prior to the existence of any vegetation.
This vegetation could not exist without the rain,
and it needed someone to care for it.

Take note of the shift in terminology.
It's not 'earth' or 'land' that's used.
It's **adamah**.
It means soil, dirt.
It is **the material from which
the first human being was made.**

And it is this human being
who is given the responsibility, the stewardship,
of taking care of the gift he is given, the soil.
Out of that soil comes his food to sustain his life.

This term is also the source for his "name", **Adam**.

There are many word plays in Hebrew
that are connected directly to these terms,
often reminding the Hebrews (and us)
they were but "dirt".

The word used for plant is the Hebrew **word siyach**.
It is translated as bush, shrub, or plant.
But what's really interesting about this word
is that the root word it comes from is identical to it,
and means 'to communicate, to talk, to speak, etc.'

Is it possible that this is a hidden reference
to the 'burning bush' that Moses encountered
- a bush that spoke to him?

The following portion of the text is,
if you will examine it carefully,
an expansion of the record in Gen 1.1-2.3.
It repeats much of the introductory overview
of the creation process in a more detailed fashion.
With this in mind it will become evident
that there are no contradictions to be found here.
It is all the same story,
simply told from two different perspectives
as a means of providing more clarity for the reader.

As yet there was NO vegetation on the earth

(it had not yet sprouted),
for God had not sent rain
upon the earth yet to water it.
AND, the reason He had not done so
was that there was **no man to till**
(serve, to be a servant to) the ground.
There was no 'caretaker' to tend the growing things.
This can be seen
as God's intended responsibility for man
- to 'till' the earth, to serve as its caretaker.

In this role man was NOT seen to be 'working'.
It was a joyous and loving care
for what Yahweh had created.
It occupied his time somewhat
without being a 'burden'.
After sin entered into the creation
such 'work' became a burden.
Yahweh placed a 'curse' upon the land
because of sin,
causing man to "work" by the sweat of **his brow**.

Gen. 2:6 And no mist went up from the ground
to water the whole face of the soil *itself* נח.

There are two different words for ground and soil.
It's very easy to overlook this distinction.

The Companion Bible identifies a mis-translation of this text.
Through a structural analysis of the language in this passage
it was determined that this verse should read 'no mist',
in agreement with the preceding verses.
A figure of speech known as ellipsis is the rationale for this change.
Thus, NO MIST went up from the ground
and watered the whole 'face' of the earth.

We've seen the use of the term 'face' already.
The term refers to the 'presence', the sight,
the surface - note: sur-face.
It is used of the heavens, of the waters,
of the deep, of the earth, etc.
We might say it refers to the boundary area
that presents itself to our own vision of these things
- it's what we "see" when we look at something.

Gen. 2:7 And **YAHWEH**, The Elohim,
formed the human being *himself* נח
of dust from the soil.

And He blew into his nostrils a breath of life.
And the human being existed
as a being with life.

This is among the most important verses in Scripture.

It proclaims a Truth
that exceeds any conjecture by human beings.

YAHWEH, The Elohim

- formed the human being!
- blew into his nostrils a **breath of life!**
- caused the human being to exist!

YAHWEH, Whose very Name means
The Existing One, or, Existence Itself,
He alone is the source of existence
- for the creation and everything in it.

NOTE: YAHWEH, The Elohim, formed man!
Man did NOT evolve from some other life form.
He came from DUST!
He returns to dust!
Evolution is a LIE!
YAHWEH's WORD proclaims this profoundly!

There's another play on words
in the Hebrew text that's significant:
adam = human being.
adamah = soil

Gen. 2:8 And **YAHWEH**, The Elohim,
planted a garden in Eden, eastward.
And there He put the human being *himself* נח
whom He had formed.

Note: verses 8-15 form an 'aside',
a parenthetical phrase inserted into the text
for an explanation of some detail.

YAHWEH planted the garden
- before He put the human being in that place.
The garden is a gift.

Eden means delight, pleasure.
This was surely a very beautiful and pleasant place.
In it was perfect fellowship with **YAHWEH**.

The reference to "eastward"
has many connections to "east" in Scripture.
The Eastern Gate was the way
YAHWEH entered The Temple - and left it.

East typically represents being before **YAHWEH**.
Going to the east
typically refers to going away from God.

The term translated as "garden"
means an enclosure, a protected space.
This is confirmed when the cherubim
are placed at the entrance to this "enclosed space"
after Adam and Chavvah (Eve) are ejected from it.

Placing the human being in a "protected space"
implies there is something
from which he needs to be protected.
It also establishes a distinction
from "the open country, or field."

Gen. 2:9 And **YAHWEH**, The Elohim,
caused to sprout from the soil every tree
that is pleasing to see and valuable for eating,
and The Tree of The Life
in the center of the garden;
also the tree of the knowledge of good and bad.

YAHWEH planted the garden.
YAHWEH caused the trees to sprout.
The human being has done nothing.

Every tree in this garden is pleasing to look at,
and it is valuable (useful) for food.

In the center of the garden is **The Tree of The Life**.
This is not normally capitalized, but it should be.
It is typically presented as "The Tree of Life"
- without "The" preceding "Life".
"The" needs to be there.

"The Life" is Eternal Life.
It's an extremely important Scriptural concept.
To leave this out is to do injustice to the text.
The Tree of The Life is also a metaphor
for The Torture Stake of The Messiah
- which provides for us "New Life".

Also in the garden is another special tree.
It's location is **not** specified.
The text does not say it was in the center
where The Tree of The Life is.
It only states that it exists in the garden.

This tree is a source for the knowledge
(discernment, understanding) of good and bad,
(usefulness or harmfulness to the Hebrew mind,
not "evil" as we conceive it).

Gen. 2:10 And a river went out of Eden
to irrigate the garden itself **תָּךְ**.
And from that place it divided
and existed as four heads.

Gen. 2:11 The name of the first is Pishon.
It is the one surrounding
the entire land of Havilah **itself תָּךְ**
where there is a thing called gold.

Pishon means increase, spread.
Havilah means circular.

Gen. 2:12 And the gold of that land is valuable.
Also there is bdellium and the shoham stone.
The gold is valuable.

It's a symbol of purity, especially in worship.
There are numerous references to its use
throughout Scripture.

Bdellium comes from a root word which means 'to separate'.
It is a resin or gum.
It's associated with manna,
which was considered to be of the same color.
Some think it may have been a pearl (white).
One can see it's connection
with the idea of separation - holiness, sanctification.

Shoham stone is thought to be onyx.
Many of its varieties are white while some are black.

The word 'stone' in the Hebrew carries with it
the concept of 'building', 'to build up'.
We also see it used of The Messiah
(the chief cornerstone).

Each of the three terms used
are identified with worship in Scripture.
Because of the mention of these two stones
it's possible we have a connection
to the Urim and the Thummim
used by The Great Priest.

Gen. 2:13 And the name of the second river is Gihon.
It is surrounding the entire land of Kush itself **תח**.

Gihon means to gush forth.
Kush means black. This is Ethiopia.

Gen. 2:14 And the name of the third river is Hiddekel.
It is the one going east of Assyria.

And the fourth river is The Euphrates.

Hiddekel means 'rapid'.
This is the Tigris River.
Assyria means a step.
Euphrates means fruitfulness.

Gen. 2:15 And **YAHWEH**, The Elohim,
took the human being himself **תח**
and He settled him in the garden of Eden
to work it and to protect it.

YAHWEH actively took the human being.
This was a very explicit and intentional act.

This also means that prior to this
the human being was not in the garden
which **YAHWEH** Himself had planted
for the human being.

The human being was to work it
(as a servant works for his master) and to protect it.

The term used for 'protect' is **shamar**.
It means to hedge about, to guard, to protect.
It's often 'translated' as **keep**,
but this is actually misleading,
since guarding and protecting are the primary meanings of the term.
As a result of this recognition many passages which follow
will need to be corrected to reflect this concept.

Now this immediately raises a question.
From what is he to protect it?
He's the only one there.
Or is he?
In coming verses the text will reveal
there is an opponent that exists.
There is a reason for a "protected space",
known as a garden, an enclosure.

The human being is to care for the garden and protect it.
It's his role as steward (manager)
of what **YAHWEH** has given to him.
He does not own the land.
YAHWEH does.

This one small verse
establishes another vital principle of Scripture.
What **YAHWEH** gives to us
we are to take good care of
and we are to protect it,
whether it's a "thing", or His Word.

Gen. 2:16 And **YAHWEH**, The Elohim,
gave direction to the human saying,
"From every tree of the garden,
eating, you are to eat.
Gen. 2:17 But from the tree
of the knowledge of good and bad
you are not to eat
because in the day of your eating from it,
dying, you will die."

These two verses are critically important!
They include the **first instruction/direction**.
They include the **first warning**.
They include the **first promise**.
They include the **first test of the human being**.

It's critical that you understand:
This is an INSTRUCTION
- NOT A COMMAND!

Why is this so important?
It forms the foundation of the understanding
of what it means to have **YAHWEH** 'speak',
thereby revealing what He desires.
Every aspect of Scripture is tied to this!

The human being is given an **instruction**.
This human has the **freedom to choose**
whether or not he will follow that **instruction**.

If there is not any freedom to choose
he can do nothing except what he is told.
He has no "will" of his own - no choice to make.
He is an "automaton" (a kind of robot).

In one's relationship with **YAHWEH**
the freedom to make a choice
is absolutely critical to everything a person does!

YAHWEH tells this human being
there will be certain consequences
if he does not choose to do
as he is instructed, given direction.

The concept of direction fits perfectly
with the concept of walking on the pathway
YAHWEH has laid out for us.
Deviating from the "pathway" is "sin" (rebellion).
It is a refusal to follow the **instructions**
YAHWEH has set before us.
Because it's a refusal to follow His directions
it is an **offense** against Him.

(Because 'sin' has become
so over used and misunderstood
this text will use "offense" in its place
so you will think about how
your actions offend **YAHWEH**,
and also what the consequences are of that offense.)

There is no compulsion involved in this scenario.
The human being is free to do as he chooses
- but he must also accept the consequences of his actions.
This is the entire basis of our relationship with **YAHWEH**.

Offenses and redemption by means of faith
are completely dependent upon one's ability to choose.
Without that ability the whole concept is meaningless.
You must choose to trust YAHWEH,
and follow His instructions,
OR you must choose to reject His instructions
- and then deal with the consequences of your choice.

Many will want to argue with this concept.
They've been spoon fed the "**human tradition**" of "commandments".
Yet when you seriously study the meaning of **torah**
you discover it's all about **instruction, teaching, and direction.**

There's not one "jot or tittle" of "commandment"
in the meaning of torah.

In this version of Scripture you'll discover

that the concept of command is relegated to those who are in a position of legal authority to **demand** certain actions as a result of their decrees.

To be sure, the instruction includes a warning.
This is the first warning of Scripture.
If you refuse to follow the instructions you will end up dying.
It is the penalty imposed upon **ALL** failures to follow **YAHWEH's** instructions.
It is open rebellion, refusal to do as He has instructed you.

The result requires death
- which really results in **separation from YAHWEH.**

When you study Scripture carefully with an open heart and mind you recognize that **YAHWEH NEVER** gives an instruction that is, or will be, harmful to you! **NEVER!**
He created you.
He loves you.
His most precious desire is that you are enabled to receive all that He has prepared for those who choose to **willingly follow** His teaching and instruction.
He wants to bless you with everything that belongs to Him.

However - it's ALL about YOUR CHOICE!

There are two double word sets in these verses.
Once again we see the "two witnesses" concept.
One is for eating and one is for dying.
The English feels awkward.
But that's not all bad because it forces you to think about what's being said.

A double mention in Hebraic thinking is one of the ways concepts are made emphatic within the language.

Also, **this is the first "promise" of Scripture.**
"If you eat from it you **will die!**
In the Hebrew mind the action was not sequential.
Every action is seen as either on-going, in process, or completed.
There is no "future tense" in Hebrew.
An action that is certain to happen is often treated as if it has already happened, linguistically.

We think the death must occur in the very day one eats of this tree.
But to the Hebrew mind it simply means he will be put to death, at some point, for his choice to not follow the instruction.
"You're as good as dead already!"

The distinction between good and bad is also significant.
To the Hebrews "good" is that which is of value, useful, beneficial.
"Bad" is that which is of no value, useless, harmful.
These terms include the entire gamut of that which is good and that which is bad - which can include the extremely good and beautiful or the horribly bad and morally evil.

It's important to understand how they viewed these terms.
If you consistently think of these in terms of helpful or harmful you'll be on the right track.

Gen. 2:18 And **YAHWEH**, The Elohim, said,
"It is not beneficial for the human being to be existing as separate.
I will make for him assistance,
like an opposite of him."

We all know the insidious debates over what this verse means and its implications for "the woman".
It's time to get beyond all that and look at the text to understand what is really stated.

First, **YAHWEH** declares it is not beneficial "for the human being, in this case the first male, to be **existing** as separate."
That's the literal sense of the words.

This is **not** merely about "loneliness".
He cannot reproduce himself.
He needs a "mate", a partner.
A "woman" would need the same.

This partner, one that is opposite himself
yet also human,
is not there just to "help" him do the work
of looking after the garden.

'ezer is a noun,
not a verb, or an adverb, or an adjective.
It means help, assistance.
This "partner" is to assist in every aspect of his existence,
including reproduction.
Without such a partner everything stagnates with the man.
It is not valuable, beneficial, or good for him to exist by himself.

Note what immediately follows.
The first forms of "assistance" that are created
are the non-human creatures of the earth.
"Woman" was not **YAHWEH's** first thought.

Gen. 2:19 And from the soil **YAHWEH**, The Elohim,
formed all the live things of the open country
and all the flying things themselves **nx** of the skies.
And He brought them to the human being
to see what he would call them.
And whatever the human being called each living thing,
that was its designation.
Gen. 2:20 And the human being
called out designations
to each animal,
and to each flying thing of the skies,
and to each living thing of the open country.

But for the human being
there was not found assistance,
like an opposite of him.

YAHWEH formed from the soil, **adamah**,
exactly in the same manner the human being was formed,
all the living things on the land and all the flying things.
(Water creatures are not included in this.)

The human being is **ha'adam**.
Note the word play shown here to give a sense of this.
These creatures are "soil" just as the human being is "soil".
From the soil we come and to the soil we return.

Note also the identification of the open country,
as opposed to the enclosed space of the garden.
All these creatures were the initial attempt
at finding "assistance" for the human being.
YAHWEH brought them to the human being
to see what he would call them.

YAHWEH did not specify what they would be called,
as He did with day, night, sun, moon, stars, etc.
He granted the human being the right
to "designate" what they are to be called.
This is very significant!

He has granted dominion to the human being
in relation to the creatures.
Since they are in his domain
he gets to call them what he chooses.

We need to examine the concept of "name".
A name is a designation.
So is a title.
They are different however.
They serve different purposes.

The human being did not give
thousands of "names" to each individual being.
He gave a generic "designation", a title,
that identified all of those of any given kind.

A name, on the other hand,
is specific and unique to each individual.

In Hebrew culture the name is extremely important.

It identifies the very essence of that person, including their authority, and their character. No one else in a family, tribe, etc. has that "name". Otherwise you can't distinguish one from another.

For the Hebrews, to mention one's name was to invoke their actual presence. A name spoken meant they viewed the person as being right there with them. This is vitally important if one is to properly understand names in Scripture. Many so-called "names" are not "names" at all - they are titles or designations. Be extremely careful to make this distinction. Many "scholars" have completely failed in this area.

Now, in all of these beings that **YAHWEH** formed in an effort to locate "assistance" for the human being **there was not one found.**

In other words, "a dog (or other pet) is **not** man's "best friend"! It does **not** meet the criteria of being "assistance".

Each one is a different type of creature. Only another human creature will satisfy this desire on the part of **YAHWEH** for one to assist the human being.

Gen. 2:21 And **YAHWEH**, The Elohim, caused a deep sleep to fall upon the human being. And he slept. And He took one of his ribs. And He closed up the flesh in its place. Gen. 2:22 And **YAHWEH**, The Elohim, built the rib itself **אָרָץ** which He had taken from the human being into a woman. And He caused her to come to the human being.

Here we find the very first use of the term "woman". From the rib taken from Adam **YAHWEH** built (This is a very different term than the one used in regard to 'making/forming' Adam) a woman. It actually refers to a process of building, assembling from parts, and is normally the term used of constructing a building.) This again reinforces the idea that this is a very different process from the forming of Adam. (Woman means 'out of man'.)

NOTE: The concept of 'being built' has some very interesting connections with 1 Peter 2.5, where Believers are being 'built up into a spiritual house'. This 'spiritual house' is The Body of The Messiah. The concept is also used of Israel as the Bride of Christ, the 'wife of **YAHWEH**', if you will (an adulterous one at that in many cases). Since we know Adam is tied closely to The Messiah (1st Adam, 2nd Adam) as a type of The Messiah, the reference here to 'building' suddenly takes on new meaning and significance. God is showing us a picture of The Messiah and Israel as His bride.

This is very important. The **woman** was not of the ground, as were all other creations, including Adam. She was out of man - **of the same kind**, created in a unique manner for a specific purpose - companionship, fellowship, to be helper and benefactor.

Also of importance is the term used for 'woman'. It is translated 'wife' almost as often as it is translated 'woman'. The terms become, in some sense, literally interchangeable. The only clear indication you may have for the usage

is the context of the scripture where it is used.
Given this reality,
we may very well classify this usage as 'wife'
rather than simply 'woman',
for that is in fact what Eve became to Adam.

YAHWEH "built" her,
then brought her to **Adam**.
Again, a gift, from the **Divine Giver!**
YAHWEH gave to Adam a helper, a helpmate.

Gen. 2:23 And the human being said, "This time,
bone from my bones and flesh from my flesh."

This one he designated 'woman',
because from the man this was taken.

There are word plays throughout this story.
Note the man/woman words as an example.

This is the first time the term *ish* is used to designate
"a man", as opposed to a human being, *adam*.

In contrast the term *isha* is used for the woman.
It means "a woman".
(It would perhaps have been better
to use 'female' here, or 'non-male',
but you'd still have people trying to argue
against any use of 'male' or 'man' in such a designation.)

Now we have the creation of a partner for the man,
assistance; one opposite him.
This does not mean opposed to him,
but more like one standing before him.

This process is different than any we've seen thus far.
The man was formed from the dust of the ground.
The 'woman' is formed from "the side" (a rib) of the man.

Scripture declares she is made "in his likeness",
not in the likeness of **YAHWEH**, as he was.
This is worthy of our special notice.

She was "built" from him and for him.
And the man declares that she is bone from his bones
and flesh from his flesh - she is like him.
She is a complimentary creation,
made to join together with him in all of life (see v. 24).

Note the intensity of "this time",
and "this one", and "this was".
This form of repetition is common in Hebrew.
As it occurs it forms a linkage between items in the text.

Gen. 2:24 For this cause
a man is to let loose of his father *himself* **אָב**
and his mother *herself*. **אִמּוֹ**

And he is to adhere to his woman.

And they are to exist as one flesh.

The text literally says,
"upon such circumstances",
that of having assistance for his life,
a man is to, literally, let loose of his parents.
He is no longer to depend on them as his "help".

Further, he is to **adhere to his woman**.
He is to "stick like glue" to her.
She is now his "assistance"
as a partner in his ventures.

Note: There's no discussion of marriage,
and the text does not say "wife".
To use that term is to inject something
into the text that's not there.
Nothing has been set forth
concerning a marriage contract, etc.,
which show up much later in Scripture.

However, the text does declare
that **the two are to exist as one flesh**.
They are no longer to be two separate entities,
but have joined together as if they are one person.
THAT is how closely they are to join with one another.

Even the term used for "one" leads in this direction.
It is '**echad**'. It means united, one.
It's the specific term used
to refer to **YAHWEH** as The **One** God.

Gen. 2:25 And both of them were naked,
the human being and his woman,
yet they were not ashamed.

Here we have two new concepts introduced.
Naked is, literally, 'bare', uncovered.
There was no need for the man or the woman
to attempt to 'hide' themselves from each other.
Indeed, **YAHWEH** did not want them to do so.

You cannot be a helpmate to another
if you are 'hiding' something from them.
There is implied guilt and shame when this is done.
It is also a sign of selfishness,
which is often used in an attempt to 'contol' the other person.
This does not belong in marriage.

Ashamed is pretty self-explanatory.
We know what it means to be ashamed
or to be put to shame.
It is connected with wrong-doing, guilt, and sin.
In order to be ashamed
there must be a reason for shame to exist.
This was also something **YAHWEH**
did not intend to exist in marriage.

Oh, how far we have fallen from these concepts
which are plainly presented as **YAHWEH's** desire for us.
Would that we would humble ourselves before Him
and confess our sin,
especially in this area of our lives,
and ask Him to restore our innocence
and openness in our marriages.

Being naked carries no shame
in the proper relationship.
Within the concept of marriage
it is perfectly natural, and even necessary.
YAHWEH intended the man and woman
to enjoy each other in every way.
It is only when we are acting sinfully
that nakedness is to be seen as shameful.
There is a proper place for nakedness.
It is in marriage.
It is in innocence, where no sin exists.
It is not on TV, videos, etc.
None of this
is **YAHWEH's** intended place for nakedness.

Chapter 3

Gen. 3:1 Now The Shining One was more shrewd
than any living being of the open country
which **YAHWEH**, The Elohim, had made.
And he said to the woman,
"Indeed, because The Elohim has said,
'You are not to eat from every tree of the garden...'"

It's important to remember the setting.
The man and the woman
are within the garden
YAHWEH has given to them.
It is an enclosure, a protected space.
Here reference is made to the beings
living in "the open country", pointing out the separation.

Into this setting comes "The Shining One" - **not a snake!**
There are eight words in Hebrew
that come from the same root letters **נחש**.
These words refer to divination and to copper.
Divination is the specialty of The Adversary.
Copper is bright and shiny.
A misreading or copying error
could take you either direction.

What's fascinating is the seeming combination
of the two concepts in one supernatural being
who now is seen by the woman.

E. W. Bullinger,

in The Companion Bible, Appendix 19,
gives a thorough analysis
of the Hebrew term, **nachash**.
It refers to copper which shines.
There are also references
to other "serpents" that "shine" - **seraphs**.

His analysis of the words and structure of Gen. 3
makes it clear this
is a metaphorical reference to The Adversary,
who disguises himself as "a messenger of light"
in order to deceive **YAHWEH's** created people.
(2Cor 11.14)

He was the "anointed cherub",
a far cry from a snake.
"Lucifer" means "light bearer."

It makes little sense for the woman to be beguiled
by a creature with no vocal cords
that crawls on the ground.

**It does make sense, however,
to recognize this as a "shining one",**
dazzling in appearance,
and exhibiting an apparently superior knowledge
compared to the woman.
Simply ask yourself,
which would you pay attention to,
a snake, or a dazzling supernatural being?

Now this testing makes more sense.
Testing is his specialty.
He even tested The Messiah.

The existence of a protected space
also suddenly makes sense?
There is an adversary, indeed.
Only in relation to the creatures of the open space
does the "shining one" appear more shrewd.
This "shining one" is **not** one of them.
He is drastically different.
The only comparison with them
is the level of shrewdness.

There is much of significance in these words.

This is The Shining One's first speech to humans.
He chooses the woman.
She was not present
when the man was given the directions.
Hers is second hand information,
making subtle deceptions a bit easier.

The Shining One begins
with a an open-ended statement,
not a question.
The Shining One is Satan,
as identified later in Scripture.

**This is the first recorded "word of Satan"
in Scripture.**

This is VITALLY IMPORTANT!
It establishes the pattern Satan uses
against all of his "adversaries".
He plants a "seed of doubt"
concerning The Word of **YAHWEH**.

There's no indicator in the text
that a question is being asked,
as is traditionally done.
Everett Fox in his work,
"The Five Books of Moses",
identifies this as
a common practice in Hebrew literature.
The reader is left to complete the thought.
In Scripture such statements typically end
with a threat or an oath.
This leaves an opening for the woman's response.
She gets to put her own thought
into finishing this statement.

Notice also something else of interest to us.

He does NOT approach Adam,
to whom **YAHWEH** spoke directly
and to whom He gave the Instruction.
He speaks to Eve,
who heard it 'second hand' from Adam.
There is an inherent weakness here.
For Eve, this is 'hearsay'.
It doesn't carry as much weight
as first hand revelation for her.
She can be more easily tempted because of this.
We are 'second hand' Believers
- heresay, not eye witnesses.
Satan counts on this as a weak point in our faith.
**The ONLY thing that can protect us
is an absolute faith, belief,
in the Word of YAHWEH**

Now let's look at what Satan says to Eve.
The Hebrew actually can be seen to say,
"Is that so?"
How many times have you
been asked this very same question?
It means, 'Is that TRUE?' Then he asks,
"Did **YAHWEH** REALLY say that?"
Is that REALLY what **YAHWEH** meant?
Surely you've misunderstood **YAHWEH**!

My friend,
do you see the subtlety of the enemy revealed here?
YAHWEH is showing you the Truth about Satan
and his approach to you
- he is a LIAR and a DECEIVER!
It is ALWAYS his way!

But there is yet ANOTHER device
used by Satan here.
It is the ADDITION of the word 'not'
to what **YAHWEH** originally said.
He had said, "Of every tree of the garden
you may surely eat:
BUT of the tree of the knowledge of good and evil,
you shall not eat:
for in the day you eat of it you shall surely die."

Note what Satan leaves out,
and how he changes the idea
by adding a different thought.
YAHWEH warns us that we are not
to add OR subtract anything from His Word.
We are to accept it just as it is
(in its original form
- not in our modern so-called translations).
His Word is final and complete.
It needs nothing added.
And it should not be altered
by removing things from it either.

Gen. 3:2 And the woman said to The Shining One,
"From the fruit of the trees of the garden
we are to eat,

Gen. 3:3 but from the fruit of the tree
which is in the center of the garden
The Elohim has said,
'You are not to eat from it
and you are not to lay your hand on it
lest you die.'

The woman knows she is not to eat of this one tree.
She also knows the consequence for doing so - death.
But notice the addition
to the Instructions given to the man.
YAHWEH said nothing about touching it.

Adding to The Word of **YAHWEH** is forbidden!
It has extremely serious consequences.
Chavvah (Eve) has added to it.

Gen. 3:4 And The Shining One said to the woman,
"Dying? You will not die.

The word used for dying is *muwth*.
It can refer to either a natural death,
or to being put to death by someone else.

YAHWEH stated plainly
the consequences of "rebellion",
failure to follow His Instructions.
The punishment is death.
The Shining One lies once again,
contradicting The Word of **YAHWEH**.

Gen. 3:5 Indeed, The Elohim knows
that in the day of your eating from it
your eyes also will be opened
and you will be like The Elohim,
knowing good and bad."

The Shining One uses
the same words **YAHWEH** used
in Gen. 2.17 regarding dying.

How would a snake know such a unique phrase?
But The Shining One...?
And how does this supposed-serpent know
she will not die the instant she eats from this tree
- unless he has access to **YAHWEH**
as The Adversary does in the Book of Iyowb.
Clearly, this is something far different than a snake.

Here the concept used for eyes is 'inner eyes',
the eyes of the inner nature,
not the physical eyes.
Eve's physical eyes were open already.
She was looking at the fruit,
and at the 'shining one'.
It was the 'eyes of her understanding'
that were being referred to here by Satan.
This is clearly a figure of speech
used to convey a concept.
The concept of a figure of speech
is found extensively in scripture.
It is the idea of 'similitude'.

We are to use the "whole counsel of **YAHWEH**" in our studies,
not just "convenient" parts of it that suit our own interests.
That kind of separation into parts is the tactic used here.
It is the way of The Adversary.

This provides important insights into his approach to us.
Always there is the effort
to put doubt into the mind of his targets.
Then he presents himself as one knowing something
the one being attacked does not know.

Present something "attractive" and "believable".
Offer something that is enticing for the one under attack
- especially the enticement to "be like The Elohim!"

This is the exact sin (offense) of Lucifer?

The temptation here to become just like The Elohim
- to be able to know both good and evil.
This is always the temptation Satan offers,
because it is **his offense**
- **he** tried to become **The Elohim**.
And he is constantly inviting
and encouraging man to do likewise
- to join him in his offense
so he is not left alone in his offense.

His desire is,
because of his incredible pride and arrogance,
to draw people **away from** following **YAHWEH**
to follow him instead.
To put this in the vernacular,
Satan is on a huge ego trip!
His only interest is in seeing you do things his way.
Or, to put it in the terms of Scripture,
he would have you believe HIM,
instead of YAHWEH!!
This is the ENTIRE focus of his activity - always!

Gen. 3:6 And the woman saw
that the tree was good for eating,
and that it was desirable to the eyes.
And she was desiring the tree
for the sake of being made wise.

And she took from its fruit.

And she ate.

And she also gave to her man, beside her.

And he ate.

After the seed of doubt is planted by The Shining One
the woman looks on the tree differently.
She perceives that it's good for eating, desirable to the eye,
and it can make one wise.

One might see implied here
the lust of the eyes,
the lust of the flesh,
and the pride of life.
It's the essence of the false messiah (anti-christ.)

In The New Covenant we're told
that the essence of false messiah is already in the world.
Indeed, it has been here since the very beginning.

She **desires** the fruit of this tree
- and what it will do for her.
The act is entirely selfish.
Selfish desire leads to offense!

Temptation is **not** an offense!
The offense is **acting upon** the temptation,
giving in to it.

She disregards **YAHWEH**
(and the man as well,
for it was his responsibility to instruct her in these things)
and takes of the fruit of the tree and eats it.
She commits the offense of self will
- rebellion - rejecting **YAHWEH's** instruction,
refusing to trust Him,
and denying Him His rightful place in her life.

Not only that, she gives the fruit to the man also.
She thus invites him to participate in her offense.

This is a very common scenario.
When we offend we often
invite others to participate in our offense.
Somehow it seems to assuage our guilt
if someone else is doing the same thing we are.
In reality it does nothing to our guilt,
except perhaps compound it,
because we have also now led someone else astray
from following The Word of **YAHWEH**.

And now we must also deal with the man.
He did **not** have to eat the fruit.
He knew the instructions **YAHWEH** had given to him.
He could have chosen to refuse to eat the fruit.
But he did not.
He ate it, just as the woman did.

We need to recognize something stated later in Scripture.
It was the woman who was deceived, not Adam. (1Tim 2:14).
The man was **not deceived!**
The man **knew** precisely what he was doing.
We don't know why he did it,
but he was not deceived.
The woman was!

There's one more thing to take note of.
Each of these actions is placed as a discreet statement
in this version of Scripture.
This is not the "traditional" way of doing things.
Tradition places this series of statements
in long complicated sentences filled with commas.
Doing that removes the critical emphasis
that occurs with separate statements.
These individual statements
bring a profound reality to the events
that's otherwise overlooked.

Gen. 3:7 And the eyes of the two of them
were opened.

And they knew that they were naked.

And they sewed fig leaves together.

And they made for themselves loin cloths.

The result of eating from the forbidden tree was instant knowledge.
By direct observation they were naked.

To be naked is to be **exposed**.
Their offense has become evident to them.
Their offense is exposed.
For the first time they perceive each other differently.

In an attempt to "cover themselves",
having lost the protective covering of innocence,
they made coverings of fig leaves,
loin cloths, to cover their "nakedness".
(This term is most often connected
to the exposure of one's genitals.)

Note that it was self-effort involved
in this attempt to cover their exposure
- to **hide themselves**.
Interestingly, it was fig leaves they used,
an image that occurs frequently in Scripture.

Gen. 3:8 And they heard the sound *itself* נח
of YAHWEH, The Elohim, coming into the garden
at the breezy time of the day.

And the human being and his woman hid themselves
from the face of **YAHWEH**, The Elohim,
in the middle of the trees of the garden.

Their eyes are opened,
and so are their ears.
They hear **YAHWEH** coming into the garden.
The word means to come or to go, to walk on a path.

When they hear **YAHWEH's** sound
(note the return to the use of **YAHWEH** here.)
they **hide themselves from His face**.
(His face represents His presence.)

They know they've violated His instructions.
They understand they are guilty,
and therefore subject to the death penalty.
They are **AFRAID!**
They've been told this will mean their death.
And in the fear of the consequences
they attempt to hide themselves.

Gen. 3:9 And **YAHWEH**, The Elohim,
called to the human being.

And He said to him, "Where are you?"

Take very careful note
of **YAHWEH's** first words
to the human after his offense.
It's not an accusation,
but rather, it's a question - and a vital one.

It's not a question about his "location".
It's about his condition
in relation to **YAHWEH** and His word.
The question offers an opportunity
to acknowledge the offense
- before any condemnation is pronounced.
The response determines the outcome.

Gen. 3:10 And he said,
"I heard the sound of You *itself* נח in the garden
and I was afraid because I am naked.
And I hid."

The human being responds to **YAHWEH**,
acknowledging he heard Him coming.
He states, for the first time, that he was **afraid**.
But he conditions this by stating
it's because he was naked, exposed.
His offense was "uncovered".
And he acknowledges that he hid himself.
Yet this is something one can never do,
hide, anywhere, from **YAHWEH**.

Gen. 3:11 And He said,
"Who explained to you
that you yourself נח are naked?
From the tree of which I gave direction to you
about not eating from it, have you eaten?"
Notice that **YAHWEH** asks who, what being,

explained to the human that he **is** naked
(current tense, he exists this way now).
Then He asks if he has violated
the Instructions given to him by **YAHWEH Himself**.

YAHWEH's two responses involve questions.
They provide the opportunity
to acknowledge one's offense.
What's not initially evident
is that confession of one's offense leads to forgiveness.
Refusal to acknowledge it results in condemnation.
We're always offered the opportunity
to accept personal responsibility for our actions.

Gen. 3:12 And the human being said,
"The woman whom You gave to be beside me,
she gave to me from the tree.
And I ate."

The human being now responds.
What he identifies we must scrutinize very carefully
lest we misunderstand what's said.

"The woman "...You gave to be beside me..."
- note the identification that she
was given to him by **YAHWEH Himself**.
That's like blaming God for his error.
He avoids direct personal responsibility for the act.
He did not take it himself!
She took it!
And then **she** gave it to him.
Only then did he eat.

There are three things to note.
- He indirectly blames **YAHWEH**.
- He blames the woman.
- And only then does he admit he ate from the tree.

In this he acknowledges his offense,
yet does so only while seeking
to put the blame elsewhere.
This is less than a forthright confession of his offense.
It's an excuse.
Now we'll see the woman's response.

Gen. 3:13 And **YAHWEH**, The Elohim,
said to the woman,
"What is this you have done?"
And the woman said,
"The Shining One deceived me.
And I ate."

This is **YAHWEH's** first word to the woman
that's recorded in Scripture.

He also asks her what she has done,
offering the opportunity for confession,
repentance, and forgiveness.
The woman blames The Shining One.

This marks the first use
of the concept of deception.
This is not the act of a snake.
This takes intelligence and shrewdness.

The woman acknowledges she ate,
thereby admitting
her own responsibility for her actions.
Yet in neither case, the man nor the woman,
do we see "repentance",
regret for what they have done.
Without that forgiveness
is not available at this point
as is revealed in the coming verses.

Gen. 3:14 And **YAHWEH**, The Elohim,
said to The Shining One,
"Because you have done this
you yourself nx are bitterly cursed among all the animals
and among every living being of the open country.
On your belly you will travel,
and dust you will eat all the days of your life.

Now we have the first mention of a bitter curse,
an intense one.
This is put in place by **YAHWEH Himself**.

Take note!

And notice, it is not "above" all animals, but **among** them, and **among** the living beings of the open space - the unprotected area. There's a distinction, involved.

Traveling on the belly may in fact be true of a serpent, but it is not true of Lucifer, The Shining One. This is a metaphor. It means he will be lower in stature than anything created. In humility and disgrace he will travel the rest of his days.

Prostration is the sign of humility. The humiliation identified here is part of the curse. It's a permanent and enduring prostration in effect. The Shining One becomes "the lowest of the low."

Most likely this portion of the text has been edited to fit the concept of a snake. Since that's the traditional view we must assume the text has been "adjusted". It would not be surprising to find everything after "cursed" is added or significantly changed.

Gen. 3:15 And I establish hostility between you and the woman and between your seed and her seed. He Himself will bruise your head. And you yourself will bruise His heel."

The first concept of hostility is introduced. This involves being opponents, adversaries. This is the eternal source of the concept of The Shining One, Lucifer, as "The Adversary."

The hostility is between The Shining One and the woman. The man is **not** included in this statement. And the hostility is further extended by the term "seed", meaning offspring. The seed of woman will be an enemy of the seed of The Shining One.

We have here the second, third and fourth PROMISES and the second, third and fourth PROPHECIES: #2 - I will put..., #3 - He shall bruise... #4 - and you shall be bruised...) of Scripture, coupled with the first hatred, all connected to the first offense. This makes this a very profound verse.

The promise is that **YAHWEH** will establish hatred between the two types of 'seeds'. These two types of seed need to be considered carefully. There are some wondrous surprises involved.

Let's first deal with "your seed", the seed of the "shining one". This tells us immediately there are "offspring" of the shining one. Throughout scripture, as you study carefully, you see references to the "children of the devil". Those who "follow" the ways of the devil are "offspring" of his. Those who follow **YAHWEH** are His offspring.

This is not our normal concept of offspring. We think in terms of the physical birth and physical lineage. **YAHWEH** sees things in terms of the "spiritual" birth, the mental decision to follow one route or the other. It is this spiritual dimension that's in view here. And those two lineages will now affect the remainder of world history.

Perhaps this is most clearly seen
in the concept of the "seed of the woman".
Physically, women do not carry "seed".
That role belongs to the male.
His "seed" is implanted
within her "egg" to fertilize it,
thus leading to the birth of a child.
But here we have the "seed of the woman",
which shall encounter hostility
from the "seed of the shining one".
In spiritual terms this is right on target.
In physical terms this is odd.
This means we need to pay very close attention.
YAHWEH is teaching something unusual here.

Many identify the "seed of woman"
as signifying is the coming of Messiah.
Thus, signified here, in the third chapter of Genesis,
is the prophecy that there will be a "seed of woman",
a child born without the normal sexual relations
between a man and a woman,
who will be at odds with the seed of the shining one.

How vitally true this proves to be.
The "battle" between these two offspring
will be a very significant one.
And that relates to the rest of this verse.
YAHWEH teaches us that two kinds of seed
are not to be mixed together. (See Deut 22.9)
This is finds its truest significance **right here**,
and forms the basis
for the principle in Deuteronomy.

The seed of the woman, The (MESSIAH)
shall bruise your (the shining one) head
(rosh - the head, but can also mean
captain, chief, ruler, principal, top, etc.).

This is yet another figurative sense of the terms.
It's not so much the specific head of the shining one
as it is his dominion,
his leadership role, over his offspring
(remember the spiritual nature involved here).
Later in Scripture we see references
to "the principalities and powers",
and this refers to the demonic realm of Lucifer
(light bearer, or shining one),
also known as Satan and the **Devil**.

Messiah will "bruise" your "head",
leadership or dominion.
The term for bruise is **shuwph**.
It means to gape, that is, to snap at.
Figuratively it means
to overwhelm, break, bruise, or cover.
Messiah will ultimately overwhelm Satan,
and break his powers of sin and death.
With this perspective
this passage now takes on new meaning.

And you shall bruise His heel.
This is another interesting term.
The Hebrew is **'aqeb**.
It means heel, track,
or figuratively the rear of an army,
the last, or a footstep.

The shining one will indeed have an impact
on the rear of **YAHWEH's** army,
the stragglers in The Kingdom.
We could also see that he would affect
the "footsteps" of **YAHWEH**,
diverting careless ones
from the "path" or way of **YAHWEH**.
The terms are thus confirmed
as figurative by their context,
and revealed as having powerful symbolism.

Scripture indicates that Satan
will be crushed by Messiah,
subjugated to Him.
(See Ps 8.6, 1 Cor 15. 25-27,

Eph 1.22, Heb 2.8, etc.)
Hence, what is in view here
is the Victory of Messiah over Satan.
Scripture also notes that the followers of Messiah
shall trample the enemy under their feet. (Look it up.)

Before the foundation of the world
YAHWEH prepared a plan
to deal with the entrance of offenses into the creation.
He knew it would come,
and He prepared for it before it ever happened.
Here we see the beginning of the revelation of that plan.
he Promise of Messiah is indeed glorious!
Praise be to YAHWEH, The Elohim!!!

Many believe
this is a "hidden" reference to The Messiah,
as "The Seed" of a woman.
But what, then, is the seed of The Shining One?
It would seem to indicate The Anti-Messiah,
actually, False Messiah.

The head represents the role of leader,
the authority and power of an individual.
The heel represents the least of the "rear" side.
Damage to the head is always serious.
Damage to the heel
only tends to slow one down a bit.

Gen. 3:16 To the woman He said,
"I increase, increase your pain, also your pregnancy.
With pain you will bring forth children,
yet your longing (sexual) will be for your man.
And he will have authority over you."

Longing - *tshuwqah* - used only twice.
Here and in Gen 4.7.
It seems to imply an intensive kind of desire,
an overflowing craving.

The woman was not careful
to do as her man had instructed her.
The result was an offense.
Now among the consequences of that offense
are significantly increased pain,
especially in pregnancy and childbirth.
Yet her sexual longing for her man
would remain strong.

Further, she is no longer completely free
to make her own choices.
Instead, she is now under the authority of "her man".
This has never been stated prior to this.
She's made directly responsible to him,
instead of to **YAHWEH**.
The order of authority in her life
is changed because of her offense.
She enticed her man to offend,
but now she must answer to him
in everything she does. (See Eph 5.22, etc.)

For those who object to this concept
there is but one thing to remember:
This is The Word of YAHWEH Himself!
It's not created by anyone else.

But there is something more here.
YAHWEH states He is going to 'greatly multiply
the woman's 'distress' and her 'conception'.
He goes on to explain to us what is meant here.
Note that there are two things in view,
and they fit perfectly
with the two explanations that follow.
1. Distress,
2. Conception - pregnancy.
In the explanation **YAHWEH** reverses the order,
so the pregnancy comes first,
and then the distress of another kind.
Pregnancy and childbirth will be accompanied
by 'greatly multiplied' distress, discomfort, pain, etc.
This is no surprise to any woman
who has given birth to a child.

But there is also to be 'greatly multiplied'

distress in relation to her husband.
No longer will Eve be the 'free spirit'
she apparently has been to this point.
It was in this state
that she was tempted by The Shining One
and offended against **YAHWEH**.
From now on
she will be under the authority of her husband
- he will 'rule over' her.
She is to be in complete subjection to her husband.
This, as we know,
will also cause all manner of distress and **sorrow!!**

Gen. 3:17 And to the human being He said,
"Because you have listened attentively
to the voice of your woman
and have eaten from the tree
of which I gave direction to you saying,
'You are not to eat from it!'
the soil has been bitterly cursed because of you.
In pain you will eat from it all the days of your life.

Because you obeyed your wife, rather than Me...!
This is the **first mention of 'listened'**.
It is the kind of 'listening' that leads to faithfulness
- paying careful attention to.
It is not merely hearing a sound.
It is connected to her **voice - her word, or speech**.
YAHWEH, in fact, reminds Adam of **His word**
in contrast to the word of the woman.

Now we learn
the consequences of offense - work!
Notice that due to his offense
Adam would now have to 'work' to eat.
YAHWEH placed a curse upon the ground.
This curse was the result of Adam's offense!

Note: It is worth your time to explore this concept further.
Yisra'el was punished by Yahweh for their offenses,
and it is identified that their offenses
brought consequences **to the land**.
This is exactly what we see here with Adam's offense
- the land suffers
as a result of the offense of a human being!

Adam would no longer have
the free gift of the fruit of the Garden,
provided without cost to him by **YAHWEH**.
Instead he would have difficult labor
fraught with pain and nuisances
With sweat - hard effort
- he would 'earn' his food until he dies.

Gen. 3:18 And thorns and thistles
will be caused to sprout for you.
And you will eat the plants themselves **nx**
of the open space.

Gen. 3:19 With the sweat of your brow you
will eat food
until you return to the soil,
because out of it you were taken.

Since you yourself **nx** are dust
even to dust you will return."

YAHWEH now directs His attention
to the first human being, Adam.
He identifies that this being
"listened attentively" to the voice of the woman,
instead of to the voice of **YAHWEH**.
That's the first issue.
Then he ate from the tree
in direct violation of The Word of **YAHWEH**.
He rebelled!
This is offense (sin) in its essence!

Whenever we are more willing to do
what "someone" other than **YAHWEH** invites us to do
we are breaking or violating His directions.
We are acting contrary to His stated desires.

Next comes the immediate consequences.

And note very carefully what's stated.
First - the soil **adamah** has been bitterly cursed.
This is identified as a very strong curse, not a mild one.
It's already been done so there's an immediate result.
It remains in effect for every human being,
ha'adam, that follows.

Second - **pain** will be involved
in the production of food to eat
from this time forward.
**Prior to this there was no work,
and therefore no pain.**

There was stewardship of the garden,
tending for it with love and care,
but there was no difficult effort involved in it.

From now on there will be difficult work,
causing sweat upon one's face.
The food will no longer be free and easy to get.
And there will be pain
- just like the woman's pain in child birth and pregnancy.

These are each identified
as a result of offending **YAHWEH**
by refusing to follow His directions
for living in close personal relationship with Him.

Third - thorns and thistles,
things that poke and hurt, will be caused to sprout
- "weeds" will grow!
These add discomfort to the labor that will now exist.

Fourth - food will now come
from plants of the ground,
not from the fruit of the trees in the garden.
This will require hard work.
Prior to this the food was simply provided by **YAHWEH**
in the form of the fruit on the trees.
No work was required to produce it.

Fifth - He will return to dust.
He will now **DIE!**

Note that in the day of their eating (rebellion)
they became condemned to death.
In the Hebrew mind it's a determined outcome
so it's seen as if it has already happened.
In the Hebrew minds these two **have already died**,
"in the day of your eating..."

YAHWEH closes with a reminder
- "You *yourself* are dust!"
You are nothing but a bunch of soil.
From it you were taken.
To it you **will** return.
You will die!

A portion of the word plays is identified.
Some is not shown.
- the pain of the woman, the pain of the man,
- from soil, working the soil, returning to the soil
- from dust to dust.
Each repetition has a function.
It serves as a "witness"
that serves to confirm the outcome.

3:20 And the human being
called his woman's name Chavvah
because she became the mother of all *humans* alive.

Chavvah means life-giver.
It's translated traditionally as Eve.
As the first woman she became the "life-giver".
She in effect "gave life"
to every human that was born after this.

Chavvah is your "mother", not the soil.
There is **no** "mother earth".
That concept is a total lie!

"Mother" in this sense is meant as "foremother"
just the same as we use forefather
- a historical progenitor.

And this means every human being
is from only one source.
We are all "related" to one another as "family".

Gen. 3:21 And **YAHWEH**, The Elohim,
made tunics of skin
for the human being and his woman.
And He clothed them.

It is **YAHWEH** Who makes the tunics.
It is not the human and his woman,
as with the fig leaves.
He makes them of skins (of a lamb?)
- which requires the sacrifice of animals
and therefore **the shedding of blood**.

He made them for both of them.
Then, He personally clothed them.
They did not "cover" themselves.

It's extremely important to recognize this.
In doing these things **YAHWEH covered their offenses
by means of the shed blood.**

This is a foreshadowing of **exactly how**
He covers our offenses by means of The Messiah's death
and His shedding of His own blood
on our behalf on the torture stake.
Without the shedding of blood
there is **no forgiveness!** ([Heb 9.22](#))

We cannot cover our own offenses - by any means.
"We can run, but we can't hide."
We can pretend, but it's worthless.

The covering results in **YAHWEH's**
"passing over" our offenses
and the required penalty of death.

Gen. 3.21 proclaims the story of our redemption!

Gen. 3:22 And **YAHWEH**, The Elohim, said,
"Behold!
The human being exists like one of Us,
knowing good and bad.
And now lest he put out his hand
and take also from The Tree of The Life
and eat and live forever...!"

YAHWEH spoke.
The question is, to whom did He speak?
There are many conjectures,
but we simply do not know.
Since we do know there are other divine beings
we might consider
it was to some of them that He spoke.
It may have been to the cherubim
that are identified in the next verse.

Contrary to what tradition teaches,
there is no "trinity"
so it cannot be to members of "the trinity"
that He is speaking
(of which He would be one anyway).

This will be difficult for many to accept
because "tradition" has indoctrinated them
into thinking there is a "trinity".
However, the so-called "Holy Spirit"
does not exist as a 'person'.
It is, in fact, a reference
to The Divine Nature of **YAHWEH** Himself.
It's crucial that you do your homework on this.

The only two "persons" identified
as connected to the "god-head"
are **YAHWEH** and **YAHUSHUA**, The Messiah.

It's likely you won't believe this
until you've confirmed for yourself
what Scripture **actually** says,
not what someone else told you it says.

Your "belief", your "faith", is not your own

unless you have personally researched the ideas
and confirmed the validity of them for yourself.
Anything less than this
becomes someone else's faith, not yours.

What this verse really tells us
is that there was someone else
present with **YAHWEH**,
to whom He spoke.
It should most likely
be considered to be **YAHUSHUA**.

Also, it tells us that we human beings
now exist as "like" (similar to) "them"
- whoever "them" is.

The important element is that
we now know the difference
between good and bad, just as they do.

Now, the next portion of the verse is very important.
YAHWEH did not want the human and his woman
to take fruit from The Tree of The Life (Eternal Life)
and eat it, thus **perpetuating**
their current state of offense.

If they did this,
without having their offense properly dealt with,
(meaning having The Messiah give His life
to permanently eliminate the offense debt)
each human being would live "**to olam**", **to forever**
- **in their offenses!**

YAHWEH could not allow this to happen.
It would mean they would never be able
to enter into a perfect relationship with Him for Eternity.

The Hebrew word, **olam**,
means to time out of visibility.
The ancient Hebrews
perceived "time" as a continuum.
The "present" was what they could
see, touch, or feel.
This included what we term "the past",
because they had experienced it already.
They knew what they had done.

The so-called "future" was unknown,
and unknowable.
They would not know it until they got there.
Thus, "to olam" meant into time out of view
- beyond the horizon.
This was to them what we call "forever", or "eternity".

Note the use of the incomplete sentence once again.
You are left to "fill in the blank" yourself.

Gen. 3:23 And **YAHWEH**, The Elohim,
sent him out of the garden of Eden
to work the soil *itself* **nx**
from which he had been taken,
from there.

The language of this verse
is quite striking in its literal sense.
YAHWEH sent him out of the garden;
sent him out of the enclosed protected space;
sent him out into the open country
where he lost his protection.
He also lost access to the fruit
of the trees of the garden
for which he did not have to work.

Now he is sent out to **work the soil**.
He will now have to plant, cultivate,
harvest, and process his food.

But notice even more profoundly
that he is sent
**to the very place from which
the substance of his being was formed.**

This was a severe rebuke
and a constant reminder of what he was,

where he came from,
and what he had lost
by failing to follow the Instructions
given to him by **YAHWEH**, His Creator.
The lessons are multiple
and profound indeed!

Gen. 3:24 And He drove out the human being *himself* **nx**.
And He established at the front of the garden of Eden
the cherubim *themselves* **nx**
and the flaming sword *itself* **nx** which turned every way
to protect *the way itself* **nx** to The Tree of The Life.

You'll notice immediately the intensity of this verse
by the repeated use of the **nx** construct.
The human being is **driven out** (or cast out).
He does not leave of his own choosing.

At the front of the garden, apparently the entrance,
YAHWEH establishes His cherubim;
literally causes them to take up permanent residence.
He also does the same
with a flaming, or flashing, sword.
**These will now protect *the way itself*,
the only way, to The Tree of The Life.**

No one is to have access to it,
least of all an offending human being.

Most translations will give this as
"to the east" of the Garden.
It may, indeed, be that the entrance
was on the east side.
But the term literally means at the front,
which in Hebrew thought
is considered to be the east.

This is the way The Temple in Jerusalem faced
and was known to be the way
YAHWEH entered and left The Temple.
The Tabernacle was also oriented
in this same manner.

But perhaps most important here
is that the cherubim
are placed in front of the entrance,
blocking access to it,
and to The Tree of The Life.

We have little definitive information
about the cherubim.
We know they have
some special connection to **YAHWEH**
as observed in Ezekiel and Revelation.
They are associated with **YAHWEH's** throne.
But beyond that
we really know very little about them.

They are established, settled down,
as permanent "dwellers" at this entrance,
along with the flaming or flashing sword.

We really don't know what the flaming sword is.
Perhaps it's The Word of **YAHWEH**,
for by His Word
all of His adversaries will be destroyed.
We do know there are many references
to "The Sword of **YAHWEH**"
in the rest of Scripture.

The point is, there is no longer any access
by human beings to The Tree of The Life.
They're not allowed to eat of its fruit
and live forever in a state of offense.

Praise **YAHWEH** that He made this provision!
The consequences of such would be unthinkable.

But we must also observe
that **there is a way to The Tree of The Life.**
The "Way" still exists.
It's merely protected
so **offending (unredeemed) human beings**
cannot have access to it.

The Messiah, **YAHUSHUA**, said,
"I am the way!"

Chapter 4

Gen. 4:1 And the human being knew intimately
Chavvah herself **תא**, his woman.

And she conceived.

And she gave birth to Kayin himself **תא**.

And she said,

"I have acquired a male from **YAHWEH Himself** **תא**."

There are some interesting things
to note in this verse.

The first human being is still referred to
as "the human being".

His "name", Adam,
is only used twice in the Hebrew text,
although the term used for "human being"
is often "translated" as Adam in most English texts.

There are six things noted for the first time here:

- first act of man outside the garden
- first sexual intercourse
- first conception
- first childbirth
- first child, a male
- first words spoken by Chavvah
after she is given her name.

Each of these are related to humans.

Three things are specifically noted with emphasis.

Each calls attention to an individual.

Chavvah notes that it is from **YAHWEH** Himself
that she has "acquired" this male.

She acknowledges

that she could not do this by herself.

There is something of interest

in the manner in which Eve's statement is made.

It is put in the terms of 'I have acquired....'

Eve sees this as a gift,

but also as 'something acquired', a 'possession'.

Kayin means possession, acquired.

It's interesting to consider

there was no mention of these things
while Adam and Eve were in the garden.

It could be inferred

that sexual intercourse (intimacy)

was not needed

in their perfect fellowship with **YAHWEH**.

Their intimacy was with Him.

There is much connected

with physical intercourse in Scripture

that is also connected to sin

and rebellion against **YAHWEH**. (selfishness)

Consider how many references there are
to adultery and whoredom.

In some sense this act

becomes directly associated with sin,

and this is suggested here

by its very positioning and recording

as the first act of man

outside the garden of YAHWEH!

Chavvah means life-giver.

Kayin means acquired.

YAHWEH means The Eternally Existing One,
or, Existence Itself.

The Hebrew names are used

because certain actions are connected
to the meaning of the names.

These meanings

are very important in Hebrew culture.

Using English "equivalent" names

loses all of the significance of the Hebrew names.

Gen. 4:2 And she added by giving birth
to his brother himself **תא**, Hebel, himself **תא**.

And Hebel existed as one tending flocks.
And Kayin existed as a worker of the soil.

You'll note a bit of awkwardness
in the use of the **aleph-tav** emphasis.
It's possible to state these things
in different ways.
But since this is a new feature
in comparison to other texts
an attempt is made
to keep things reasonably consistent.

If you're paying careful attention to the text
you'll recognize why these things are emphasized.
Each item/person serves an important role in Scripture
at some point in the record.

Hebel means vanity, meaninglessness; or, transitory.
It connects to his shortened life.
Coupled with Kayin you get "vanity-acquired".

Here we see the first identification
of "job descriptions".
One keeps flocks
and the other works the soil.

Note the order of mention in part two of the verse.
Hebel, the second child, is placed first
- before the firstborn.
This is a pattern we see repeated in Scripture.
In fact, it's a principle of Scripture stated plainly
- 'the first will be last,
and the last will be first!' (Matt. 19.30)
Already, in the 4th chapter of Genesis,
in the first family on earth,
we see this principle demonstrated.

A special note is needed here:

Aleph is first.

Tav is last.

YAHWEH is The First AND The Last.

He is both.

He is FIRST in Genesis 1.1.

He is The LAST in Revelation.

No matter how you arrange things

YAHWEH IS GOD!!!!

We also have the first reference to 'brother'.
While this may seem
like merely a natural term to use
we might consider that it actually
did not have to be used.
We would have known they were brothers
from simple observation
of the events recorded.
Because it is supplied we can understand
that **YAHWEH** has a message for us
related to the concept of brotherhood.
The ensuing verses confirm this truth.

Gen. 4:3 And it was after the end of *some* days.
And Kayin brought from the fruit of the soil
a portion for **YAHWEH**.

Kayin brings the first 'gift',
a portion, to **YAHWEH**.
It's from the produce of the soil,
soil which has been cursed by **YAHWEH**
because of the offenses of his parents.

Note that thus far there is no mention
of "offense" (sin) in the Hebrew text.
The reference is used only because
we've been so indoctrinated to think about 'sin'
that we quickly recognize what it characterizes.

The gift is brought at the "end of *some* days."
No number of days is indicated,
but there is the sense
that there is a special timing involved.

The term for this "portion" is **minchah**.
It's interpreted as meaning several things:
portion, gift, tribute, offering.
These understandings are derived

from observing its usage
within later portions of the text.
In later usage
it commonly refers to an offering,
often a grain offering.

However, at this point
there is no Instruction given in the text
to identify any special connotation.
We have only later history
to help us understand what this may suggest.
At the very least
the text suggests the presentation
of a gift of thanksgiving to **YAHWEH**.

Interestingly, The offering Kayin brought
is not identified as the 'firstfruits' of the ground.
In this we see that Kayin
was not giving **YAHWEH** his best.
But it is also very important to note
that it is 'of the ground'.
This denotes two things:
1. It is the product of man's labors,
and becomes an offering of self-effort.
2. It is 'of the ground',
and **YAHWEH** has just placed
a curse upon the ground
because of man's offense.
This makes this offering a cursed offering.

Gen. 4:4 And Hebel brought, even he himself,
from the female firstborn of his flock,
even from their fat.

And **YAHWEH** looked with favor
toward Hebel and his portion.

The second-born brings the best of the flock,
the firstborn, including the fat portions.
These were considered to be the choicest parts.
He brought the best he had.
And the text indicates
it was a very personal and intentional act.

YAHWEH gazed,
looked with favor, upon his portion.
The term used reflects an extended looking,
a contemplation.
It is used of both favor and disfavor, however,
so one needs to pay attention to the context.

Further, **YAHWEH** respected that choice
as being His desire,
and as being from the faithful heart of Abel.
The first of everything belongs to Him.

Hebel was faithful.
Hebel worshipped **YAHWEH**
'in Divine Nature and in truth',
for only those who worship Him in this manner
are acceptable to Him. (John 4.24)
And Heb 11.4 declares that Hebel
presented his offering by faith.
He believed **YAHWEH**.

Gen. 4:5 But He did not look with favor
toward Kayin and his portion.

And Kayin was vehemently inflamed.
And his face fell.

The firstborn's gift
YAHWEH did not look upon with favor.
Why?
It's not specified as the best of the produce.
It's also from the cursed soil.
Each of these may be factors in the rejection.
More likely, however,
is Kayin's attitude in bringing it.
His does not appear to be a personal approach.
Perhaps we might see his action
as a matter of "ritual",
and therefore it is relatively meaningless.

Tradition teaches this is
the beginning of the "sacrificial system".

But there's a problem.
Under The Torah of Moshe,
where the principles
of sacrificial offerings are presented,
grain was a vital part of them.
Thus what takes place here
does not agree with that teaching.

At the very least we must question
whether this was the first establishment
of any "system" of "offerings".
Both men bring portions to **YAHWEH**.
They had some basis for doing so.
We're simply not told what that basis was.
One could infer they had already been taught
the meaning of these acts.
Otherwise, why would they do this?

This does teach the principle
of bringing the best of the best to **YAHWEH**
as our thanksgiving portion for Him.
On such gifts He looks with favor.
But if we're careless in what we bring to Him
He is offended.

Also, if you pay careful attention,
you'll note that the "offering" of the firstborn
is established here for the first time.
That's a vital concept in Scripture.
It ends up being a central part
of the entire story of redemption.

The same is true of the fat portions.
This constitutes their first mention.
They later become identified
as specifically belonging to **YAHWEH**
and not to humans.
First mentions are always significant.
They establish a pattern for us.

Kayin's response is interesting.
It reveals his character.
He is intensely angry, a very selfish reaction.
He is also jealous of his brother's acceptance.
It leads to trouble.
His face fell.
One could say, "his countenance fell".
It means the same thing.
Face is used because it
is a crucial element of Scripture,
recurring very often.

Gen. 4:6 And **YAHWEH** said to Kayin,
"Why are you inflamed concerning yourself?
And why has your face fallen?
4:7 Is it not true that if you do what is pleasing
it's up-lifting?
But if you do not do what is pleasing
an offense is lying down at the entrance
and toward you is its intense desire.
But you yourself נָח are to have dominion over it."

YAHWEH speaks directly to Kayin.
Actions that are pleasing are up-lifting.
But those that are not result in risking
the commission of an offense.

Note the contrast between
"up-lifting" and "lying-down".

chatt'ah is traditionally translated as 'sin' (offense).
This is its first mention in Scripture.
It's from this event that an offense has become characterized,
even though the act of committing an offense
has already taken place in The Garden of Eden.
Whatever offends **YAHWEH**
causes us to bear a debt to Him.
We owe it to Him to make things right.
This is the concept behind an "offense debt".

When we do what is not pleasing to **YAHWEH**
we are at risk.
The opportunity for offending

is right in front of us,
at the entrance to our lives,
waiting to attack us.
The offense intensely desires
to take control of our lives.
But take careful note of **YAHWEH's** teaching.
"You, yourself, are to have dominion over it,
to control it."

Most importantly, this is the first teaching
on what we are to do about an offense to **YAHWEH**.

The term is characterized
by the concept of "missing the mark",
the target at which you are aiming.
It essentially means to go off the intended path,
the one which **YAHWEH**
has instructed you to take.

It is up to us to control it,
to have dominion over it.
This is most important
for it teaches us that we have this ability.
This validates the concept of freedom of choice.

Yet we also need to remember
we have **YAHWEH** to help us,
if we'll ask Him to do so.

Gen. 4:8 And Kayin spoke to Hebel, his brother.
And it was in their being in the open country.
And Kayin rose up against Hebel, his brother,
and he murdered him.

The Septuagint and other ancient manuscripts
suggest Kayin said to Hebel,
"Let us go into the open country."
If this is correct it means Kayin
is guilty of pre-meditated murder.

This is the first violent act of Scripture,
and it involves two brothers.

Gen. 4:9 And **YAHWEH** said to Kayin,
"Where is Hebel, your brother?"
And he said, "I do not know.
Am I my brother's protector?"

Once again **YAHWEH** poses a question
in regard to the actions.
He invites Kayin to admit his guilt.
Kayin responds with an outright lie!
Then he excuses himself
by asking if he is his brother's personal protector.
Do you see anything familiar here?

Also, as the firstborn,
he actually does have a duty
to look out for the welfare of his brother.
He is to become the "head of the family"
when his father dies,
thereby becoming responsible for the entire family.

Gen. 4:10 And He said, "What have you done?
The sound of your brother's blood
cries out to Me from the soil.

blood, cries out - first mention.

Again we see **YAHWEH** asking, not accusing.
He is offering Kayin the opportunity again
to acknowledge his guilt.
His patience is revealed in this story
as we see Him offer, more than once or twice,
the opportunity for Kayin to confess his offense.

Given what has been identified already
about the probability that Adam and Eve
had already been given the entire sacrificial worship system
and its related teaching on offenses
this is no small matter.
Hebel must certainly have known these things,
for if he had not heard
The Word of **YAHWEH** on these matters
there would be no offense,

and he would have no reason
to be held accountable by **YAHWEH**
for what he had done.

We also have
the first introduction of the word 'blood'.
We've noted that it has been shed before
in relation to animal sacrifices
for the purpose of covering offenses,
but it was not identified in that act.
Here it is used in an entirely different manner.
Here it is blood shed **as an act of offense**,
not in order to cover an offense.

And **YAHWEH** now states that Hebel's blood
cries out to Him from the soil.
In doing this He declares
that the shedding of blood
immediately gets His attention.

Later teaching of Scripture
gives us more detail.
The soil is defiled by blood that is shed.
The shed blood remains in the soil,
defiling the land.

**The importance of blood in Scripture
cannot be overstated.
It's a critical element.
Within the blood
is where life itself resides.** (Lev. 17.11)

Gen. 4:11 And now you yourself **תא**
are bitterly cursed from the soil
which has opened its mouth **itself** **תא**
to receive your brother's blood **itself** **תא**
from your hand.

Kayin is personally "cursed".
Previously it was the soil that was cursed.
Now it's Kayin himself.
Interestingly he is cursed "from the soil"
- from the blood of his brother.

The soil is characterized as having a mouth,
thus receiving by swallowing
the blood of Hebel.

Now Kayin "has blood on his hands",
because it was from his hands
that Hebel's blood was caused to flow into the soil.
This is the source of that common idiom.

Two of the times the **תא** is present
it has the same meaning,
but it's phrased slightly differently
to read more fluently.
The Hebrew makes it awkward.

Note the recurring theme
of "you/your" in the text.
Also, keep in mind that Kayin
is "a man of the soil".
It's his occupation.
Now he is cursed
in direct connection with his daily work.

Gen. 4:12 When you work the soil **itself** **תא**
no longer will it give its vigor to you.
You will be staggering
and wandering in the land."

Now we see the details of the curse.
His work will no longer give vigorous produce.
And he will be staggering,
wandering, in the land.

This is a different term for land, **eretz**.
It does not refer to the soil,
but to the land, as a territory,
or even the whole earth.

Gen. 4:13 And Kayin said to **YAHWEH**,
"My perversity is too great to bear!

NOTE: The Septuagint

and a number of other manuscripts
put this in the form of a question:
"Is my iniquity too great to be forgiven?"

Punishment appears to be the wrong term here.
The term should be 'perverseness', or 'iniquity'.
YAHWEH provides a way for us
to deal with our punishments.
This is seen in the very next verses.
But our perversity
(and the related burden of guilt)
is often very difficult for us to bear.

"Perversity" is traditionally translated as "iniquity".
This is a term few understand properly today.
It has to do with "crookedness",
not travelling in the straight path
YAHWEH has set forth.
Perversity actually carries
the same implicit connotation,
but is a more familiar term.
Our own perversity
(and the related burden of guilt)
is often very difficult for us to bear.
Like Kayin, the tendency is
to feel sorry for oneself.

Note how Kayin whines about his "lot" in life.
This is so typical of us it's striking to find it here
in the beginning of human life on the earth.

Also note that he recognizes
he is now excluded from the face,
the presence, of **YAHWEH**
as a result of his offense.
This is the direct result of every offense.

But even in the light of his offense
YAHWEH provides a way for him to 'survive'.

Gen. 4:14 Behold!
You have driven me out,
me myself **אני**, this very day
from upon the face of the soil.
And from your face I will be concealed.
And I will exist staggering and wandering in the land.
And it will be *that* anyone who finds me
will murder me."

It does not make sense to say
that 'everyone who finds me will murder me.'
This is an absurdity.
Cain can only be killed once.
So the thought here must be
that whoever discovers that he is a murderer
(finds him out) will seek to kill him.
Death was the penalty for murder
under The Instruction of **YAHWEH**.

Kayin also recognizes, somehow,
that what he has done will be done to him.
This affirms the Scriptural principle
that "what you sow is what you reap."

Gen. 4:15 But **YAHWEH** said to him,
"Not so!
If anyone murders Kayin,
sevenfold is his punishment."

And **YAHWEH** put a sign upon Kayin,
lest anyone finding him might strike he himself **אני**.
It's important to see
that the language shifts here.
Some want to put, "kills Kayin",
instead of murders,
and "kills him" instead of "strike him".
There are different terms used.
A distinction needs to be made.

YAHWEH provides protection for Kayin
in the form of a sign, or a mark.
The term is **אוֹת**.

It means a signal, a sign.
It can take many forms.

**This is the first "sign"
placed upon a human being in Scripture.**

It's a "sign" from **YAHWEH**.
He determines what constitutes this sign.

It's worthy to note that this is the very term
from which the **nx** comes - note the letters.
This gives it the same meaning,
a "sign" - from **YAHWEH** Himself
- within His Word -
that we are to pay very careful attention
every time it is used.

But this mark, or sign,
was a warning to others
that they should not kill Cain.
YAHWEH granted him his very life.
He is merciful!
He allows time for us to contemplate our sin,
and hopefully confess it to Him
and turn away from it.

He did not take his life away from him.
Kayin was protected from being murdered
with a promise that whoever murdered Kayin
would receive **seven times** more vengeance
than Kayin would receive.

Romans 12.19 identifies that vengeance
belongs to **YAHWEH**, not to man!

There's another issue to address.
The concept of sevenfold punishment
is found in other locations in Scripture.
It's the direct result of failing
to follow **YAHWEH's** instructions.
One failing to do so
is subject to punishment seven times greater
because they knew not to offend,
but did so anyway.
It's a fearsome concept to consider.
(See Leviticus 26.)

Note: Punishment, or vengeance,
is administered to the nation of Yisra'el
when they sin against **YAHWEH**
- as a nation,
not just as individuals.
See Lev 26.21-28.

Gen. 4:16 And Kayin went out
from the face of **YAHWEH**.
And he settled in the land of Nod, east of Eden.

Kayin leaves **YAHWEH**.
This is significant
because it actually indicates he "**apostatized**",
he turned his back to **YAHWEH**.
He turned away from Him.

This the **first instance of apostasy** in Scripture,
even though it's not called that in the text.
It's the action that matters.
It sets the principle into action.

Leaving **YAHWEH's** presence, His face,
is something any human being
has the freedom to choose to do.
But doing so has major consequences.

He settled, sat down, in the land of Nod.
Nod means wandering.
Nod is east of Eden,
which is the same direction
Adam and Eve were moved
when they were expelled from the garden.
Going east typically indicates metaphorically
one is going away from **YAHWEH**
rather than towards Him.

Gen. 4:17 And Kayin knew intimately
his woman *herself* **תָּא**.

And she conceived.

And she gave birth to Hanok *himself* **תָּא**.

And he was building a city.

And he called the name of the city
after the name of his son, Hanok.

This verse causes great consternation for many.
The question is, "Where did Kayin get a woman?"
We simply do not know.
The assumption is
that she was an offspring of Adam and Eve,
but the text does not tell us this specifically.

The concern centers around the issue of incest
that arises as a problem later in Scripture.

There are "mysteries" in Scripture
to which we do not have answers at present.
We must simply trust **YAHWEH**.
He knows what He is doing
and it's up to Him to deal with these issues, not us.

The term translated as "city"
can mean any guarded or protected place.
It can range from a small encampment to a large city.
Don't assume there were lots of people in this place
just because it's called a city.

Kayin names this guarded place
after his son, Hanok.
Given the previous comments by Kayin
about being killed by anyone he meets
the concept of a guarded place
seems quite appropriate.

The **תָּא** intensifiers indicated can be read,
"his own woman",
and "this very one, Hanok".

Hanok supposedly means initiated.
But his name comes from a root word
meaning to narrow, perhaps to discipline.
It's from the concept of discipline
that the idea of 'initiated' comes.
It doesn't refer to starting something,
but rather to training someone in a matter.

Hanok is traditionally translated as Enoch.

Gen. 4:18 And to Hanok was born Irada *himself* **תָּא**.

And Irada fathered Mehuya'el *himself* **תָּא**,

and Mehuya'el fathered Metusha'el *himself* **תָּא**.

and Metusha'el fathered Lemek *himself* **תָּא**.

We're being given the lineage of Kayin.
Not all lineages are given in Scripture,
only those that have a particular significance
to the main themes of Scripture,
or perhaps contain a central figure of Scripture.

Hanok means initiated.
Irada means fugitive.
Mehuya'el means smitten by El (God).
Metusha'el means man who is of El.
Lemek means - (uncertain)
strong youth; rest; teaching.

Gen. 4:19 And Lemek took for himself two women.

The name of the first was Adah,
and the name of the second was Tzillah.

Lemek is the first polygamist.
Adah means pleasure or beauty, ornament.
Tzillah means shade; protection.

Gen. 4:20 And Adah gave birth to Yabal *himself* **תָּא**.

He was the forefather of those
who dwell among tents and livestock.

Yabal means a stream, to flow.
He is the first "nomad",
dwelling in tents, and tending livestock.

Gen. 4:21 And his brother's name was Yubal.

He was the forefather of all those

who manipulate the lyre and flute.

Yubal means to carry.
He's the first musician.
It's possible his name
is actually Yobel, a ram's horn.
The Hebrew word for flute means "wind organ".
They are spelled the same.
Only vowel pointings
would cause a different pronunciation,
leading to a different meaning.

Gen. 4:22 And Tzillah, she also gave birth,
to Tubal-Kayin *himself* תא,
an instructor of all craftsmen in copper and iron.
And the sister of Tubal-Kayin was Na'amah.

Tubal-Kayin means you will be brought to acquire.
Na'amah means pleasantness.
First mention of sister.
This is the first mention of copper and iron.
Traditionally, it's translated as brass,
but the Hebrew word means copper.

It's known that most items
identified as brass or bronze in Scripture
are actually made of copper.
Copper is pure.
Bronze is not.
Purity is a central theme of Scripture.

The term for The Shining One
who caused Chavvah (Eve) to offend
has the same root as this word.

Gen. 4:23 And Lemek said to his women,
"Adah and Tzillah, listen attentively to my voice!
Women of Lemek, give ear to what I say
because I have killed a man for wounding me,
even a young man for injuring me!

Gen. 4:24 If Kayin is to be avenged seven fold,
then Lemek seventy seven fold!"

Lemek wants to be certain his wives
listen to him, and not to someone else.
He's had a problem
and he apparently doesn't want them
to believe something they may hear elsewhere.

It appears as if Lemek
is actually boasting of his act.
If, indeed, he is boasting, this is the first case of it in Scripture.
Lemek's proclamation
is of his own doing, not YAHWEH's.
He declares he has killed someone,
supposedly in self-defense.

Gen. 4:25 And the human being
knew intimately again his woman herself תא.
And she gave birth to a son.

And she called his name itself תא Shet,
"Because The Elohim has established for me
another seed instead of Hebel
because he was murdered by Kayin."

The significance of this verse
lies in the recognition that Hebel is dead
and Kayin has left in shame,
leaving no "undefiled" offspring
to the first two human beings.

Now they have another son - a "seed"
(a term specifically used to refer to Shet).
From him will come The Messiah,
also known as The Seed of Woman
referred to previously
in the encounter with The Shining One.

Of interest is the naming of this child.
It is Chavvah who names him, not "Adam".
Once again the reference to the first human being
is left in those terms, not as his name.

Shet means established; appointed.
(This is traditionally "Seth".)

Unseen in the Hebrew is a very interesting word play.
shem / shet / shat - name / Shet / established.

Gen. 4:26 And Shet, to him also a son was born.
And he called his name *itself* Enosh **אֵנוֹשׁ**.

At that time they proclaimed defilement
upon the Name of **YAHWEH**.

Enosh means mortal, finite.
It's of interest to see this name
established in this particular verse.
The Hebrew declares that from this point in history
people proclaimed defilement
upon the Name of **YAHWEH**.
To defile His Name is certain to result
in the end of one's life.
Mortality becomes a reality.

The traditional translation of this verse
is not faithful to the Hebrew.
The Hebrew text does not say,
"they began to call upon the Name of **YAHWEH**,"
as if in an honorable way.
The term used, **chalal**, means to bore, to pierce,
to wound; to defile.
Think about the connection to The Messiah
made by such concepts.

This marks a very significant point
in the history of the creation
as is seen in what follows.
The text now moves us quite directly
to the flood of Noah
in which all those who disrespected **YAHWEH**
were destroyed.

Chapter 5

Gen. 5:1 This is the book
of the generations of the human being
in the day of The Elohim's creating
of the human being.
He made him.

In the likeness of The Elohim
He made he *himself* **אָדָם**.

Gen. 5:2

Male and female He created.

And He blessed they *themselves* **אָדָם**.

And He called their designation *itself* **אָדָם**

'human being' in the day of their being created.

Generations means the record
of descendants **and** their history.

Most translations use "Adam" here.
However, that name cannot be applied
to both the man and the woman
that are identified in v. 2.

This is the record of not merely "Adam",
but of the initial history of the human race.
Their own designation (label, title - but not "name")
is "human being".
If you use "adam" you pervert the text.

Beginning in the next verse
the use of the proper name, Adam,
even though it is properly translated
as "human being" simply helps us
to separate him from other human beings.

The one we call Adam was, in fact,
the father of Shet.

Gen. 5:3 And Adam lived thirty years
and one hundred years.
And he fathered a son in his own likeness,
in his own image.
And he called his name *itself* **אָדָם** Shet.

This birth is to be very specially noted.
Kayin and Hebel are not mentioned,

even though they were the first offspring of Adam and Chavvah.
The events involved in the death of Hebel have "removed" both Kayin and Hebel from these historical records.
This is **most important** and must be noted.

This chapter identifies a new record that eventually leads to The Messiah through the line of Shet.

Shet means to put, to establish.

The format here also becomes a pattern for The Old Covenant records.
Throughout them are records of generations that provide a link to the coming Messiah.
However, there are many individuals that get left out.
Also, many times the "firstborn" (Kayin) is replaced by one who comes after him.

This reveals how crucial it is to **study** Scripture, and not merely "read" it.
It reveals how the **context** becomes a critical element in understanding the events.

Taken out of context one cannot properly understand what is intended by the text.

Take note that it is stated of this child that he was made
in **the likeness of Adam, and in his image**.
This repeats the identical terms used in the creation of Adam himself
- **except** that Adam was created
in the image and likeness of The Elohim
- **without offense**.

Shet is "created" in the image and likeness of Adam
- **after he offended**.
Shet is therefore "**born with an offense nature**".

Both of his parents had offended.
Shet could not escape being born "in offense".
THIS is the true meaning of 'original sin'.
It means being endowed with an "offense nature", which is now identified as our "**human nature**".

Only by means of a supernatural **re-birth** can one be restored to the likeness and image of The Elohim.

When that happens one receives the "new nature", which is actually **The Divine Nature**.
This "**Divine Nature**" is the indwelling presence of **YAHWEH**.

It is **incorrectly taught** as being "The Holy Spirit".
This is **not** a "third person of the trinity", but it is, instead,
the very nature of YAHWEH Himself.

This is one of the most misunderstood concepts in all of Scripture.

Gen. 5:4 And the days of Adam after fathering Shet himself **תא** were eight hundred years.

And he fathered sons and daughters.

Gen. 5:5 And all the days which Adam lived were nine hundred years and thirty years.

And he died.

Note that none of the other sons and daughters of Adam are mentioned.
One must assume over that period of time there were indeed many of them.
This holds true for each of the persons noted in this record.

There's a pattern that will be seen in the following verses that follows this one.
Pay specific attention to the last line - "And he died."

This is the result of his having obtained an "offense nature".
Death is the consequence of an offense, or of having "an offense nature", a "human nature" as opposed to receiving The Divine Nature of **YAHWEH**.
It plays a critical role in this history.

Gen. 5:6 And Shet lived five years and one hundred years.

And he fathered Enosh himself **אָן**.
Enosh means mortal.

Gen. 5:7 And Shet lived after he fathered Enosh himself **אָן** seven years and eight hundred years.
And he fathered sons and daughters.

Gen. 5:8 And all the days Shet lived were twelve years and nine hundred years.
And he died.

Shet died, as did Adam.
Every person born after Adam and Chavvah **must die** because they are under the condemnation of death given to Adam and Chavvah because of their offense.
All of their offspring **INHERIT the corrupt human nature**.
There is a principle in Scripture that like begets like - of the same kind.
(What you plant is what you harvest.)
The offspring of Adam and Chavvah could not exist without the death penalty dominating their lives because of the sin (offense) of both Adam and Chavvah.

All of "the seed of Adam" was still in his loins at the time of his offense.
All his offspring were thereby condemned along with him.

THIS is how "original sin" was conveyed. It is not by one's own actions. It was a universal condemnation created by the offense of Adam and Chavvah.

Gen. 5:9 And Enosh lived ninety years.
And he fathered Kenan himself **אָן**.
Kenan means nest, fixed dwelling.

Gen. 5:10 And Enosh lived after he fathered Kenan himself **אָן** fifteen years and eight hundred years.
And he fathered sons and daughters.

Gen. 5:11 And all the days of Enosh were five years and nine hundred years.
And he died.

Gen. 5:12 And Kenan lived seventy years.
And he fathered Mahalal'el himself **אָן**.
Mahalal'el means praise of El.

Gen. 5:13 And Kenan lived after he fathered Mahalal'el himself **אָן** forty years and eight hundred years.
And he fathered sons and daughters.

Gen. 5:14 And all the days of Kenan were ten years and nine hundred years.
And he died.

Gen. 5:15 And Mahalal'el lived sixty five years.
And he fathered Yered himself **אָן**,
Yered means descent, to go down.

Gen. 5:16 And Mahalal'el lived after he fathered Yered thirty years and eight hundred years.
And he fathered sons and daughters.

Gen. 5:17 And all the days of Mahalal'el were ninety five years and eight hundred years.
And he died.

Gen. 5:18 And Yered lived sixty two years and one hundred years.
And he fathered Hanok himself **אָן**.
Hanok (Traditionally, Enoch) means disciplined, initiated or taught.

He is the seventh male noted in the lineage of Adam.

Gen. 5:19 And Yered lived
after he fathered Hanok *himself* **תא**
eight hundred years.

And he fathered sons and daughters.
Gen. 5:20 And all the days of Yered
were sixty two years and nine hundred years.
And he died.

Gen. 5:21 And Hanok lived sixty five years.
And he fathered Metushelah *himself* **תא**.
[Metushelah means man of the spear, or missile of attack.](#)
(Traditionally this is Methuselah.)

Gen. 5:22 And Hanok himself
walked with The Elohim *Himself* **תא**
after he fathered Metushelah *himself* **תא**
three hundred years.

And he fathered sons and daughters.
Gen. 5:23 And all the days of Hanok
were sixty five years and three hundred years.

Gen. 5:24 And Hanok himself walked
with The Elohim *Himself* **תא**.
Then he existed no more
because he himself **תא** was taken by The Elohim.

[This introduces a totally new experience
into the history of the offspring of human beings.
Hanok was different.
He himself \(the verb is reflexive and intensive,
giving it great significance\)
walked with The Elohim Himself!
Note that this is repeated twice.](#)

[This certainly suggests he had
a very close personal relationship with The Elohim,
much the same as what the first human being
experienced in the garden in Eden
yet under the influence of an offense.](#)

[His life span is far shorter than the others in this list.
**It appears that he alone in this list of people
did not die like the others.**
We note this because there is no statement
like there is with the rest, "And he died."](#)

[We do not know what took place.
We are left with mere speculation.
But the text does state that he himself
walked with The Elohim,
which it says of no other in this list.](#)

[It also states The Elohim took him
at the age of 365.
This number may be seen
as some type of "sign",
given the length of a year
as we know it after the flood.](#)

[**He is "taken" prior to the judgment
that comes upon the world.**
That's all we know.](#)

[**Note:** Hanok and Eliyah
are the only two men in Scripture
who were taken by **YAHWEH**, The Elohim,
from earth as mortal men,
who did not die a natural death.
Are they to be the two witnesses in Revelation?](#)

Gen. 5:25 And Metushelah lived
eighty seven years and one hundred years.
And he fathered Lemek.
[Lemek means - uncertain; strong youth; rest; teaching](#)

Gen. 5:26 And Metushelah lived
after he fathered Lemek *himself* **תא**
eighty two years and seven hundred years.
And he fathered sons and daughters.
Gen. 5:27 And all the days of Metushelah

were sixty nine years and nine hundred years.
And he died.

The longest living man recorded in scripture!

Gen. 5:28 And Lemek lived eighty two years
and one hundred years.

And he fathered a son.

Gen. 5:29 And he called his name *itself* נח Noah saying,
"This one will relieve us from our work
and from the pain of our hands because of the soil
which **YAHWEH** has bitterly cursed."

Note the transition in the dialogue.

Noah means relief, consolation.

The root from which it comes means rest,
and relief is similar to rest.

It's highly unlikely they had any clue
as to how that "relief" would come.

Not only were they relieved,
their toil was ended, totally.

The soil is under a bitter curse by **YAHWEH**
because of the rejection of His ways by human beings,
the real subject of this list of generations.

Note the reiteration of pain and effort
from the Garden of Eden, continuing the theme.

Gen. 5:30 And Lemek lived
after he fathered Noah *himself* נח
ninety five years and five hundred years.

And he fathered sons and daughters.

Gen. 5:31 And all the days of Lemek
were seventy seven years and seven hundred years.
And he died.

Note the similarity between the offspring of Kayin
who was banished from the face of **YAHWEH**,
including the first Lemek mentioned in Scripture.
His vengeance was established as seventy times seven.

Now we have this Lemek who lives 777 years.
YAHWEH does nothing without a purpose.

Also note the similarity of the other names
noted in Kayin's offspring.
The challenge for us is to try to comprehend
the significance of these things.

Like all the others, except Hanok, Lemek died.
And his death is connected
not only to the curse upon the soil
but also, by death, to the offense of Chavvah and Adam.

Seven is the number of completion or fulness in Scripture.

Gen. 5:32 And Noah was five hundred years old.
And Noah fathered
Shem *himself* נח,
Ham, *himself* נח,
and Yepheth *himself* נח.

Shem means a designation of individuality,
character and authority; a name; fame.

Ham means hot.

Yepheth means expansion.

Shem, when not used as a personal name,
means the same thing as above.
But for the Hebrew it also carries the understanding
of representing one's own unique character.
It does **not**, as is so frequently taught,
simply mean "name".

We also note yet another shift in the dialog.
The births of Shem, Ham, and Yepheth
are not listed as the other births are.

First of all, there are three of them, not merely one,
through whom the blood line of Adam will continue
until the birth of The Messiah.

Second, they are listed in **reverse order** of their birth.
Yepheth was the oldest, and Shem the youngest.

On many occasions **YAHWEH** reverses the normal birth order as He guides us through His plan for redemption. The first will be last, and the last will be first. This principle of Scripture appears often.

YAHWEH's ways are not man's ways.

Chapter 6

Gen. 6:1 And it was as the human beings brought defilement by increasing on the face of the soil. And daughters were born to them.

Gen. 6:2 And the divine beings saw the daughters themselves ~~nx~~ of the human beings, that they themselves were beautiful. And they took for themselves women, any whom they chose.

This event is among the most important in Scripture because it reveals to us some extremely important information - **IF** one examines these words very carefully.

There are several things to note. First - the term in v.1, **chahal**, is the same one used in Gen. 4.26, referring to defiling the Name of **YAHWEH**. It does **not** mean "began".

A careful reading of the text suggests that the increasing population caused defilement to the soil. This is very easy to comprehend. We simply need to look at our current world status. Everything has been corrupted, defiled.

Now, as daughters were being born to the human beings something very unique happened. The "sons of The Elohim", **benai ha'elohim** in Hebrew, saw the daughters of human beings as beautiful.

This term benai ha'elohim, is only used in Scripture to refer to a divinely created being.

Adam was such a being prior to his offense. The messengers (traditionally, 'angels') of **YAHWEH** are included in this category as well.

These divine beings "took for themselves women" from the daughters of human beings. They took whomever they "chose"

Now this last term is quite interesting in itself. BDB Dictionary identifies this as related to **divine choice**.

Scripture records the "fall" (failure) of Lucifer and one-third of the messengers in The Heaven. They were cast out of The Heaven for their rebellion. They were cast down to the earth.

These were in fact part of the **benai ha'elohim**. It is this specific group that must be viewed as the acting participants in this event.

They take the daughters of human beings for themselves. They "father" children with them. These offspring of the **benai ha'elohim** become **The Nephilim** (which means fallen ones), from whom the "giants" of the earth develop. These are the "mythological heroes" of ancient times - who actually became objects of worship for human beings.

Notice also that they did not take these women as "wives". That's plain foolishness. Divine beings **do not marry**. (Mark 12.25)

There is no concept of marriage yet given in Scripture. The only statement that is taken by many in this way is the instruction for a man to leave his parents

and cling to his **woman**.

This defilement of the human race
becomes the trigger for the deluge, The Flood of Noah.

Gen. 6:3 And **YAHWEH** said,
"My breath will not remain in a human being forever
inasmuch as he exists as flesh.

Now his days will be one hundred and twenty years."

Note the use of **YAHWEH**, The Eternally Existing One,
in contrast to the human being who will not exist forever.

The text does not say "My Spirit...".
The term is *ruach*. It means breath or wind.

What's being stated is simply that **YAHWEH**
will bring an end to human beings
at the end of 120 years
- the precise length of time it took Noah
to build the protective building
in which he and all the creatures of the earth
were spared from The Flood.

The later text clearly reveals to us that lifespans
were not limited to 120 years after the flood,
so this is not a reference to lifespans.

Gen. 6:4 The Nephilim existed on earth
in those days,
and also after that,
when the divine beings went in
to the daughters of human beings.
And they bore to these same ones
the mighty ones of old,
men of "**ha-shem**".

Nephilim means fallen ones, or cast out ones.
These are the "fallen divine beings".
They were large beings, "giants".
The terms are interchangeable.

Please note very carefully
that they existed on earth "in those days"
"and also after that".
They came back **after** the flood of Noah.

These divine beings had sexual relations
with the daughters of human beings.
This is very difficult for us to conceive.
However, consider the reports of "space aliens"
who supposedly have had sexual relations
with humans in our time.

Are these in fact the same beings,
revealed once again?
This is very likely!

The offspring of these unions are "hybrids".
(How many times have you been provided
with **that term** in these days?
Things are being prepared...)

They are part human, part "divine".
And these hybrid beings existed
as the powerful males,
not human beings however,
of ancient times.
They are the "heroes" of folklore.

They are referred to as
men of "**ha-shem**" - **the name**.

NOTE: Do you see this?
This is the very same term
being used by The "Jews" (Yisra'elites) today
to purportedly represent YAHWEH!
It's the "replacement"
for His proper personal and eternal Name
in their Scriptures and in their prayers!

He is called "Ha-Shem", or, "Adonai",
instead of using His **ONLY** proper personal Name,
YAHWEH!

If you grasp the significance of this
you recognize just how perverse this really is,
and how it is a direct violation
of what's called the Third Word.
(Traditionally, commandment.)
That "Word" speaks of taking/using
the Name of **YAHWEH** in a disrespectful manner
(including replacing it with a false "name").

Gen. 6:5 And **YAHWEH** saw that abundant harm
of the human being was in the land,
and that every form of the contrivances of his heart
was only hurtful all the day.

ra - traditionally translated as evil or wickedness.
The term literally means "bad", in all its forms.
It comes from a root that means to break in pieces
or make something worthless - to do **harm**, damage.

We need to re-think our concepts
of "evil" and "wickedness".
To help us do this the use of "harm"
or "harmfulness" is helpful.

We need to recognize that "**evil**"
**is actually anything that causes harm
or damage to others or to YAHWEH's creation
- even to His Word, His Instructions to us.**

It's not only the "really terrible stuff"
that fits this category.
It's **everything** that harms another.

What's given above, "great harm of the human being,"
is the literal sense of the Hebrew.
Their thinking was so corrupted
that every thought, every intent, every imagination
was focused on harm to someone or some thing.

In the next verses we see
YAHWEH's reaction to this reality.

Gen. 6:6 And **YAHWEH** regretted
that He had made the human being himself **אָדָם**
upon the earth!

And it caused pain to His own heart!

Consider this - very carefully:
YAHWEH regretted
that He ever created human beings!
It caused pain to **YAHWEH's** 'heart'.

The term used for regretted
literally means to breathe hard, to sigh or groan.
The concept is that of sorrow or regret.

Having "personally" created the human being
YAHWEH is directly responsible to Himself
(if we can consider such a thing)
for creating them.

We might consider this to mean
He took it as "His fault" that He made them.
This caused Him to be grieved,
to feel pain, in His 'heart'
- which to the Hebrew person
is the very center of one's being.
This is truly intense pain.
The ramifications are very far reaching.

Gen. 6:7 And **YAHWEH** said,
"I will wipe off the human beings themselves **אָדָם**
whom I have created
from upon the face of the soil,
from human being to living animals,
to crawling beings,
even to the flying things of the skies,
because I regret that I have made them."

There are several things to note.
YAHWEH is literally going to wipe off
all that lives **on the face of the soil**.
That which was made from the soil itself,

He will now wipe off the face of the soil.
The imagery is extremely intense.

While many translate this as "blot out"
it more literally means to wipe, as in wiping clean.
And not only the human beings,
but all the living things will be affected.

While we may wonder how Noah avoids this
all we need to do is to realize he and those with him
will not be upon the face of the soil as this happens.

YAHWEH's regret is restated,
giving us two witnesses
to the truth of what He is saying.
It's a legal concept.
Two witnesses are required
for the death of a person for their offenses.

One may wonder why the other living creatures
were also to be wiped off the soil.
It may have to do with what we see later
in the worship of "idols"
made in the form of all the created things.
While there is no mention of it here
the likelihood that this was going on,
especially with the Nephilim in the land,
is extremely probable.

Gen. 6:8 But Noah attained favor
in the eyes of **YAHWEH**.

Noah means rest, or peacefulness.
Noah was able to attain favor from **YAHWEH**,
and the reasons are only discovered
in the coming verses.

Also take note of the use of "in the eyes".
This is often translated as "in the sight of".
"eyes" is the correct term to use
if one is translating this literally.

This makes an important connection
to one of the most prominent themes of Scripture,
that of seeing or being seen.
It is the eyes that are involved in this.
Wherever it fits the context "eyes" will be used.

Gen. 6:9 These are the generations of Noah.
Noah was a just man.
He was without fault in his age.

And The Elohim Himself נח walked with Noah.

Noah is seen by **YAHWEH** as special.
YAHWEH shows favor to him
like few others in Scripture.
This is based on the fact that Noah was "just",
he did what is right "in the eyes of **YAHWEH**."

This is what "righteousness" really means.
His actions, his whole lifestyle,
is in effect "justified" by this.
It's like saying "Noah was without offense."

The words in the text
are a bit difficult to translate accurately.
Some say "without blemish", some say "complete".
While those are close,
"without fault" is closer to the real meaning.
Consider the term "justice".
This refers to that which is "right", correct, proper -
especially Scripturally, in the eyes of **YAHWEH**.

Also, there's a term that's sometimes
translated as "generations",
the same English word used
for his family structure in the first line.
Here the concept is that of "in his time".
The term literally means "a revolution of time".
Thus, it means the age in which he lived
- which was a pretty awful age
from the indications we have.

Now, the last portion of the verse in Hebrew is unusual.
It's arrangement does **not** suggest

that "Noah walked with The Elohim.",
but instead, given its arranged order in the text,
says that "**The Elohim Himself walked with Noah.**"

**This reversal of the typical order is very significant,
given the context.**

Noah, **alone**, is seen as "just".
He alone has attained favor in the eyes of **YAHWEH**.
In the midst of an apparently extremely perverse culture
Noah stands out from all the rest.

It makes sense, then, to have the text state the reverse
of what we normally expect to find.
The Elohim walked with Noah
- because he was apparently the only one
The Elohim found worthy of His presence.
Even the emphasis of the **aleph-tav** in the text
points this direction.

Noah is placed in parallel
with Iyowb (Job) and Dani'el in Scripture
as ones in whom The Elohim found "justness".

Gen. 6:10 And Noah fathered three sons,
Shem himself תנ,
Ham himself תנ,
and **Yepheth himself תנ.**

Gen. 6:11 And the earth was corrupted
before the face of The Elohim.
And the earth was filled with violence.

shachath means to decay,
to become spoiled or ruined; corrupted.

"Corruption" is used of a dead body.
In its state of corruption, decay, it is "defiled".
Although the word used for "defilement"
is not used here that is certainly
what is implied by the corruption.

Defilement is another primary theme of Scripture.
Nothing defiled is permitted to remain
in **YAHWEH's** presence.
Only that which is undefiled is allowed.

Noah is just.
He is undefiled.
He is therefore permitted to stand
before the face of The Elohim.

The earth is defiled by its corruption.
It's not localized corruption, it's total corruption.
The earth is filled with violence.

This should be a warning to us!
We are witnessing the exact same thing
in our own "age".

Gen. 6:12 And The Elohim observed the earth itself תנ.
And behold, it was corrupted
because all flesh had corrupted
its own way itself תנ upon the earth.

There's special emphasis here to call attention
to the extent of the corruption that had taken place.

"And behold!" is always emphatic
and always tells us to pay very careful attention.

All flesh - every form of living being
- had corrupted its own way upon the earth.
Even the animals had become perverted,
leading even to their destruction.

Gen. 6:13 And The Elohim said to Noah,
"Termination of all flesh
is coming before My face
because the earth is filled with violence
amidst their faces.
And behold!
I will cause them to be corrupted
with the earth itself תנ."

The Elohim, The Creator Himself,
now speaks directly to Noah.
He tells Him what is going to happen.

Notice the play on words
that's even evident in the English.

All flesh has corrupted the earth
so I'm going to corrupt them.
And, "before My face" vs "among their faces."
The English is awkward,
but it's important to see this context.

The primary theme of "face" needs to be kept before us.
It means being in one's presence.
The Hebraic "flavor" of the text
is essential to **YAHWEH's** purposes.

All flesh and all the soil,
the entire earth itself,
is going to be corrupted, defiled.
And then it will be cleansed - undefiled.

Gen. 6:14 "Make yourself a container of *gopher* trees!
Make nesting places for the container itself **תא**
and cover it itself **תא**
from within and from without with a covering!

Special Note:

This verse is filled with very special meanings.
Please take time to think about this very seriously.
The terms used are extremely important,
both in terms of what's taking place
and in terms of its prophetic meaning.
(Noah is noted in Scripture as a prophet.)
Everything in the verse is in the imperative form,
making all these statements emphatic.
The terms have significant hidden meanings
that are connected to the rest of Scripture.
These meanings are only discovered
by studying the rest of Scripture.
What's before us is not only the actual facts
but also the symbolic meaning of those facts,
foreshadowing the future.

Noah is to make a container.
This is **NOT** a boat.
It's literally a box or chest.
It's thought that the word comes
from a Mitsraite (Egyptian) word used for a "coffin".

He's to make it of *gopher* trees.
This is an unknown species,
though it's thought to be cypress trees.

The reference to "tree" is crucial.
It is "upon" 'the tree' that Noah and his family
will be lifted up, like The Messiah,
bringing deliverance to them from certain destruction,
also like The Messiah.
It's a 'picture', a foreshadowing, of the torture stake.

Noah is to make "nesting places" inside.
A nesting place is a place of rest, comfort,
protection, and provision.
Future "nesting places" are being prepared
by the Risen Messiah in His Father's House
for those who are trusting in His deliverance.

This same imagery is involved
in the wedding preparations of the Hebrews later in history.

Noah is to cover the container
inside and outside with a covering.
This concept involves a hidden message
that's only seen when you study the Hebrew words used.

There's another container in Scripture
with which most are all familiar.
The term used is the same one used here.
It's traditionally been called "The Ark of The Covenant".
However, this is **not correct**.
Its proper designation is "The Chest of The Testimony".
It is not an "ark", which implies some type of boat.

It is a container, a box or a chest.
And what was placed inside
is more properly called "The Testimony"
based on the Hebrew terms used.

That container (Chest) was made of acacia wood, a tree.
This container is made of trees.
That container was covered
within and without with pure gold.
This one is also covered within and without.
Noah is to cover it - from within, and from without,
with pitch (bitumen).
But what you don't see
is the meaning of the term "cover".
It is **kopher**.
(Note the word play with **gofer**.)

It's simple meaning is a cover.
But it's figurative meaning
is **a redemption price, a ransom**.

It's the same root word as that used
for "covering one's offenses", **kaphar**,
by means of a sacrificial offering.
It means to make atonement.

Remember, the land is corrupted
by offenses and violence.
It is defiled!
An Offense defiles us!
The wood in this instance
is to be completely covered,
thereby covering its own "corruption",
and atoning for its "corruptness".
The torture stake was "covered"
with the blood of The Messiah.

As He was "lifted up",
so will Noah and his family be "lifted up"
- by the "cleansing flow",
there of The blood of The Messiah,
and here by the flood of waters,
all defilement will be eliminated.

The connection to The Messiah is unmistakable!
PRAISE YAHWEH!

Gen. 6:15 And this is how you are to make **it itself תא**.
Three hundred cubits is the length of the container,
fifty cubits its breadth
and thirty cubits its height.

Gen. 6:16 Make a skylight for the container
and complete it to a cubit above.
And the entrance for the container
place in its side.
Make it with lower, second, and third levels.

Gen. 6:17 And behold!
I Myself am bringing
the flood waters themselves תא over the land,
destroying all flesh
in which exists a breath of life
from under the skies.
All that is on the land will breathe out.

This verse brings the first use
of the intensive pronoun, "I Myself".
It's a very emphatic form.
It declares **explicitly**
that this is the will of **YAHWEH** Himself.

He is bringing, in His own time, the flood waters.
He's preparing Noah for an event
that is yet to happen.
He has now given him instructions
on what he is to do to prepare for it.

The flood waters will destroy all life
in which exists **a breath of life**.
The term used is **ruach**.

A different term is used to say "breathe out".

That term is normally translated as "die",
and that is indeed what it means,
but the connection to the breath of life is important here.
The connection needs to be made
between these two terms,
yet most translations fail to do so.
All that is on the land will end up dead.
What's not on the land will not die.
This includes the living creatures in the sea.
They are not listed with the other things that will die,
nor is provision made for them within the container.

Gen. 6:18 And I am establishing My covenant *itself* נח
with you *yourself* נח.

And you are to go into the container,
you,
and your sons,
and your woman,
and your sons' women,
you *yourself* נח.

This is the first covenant in Scripture.
It's a covenant of promise,
just like the later covenant with Abraham will be.

YAHWEH is the One Who establishes it.
In the mind of a Hebrew it's an act already completed
simply because **YAHWEH's** Word
has been spoken concerning it.
It is guaranteed!

Notice the emphasis.
This is **My personal covenant**
- **with you personally (twice)**.
Specific, emphatic.

They are not to "come into the container".
YAHWEH is not standing inside inviting them in.
It hasn't been built yet.
They are to **go** into this container,
when it's completed,
and at the time **YAHWEH** indicates to them.
This is not a typical Scriptural covenant.
There's no "cutting the covenant" as is normally done.
This one requires no specific action on Noah's part.
This is a one sided covenant,
established by **YAHWEH Himself**.
It depends only upon **YAHWEH**.

We might consider it more properly to be a **promise**,
given in the form of a covenant, or contract,
which is backed by The Word of **YAHWEH** Himself.

Gen. 6:19 And from everything alive,
from all flesh,
two from each you are to cause
to come into the container to keep alive,
you *yourself* נח.

Male and female they are to be.
Gen. 6:20 From the flying things
according to their species,
and from the animals
according to their species,
and from all crawling things of the land
according to their species,
two from each are to come to you
in order to live.

Gen. 6:21 And you *yourself* נח,
take for yourself
from all edible things which are eaten
and gather it to yourself.
And it will be for you and for them for food.

Gen. 6:22 And Noah did according to everything
that was given as directions
to he *himself* נח by The Elohim.
Thus he did.

This closing verse reveals

that Noah followed faithfully
The Word of **YAHWEH**.
He did as he was instructed.
This is not insignificant
in the light of the "corruption of creation
and the violence" which exists all around him.
He's not acting "like one of the crowd."

In this he is an excellent example for us.
Our focus is to be on the things of **YAHWEH**,
things above, not on the things of the earth.
Noah did these things willingly,
with no compulsion on **YAHWEH's** part.

Chapter 7

Gen. 7:1 And **YAHWEH** said to Noah,
"Go, you yourself **תָּא**, and all your household,
into the container
because you yourself **תָּא**
I have seen as just before My face
within this very age!

The time has arrived.
YAHWEH directs Noah to enter the container.
Once again he is identified as "just"
before the face of **YAHWEH**.
The emphasis points to Noah alone
as a just person in his generation.

Gen. 7:2 From all the animals, the undefiled ones,
take to yourself seven,
seven males and his female,
and from the defiled two,
a male and his female,

Gen. 7:3 also from the flying things of the skies
seven, seven, male and female,
to live as seed upon the face of all the soil,

Much has been debated over the meaning of these verses.
However, there are things we simply don't know about this situation.
From appearances, and from later teachings in Scripture,
we sense that there is indeed an understanding
of defiled and undefiled in the mind of Noah.
The terms used here
are the same ones used later
for the "clean and unclean" animals
in their relation to the sacrifices
offered to **YAHWEH**.

While we don't know how,
it appears Noah understood these things.
Clean and unclean,
from the strictly Scriptural point of view
absolutely means defiled or undefiled.

We could greatly clarify the teachings of Scripture
by using these terms consistently
in every place where being or becoming defiled
is at the heart of the issue.
An attempt will be made in this work to do so,
thereby removing much misunderstanding about these matters.

Note the continuing repetition of seed, face, soil, etc.
These are extremely important themes of Scripture.

Gen. 7:4 because in seven more days
I Myself am causing rain upon the land,
forty days and forty nights.

And I will wipe all the substance *itself* **תָּא**
that I have made from off the face of the soil."

YAHWEH proclaims He is now ready to act.
He declares He will now
wipe off from the face of the soil
all of the "substance" He has made
- every last part of it.

He had already told Noah what's coming.
But we need to recognize this new statement
comes after 120 years of preparation
working on this container.
It was a very long time from its first announcement.

YAHWEH tells Noah what to expect - precisely!

This is typical of **YAHWEH's** ways with His people. He provides precise details and advance warning so that those who are faithfully walking with Him are not unaware of what He's doing (1Thess 5.4).

When The Messiah was revealed in Yerushalaim, on what we refer to as Palm Sunday, it was **seven days** before the Resurrection.

In the Book of Revelation

YAHWEH gives Yisra'el **seven years**, warning that the final judgment is coming.

YAHWEH does not want us to be in darkness concerning the things that are important to Him.

And just like in the days of Noah,

YAHWEH will cleanse the entire earth **of its corruption, the next time with FIRE!**

Gen. 7:5 And Noah did according to everything that **YAHWEH** had instructed him.

Instant action,
based on what **YAHWEH** spoke to him.
Noah precedes Abraham in this regard.
We forget.

His faith (trust) in **YAHWEH**
was every bit as great as that of Abraham.
He acted willingly, and faithfully
in response to **YAHWEH's** instruction.

tsavah means to enjoin, to charge; urge.
But it does **not** mean to "command/demand".
We **must** get this right!

Without the freedom to choose

there is no "faith",

there is no "belief",

there is no "trust".

There is only robotic obedience!

That was **never** part
of **YAHWEH's** plan for the human being.

Gen. 7:6 And Noah was six hundred years old.
And the flood waters existed upon the earth.

Gen. 7:7 And Noah went,

he himself **נח**,

and his sons,

and his woman,

and his sons' women,

into the container,

away from the face of the waters, the flood.

Gen. 7:8 From the undefiled animals
and from the animals which are defiled,
and from the flying things,
and from all that crawls upon the soil,

Gen. 7:9 two, two came to Noah, to the container,
male and female,

exactly as The Elohim

had instructed Noah himself **נח**.

Gen. 7:10 And it was after the seven days.

And the waters of the flood

existed upon the earth.

Gen. 7:11 In the year, the six hundredth year

according to Noah's life,

in the second month,

on the seventeenth day of the month,

on that very same day

all the springs of the deep burst open

and the floodgates of the skies were opened.

It's particularly interesting to note the precision
with which **YAHWEH** records the timing
of the events in this story.

This is the exact day Noah entered the container

and the flood began.
It establishes a chronology that's precise.
It allows us to connect this day
with other days that are also specific.

This also makes the 10th day of the second month
the precise day on which **YAHWEH** told Noah
the flood was about to happen (Gen 7.4)
There's a significance about this date
that is rather remarkable when compared to Passover.
The Passover Lamb was selected
on the 10th day of the first month,
it was killed on the 14th day of the first month,
and The Messiah was resurrected
on the 17th day of the first month.
In the case of Passover
it's identified as the first month of the year,
however, and not the second.

However, there was a special provision given
for a "Second Passover" in the Second Month.
Passover is all about deliverance from judgment.
The celebration of Passover was permitted
in the Second Month - **if you were defiled!**
And we know the whole earth was defiled in Noah's day!

Gen. 7:12 And the rain existed upon the land
forty days and forty nights.

Gen. 7:13 On the very same day Noah went in,
and Shem, and Ham, and Yepheth, sons of Noah,
and Noah's woman,
and the three women of Noah's sons,
they themselves nx, went into the container,

Gen. 7:14 they and all the living beings
according to their species,
and all the animals according to their species,
and all the crawling things that crawl upon the land
according to their species, and all the flying things
according to their species, all winged beings.

Gen. 7:15 And they went to Noah, into the container,
two, two from all the flesh
in which exists the breath of life.

Gen. 7:16 And the ones going in,
male and female of all flesh, went in
just as The Elohim had instructed he himself nx.

And **YAHWEH** closed it up behind them.

Once again we see the direct action
of **YAHWEH**, The Elohim, Himself.
He gave the instructions.
Noah followed them.
Then He "personally" closed the container behind them.

Gen. 7:17 And the flood existed
forty days upon the earth.
And the waters increased.
And they lifted up the container itself nx.

And it was high above the earth.
Gen. 7:18 And the waters were mighty.
And they increased greatly upon the earth.
And the container moved
upon the face of the waters.

Gen. 7:19 And the waters were mighty exceedingly,
exceedingly upon the land.

And they covered all the mountains,
the high mountains
which were under all the skies,
Gen. 7:20 fifteen cubits above them
were the mighty waters.
And they covered the mountains.

Gen. 7:21 And all flesh breathed out,
that *which was* moving upon the earth,
among flying things,
and among animals,

and among living beings,
and among all the swarming things
that crawl upon the ground,
and all the human beings.

Gen. 7:22 Everything in which
the breath of life was in their nostrils
among everything that existed
upon dry ground died.

Notice once again the use of "breath of life"
and "breathed out" (as the expression for 'expired'),
and then the use of died here in v.22.

Everything died that was on dry land.
But this leaves out the water creatures.
This is something that is often ignored
by scholars and Scripture teachers alike.

There is an apparent exception for the water creatures.
We don't know why this exception was granted.
We might speculate that it was because
they had not yet been corrupted
like the rest of the creatures.
But we really don't know this for sure.
What we do know is that death
is the result of an offense.

Gen. 7:23 And He wiped away
all the substance *itself* נא
which was on the face of the soil,
from human being to living animal,
to crawling things,
and to flying things of the skies.
And they were wiped away from the earth.

And only Noah remained
and that *itself* נא which was in the container.

Gen. 7:24 And the waters were mighty upon the earth
fifty and one hundred days.

It's astonishing to consider this event,
even from our distant position.
We have no comprehension what this was like.
Only Noah and his family
ever saw the results of this act.
And only **YAHWEH** Himself
understood the total extent of the devastation.

There's another similar event foretold in prophecy.
It will be different, however,
for it will include the creatures of the waters as well.
And next time it will be "fire"
(whatever that really signifies)
that will be used to undefile, purify, this earth.

There are those who claim stories such as these
within The Word of **YAHWEH** are "myths", "fables",
created to provide at least some way to understand our world.
However, if this event did not happen
then **YAHWEH is a liar,**
and the entire rest of Scripture is worthless.

No one who seeks to know the heart of **YAHWEH**
wants to (or should) believe a lie.
No one who is earnestly seeking Truth
wants to be given a bunch
of nonsensical stories, fables, myths, etc.
If you're seeking Truth then you want Truth.
If you are seeking a foundation for your life,
something to believe in,
you want The Truth
- not lies, theories, conjectures, and speculations.

Either **YAHWEH speaks The Truth,**
or He does not speak The Truth.
If He does not speak The Truth He lies.
His own word, Scripture,
proclaims that YAHWEH does not lie!
Indeed, He can not lie (Titus 1.2)
because it's contrary to His very essence, His nature.

The "Shining One" in The Garden is The Liar.

Chapter 8

Gen. 8:1 And The Elohim took note

of Noah *himself* **אָנְכֶם**

and all the living beings *themselves* **אֲנֵיהֶם**

and all the animals *themselves* **אֲנֵיהֶם**,

they *themselves* **אֲנֵיהֶם** that were in the container.

And The Elohim caused a wind

to pass over the land.

And the waters decreased.

The term used for "take note of" is **זָכַר**.

It means to mark, to take note of.

With the use of four emphatic pronouns

this needs to be considered as most significant.

The Elohim did **not** "forget"

about Noah and His created beings.

YAHWEH does not forget about what He creates.

Thus, to translate this as "remembered" is misleading.

The wiping off of all life

from the face of the soil is now complete.

It's under these circumstances that **YAHWEH**

now takes special note

of every living thing within the container.

They are His "seed stock" for re-populating the land.

abar is the term used for "**pass over**".

In BDB it's primary meaning is "pass over".

In Strong's it is "cross over".

More significantly, the root for this word

is the same as the root for the word "Hebrew",

meaning one who "passed over or crossed over".

The root is **eber**.

What's very important to recognize

is the concept of "pass over".

With all the word plays in the Hebrew text

this becomes an instant connection to The Passover

which is yet a great many years in the future,

and is the foreshadowing of the coming redemption

by **YAHWEH's** promised The Messiah

Add to that the use of **ruach**.

The term means wind, breath.

It's used to refer to "the breath of man",

the 'wind' that flows in and out of a person.

In Hebrew thought this is their "nature" or essence.

Ruach is often **incorrectly translated** as 'spirit'.

This cannot be correct because 'spirit' is a Greek term,

not a Hebrew term.

The Hebrews had **no concept of "spirit"** in their culture.

If you used its typical "translation" as 'spirit' here

you'd have The Elohim causing a 'spirit'

to pass over the land,

thereby causing the waters to decrease.

That's not how waters decrease.

But they most certainly do by means of a wind.

The Elohim is drying the land.

Gen. 8:2 And the springs of the deep

and the floodgates of the skies were shut.

And the rain from the skies was restrained.

Gen. 8:3 And the waters were turned back

from over the land,

going, even turning back.

And the waters were diminishing

from the end of fifty and a hundred days.

Gen. 8:4 And the container settled down

in the seventh month,

on the seventeenth day of the month,

upon the mountains of Ararat.

It you think in terms of **YAHWEH's** appointed times,

this day would fall during the Feast of Sukkot (Tabernacles)

- temporary dwelling places.

Gen. 8:5 And the waters were going

and were diminishing

until the tenth month.
In the tenth *month*,
on the first day of the month,
the tops of the mountains were seen.

ra'ah is the word translated as 'seen'.
This is the proper translation of the term.
It means "to see".
It's among the most important words of Scripture.
It's used extensively.
However, it's often translated with other terms,
including "appeared".
That's a common translation used in this verse,
and it does carry a similar connotation.
But this term is also used in many passages
where **YAHWEH** or one of His messengers
"is seen" by (appears to) someone.

A more consistent use of "seen" is important.
It maintains the key linkage provided in the text
to the concept of seeing,
whether it is **YAHWEH** Who is seeing,
or Who is seen by another, or it is what we "see".

The implications of "seeing" are many
- perception, recognition, contemplation, observation, etc.
These are all considered (seen)
to be different forms of "seeing".
Even The Old Covenant Prophets
at one time were called **seers**, ones who see.

Gen. 8:6 And it was after the end of forty days.
And Noah opened the skylight *itself* **נא**
of the container which he had made.
Gen. 8:7 And he sent out the raven *itself* **נא**.
And it went out, going out and returning,
until the waters had dried up from over the land.

Gen. 8:8 And he sent out the dove *itself* **נא**
from he *himself* **נא**
to see if the waters were diminished
from over the face of the soil.

The raven, being carnivorous, would indicate
if the land was contaminated with decaying matter.
It went back and forth until the waters had diminished
because it did not find food.
Noah knew by this that it was not yet
time to leave the container.

Then he sent the dove,
which does not eat flesh,
to see if it would find food for itself.

Also note the subtle shift from "the land" in v. 7
to "the soil" in v. 8,
along with the use of "face" once more.

Gen. 8:9 But the dove did not find a resting place
for the sole of her foot.
And she came back to him, to the container,
because the water was over the face of all the land.
And he put out his hand.
And he took her.
And he caused her to come in,
she *herself* **נא**, to himself,
into the container.

Observe the personalized action here,
specifically emphasized in the text.
Noah personally sent her out
and personally took her back inside
- to himself.
He apparently had developed
a close relationship with this dove.
Was she a "pet"?

Gen. 8:10 And he waited until seven days later.
And again he sent out the dove *itself* **נא**
from the container.
Gen. 8:11 And the dove came to him
at the time of the evening.
And behold!

An olive leaf, freshly plucked off, was in her mouth.
And Noah knew that the waters had receded
from upon the land.

Gen. 8:12 And he waited seven more days after that.
And he sent out the dove itself **תא**.
But she did not return to him again any more.

Gen. 8:13 And it was in the six hundred and first year,
in the first month,
on the first of the month.
The waters were dried up from over the land.
And Noah removed
the covering itself **תא** of the container.
And he looked.
And behold!
The face of the soil was dry.
Gen. 8:14 And in the second month,
on the twenty seventh day of the month
the land was dried up.

Gen. 8:15 And The Elohim spoke to Noah saying,
Gen. 8:16 "Go out of the container,
you yourself **תא**,
and your woman,
and your sons,
and your sons' women,
you yourself **תא**.

Gen. 8:17 All living things
which are with you yourself **תא**,
from among all flesh,
among flying things, among animals
and among all the crawling things
that crawl upon the ground,
bring them out, you yourself **תא**!
And they are to swarm upon the earth.
And they are to bear fruit.
And they are to increase upon the land."
Now we see The Elohim direct Noah to bring out
all that has been in the container with him.
They are to fill the land, replenish it.

Note, this is only upon the land,
and not in the waters.
This has been specific
since the start of the flood.
What's in the waters
was apparently not affected by the flood.

Gen. 8:18 And Noah went out,
also his sons,
also his woman,
also his sons' women,
he himself **תא**.

Gen. 8:19 All the living animals,
all the crawling things,
and all the flying things,
all that moves upon the land
according to their families
went out from the container.
Note the first use of the term "families" here.
These creatures had reproduced
during the time they were in the container.
They already had "families".
This is very noteworthy.
Because of the way most translations are done
this distinction is often missed.

Gen. 8:20 And Noah built a slaughter site to **YAHWEH**.
And he took from every undefiled animal
and from every undefiled flying thing.
And he caused an olah
to ascend upon the slaughter site.
The first thing Noah does when he comes out

is to build a slaughter site to **YAHWEH**.
This is the first slaughter site identified in Scripture.

It was not likely the first one built, however,
since Kayin and Hebel
presented portions to **YAHWEH** also,
and many believe that act
was the beginning of the "sacrificial system"
that was later developed in Yisra'el.

However, their offerings are identified
by the term *minchah*,
not by *'olah*, which is used here.

The traditional translations use 'altar'.
But what is an altar?
It's not merely a memorial structure.
An altar is a place of sacrifice,
literally a place of slaughter.
The animals are killed and butchered right there
as they are prepared to be offered up.

For this reason we have chosen
to use "slaughter site" to remind us
that this was a place where blood was shed,
which then served as a "covering"
for one's offenses.

That brings us to the terms used.
The first is *'alah*. It means to ascend.

The second is virtually identical
except for the vowel pointings. It is *'olah*.
'olah means a step, an ascent, that which goes up.

Olah is traditionally translated as "burnt offering".
But this idea comes from the practice
of burning the complete offering presented,
causing it to 'go up' in smoke.
This is not contained within the meaning of the word used.

In actual practice it's a consecration offering,
an offering of complete surrender.
It was used to make atonement for one's offenses.

In many ways it's unfortunate
that this has been taught as a burnt offering
because it represents far more.
Everything is consumed.
It represents committing everything to **YAHWEH**.

This leads to the next question.
What is an "offering"?
It is defined as an act of worship,
or as an act of telling another you will do something.
Clearly here it represents an act of worship.

This slaughter site and this "offering"
signify that Noah understood there is no deliverance
without the shedding of blood.
Also, there is no true worship of **YAHWEH**
without this recognition.

We now face the question of how Noah
knew enough to take this action.
Scripture does not tell us.
We simply do not know
how Noah understood these things.
We can only assume **YAHWEH** taught them to him,
even prior to the flood.
Then the reference to the undefiled
and defiled animals would make sense.
Noah would understand the differences,
and their purposes in worship.
In this account we are not given this information.
It's simply not necessary for the telling of the story.
YAHWEH will provide more detail later.

Gen. 8:21 And **YAHWEH** smelled
the pleasing odor *itself* תא.
And **YAHWEH** said in His heart,
"I will not add the bitter curse again to the soil *itself* תא
on account of the human being,
because the formation of the heart of a human being

is harmful from his youth.
And I will not add any more
the striking of all living things themselves אַתָּא
as I have done.

YAHWEH smelled
the pleasing aroma of the sacrifice.
Why is it pleasing?
Because it represents total submission to **YAHWEH**
of everything offered up.

Such an offering touches
the very "heart" of **YAHWEH** Himself.
It comes as part of a sacrifice
- which involves the shedding of blood.

The blood acts as a covering
for the offense (its guilt).
That covering enables **YAHWEH**
to "pass over" the offense debt
owed to Him for our rebellion.
Since it is "covered" it is no longer "seen".
It is considered to be non-existent.

Implied by the text
is the importance of accountability before **YAHWEH**.

There are two very special "promises"
given in this one verse.
They both involve **YAHWEH's** decision,
and the promise to not duplicate (add to)
what's just been done.
He states He will not do these things "again".
His spoken Word is absolutely reliable!

Note, He does **not** remove
the existing curse on the soil.
He only promises not to add to it again
any additional cursing of it.
He also promises not to strike
all living things as He has just done.
This is most reassuring,
because it provides for the redemption
of at least a "remnant",
a portion, of all living things.

Gen. 8:22 As long as all the days of the earth,
seedtime and harvest,
and cold and heat,
and winter and summer,
and day and night
will not rest."

shabath - rest.
This is the very same term used
in relation to the seventh day of Creation.
These things will not "rest"
as long as there are still days of the earth left.
Yet there will come a time
when even those days will end.

Chapter 9

Gen. 9:1 And The Elohim blessed Noah himself אַתָּא
and his sons themselves אַתָּא.

And He said to them,
"Bear fruit
and increase
and fill the land itself אַתָּא.

This is similar to the earlier blessing
of Adam and Chavvah,
but it lacks the instruction to subdue the land.
Also, it does not include the women.
This is after the offense of Chavvah,
which drastically changed the role of the woman.
She is now subject to the dominion of her man.
You may not like this,
but it is **YAHWEH's** choice, not yours.

Gen. 9:2 And awe of you and terror of you
will exist upon all living things of the land,
on all the flying things of the skies,
on all that crawls on the soil,
and on all the fish of the sea.
Into your hand they have been given.

There's new instruction given concerning
the relationship between the human beings
and the other created beings.
The human is now granted authority,
and responsibility, over all of them,
this time including even the fish of the sea.

It needs to be noted that the hand represents
both one's authority and one's responsibility.
With the hand one cares for and/or directs
the lives within it's sphere of authority.

With this **gift** of authority,
given by **YAHWEH** Himself,
comes the institution of respect and terror
within the other created beings.
This also is a dramatic change from the initial blessing.

Gen. 9:3 Every crawling thing which itself has life
will exist as food for you
just like the green plants.
I have given to you
all of these *selfsame* things **וְכָל**.

Even the diet for humans is now changed.
Instead of eating only from the soil,
which was under a bitter curse
involving heavy toil and pain,
they may now eat from the animals as well.
This is a major change.

With all living things
under the authority, and care, of humans
they will now be charged
with some additional responsibilities.
These new instructions most certainly
come from **YAHWEH's** response
to the previous corruption and violence
that covered the land.

We really do not comprehend
what all those things involved.
We simply do not have enough information
to help us do that.
That it was significant enough for **YAHWEH**
to change His instructions to the humans
is enough to tell us something major needed to be changed.

Gen. 9:4 However, flesh with breath,
its blood you are not to eat!

This is extremely important!
It's in the imperative mood.
It's a strong directive!
Further, it includes a term
that's absolutely essential to understand
if you're going to recognize what **YAHWEH** teaches
concerning one's "existence".

The term is **nephesh**.
It means a breathing creature which has vitality in it.

It represents existence itself
as identified with the first human being.
The Elohim breathed into his nostrils
"the breath of life"...

It does **not** represent one's "soul",
which is a Greek corruption of a Hebrew concept.

Life itself is found within the blood.
Scripture declares that **the blood is the life**.
It is **precious** to **YAHWEH**.
Indeed, it's **sacred** to Him.
It is not to be eaten (consumed).
That includes drinking it,
as is done in many pagan ceremonies.
The following verses
lay out more instructions concerning the blood.

Gen. 9:5 And surely your blood *itself* **וְכָל**
for your lives I will seek.
From the hand of every living being I will seek it.
And from the hand of a human being,
from the hand of every man's fellow man,
I will seek the life *itself* **וְכָל** of the human being.

The emphasis in this verse is dramatic.
The concept of restatement for emphasis is clear.
This is a point **YAHWEH** does not want us to miss.

The Hebrew term for 'seek' is used for the first time.
It implies a diligent seeking.
It implies discovering what took place,
and then, holding one accountable for the blood.

It's very clear that **YAHWEH**
will not treat lightly the shedding of blood.
The entire balance of Scripture confirms this truth.
There are few things presented
that are so important to Him.

We can understand this better
if we take time to think about the concept
of substitutionary atonement, fulfilled in The Messiah.

As you go through life
there are many ways you could violate this instruction
to abstain from eating or taking the blood of another.

No matter who you are,
no matter where you live,
no matter how good your life has been,
you are at the very least responsible
for the shedding of the blood
of **YAHUSHUA** of Nazareth, The Messiah.

His precious blood was allowed to flow
in order to provide forgiveness,
covering, for your offense debt,
a substitutionary atonement
for every instruction and desire of **YAHWEH**
that you have violated.
If in no other way than this
you've violated this instruction
you are still guilty,
and you will still be required
to give an accounting to Him
for your contribution to the shedding
of The Messiah's precious blood.

Gen. 9:6 Whoever spills forth
blood of a human being,
by a human being
his blood is to be spilled forth,
because in the image of The Elohim
he was made,
the human being himself **אָדָם**.

This is very definitive.
YAHWEH leaves no room for doubt
as to what is to be done
when one human being spills forth
the blood of another human being.

His own blood is to be spilled forth.
He is to die!
(The life, the existence, is in the blood itself.)
And he is to die at the hand
of another human being.

No one is to allow the blood
of another human to be spilled forth
without acting to put to death
the one who did it.

Gen. 9:7 And you yourselves **אָדָם**,
bear fruit and increase!
Swarm in the land and increase in it!"

Gen. 9:8 And The Elohim spoke to Noah
and to his sons,
to he himself **אָדָם** saying,

Gen. 9:9 "And I Myself, behold!

I am establishing My covenant itself **אָדָם**
with you yourselves **אָדָם**

and with your seed itself **אָדָם** after you,

Gen. 9:10 and with every living being itself **אָדָם**
which is with you yourself **אָדָם**,

of flying things,
of animals,
and of every living thing of the land,
you yourselves **תַּא**,
among all that are going out of the container,
for the sake of every living thing of the land.

The powerful emphasis placed
in v. 9 and v. 10 is dramatic.
There are few other passages
in which this type of emphasis is placed,
and rightly so.

This is among the most important concepts in Scripture!

It's directly connected to the account of the flood.

All except eight people
have just been obliterated from the planet.
Now **YAHWEH** declares that He Himself
is "personally" establishing His own covenant
- it's done entirely by Him.

The term is **briyth** (ber-eet).
It means an agreement, treaty, or covenant.
It's almost always translated as "covenant" in the KJV Bible.

In reality, we should consider this as a **promise**,
not a "covenant" in the traditional sense.
Noah and his seed are merely the recipients of this covenant.
And not only them, but also every living thing
on the entire earth after them receives it.
There is nothing required by them as part of this "covenant".
Therefore it is not really a "covenant".

It certainly is an agreement, a one-sided one.
That makes it a **promise**.

Since The Old Covenant, and all of Scripture,
deals with covenants as a major theme
an exception will be made here
to permit this to be called a covenant.
It's not technically correct, but it is well understood as such.

Most importantly,
it's guaranteed by YAHWEH Himself!
You simply cannot get anything better than this.

Gen. 9:11 Even I am establishing My covenant *itself* **תַּא**
with you yourselves **תַּא**.

And I will not cut off all flesh again
with the waters of a flood.
And there will not exist again
a flood to destroy the earth."

The promises are made
guaranteeing that no flood will be used again
to destroy the whole land,
nor will all flesh be cut off
by means of a flood.

YAHWEH has spoken.
It will be done in this manner.
He never speaks
without performing what He says He will do.

karat is used here for the first time.
It means to cut off, cut down, or cut asunder.
It's the very same term used
in relation to The Messiah,
Who is Himself "cut off", destroyed,
by His own people.

Gen. 9:12 And The Elohim said,
"This is the sign of the covenant
which I Myself am placing
between Me and you
and among all living beings
which are with you yourselves **תַּא**
for perpetual generations.

Gen. 9:13 My bow *itself* **תַּא** I have placed in the cloud.
And it will exist for a sign of the covenant
between Me and the earth.

Gen. 9:14 And it will exist amidst My bringing

a cloud over the land.
And the bow will be seen in the cloud.
Gen. 9:15 And I will take note of My covenant *itself* נח
which is between Me and you
and every living being,
with all flesh.

And there will not exist any more
the waters of the flood to corrupt all flesh.

Gen. 9:16 And the bow will exist in the cloud.
And I will see it,
taking note of the perpetual covenant
between The Elohim and every living being,
with all flesh which is upon the earth.”

Gen. 9:17 And The Elohim said to Noah,
“This is the sign of the covenant
which I have established
between Me and all flesh which is on the earth.”
*We often miss the most important aspect of the bow.
Yes, it causes us to remember YAHWEH's promise,
as it should.
But it also is there to cause Him
to consider the promises involved.
He will take note of it every time the bow is seen!*

Gen. 9:18 And the sons of Noah
going out of the container
were Shem and Ham and Yepheth.

And Ham himself was the forefather of Kena'an.
*Kena'an means humiliated. (Canaan)
Ham is the source of the Kena'anites
that later are found in the area
Yisra'el conquers (humiliates).*

*Noah's sons are once again named,
in the same order in which they occurred previously,
with the youngest listed first and the eldest last.*

Gen. 9:19 These three were the sons of Noah.
And from these *people* were dispersed over all the earth.
*The concept of dispersion
runs throughout Scripture.
The reasons for it vary,
but the reality of it does not.*

*YAHWEH has His own approach
to getting people where He wants them*

*Note the obvious editorial notes in these two verses.
They are clearly notations added to the text
to explain things that did not occur
until many years later.*

Gen. 9:20 And Noah began, a man of the soil.
And he planted a vineyard.
Gen. 9:21 And he drank from the wine.
And he was drunk.
And he uncovered himself
in the midst of his tent.

*This is a disconcerting event.
Having been seen by YAHWEH
as one who did what was right in His eyes,
Noah now makes a big error in judgment.*

*It's not evident in the text overtly.
The concept of uncovering himself
means he was naked.
It's also a Hebraism for having sexual activity.
It appears the full story has been edited.
This is particularly noted
through whom he ends up cursing.*

Gen. 9:22 And Ham, the father of Kena'an,
saw the nakedness *itself* נח of his father.
And he declared it
to his two brothers on the outside.
nagad is the term used for "declared".

This is a strong verb.
It's not used for casual things.
It presents Kena'an as virtually shouting,
exclaiming this to his brothers.

The sense of the text and its context
suggest there was far more than an awkward casual glance.
Some even suggest he molested his own father.
However, it appears more likely
that it was actually Kena'an who did so.

Gen. 9:23 And Shem and Yepheth
took the garment *itself* תא.
And they put it on the shoulders of both of them.
And they walked backwards.
And they covered
the nakedness *itself* תא of their father.
But their faces were backward.
And the nakedness of their father they did not see.

The text reads literally as it's given here.
Apparently Ham had brought his father's garment
out of the tent with him.
Shem and Yepheth took this garment
back to their father in the manner described.
Their action was the appropriate way
to deal with their father's nakedness.

Gen. 9:24 And Noah awoke from his wine.
And he knew what *itself* תא
his (Kena'an's) young son had done to him.

The text is explicit.
Noah was keenly aware what had happened.
This, also, suggests it was more than "looking" at him,
otherwise why does it say "had done to him".

Also, the term for 'son' can also mean grandson.
Verse 25 suggests this is more likely.
The positioning of the **aleph-tav** sign תא
in this instance appears to apply to the whole phrase.
For this reason it's awkward to try to use
a reference to "selfsameness".
It does reflect the emphasis intended however.

Gen. 9:25 And he said, "Cursed is Kena'an.
A servant of servants he will be to his brothers."

Here it is Kena'an who is cursed by Noah, not Ham.
Is this due to a mis-translation of the original text?
Was it perhaps Kena'an
who was guilty all along, and not Ham?
If that's what really happened
then the cursing of Kena'an makes sense.
Otherwise, it does not.

It's a principle of Scripture
that a child is not responsible for a parent's offenses,
nor is a parent responsible for a child's offenses.
Each one is responsible for their own offenses.
Since this is consistent throughout Scripture
it makes little sense to have Kena'an cursed by Noah
if he was not the guilty party.
Further, Kena'an is the youngest of Ham's children,
not his firstborn.
So why would he be singled out rather than Ham?

Gen. 9:26 And he said,
"Blessed be **YAHWEH**, The Elohim of Shem.
And let Kena'an be a slave for them.
Gen. 9:27 Let The Elohim expand Yepheth.
And let him dwell among the tents of Shem.
And let Kena'an be a slave to them."

Gen. 9:28 And Noah lived after the flood
three hundred years and fifty years.
Gen. 9:29 And all the days of Noah
were nine hundred years and fifty years.
And he died.

This, of itself, demonstrates
that lifespans were not restricted
to 120 years after the flood.
Noah lived for 350 years afterwards.
But like everyone else he died
as the result of the offense-nature.

Chapter 10

Gen. 10:1 And these are the generations of the sons of Noah:

Shem, Ham, and Yepheth.

And sons were born to them after the flood.

The reverse birth order is restated.

But in the listing that follows the order is corrected.

Gen. 10:2 The sons of Yepheth:

Gomer, and Magog, and Madai,

and Yavan, and Tubal,

and Meshek, and Tiras.

Yepheth means expansion.

Gomer means completion

Magog means covering; fear - uncertain.

Madai means sufficiency.

Yavan means effervescing one.

Tubal means brought back.

Meshek means to draw off.

Tiras means to distress.

Gen. 10:3 And the sons of Gomer:

Ashkenaz, and Riphath, and Togarmah.

Ashkenaz means a fire that spreads.

Riphath means slander; fault.

Togarmah means bone of sorrow - uncertain.

Gen. 10:4 And the sons of Yavan:

Elishah, and Tarshish, Kittim, and Dodanim.

Elishah means my El is deliverance.

Tarshish means he will shatter.

Kittim means my mark; crushers.

Dodanim means nipples - uncertain

Gen. 10:5 From these were separated into their lands the regions of the nations,

each one according to its language

according to their families by their nations.

It's interesting to note

that the term for nations is *goyim*.

This later becomes the "generic" reference for non-Hebrews.

It appears this is an improper use of the term,

since it applies to all nations,

in this case, those separated as the offspring of Yepheth.

Gen. 10:6 And the sons of Ham:

Kush, and Mitzraim, and, and Put, and Kena'an.

Ham means hot.

Kush means black, dark; terror.

Mitzraim means double straits. (This is Egypt.)

Put means afflicted.

Kena'an means humiliated.

Gen. 10:7 And the sons of Kush:

Seba, and Havilah, and Sabtah,

and Ra'mah, and Sabteka.

And the sons of Ra'mah:

Sheba and Dedan.

Seba means drunk.

Havilah means circular.

Sabtah means to encompass.

Ra'amah means thunder; trembling.

Sabteka means encompass the striking.

Sheba means seven; oath.

Dedan means their love.

Gen. 10:8 And Kush fathered Nimrod himself נִמְרוֹד.

He was made profane,

existing as a mighty one in the land.

Nimrod means rebellion.

chahal means to bore or pierce, wound; to profane.

The combination of these two terms

within the context of these verses

suggests a very different translation

than the one that is normally given.

There are other sources

that add information concerning Nimrod,

also identifying him as one

who rebelled against **YAHWEH**,
and as a hunter of people lives.
As the founder of Babel,
where rebellion against **YAHWEH**
began after the flood,
we can even see a possible connection
with the Nephilim.
The same terminology is used of them.
From them came "the mighty men of old", "heroes".
This is exactly how Nimrod is characterized.

Gen. 10:9 He himself existed as a mighty hunter
against the face of **YAHWEH**.

Therefore it is said,

"Like Nimrod the mighty hunter
against the face of **YAHWEH**."

E. W. Bullinger in Appendix 28
of The Companion Bible
lists the sources that state
Nimrod rebelled against **YAHWEH**,
even shedding innocent blood.

He identifies that "before **YAHWEH**",
because of its specific textual arrangement,
actually means "against **YAHWEH**"
- literally, "toward the face of **YAHWEH**".

It does **not** say, "in the presence of...",
but sets it as a rebellion,
like shaking one's fist in the face of **YAHWEH**.

It's suggested that he was actually hunting the lives
of those who were faithful to **YAHWEH**
in order to establish himself
as the dominant leader of Babel
- and the rest of his kingdom.

Gen. 10:10 And the beginning of his dominion
was Babel, and Erech, and Akkad, and Calneh
in the land of Shin'ar.

Babel means confusion.
Erech means long, length.
Akkad means to strengthen; fortress.
Calneh - meaning uncertain.
Shin'ar means him who sleeps.

Gen. 10:11 From that land
he himself went out to Assyria
and built Nineveh *itself* **תא**,
and Rehoboth Ir *itself* **תא**,
and Calah *itself* **תא**,

Assyria means to be straight.
Nineveh means offspring of ease.
Rehoboth means city of open spaces.
Calah means complete, mature.

Gen. 10:12 and Resen *itself* **תא**,
between Nineveh and Calah, the great city.

Resen means restraint, bridle.

Gen. 10:13 And Mitsraim fathered
the Ludim themselves **תא**,
and the Anamim themselves **תא**,
and the Lehabim themselves **תא**,
and the Naphtuhim themselves **תא**,

Ludim means firebrands.
Anamim means afflictions.
Lehabim means flames.
Naphtuhim means struggles, wrestlings.

Gen. 10:14 and the Pathrusim themselves **תא**,
and the Casluhim themselves **תא**,

from whom came the Philistim and the Caphtorim.

Pathrusim means morsels.
Casluhim means foolish ones - uncertain.
Philistim means overturners; sojourners - uncertain.
Kaphtorim means bindings.

Gen. 10:15 And Kena'an fathered Tzidon himself **תא**,
his firstborn, and Heth himself **תא**,

Tzidon means fishery.
Heth means terror.

Gen. 10:16 and the Yebusite themselves **תא**,
and the Amorite themselves **תא**,
and the Girschite themselves **תא**,

Yebusite means trampled.
Amorite means a proclaimer.
Girgashite means stranger.

Gen. 10:17 and the Hivite themselves **תא**,
and the Arkite themselves **תא**,
and the Sinite themselves **תא**,

Hivite means a villager.
Arkite means gnawing.
Sinite means thorns.

Gen. 10:18 and the Arvadite themselves **תא**,
and the Tzemarite themselves **תא**,
and the Hamathite themselves **תא**.

Arvadite means fugitive, wanderer.
Tzemarite means wool; shaggy.
Hamathite means warmth; enclosure.

And afterward the families of the Kena'anites
were dispersed.

These emphatically identified groups
are all part of Ham's offspring, including Kena'an.
It's important to remember
the curse of Noah placed on "Kena'an",
even though Ham is identified as the one
who "saw his father's nakedness".

Gen. 10:19 And the border of the Kena'anites
was from Tzidon

as you go toward Gerar, as far as Azzah,
as you go toward Sedom and Amorah,
and Admah and Tzeboyim, as far as Lasha.

Gerar means to escape, drag.
Azzah means vehement, harsh. (This is Gaza of today.)
Sedom (Sodom) means scorched.
Amorah (Gomorra) means treat harshly.
Admah means earthly, ruddy.
Tzeboyim means gazelles.
Lasha means to break through.

Gen. 10:20 These are the sons of Ham
according to their families,
according to their languages,
in their lands,
in their nations.

Gen. 10:21 And Shem also fathered.
He is the forefather of all the children of Eber.
His brother, Yepheth, was the elder.

Eber means one who crosses over (passes over).
He is the father of Abram.
His name, Eber, is the foundation
for the term 'Hebrew' (Eberim),
which also means he who crosses over.

Here we're told that Yehpeth was the elder.
This has been identified before in the notes,
but not in the text.

It's being made clear that Shem
has replaced his oldest brother
in regard to the birthright,
the first position of authority in the family.
By way of reminder:
Shem means designation, name; renown, fame.
Eber means one who crosses over.
Yepheth means expansion.

Gen. 10:22 The sons of Shem:
Elam, and Asshur, and Arpakshad,
and Lud, and Aram.

Elam means hidden, distant.
Asshur means straight step.
Arpakshad means spread out - uncertain.
Lud means firebrand; dry, thirsty.
Aram means high, exalted.

Gen. 10:23 And the sons of Aram:
Uts, and Hul, and Gether, and Mash.

Aram is the youngest, but the first listed.
Uts means counsel, advice.
Hul means dance, whirl, twist.
Gether means wine press - uncertain.
Mash means burden; drawn out.

Gen. 10:24 And Arpakshad fathered Shelah himself תא,
and Shelah fathered Eber himself תא.

Arpakshad is the third in the birth order.
Elam, Asshur, and Lud
are not listed here with their offspring.
The history moves to Eber.
As the founder of the Hebrews
he becomes the focus and sets the stage
for the next portion of the history of The Hebrews.
Shelah means to send away.

Gen. 10:25 And to Eber were born two sons.
The name of one was Peleg,
for in his days the earth was split.
And his brother's name was Yoktan.

Peleg means earthquake,
from a root that means to split.
Apparently there was a significant earthquake
near the time of his birth.

The second part of this verse belongs in verse 26.

Gen. 10:26 And Yoktan fathered Almodad himself תא,
and Sheleph himself תא,
and Hatzarmaveth himself תא,
and Yerah himself תא,

Yoktan means diminished, made little.
Almodad means desolate - uncertain.
Sheleph means extract, draw out.
Hatzarmaveth means village of death.
Yerah means month, moon.

Gen. 10:27 and Hadoram himself תא,
and Uzal himself תא,
and Diklah himself תא,

Hadoram means honor - uncertain.
Uzal means desired, of El?
Diklah means crushed.

Gen. 10:28 and Obal himself תא,
and Abima'el himself תא,
and Sheba himself תא,

Obal means cover with a cloud - uncertain.
Abima'el means El is my father.
Sheba means oath, or seven.
To "seven oneself" was to swear an oath.

Gen. 10:29 and Ophir himself תא,
and Havilah himself תא,
and Yobab himself תא.

Ophir means fruitful - uncertain.
Havilah means circular.
Yobab means howler, cry out.

All these were sons of Yoktan.

Gen. 10:30 And their location was from Mesha
as you go toward Sephar, a mountain of the east.

Mesha means debt, burden.
Sephar means book, scroll.

Gen. 10:31 These were the sons of Shem,
according to their families,
according to their languages,
in their lands according to their nations.

Gen. 10:32 These were the families
of the sons of Noah,
according to their generations, in their nations.
And from these the nations
were spread out on the land after the flood.

Chapter 11

Gen. 11:1 And all the land
was of one language
and of one dialect.

This is the first time language
is specifically mentioned.
It calls attention to what follows
with the institution of multiple languages and dialects
after the Tower of Babel incident.
The text literally reads "one lip and one word".
This could mean one language and one aleph-bet,
or one language and one dialect.
The important implication is that everyone
could easily understand everyone else.

Gen. 11:2 And they were journeying eastward.
And they came to a valley in the land of Shin'ar.
And they settled down there.

It's of interest to note they were traveling eastward.
Going this direction frequently indicates
movement away from **YAHWEH** in Scripture.
Given the context this idea fits perfectly with the text.
Shin'ar is believed to be Babylonia by most,
but there are some who see a connection to China,
in the sense of "Sinar" (Sino).
Shin'ar - meaning uncertain.

Gen. 11:3 And they said one to another of them,
"Come now with bricks and we will fire them!"
And they had brick for stone.
And they had bitumen for mortar.

Traditional translations speak of making bricks,
but the language does not really
provide for that interpretation
except perhaps by inference.
It really says what is given above.

They decided to use bricks
and fire them to make them harder
for the purpose of building with them.
Fire-tempered bricks
are much harder than sun-dried ones.

Gen. 11:4 And they said,
"Come now!
We'll build for us a city and a tower
and its top amongst the skies.
And we'll make a name for ourselves
lest we be scattered
over the face of the whole earth."

There's some disagreement
with the translation and its interpretation.
Various Bible scholars
have debated the issue for many years.

Some include the idea that this tower
was actually a "temple" of sorts,
built to worship the host of heaven, the Zodiac.
This is based upon archaeological finds
in the area of Babylon,
including the base for this tower.
Among the ruins artifacts have been discovered
that indicate this tower was, first, not that tall,
and second, was a place where the host of heaven
was indeed worshipped.

Thus, this first tower becomes identified
as the first place (after the flood at least)
where worship of the host of heaven
was established as a practice
of the people who lived there.

Gen. 11:5 And **YAHWEH** descended
to see the city itself **תָּא**
and the tower itself **תָּא** which the children
of the human beings had built.

YAHWEH descended!
He came down from His abode in The Heaven
to see this very city and this very tower.

It's the work of the hands of "the sons of men", humans.
This is an interesting phrase, **benei ha'adam**.
It has a connection to the **benai ha'elohim**
(literally "sons of the gods")
that took human women for themselves
and mated with them.
That led to the flood of Noah.

Now we have the **benei ha'adam**
building a tower and a city
to "make a name for themselves".

These humans are in effect
worshipping the works of their own hands
- which is idolatry!
They built this to "make a name" for themselves
- become self important.

This is the first indication of **YAHWEH** visiting the earth after the flood. He was in the garden with Adam and Chavvah, but has not been identified as being on the earth since then. This calls for our very special attention.

Gen. 11:6 And **YAHWEH** said, "Behold! The people are one, and their language is one amidst all of them, and this they are beginning to do.

And now nothing will be cut off from them, nothing which they plan to do.

The term for one is **echad**. It means one, but is also widely used for the concept of unity.

The text could well read, "The people are united." **YAHWEH** indicates that when working in unity there is virtually nothing that they might plan to do that they will not be able to accomplish.

The idea of unity gives us a very powerful insight into the "unity" of The Elohim and His "divine beings".

Gen. 11:7 Come now! We will descend. And there We will mix up their language so that they will not comprehend one another's language."

The use of the plural "We" is an identification of **YAHWEH** and someone else. We do not know who else was present, but might consider it to be the divine beings, or **YAHUSHUA**, The Messiah, as has been considered previously where this language is used in the text.

Note that **YAHWEH** has apparently returned to The Heaven, because He now says, "We will descend...", implying that He is not on the earth when He says this.

He further identifies that "there", in that very place, "we will mix up their language." By doing so they will no longer be able to "listen attentively" to one another (literally). This means they won't be able to comprehend what another is saying. Also note that the term "language" is used twice. Many translations use two different terms. However, this provides a double witness that it is their languages that will be mixed up, not simply their dialects. They will end up with different languages, making it very difficult to communicate, and this will destroy their unity.

Gen. 11:8 And **YAHWEH** dispersed they themselves **nx** from that place over the face of the whole earth. And they quit building the city.

Once again we see a reference to dispersion (diaspora in the Septuagint). This is another recurring theme in Scripture, and a very important one. When human beings fail to do as **YAHWEH** instructs them to do He often disperses them.

Gen. 11:9 Upon this being so, its name was called Babel, because in that place **YAHWEH** mixed up the language of all the land. And from that place **YAHWEH** dispersed them over the face of all the earth.

Babel means confusion, to mix up.

Gen. 11:10 These are the generations of Shem. Shem was a hundred years old. And he fathered Arpakhshad *himself* **nx** two years after the flood.

[Arpakshad - meaning unknown.](#)

Gen. 11:11 And after he fathered Arpakshad
Shem lived five hundred years.
And he fathered sons and daughters.

Gen. 11:12 And Arpakshad lived thirty five years.
And he fathered Shelah himself **תא**.

[Shelah means missile of attack, or one sent.](#)

Gen. 11:13 And Arpakshad lived
after fathering Shelah himself **תא**
three years and four hundred years.
And he fathered sons and daughters.

Gen. 11:14 And Shelah lived thirty years.
And he fathered Eber himself **תא**.

[Eber means one who passed over.](#)

[This name is the source of the Term 'Hebrew'.](#)

Gen. 11:15 And Shelah lived
after fathering Eber himself **תא**
three years, and four hundred years.
And he fathered sons and daughters.

Gen. 11:16 And Eber lived thirty four years.
And he fathered Peleg himself **תא**.

[Peleg means split, divided; earthquake.](#)

Gen. 11:17 And Eber lived
after fathering Peleg himself **תא**
thirty years and four hundred years.
And he fathered sons and daughters.

Gen. 11:18 And Peleg lived thirty years.
And he fathered Re'u himself **תא**.

[Re'u means friend, associate.](#)

Gen. 11:19 And Peleg lived
after fathering Re'u himself **תא**,
nine years and two hundred years.
And he fathered sons and daughters.

Gen. 11:20 And Re'u lived thirty two years.
And he fathered Serug himself **תא**.

[Serug means tendril, entwined.](#)

Gen. 11:21 And Re'u lived
after fathering Serug himself **תא**
seven years and two hundred years.
And he fathered sons and daughters.

Gen. 11:22 And Serug lived thirty years.
And he fathered Nahor himself **תא**.

[Nahor means snorter.](#)

Gen. 11:23 And Serug lived
after fathering Nahor himself **תא**
two hundred years.
And he fathered sons and daughters.

Gen. 11:24 And Nahor lived twenty nine years.
And he fathered Terah himself **תא**.

[Terah - meaning uncertain.](#)

Gen. 11:25 And Nahor lived
after fathering Terah himself **תא**
nineteen years and one hundred years.
And he fathered sons and daughters.

Gen. 11:26 And Terah lived seventy years.
And he fathered Abram himself **תא**,
Nahor himself **תא**, and Haran himself **תא**.

[Abram means exalted father.](#)

[Haran means mountaineer; their mountains.](#)

[Note the shift in the records.](#)

[We've now reached the first mention of Abram,
and it is his specific lineage
that now becomes central to the text.](#)

[There are some qualifying details inserted
to help establish the proper perspective for the next section.](#)

Gen. 11:27 And these are the generations of Terah.
Terah fathered Abram himself **תא**,

Nahor himself **נח**,
and Haran himself **נח**.

And Haran fathered Lot himself **נח**.
Lot means veiled, covering.

Gen. 11:28 And Haran died
in the presence of his father, Terah,
in the land of his birth,
in Ur of the Chaldeans.

This verse presents another first.
It tells us Haran died, but not in a normal manner.
The text literally says "over before the face" of his father.
This phrasing normally suggests "against", not in front of.

While we don't know exactly what took place
it appears he may have even been put to death
at his father's direction.
From this we know that he never left Ur.

Ur means flame or light.
Chaldeans means astrologers, wise men.
The Chaldeans are also known as The Kasdim.

Gen. 11:29 And Abram and Nahor
took for themselves wives.
The name of Abram's wife was Sarai,
and the name of Nahor's wife was Milkah,
the daughter of Haran.
He was the father of Milkah
and the father of Yiskah.

In v. 31 the first references are made to a "bride".
That is the correct translation of the term,
rather than "daughter-in-law".

This is the first Scriptural reference to the concept.
Hence, from here on we can use the term "wife".
But we still do not have any information
on the concept of a "marriage" other than this.

Sarai means chief person; my princess.
Milkah means queen.
Yiskah means to watch, observant.

Gen. 11:30 And Sarai was sterile.
For her there was no child.

Gen. 11:31 And Terah took his son, Abram himself **נח**,
and Lot himself **נח**, son of Haran, his son's son,
and Sarai herself **נח**, his daughter-in-law,
wife of Abram.
And they went out with he himself **נח**
from Ur of the Chaldeans,
going to the land of Kena'an.
And they went as far as Haran.
And they settled down in that place.

Gen. 11:32 And the days of Terah
were five years and two hundred years.
And Terah died at Haran.

Terah had set out to go to the land of Kena'an.
But he never made it that far.
Abram and Lot are close,
and it will be these two and their families
who enter that land.

We should also note the record
of the longevity of those listed above.
It's evident that they were not limited to 120 years,
as many have claimed happened after the flood,
and as a result of **YAHWEH's** specific words
concerning this time period.

Once again we have evidence that that period
related to the time left before the flood came,
time during which Noah prepared the container.

Chapter 12

Gen. 12:1 And **YAHWEH** said to Abram,
"You yourself,
go from your land,
and from your kindred,
and from your father's house
to the land which I will cause you to see!
Gen. 12:2 And I will make of you a great nation.
And I will bless you.
And I will make your name great.
And you are to exist as a blessing!

Gen. 12:3 And blessed is he *who is* blessing you.
And treated with contempt is he *who is* cursing you.
And blessed by means of you
are all the families of the soil."

Abram is directed by **YAHWEH**
to leave his home, his family, and his father's house.
Everything after this is stated as an accomplished fact.
This is based on the concept
that **YAHWEH** does what He says.
It's already a reality in the Hebrew mind.

These things are **promises** to Abram.
They are, in effect, the **first promises** given to Abram.
1. I will bless you.
2. I will make your name great
(your authority and your character)
3. Whoever blesses you is blessed.
4. Whoever disrespects you is cursed.
5. By means of you all the families of the soil are blessed.

Note the use of the term "soil", instead of land or earth.
It is the soil from which the human being was taken.
Now, through Abram,
those human beings become blessed.

How does this happen? By faith!
By choosing the faith of Abram
we are enabled to receive
the promises **YAHWEH** makes to him.
We become "the seed of Abraham". (Rom. 9.6-9)

Gen. 12:4 And Abram went according to that
which was spoken to him by **YAHWEH**.
And Lot went with he himself **אָבְרָם**.

And Abram was five years and seventy years old
at his going out from Haran.

Gen. 12:5 And Abram took Sarai herself **אָבְרָם**, his wife,
and Lot himself **אָבְרָם**, his brother's son,
and all their possessions themselves **אָבְרָם**
which they possessed, and the lives themselves **אָבְרָם**
which they had produced in Haran.
And they went out, going toward the land of Kena'an.

And they went into the land of Kena'an.
Gen. 12:6 And Abram passed over into the land
as far as the place of Shekem,
as far as the oak tree of Moreh.

And the Kena'anites were in the land at that time.

The term for "passed over"
is often translated as passed through.
This is unfortunate.

Eber means one who crossed over.
The term used has "passed over" as a primary meaning,
and given all the Scripture references to "Passover"
it seems most appropriate to use that language here,
as Abram passes over,
first into the land of Kena'an,
and now over some of that land to Shekem.

Shekem means ridge, shoulder.
Moreh is uncertain,
perhaps meaning teacher, early rains, razor.
That of teacher seems quite possible

since that type of thing often took place under a tree in the community.

This verse identifies the existence of the Kena'anites in the land, meaning they already occupied it. These are the cursed offspring of Ham. This is the same group **YAHWEH** will later instruct the Yisra'elites to destroy entirely.

Gen. 12:7 And **YAHWEH** was seen by Abram. And He said, "To your seed I am giving this land *itself* ארץ."

And he built there a slaughter site to **YAHWEH**, Who had been seen by him.

This is yet **another promise** to Abram. The "seed" is singular, not plural. Paul makes the point that this "seed" is The Messiah Himself. (Gal 3.16)

This has very significant ramifications, for it means that one day The Messiah will be King over this specific land. It will be His land. **YAHWEH** has said so. That guarantees it will happen.

This is the first slaughter site Abram builds, and it's in the land of Kena'an, at Shekem. It is a place of sacrifice. It's a place where blood is spilled out and flesh offered up to **YAHWEH** - in thanksgiving. The location is specific. It's the scene of future worship of **YAHWEH** in this land.

This also marks the first time **YAHWEH** "is seen" by Abram. While this is traditionally translated as "appeared", the verb literally means "to see". Since this is a key concept in all of Scripture the phrase "was seen" is used.

We don't know how **YAHWEH** was "seen" by Abram. The text does not specify a physical seeing, nor does it specify seeing in a vision. And since no one is able to see **YAHWEH's** face and live, we must assume that something else took place here - and in every other place where this terminology is used.

There is a Hebraism using these terms that means "he experienced", in this case **YAHWEH**. To experience means many things. We'll have to trust **YAHWEH** concerning what actually took place.

Gen. 12:8 And he proceeded from there to the mountain on the east of Bayit El. And he stretched out his tent. Bayit El was toward the west and Ai was toward the east.

And he built there a slaughter site to **YAHWEH**. And he proclaimed the Name of **YAHWEH**.

Abram stretched out his tent. This is the first reference to doing so. It tells us he settled there. His tent was his home. This became his first "abiding place" in the land.

Second, he called out, or proclaimed, the Name of **YAHWEH**. This means to proclaim The Word of **YAHWEH**.

This makes an interesting connection to Noah, who is referred to as a proclaimer of righteousness (justice).

Abram declares his faith in **YAHWEH**
by both building a slaughter site to worship Him,
and by verbally bearing witness to Him.

This is also the first place
where references to both east and west
are included in the same verse.

When you plug in the meanings for the names
of the two places identified things get interesting.
In the center, between east and west,
is the slaughter site of **YAHWEH**.
It becomes a mediator, the one in between.

And it's between "the House of El"
and "a heap of ruins."
It's a foreshadowing
of The Messiah as our Mediator,
between The House of **YAHWEH**
and us, as the heap of ruins.

Bayit El means House of El (God).
Ai means heap of ruins.

Gen. 12:9 And Abram journeyed,
going and journeying toward The Negev.

The Negev is a specific area of the land.
It's often referred to as "the south"
because that's the part of the land it is in.

In Scriptural parlance,
if one were standing at the Temple in Jerusalem,
facing eastward,
it is considered to be toward the right hand.

Gen. 12:10 And a famine existed in the land.
And Abram descended to Mitsraim to sojourn there
because the famine was heavy in the land.

This is the first famine mentioned in Scripture.
It causes Abram to descend,
go down, to Mitsraim (Egypt)
to stay temporarily until the famine passes.

Later Yitzhak and his family
will go to Mitsraim because of a famine.

There's nothing to indicate
YAHWEH told him to do this.
Therefore, we must assume it was his own choice.
That makes this significant,
because it means
he was not relying fully on **YAHWEH**.
Even the use of the term "descended"
carries a negative connotation in this instance.

On several occasions
this same reference is made,
going **down** to Egypt.
In virtually every case
it meant trouble of some kind was involved.

Mitsraim is a son of Ham.
Ham's family line is cursed
because of the situation with Noah.
We tend to forget this connection,
yet it's important in our understanding
of Scriptural events.

Gen. 12:11 And it was when he
was close to entering Mitsraim.
And he said to Sarai, his wife,
"Behold now!

I know that you yourself **nx**
are a woman of beautiful appearance.

Gen. 12:12 And it will exist when the Mitsraites
see you yourself **nx** they also will say,
'This is his wife, she herself **nx**.'

And they will murder me myself **nx**.

But you yourself **nx** will live.

With the textual emphasis in place,
utilizing the concept of "self-ness",

we get a striking Hebraic sense in the English.
The word play, the sounds even,
actually come through at a perceptible level,
although not in the full sense.

We must notice that Abram is focused on himself!
This seems to affirm
that he's not depending totally on **YAHWEH**.
He's gone to Mitsraim
with no apparent direction from **YAHWEH**.
Now he's "covering his back side",
encouraging his wife to conceal the truth.
These are not the actions of one
who is depending 100% on **YAHWEH**.

Gen. 12:13 Say, please, that you are my sister herself **תא**
in order that it will be well with me on account of you.
And my life will live on account of you."

Gen. 12:14 And it was as Abram
was coming to Mitsraim.
And the Mitsraites saw the woman herself **תא**,
that she herself was exceedingly beautiful.

Gen. 12:15 And the chief people of Pharaoh saw her,
they themselves **תא**.
And they praised she herself **תא** to Pharaoh.
And they took the woman to Pharaoh's house.

Gen. 12:16 And for Abram it went well on account of her.
And to him existed flocks and herds, and male asses,
and male servants, and female servants,
and female asses, and camels.

Gen. 12:17 But **YAHWEH** laid a hand
upon Pharaoh himself **תא**
and great blows upon his household itself **תא**
on account of Sarai, Abram's wife.

Gen. 12:18 And Pharaoh called out to Abram.
And he said, "What is this you have done to me?
Why did you not reveal to me
that she herself is your wife?
Gen. 12:19 Why did you say,
'She herself is my sister'?
And I took her herself **תא** to myself for a wife.

And now, behold!
Here is your wife.
Take her and go!"

Gen. 12:20 And Pharaoh gave orders to his men.
And they sent away he himself **תא**
with his wife herself **תא**
and all that belonged to he himself **תא**.

Chapter 13

Gen. 13:1 And Abram went up
from Mitsraim to The Negev,
he himself and all that was his.
And Lot accompanied him.
Gen. 13:2 And Abram was very heavy
with livestock, with silver, and with gold.

Gen. 13:3 And he went on his journeys
from The Negev as far as Bayit El,
as far as the place where his tent
had been at the beginning,
between Bayit El and Ai,
Gen. 13:4 to the place of the slaughter site
which he had made there at the beginning.

And there Abram called out in the Name of **YAHWEH**.
After the events in Mitsraim
this symbolizes his return
to depending on **YAHWEH**.

Once again he proclaims, calls out,
in the Name of **YAHWEH**.
He is worshipping and witnessing.

His claim to the land of Kena'an is thus confirmed,
as is his faith in **YAHWEH**, by this second "witness".

Gen. 13:5 And also for Lot,
who was walking with Abram himself **nx**,
were flocks and herds and tents.

Gen. 13:6 And the land was not able to carry
they themselves **nx** settling down together
because their possessions were great.

And they were not able to settle down together.

Gen. 13:7 And there was contention between
the herdsmen of Abram's livestock
and the herdsmen of Lot's livestock.

And the Kena'anites and the Perizzites
were then dwelling in the land.

Now we have the first instance
of contention since the flood.
It's focused on the herds of Abram and Lot.
This gives the detail concerning why
they were not able to settle down together.

The mention of the Kena'anites and Perizzites
has two points of significance.
The Kena'anites have been mentioned before
as being in the land.
Now we also note that the Perizzites are there as well.

Why mention this
in the midst of this reference to contention?
If they can't get along with each other,
how are they going to get along
with those who already dwell there.
It's a point of weakness
that could lead to serious trouble with their neighbors.

Perizzite means village dwellers.

Gen. 13:8 And Abram said to Lot,
"Please! Let there be no contention
between you and me
and between my herdsmen and your herdsmen
because we men are kindred.

Gen. 13:9 Is not all the land before you?

Please, separate from me!

If to the left hand I will turn to the right,
and if to the right hand I will turn to the left."

Gen. 13:10 And Lot lifted up his eyes themselves **nx**.
And he observed

the whole circle itself **nx** of The Yarden,
that all of it was well watered
before **YAHWEH** destroyed Sedom and Amorah,
like the garden of **YAHWEH**,
like the land of Mitsraim as you go toward Tzo'ar.

This indicates either
an editorial insertion into the text,
or that it was not written until after
Sedom and Amorah had been destroyed.

Yarden means descent, to go down.
Tzo'ar means little.

Gen. 13:11 And Lot chose all the circle of The Yarden
for he himself **nx**.

And Lot journeyed eastward.

And they separated, one man from his kindred.

The terminology is interesting.
The "circle of The Yarden"
suggests all the surrounding territory.

Gen. 13:12 Abram settled in the land of Kena'an.
And Lot settled in the cities of the circle.
And his tent was at Sedom.

Gen. 13:13 Now the men of Sodom were evil,
even exceedingly offensive toward **YAHWEH**.

"Evil" is anything that hurts another.

"Sin" is an offense against **YAHWEH**.

Traditional translations don't give

a proper sense of these concepts.

Indeed, the words have become cliché's.

Gen. 13:14 And **YAHWEH** spoke to Abram
after Lot had separated from him.

"Now, lift up your eyes and look
from the place where you yourself **נא** are there,
northward, and southward,
and eastward, and westward.

Gen. 13:15 Indeed, all the land itself **נא**
which you yourself **נא** are seeing **נא**

I Myself **נא** am giving to you

and to your seed as far as eternity.

The emphases in this verse are very important.

They're missed in virtually all other English translations.

1. "from the place where you yourself are"

- everything he could see.

2. "all the land *itself*"

- this very land, and no other.

3. "which you yourself are seeing"

- no one else is there,

and the promise is to no one else

except to you and your seed.

4. "I Myself" am giving

- **YAHWEH's** direct action.

By His authority alone this is given.

Add to these add the concept of

"as far as forever".

The Hebrew word is *olam*.

It means indefinite duration;

that which is veiled from sight

(cannot be seen, and therefore cannot be known).

Literally this says

"as far as the unforeseeable, the unknown."

To the Hebrew mind anything beyond the horizon

was unknown and unknowable

- it could not be seen or touched.

We call it "eternity", or "forever".

Gen. 13:16 And I am establishing your seed itself **נא**
like the dust of the land,

so that if a man is able to count

the dust itself **נא** of the land

so also may your seed be counted.

This is yet another **promise** to Abram.

No conditions are imposed upon him

for this to happen.

All of the action belongs to **YAHWEH**.

The land was promised before this,

but now it is specifically identified

by what Abram can personally see.

The promise of blessings has been given before,

but now **YAHWEH** promises to establish his seed

so that it is as great in number

as the dust particles of the land.

And all of this is spoken to a man

whose wife is sterile.

He has not one child thus far.

Gen. 13:17 Rise up!

Walk on the land according to its length

and according to its width.

Indeed, to you I Myself **נא** am giving it!"

YAHWEH tells Abram to rise up

and to walk on the land.

Both are in the imperative tense.

He is to walk on its length and its width.

Why is this aspect important?

Because it is the ancient means

of "staking his claim" to the land.
He is claiming the **gift** that **YAHWEH** is giving
to him and to his seed.
This is a legal taking of possession
in relation to **YAHWEH**.

The actual physical possession
will not happen for a very long time,
but this is an extremely important symbolic act.

Once again **YAHWEH** states this is a **gift**,
a part of His promises to Abram
for his faithfulness in leaving Ur,
his native land, and his family,
and following the instructions
YAHWEH has given to him.
It's very easy to lose sight of this truth.

Gen. 13:18 And Abram moved his tent.
And he went and settled at the oaks of Mamre
which are in Hebron.
And there he built a slaughter site to **YAHWEH**.

Once more Abram builds
a slaughter site to **YAHWEH**.

Mamre means bitterness.
Hebron means association.

Chapter 14

Gen. 14:1 And it was in the days of Amraphel,
king of Shin'ar, Aryok, king of Ellasar,
Kedorla'omer, king of Eylam, and Tid'al, king of Goyim.

Amraphel means powerful people - uncertain
Shin'ar means city of change - uncertain
Aryok means lion-like
Ellasar means - uncertain
Kedorla'omer means binding of the sheaf.
Eylam means hidden, distant.
Tid'al means - uncertain.
Goyim means people, tribes.

Gen. 14:2 They made war against
Bera himself, **תא** king of Sedom,
Birsha himself, **תא** king of Amorah,
Shinab, king of Admah,
Shem'eber, king of Tzeboyim,
and the king of Bela, that is Tzo'ar.

Note that only Sedom and Amorah
receive the emphasis here.

Bera means lightning - uncertain.
Sedom means scorched.
Birsha means moral wrong.
Amorah means treat harshly.
Shinab means father of change.
Admah means earthy, ruddy
Shem'eber means name of one who crosses - uncertain
Tzeboyim means gazelles; or, servants
Bela means consume, swallow.
Tzo'ar means little.

Gen. 14:3 All these joined together
in the Valley of Siddim,
which is the salt sea.
Siddim means fields, open country.

Gen. 14:4 Twelve years they served
Kedorla'omer himself **תא**.

But in the thirteenth year they rebelled.

Gen. 14:5 And in the fourteenth year Kedorla'omer
and the kings that were with he himself **תא**
came and struck the Repha'im themselves **תא**
at Ashteroth Karnaim,
and the Zuzim themselves **תא** at Ham,
and the Emim themselves **תא** at Shaveh Kiriathaim,

Rephaim means giant.
Ashteroth Karnaim means Ashteroth of the double horns.
Zuzim means prominent, conspicuous.
Ham means hot.
Emim means terrors.
Shaveh Kiriathaim means plain of a double city.

We now encounter the Rephaim, the Zuzim, and The Emim.
This is the first mention of these groups.
Their locations are also given.
But just who are these people
and what's the significance of their being mentioned
in connection with the kings of the valley of Siddim?

Rephaim means giants,
sometimes referred to as the Titans.
The Rephaim are mentioned in several other passages.
We learn that the term should not really
be translated as giants, as it often is,
but should be left as the proper name of this group.

They were a part of the **Nephilim** of Genesis 6
who reappeared on earth after the flood of Noah,
and apparently only in the land of Kena'an.

They lived in Ashteroth Karnayim.
It means Ashteroth (Astarte) of the two horns,
peaks, or crescent moons.
Astarte was the Phoenician goddess
of love, fertility, and war.

The Zuzim were in Ham.
Zuzim means prominent or conspicuous.
They're also identified as "giants" (conspicuous),
and people were terrified of them.

The Emim were in Shaveh Kiriathaim.
Their name means fright, or terror.
They also, were "giants",
and instilled terror in their opponents.
With their identification
we have a third group of **Nephilim** identified.

Gen. 14:6 and the Horites themselves **תא**
in their mountain of Se'ir,
as far as El Paran which is by the wilderness.
Horites means cave-dwellers.
Se'ir meant rough, shaggy; goat.
El Paran means mighty ones of the wilderness.

Gen. 14:7 And they turned back.
And they came to En Mishpat, that is Kadesh.
And they struck all the country itself **תא** of the Amalekites,
and also the Amorites themselves, **תא**,
the ones dwelling in Hatzetzon Tamar.
En Mishpat means fountain (or eye) of judgment.
Kadesh means sanctuary, sacred, separated.
Amalekites means a people that licks up, troublemakers.
Amorite means prominence; sayers.
Hatzetzon Tamar means division or row of palm trees.

Gen. 14:8 And the king of Sedom,
and the king of Amarah,
and the king of Admah,
and the king of Tzeboyim,
and the king of Bela, which is Tzo'ar, went out.
And they themselves **תא** arranged for battle
in the Valley of Siddim
Gen. 14:9 with Kedorla'omer himself **תא**, king of Elam,
and Tid'al, king of Goyim,
and Amraphel, king of Shin'ar,
and Aryok, king of Ellasar,
four kings against the five themselves **תא**.

Gen. 14:10 And the Valley of Siddim had pits,
pits of bitumen.
And the kings of Sedom and Amarah fled.
And they fell there.
But the remaining ones fled to the mountains.
Gen. 14:11 And they took all the substance itself **תא**
of Sedom and Amarah, and all their food itself **תא**.
And they went away.
Gen. 14:12 They also took Lot himself **תא**
and his substance itself **תא**.
And they went away.
He was Abram's brother's son
and he lived in Sedom.

Gen. 14:13 And one who had escaped came.
And he declared it to Abram, the Hebrew,
because he lived by the oak trees
of Mamre, the Amorite,
brother of Eshcol and brother of Aner.
And they were owners of a covenant with Abram.

Hebrew means a descendant of Eber, Eberite.
Eber of course means one who passes over.
Eshcol means cluster.
Aner means sprout, youth.
This is also first time we encounter the term Hebrew.
Why does **YAHWEH** bring this concept
to our attention at this moment in the story?
Something of great significance is happening.
The Hebrew "kingdom", if you will,
is about to be established.

Abram is being identified as separate
from all the others in this story.
He does not belong to the "kings of the east".
He does not belong to the Kena'anite kings
of the Valley of Siddim.
And he does not belong to the people in Mamre.
He is a separate entity from all of them, a Hebrew.

Abram is living in Mamre,
a town named after its king, who is an Amorite.
This is the second place in which he settled
after entering the land.
It's the second place
he built a slaughter site to **YAHWEH**
in the land of Kena'an and proclaimed His Name.
And this place is the focus
of several important events in his life.

But he is still a "foreigner" in the land, a sojourner.
He's made a covenant with Mamre, Eshcol, and Aner.
He's living at peace with them.

Note: What you don't see in English translations
is the word for "owners".

It is **ba'al**.
It means **lord**, husband, owner or possessor.

This could just as easily be translated as
"Lords of a Covenant with Abram."

This is the first time this term appears in Scripture.
But it's certainly not the last.

Ba'al was the name of a pagan idol (no-god).

**The use of "Lord" in Scripture
is an extremely grievous error.
It allows a connection with this pagan "deity"
and ends up defiling the Name of **YAHWEH**.**

The Amorites were known for their strength in battles.
And although they're among the groups
that will latter become enemies of Yisra'el,
at this point they're in league with Abram
and he is living among them.

Surely they know his religious beliefs,
since he's built a slaughter site to **YAHWEH** among them.

We might consider that Abram
is "in the world, but not of it".
He is a living witness to **YAHWEH**
among the unbelievers of the land.
And he's apparently well respected by them.

Gen. 14:14 And Abram heard that his relative
had been taken captive.
And he caused to empty out
his trained men *themselves* ~~nx~~,
those born of his household,
eighteen and three hundred.
And he pursued as far as Dan.
Dan means judge.

Gen. 14:15 And he separated himself and his servants against them by night. And he struck them. And he pursued them as far as Hobah

which is on the left hand of Damascus.
Hobah means hiding place.
Damascus means sackcloth.
The left hand represents north in Scripture.
The compass points were all designated in regard to one facing the rising sun - east.

Gen. 14:16 And he returned all the substance *itself* נא, and also Lot *himself* נא, his relative. And he returned the substance, and also the women *themselves* נא, and the people *themselves* נא.

This verse appears to be an edited portion of the text. The duplication of the reference to the substance, the reference to the women, as separate from the people, and the implication that they were returned to an unstated location all point to a confused editing of the verse.

Gen. 14:17 And the king of Sedom went out to meet him after his return from striking Kedorla'omer *himself* נא and the kings *themselves* נא who were with he *himself* נא, at the Valley of Shaveh, which is The Valley of The Kings.

Shaveh means plain.

Gen. 14:18 And Malki-Tzedek, king of Shalem, brought out bread and wine. And he was a priest of The El Elyon.

Malki-Tzedek means king of what is right.
Shalem means peace, well-being.
El Elyon means Elevated Mighty One.
It is generally translated as The Most High God.

This is the first appearance of Malki-Tzedek. He will play a very significant role in Abram's life again, but there is no explanation given here for why he has come out to meet these people. His role of "priest" is also unexplained. And he is the king of Shalem, which is Yerushalaim. As both king and priest he is a foreshadowing of The Messiah Who also serves both roles. And he is king of both what is right and of peace, also pointing toward The Messiah.

Not explained is the presentation of bread and wine. The symbolism points clearly to The Messiah. The following verses raise even more questions.

Gen. 14:19 And he blessed him and said, "Blessed be Abram by El Elyon, builder of skies and land.

qanah - to erect; i.e. create;
by extension, to procure, especially purchase.

Gen. 14:20 And blessed be El Elyon Who has delivered your enemies into your hand."

And he gave to him tithes from everything.

Malki-Tzedek blesses Abram. Why? What part does Malki-Tzedek have in all of this? Abram was not fighting on his behalf at all. And his kingdom was not directly involved in this battle.

Further, he knows El Elyon, The Most High God. He is a priest to Him. But how did he get designated as such? And why is he blessing Abram, whom it appears he has never met before? And note that he attributes Abram's success to El Elyon.

Is all of this tied to Abram's proclaiming The Name of **YAHWEH**

in Bayit El and in Hebron?
It appears to be so.

Note Abram's response.
He gives tithes to Malki-Tzedek,
as a priest of El Elyon.
He is offering thanksgiving to **YAHWEH**
by means of Malki-Tzedek, His priest.

All of this calls very powerful attention
to this entire scenario.
It also sets the stage
for Abram's future encounter with Malki-Tzedek.

Gen. 14:21 And the king of Sedom said to Abram,
"Give to me the lives,
but take the substance for yourself."
Gen. 14:22 But Abram said to the king of Sedom,
"I have raised my hand to **YAHWEH**,
El Elyon, builder of skies and land,
Gen. 14:23 if from a thread
even to a shoelace of a sandal...
if I take from anything which is yours...

Also, you will not say,
'I myself have made Abram himself **אך** rich.'

Gen. 14:24 Apart from that
which the young men have eaten,
and the portion for the men
who went with me myself **אך**,
Aner, Eshkol, and Mamre...
They will take their portion."
Abram declares he is not the least bit interested
in the spoils he has recovered.
He appears to understand well
the character of the king of Sedom.
He reserves only a fair portion
for the men who accompanied him on this mission.

The open ended sentences
are common in Hebrew practice.
In Scripture they were typically associated
with an oath or a curse
that affected the participants
in some serious manner.
They are left open-ended
so the hearer can "fill in the blanks"
for the potential consequences.

Chapter 15

Gen. 15:1 After these matters
the word of **YAHWEH** existed for Abram
in a vision saying,
"Do not be afraid, Abram!
I Myself am your shield,
your exceedingly great compensation."

Traditionally this says,
"The Word of The LORD **came** to Abram..."
The verb is **hayah**, to exist, to be,
become, or come to pass (happen).
It is not the word for come or go.

The Word existed for Abram - in a vision.
Inserting "came" into the text is somewhat misleading.
It would be better to say the word...happened to Abram.

The particle that precedes 'Abram' has multiple meanings,
generally indicating direction or intention.
In this instance the message is clearly intended **for** Abram.

There is no verb in the text that permits "your reward is..."
Instead, the text literally states what is given above.

YAHWEH is both Abram's shield
AND his exceedingly great compensation.
Take careful note of the word compensation.
The Hebrew term is **sekhar**.
It means wages paid
as part of an agreement between two parties.

It's not a gift (a reward)
made because of "good behavior" on Abram's part.
It's his compensation, his wages,
for trusting fully in **YAHWEH's** Word!

YAHWEH is his shield, his protection!
And **YAHWEH** Himself is his compensation.

Remember the context.
This is after his defeat of Kedorla'omer.
To the victor belongs the spoils,
yet he has rejected what is rightfully his.
And **YAHWEH** is telling him
that he need not be concerned
about the rewards of victory,
for what He offers to Abram is of far greater value.

Remember, the wages of an offense is death.
Therefore, by comparison, the wages of faith,
complete trust in **YAHWEH**,
is **YAHWEH** Himself
- and eternal life in His very presence!

Gen. 15:2 And Abram said,
"My Sovereign, **YAHWEH**,
why do You give to me,
but I myself am walking childless.
And the son of possession of my household
is this Eli'ezer of Damascus?"

Eli'ezer means My God is help.
Damascus means sackcloth.

Adonay (adonai) is generally translated as "the Lord".
This is not correct.
It is an emphatic form of **adown**,
which means: to rule, sovereign; i.e. controller.

James Strong **incorrectly** calls it "a proper "name" of God"
It most certainly is not!
Indeed, it is a reference to His **sovereignty**,
His control over us as King of Kings.
He alone is our Ruler!
Properly, then, this is translated as "**My Sovereign**".

Abram asks **YAHWEH** why (not what) He is giving to him.
He has no offspring
to whom he can pass anything he is given.
Without any children one's inheritance passed
to the "steward" of one's household.
He was declared "the son of possession",
"the heir", of the entire household.

Gen. 15:3 And Abram said, "Behold!
You have not given seed to me.
And behold!
A son of my household will be inheriting
from me myself **nx**."

Gen. 15:4 And behold!
The word of **YAHWEH** *existed* to him saying,
"This one will not inherit from you because, behold,
that which comes from your own abdomen,
he will inherit from you!"

Gen. 15:5 And He brought he himself **nx** outside.
And He said, "Look now intently at the skies.
And count the stars if you are able
to number they themselves **nx**!"
And He said to him, "Like this will your seed exist!"

Gen. 15:6 And he trusted in **YAHWEH**.
And He attributed it to him as justness.
aman is the word used for trusted.
It means to build up or support.
Figuratively it means to render or to be firm or faithful.

There are six different Hebrew words similar to this,
all spelled with the same characters.
The only differences are the vowel pointings.

Their meanings include: to believe,
take the right hand road, an expert, truth, etc.,
including the very familiar **Amen**,
which means truly, or so be it (may it be so).

Abram in essence **agreed with YAHWEH**,
accepted Him at His Word, supported Him.
He trusted that what He had said
would most certainly happen.

Tradition states this was accounted to him as "righteousness".
Righteousness means the condition
of doing what is right, rightness.

However, this term is greatly misunderstood.
It is **not** holiness or perfection,
it's simply doing what is right in the sight of **YAHWEH**.
And this means doing what **YAHWEH** instructs us to do.

When one does this
it is attributed to that person as "rightness",
doing what is right.
This is very pleasing to **YAHWEH!**
It is what He desires most of us!

Gen. 15:7 And He said to him,
"I Myself am YAHWEH
Who caused you to come out
from Ur of the Chaldeans
to give to you this land *itself* **nx**,
for the sake of inheriting it."

Please pay very careful attention
to what this verse **actually states!**
There are many who claim the Name, **YAHWEH**,
was not known prior to The Exodus.
This demonstrates they are absolutely wrong!

YAHWEH declares His personal Name!
He also declares His specific purpose
in bringing Abram out of Ur of the Chaldeans.
Abram was chosen **before** he ever left Ur.

YAHWEH Himself selected Abram
for the purpose of giving to him
the land of Kena'an!
Now He is very specific in stating that
He is giving this land,
this very land itself,
as an inheritance to Abram
and to his seed.

Gen. 15:8 And he said, "My Sovereign, **YAHWEH**,
by what will I know that I am to inherit it?"
Abram is still a mortal human being.
Though he trusts in **YAHWEH** as his Sovereign
he requests confirmation of the promise.

Gen. 15:9 And He said to him,
"Take for Me a three year old heifer,
and a three year old female goat,
and a three year old ram,
and a turtledove, and a nestling."

Gen. 15:10 And he took to Him
all of these *themselves* **nx**.
And he cut they *themselves* **nx** in the middle.
And he placed each section,
one opposed to another.
But the birds *themselves* **nx** he did not cut.

Gen. 15:11 And the birds of prey
came down upon the carcasses.
And Abram dispersed they *themselves* **nx**.

Gen. 15:12 And it was at the going down of the sun.
And a deep sleep fell upon Abram.
And behold!
Fright, great darkness, was falling upon him.

Gen. 15:13 And He said to Abram,
“Know absolutely
that your seed will be sojourners
in a land that is not theirs.
And they will serve.
And they will be afflicted, they themselves **תא**,
four hundred years.

Gen. 15:14 And also, the nation itself **תא**
which they will serve | Myself am judging.
And immediately afterward
they will come out with great substance.

Now we have a prophecy
given by **YAHWEH** Himself to Abram.
His seed will be servants
in a foreign nation for 400 years.
YAHWEH will personally judge that nation,
and afterward Abram’s offspring
will come out with great substance.

Gen. 15:15 And you yourself **תא**
will go to your forefathers
amidst total well being.
You will be buried at a good old age.

There are two things to note here.
The first is “go to your fathers”.
It is the custom in Yisra’el to bury one’s bones
in the same tomb as your ancestors.
This is referred to as “go to your fathers”.

The second thing is the use of *shalom*
to comment on this process.
This word is traditionally translated as “peace”.
However, in Hebrew culture it means far more than this.
It means complete and total well being,
in every dimension of one’s life.
This is very important to understand. and remember.

Gen. 15:16 And in the fourth generation
they will return here,
because the perversity of the Amorites
is not yet complete.”

Gen. 15:17 And it was as the sun went down.
And it was twilight.
And behold!
A smoking fire pot and a torch of fire
which passed between these pieces.

The sealing of a covenant involved the two parties
passing between the pieces of the animals
that were sacrificed (blood shed) to validate the covenant.

The implication was that if either party
violated the terms of the covenant
the other would cut them in half
like these pieces were cut in half,
thereby killing them.
It notes a serious commitment by both parties.

However, this covenant is unique.
The smoking fire pot
and the flaming torch
both represent **YAHWEH**, and not Abram.
Abram is not required to walk between the pieces
to seal his part of this.
This makes this a one-sided covenant,
sustained entirely by **YAHWEH** Himself.

This, once again, is more of a **promise**
than it is a covenant,
even though that term is used in the next verse.

Gen. 15:18 On the very same day
YAHWEH cut a covenant
with Abram himself **תא** saying,
“To your seed I have given this land itself **תא**,
from the river of Mitsraim to the great river,
the River Euphrates;

Gen. 15:19 the Kenites themselves **תא**,

and the Kenizzites themselves **תא**,
and the Kadmonites themselves **תא**,
Gen. 15:20 and the Hittites themselves **תא**,
and the Perizzites themselves **תא**,
and the Repha'im themselves **תא**,
Gen. 15:21 and the Amorites themselves **תא**,
and the Kena'anites themselves **תא**,
and the Gergashites themselves **תא**,
and the Yebusites themselves **תא**.”

Notice the emphasis on these nations.
This is very specific.

Kenites means of Cain, acquired.
Kenizzites means of Kenaz, hunt, hunter.
Kadmonites means of the East, oriental.
Hittites means descendant of Heth, terror.
Perrizzites means of the field.
Repha'im means giant.
Amorites means conspicuous.
Kena'anites means humiliated.
Gergashites means strangers.
Yebusites means trodden, threshing place.

It's important to take very careful note
of the extent of the land and the people groups
YAHWEH has promised to Abram and his seed.
It extends significantly far beyond
the traditional borders of Yisra'el.
It is yet to be fulfilled in its entirety.

Chapter 16

Gen. 16:1 And Sarai, wife of Abram,
had given birth to no child for him.
And she had a female slave, a Mitsraite.
And her name was Hagar.

Hagar means to flee; wandering.
Mitsraite means an Egyptian.

Gen. 16:2 And Sarai said to Abram, “Behold, please!
YAHWEH has restrained me from bearing children.
Please, go in to my female slave.
Perhaps I will be built up through her.”
And Abram listened attentively to the voice of Sarai.

Abram listened to Sarai, instead of to **YAHWEH**.
This is often the way of human beings.
We listen to our partners
when we should be listening to **YAHWEH**.
Abram surely loves Sarai
and wants to help her and please her.
But this exact type of concern
can lead us to make bad decisions.

Hagar is a "foreigner" to Abram and Sarai,
an Egyptian (Mitsraite) at that.
These are the very ones
who will place the seed of Abram
in bondage for 400 years.
Also, this sets up a pattern
that is followed by others in Scripture.
We need to be paying attention to this.

Gen. 16:3 And Sarai, wife of Abram,
took Hagar *herself* **תא**,
her female slave, the Mitsraite,
after Abram had lived ten years
in the land of Kena'an.
And she gave *she herself* **תא**
to her husband Abram for a wife to him.
Gen. 16:4 And he went in to Hagar.
And she became pregnant.
And she saw that she was pregnant.
And she mocked her mistress in her eyes.

Gen. 16:5 And Sarai said to Abram,
“My wrongful treatment be upon you!
I myself gave my female slave into your embrace.
And she saw that she was pregnant.
And I was treated wrongfully in her eyes.
May **YAHWEH** judge between me and you.”

Sarai is laying the responsibility for Hagar's actions upon Abram. Indeed, he is responsible, as the head of the household, to see that these things are handled properly. She asks that **YAHWEH** judge this matter.

Gen. 16:6 And Abram said to Sarai, "Behold! Your female slave is in your hand. Do to her what is good in your eyes."

And Sarai treated her harshly. And she ran away from her presence. "In your hand" means under your authority. "In your eyes" means from your perspective.

Gen. 16:7 And a messenger of **YAHWEH** came to her by a spring of water in the wilderness, by the spring on the road to Shur. Shur means a wall; journey; enemy - uncertain.

Note: What follows is extremely important!

malak is the term traditionally translated as "angel". However, this term **does not mean "angel"** in Hebrew. **It means messenger**, and it carries the connotation of an **ambassador** - one delegated by another to carry a message on their behalf, and as **one who carries with them the full authority of the sender**.

This is the first occurrence of the term in Scripture, so its usage here sets the principle for its usage in the rest of Scripture.

There's no article attached to this term in this verse. Hence, it is 'a messenger,' **not** 'the messenger' of **YAHWEH**.

The term, angel, comes from the Greek word *aggelos*, which is pronounced 'on-geh-los'. It's a transliteration, not a translation, and it is GREEK in origin, not Hebrew.

The Greek word also means messenger. Calling it an 'angel' corrupts the Hebrew and has led to many false impressions concerning "angels".

There are those who also turn this into a "theophany", meaning a personal appearance of **YAHWEH** in physical form.

Since no human being has **EVER** seen **YAHWEH**, and **cannot** see His face and live, **such an idea is contrary to Scripture**.

In this story about Hagar there is indeed a messenger of **YAHWEH** sent to her with a vital message. But this does not make this being, whether human or divine, "The Angel of **YAHWEH**".

Gen. 16:8 And he said to Hagar, Sarai's female slave, "From where have you come, and where are you going?" And she said, "From the presence of Sarai, my female owner, I myself am running away."

gbereth is the Hebrew term often translated as "mistress".

Mistress is an Olde English term that is not clearly understood today. For many a mistress is "a lover". For this reason it will be translated as "female owner" in order to convey the correct meaning of the term.

Gen. 16:9 And the messenger of **YAHWEH** said to her, "Return to your female owner and humble yourself under her hand."

Gen. 16:10 And the messenger of **YAHWEH** said to her,
"Your seed *itself* **תא**
will be made to increase exceedingly.
And it will not be numbered
because of abundance."

A messenger of **YAHWEH**
does not have the ability
to increase the offspring of Hagar.
(Also, she does not have 'seed'.
The term refers figuratively to offspring, fruit.)
It is **YAHWEH** Who will provide
the increase in offspring for her.
He is The Creator.

Gen. 16:11 And the messenger of **YAHWEH** said to her,
"Behold!
You are pregnant.
And you will give birth to a son.
And you are to call his name Yishma'el
because **YAHWEH** has listened attentively
to your affliction.

Yishma'el means El will hear.

Gen. 16:12 And he himself will be
a wild ass human being,
his hand against everyone
and the hand of everyone against him.
And against the face of all his kindred he will live."

Gen. 16:13 And she called
the designation of **YAHWEH**,
to the one speaking to her, "Attah El Ro'i"
because, she said,
"Am I even here seen after His seeing me? "

Attah El Ro'i means
"You Yourself, El I have seen."

This is a very difficult verse to translate.
The language is not at all clear.
It's uncertain whether it's been altered
from its original form.

There is great diversity in how it's understood.
Hagar calls out a 'designation' for **YAHWEH**.
She does **not** intend this as His "name".
If she did, why use **YAHWEH** at all?

She's attempting to respond to a wondrous encounter.
She knows **YAHWEH** has heard her
by the instruction to call the child's name Yishma'el.
It appears she believes
she has seen **YAHWEH** Himself,
and is wondering why she's still alive.
However, since no human being
has ever seen **YAHWEH** and lived
this simply cannot be so.
She has had an encounter
with one of His messengers.

However, we also fail to grasp the concept
of the messenger as an "ambassador" of **YAHWEH**,
one who bears His authority
to "transact His business", so-to-speak.
It's no wonder she may perceive this
to be **YAHWEH** Himself.

Gen. 16:14 Therefore the well was called
Be'er Lahai Ro'i.
Behold!
it is between Kadesh and Bered.

Beer Lahai Ro'i means
well of the living one who sees.
Kadesh means sanctuary.
Bered means hail.

Most translations will provide confusing information
between this verse and the previous one.
What Scripture identifies here
is that Hagar gives the well
where she is located a new title.
She calls it Be'er Lahai Ro'i.

Effectively, this well becomes a monument
to the activity of the messenger of **YAHWEH**.
It becomes a permanent witness to this event.

Gen. 16:15 And Hagar bore Abram a son.
And Abram called the name of his son
whom Hagar bore, Yishma'el.

Gen. 16:16 And Abram was
eighty years and six years old
when Hagar gave birth
to Yishma'el himself **nx**, to Abram.

Chapter 17

Gen. 17:1 And Abram was
ninety years and nine years old.
And **YAHWEH** was seen by Abram.
And He said to him,
"I Myself am The Mightiest El!
Walk before My face and be whole!

At the age of 99
Abram sees (experiences) **YAHWEH**.
We know he did not physically see Him,
because, again, no human
can see **YAHWEH's** face and live.

Moses, at Sinai, could only view
"the back side" of **YAHWEH** as He passed by him.
Therefore this cannot be "an appearance"
in the literal sense.
While the Hebrew literally says "was seen by Abram",
the term is also understood to mean "experienced".
It's a Hebraism that's well understood in Hebrew culture.

The concept presented here
(and in all other instances
of "appearances" of **YAHWEH**)
permits us to remain faithful to the concept
that no human being can see **YAHWEH** and live.

And **this we must do**
if we're going to trust that **YAHWEH** does not lie.
Otherwise we destroy the integrity of His Word.
That He speaks to individuals is not a problem.
But the physical "appearance" is a problem.

He tells Abram that He, Himself, is "El shaddai".
It is translated here as "The Mightiest El."

Most scholars claim El shaddai is a divine "name".
However, **YAHWEH has only one personal Name**,
just as each individual human being
has only one personal name.
It is unique to Him alone!
It's the only means by which
one can call out to Him without error.
Otherwise, to whom are you praying?
Whom are you worshipping?
Whom are you praising?

El Shaddai is a **title**,
a designation of one of His divine attributes.
The term "El" means mighty one, or supreme being,
and is traditionally translated as "God".
"Shaddai" is far more difficult to translate.
It's origins and meaning are less than clear.
Most tend to suggest it means strong,
powerful, or most powerful.
It appears from its usage throughout Scripture
to be most properly translated as
"The God of all power, The Mightiest El."

The last term we need to look at is **tamiym**.
It means entire, complete, whole.
The concept of wholeness
is the best way to view this term in this context.
Traditionally it's translated as "perfect".
But that term is incompatible with human existence
within its normal understandings.
The only "perfect" human being
was The Messiah, **YAHUSHUA**.

YAHWEH speaks in the imperative to Abram.
Literally, "Walk before My face
(in My presence) and be whole!"

First, He is instructing Abram
to walk before His face
- implying in His presence.
That's the most crucial element.

But He is also instructing him to be whole.
The implication is that by walking in His presence
Abram will experience wholeness.
This is affirmed by countless Scripture passages.

Walking in the presence of **YAHWEH**
brings with it blessing upon blessing,
provisions for all of one's needs,
healing, protection, etc., etc. - wholeness!
Or, to use another Hebrew term, **shalom!**
- complete well being in every aspect of one's life.

Gen. 17:2 And I have given My covenant
between Me and you.
And I have increased your sign
with exceeding abundance."

There are important changes in this verse.
Once again we find the 'Vav' before the Hebrew verbs,
which is supposed to change the "action" of the verbs,
in this case from "will" to "have".
Traditional translators are inconsistent with this,
apparently to suit their preconceived view
of how the text should read.
However, this changes the sense of the text significantly.

In both cases it makes this an accomplished reality.
This fits with Hebrew thought.
Since **YAHWEH** has spoken
it is understood that **it will be done, without fail.**

Also, one of the words has been **incorrectly translated.**
And it's a very significant word
when you understand what it should say.
The term is **'owth**.
It means a signal, an 'omen', miracle, evidence, etc.
It's the same term used for the 'mark' of Kayin.
It's the same term used to note the "signs",
or "miracles" **YAHWEH** used in Mitsraim
to get the attention of the Mitsraites.

Therefore, it makes no sense here
to translate this same term as "you".
It means much more than this.
In the context of this passage
it denotes a sign of Abram,
in this case "your sign".

This passage is establishing
the "sign of the covenant" - circumcision
- that **YAHWEH** is establishing with Abram
and his seed after him.
With this in mind
the concept of "your sign" (circumcision)
makes an indelible impression.

This is **not** merely about Abram.
It's about his sign, circumcision,
as a sign of **YAHWEH's** eternal covenant.

And **this sign will be increased** exceedingly abundantly
as the seed of Abram develops over the centuries.
It's not referring simply to Abram's offspring
as being a great number.
That's been stated elsewhere.
This is definitely different.

Gen. 17:3 And Abram fell on his face.
And The Elohim spoke with he himself **nx** saying,
Gen. 17:4 "Behold, I Myself!
My covenant is with you yourself **nx**.
And you will exist as father of many nations.

Gen. 17:5 And no longer
will your name *itself* אַתָּא be called Abram.
Now your name is Abraham,
because as father of many nations
I have established you.

Abram means exalted father.
Abraham means father of a multitude.

**Abram is the first person in Scripture
to have his name changed.**

It is changed by The Elohim Himself, The Creator.
The significance of this cannot be overstated.
This is extremely important!

This addresses the concept
of one's name in Scripture also.
His original name had the meaning of exalted father.
His new name means father of a multitude.
Keep in mind that Abram, now Abraham,
is still childless.

His former name,
in light of the change **YAHWEH** is bringing into his life,
will no longer have a meaning
that characterizes his "new nature",
a father of many offspring.
Little do we perceive at this point
just how extensive those offspring will become.

As with all changes of names in Scripture,
this marks a dramatic shift in the life
of the one to whom it is applied.
Nothing will be the same again.

And **YAHWEH** speaks as though
this is an already accomplished thing.
It's not something He is "going to do".
It's something He has already "done!"
He is declaring it to be so.

Gen. 17:6 And I will cause you yourself אַתָּא
to bear fruit in exceeding abundance.
And I will give nations to you.
And kings will go forth from you.

Notice, this is different from v. 2.
There it was his "sign".
Here it is his "fruit", his offspring.
They are separate concepts.
The double mention of 'abundance'
is an emphatic statement indicating great abundance.

Gen. 17:7 And I will establish My covenant *itself* אַתָּא
between Me and you
and your seed after you
according to their generations
for an eternal covenant,
to exist as The Elohim to you
and to your seed after you.

Gen. 17:8 And I will give to you
and to your seed after you
the land of your sojournings *itself* אַתָּא,
all the land of Kena'an *itself* אַתָּא,
for an eternal possession.
And I will be to them as The Elohim."

Take special note of the promise of the land.
One of the key elements of this covenant
is **the land promise**.
It's an **eternal possession**.
It never has an end.

We often fail to remember
this aspect of the covenant.
It has extremely far reaching implications.

We also tend to overlook
the concept of the "seed of Abraham".
This concept is carried over
into The New Covenant teachings.
It applies, literally,

to all who place their trust in **YAHWEH**,
even as Abram did.
It is not restricted to "Hebrews".

Gen. 17:9 And The Elohim said to Abraham,
"You *yourself* **נָךְ** are to protect My covenant *itself* **נָךְ**,
you *yourself* **נָךְ** and your seed after you
according to their generations.

The term used here for "protect" is **shamar**.
It means to hedge about, to guard, to protect.
It does not mean to "keep" it.
This is a sacred covenant, for eternity.
It is not to be treated with disrespect.

Gen. 17:10 This is My covenant
which you are to protect
between Me and you and your seed after you.
Every male of yours is to be circumcised.

Gen. 17:11 And you are to circumcise
the flesh *itself* **נָךְ** of your foreskin.
And it will be for a sign of the covenant
between Me and you.

The circumcised flesh of the foreskin
is the "**sign of the covenant**"! (See v2.)
This sign is permanent.

This is a constant permanent reminder
to every male who undergoes this procedure
that they have entered into
this covenant with **YAHWEH**.

It was a distinctive "mark" (sign)
that no other nation was required to do.
It separated those who agreed to the covenant
from those who did not.

Unfortunately, this is no longer true.
Now it's done for "medical reasons",
and not to mark one as a covenant person.
The hand of The Adversary is seen plainly
in this attempt at corruption of the sign.

Gen. 17:12 And a son of eight days
is to be circumcised by you,
every male according to your generations
born in your household
or bought with silver
from any son of a foreigner
who is not from your seed itself.

Gen. 17:13 To be circumcised,
to be circumcised is one born in your household
and one bought with your silver.

And My covenant will be in your flesh
as an eternal covenant.

The Hebrew is quite intensive in this verse.
The double mention is emphatic.
Circumcision is not to be treated lightly.
It is to be applied to **every male** within one's household
whether one's own son or the son of one
who has been purchased as a possession.

YAHWEH Himself declares that "**My covenant**"
will be "**in your flesh**" - a permanent sign!
The covenant is unending - right into eternity itself.

Gen. 17:14 And an exposed male
who has not been circumcised
in the flesh *itself* **נָךְ** of his foreskin,
the life of that very one
will be cut off from his people.
My covenant *itself* **נָךְ** he has broken."

Few translations give an accurate rendering
of the terms of this verse.
What's given here is more proper.
In this form this verse
takes on very powerful significance.

Note where the emphasis lies.
The term for "life" is **nephesh**.
It's normally translated, **incorrectly**, as "soul".
It's understood to be the life essence,
the living breath of the person.
Without it you have no life.

There's also a play on words here
that's unseen in English.
The actual word used for circumcision is **muwl**.
It means **to cut short**.
This is the actual physical nature of circumcision.
Thus, you have the concept of "cut short"
as opposed to "cut off".
That term is **karath**.
It is used in reference to one who is killed or destroyed.

But the most important aspect of this verse
is the last sentence.
**YAHWEH is absolutely intolerant
of those who break "My covenant"**.

One who does so
is rejecting **YAHWEH's** agreement with him.
It is an act of overt rebellion.
It's like tearing up the contract and throwing it in His face.
YAHWEH views this as a very personal action.

Gen. 17:15 And The Elohim said to Abraham,
"Sarai, your wife, is not to be called
by the name Sarai **itself** **nx**.
Indeed, Sarah is her name.
Sarai means my princess.
Sarah means female noble, queen.

There are six Hebrew words
spelled exactly like Sarah.
Without vowel pointings you cannot tell the difference.

There are two different words for Sarai.
The meaning of these names is not entirely clear.
Some make them equivalent, princess, or my princess.
The meaning given above
may give the best sense of the meanings,
but even it is not certain.

Sarai is the first female in Scripture
to have her name changed.
Naomi, in the book of Ruth, is another.
But Sarai's name is changed
by **YAHWEH** himself.
Naomi's is not.

This follows the change of name for Abram very closely.
Because of these things it becomes vitally important.
She is also given a new role in **YAHWEH's** plan.

Gen. 17:16 And I will bless her **herself** **nx**.
And also I will give to you a son from her.
And I will bless her.
And she will exist for the sake of nations.
Kings of peoples will exist by means of her."

Gen. 17:17 And Abraham fell upon his face.
And he laughed.
And he said in his heart,
"Is a child born to a man
who is a hundred years old?
And will Sarah who is ninety years old
give birth?"

Take note of Abraham's reaction
to this announcement.
It becomes the very basis of the name
of the son who will be born to him.
It also prefigures Sarah's own reaction
to the news she will give birth.

Further, it reminds us that Abraham is human,
just like you and me.
He is subject to doubt and error.

Gen. 17:18 And Abraham said to The Elohim,
"If only Yishma'el might live before Your face!"

Gen. 17:19 And The Elohim said,
"No!
Sarah, your wife, will bear a son to you.
And you are to call his name *itself* תא Yitzhak.

And I will establish My covenant *itself* תא
with he *himself* תא, for an eternal covenant
to his seed after him.

Yitzhak means laughter.
It will serve as a permanent reminder to Abraham
of his reaction to this news from **YAHWEH**.

YAHWEH now promises to establish His covenant
with Yitzhak and with his seed after him.

This is significant!
It will transfer the covenant
directly to Yitzhak - and to his seed.
It is obviously intended to be
an on-going covenant relationship.

Gen. 17:20 And concerning Yishma'el,
I have listened attentively to you.
Behold!

He *himself* תא is blessed.

And he *himself* תא will bear fruit.

And I will increase he *himself* תא exceedingly,
exceedingly!

Twelve exalted ones will be born to him.

And I will give to him a great nation.

We're already well into Genesis,
yet little has been said about "bearing fruit".
It's a key theme of Scripture, especially in Genesis.
Obviously, it's a Hebraism
for producing offspring, the fruit of the womb.
Unfortunately, many translations
use that concept instead of "fruit".
This disconnects us
from the whole concept in a sense.

Fruit is vital to **YAHWEH**.
It is the "first fruits" that belong to Him,
whether it's from the ground
or from human beings and animals.
We need to keep this before us.
It's a primary concept of Scripture.

Gen. 17:21 But My covenant *itself* תא
I will establish with Yitzhak *himself* תא
whom Sarah will bear to you
according to this appointed time
at the next year."

YAHWEH's covenant will be given to Yitzhak himself.
Yishma'el has a Mitsraite mother, a slave woman.
Yitzhak is to be born of Sarah, a free woman.
We're reminded of this thousands of years later
in The New Covenant writings.
The Covenant is with the son of the free woman.
YAHWEH is very specific about this.

Also, we must take note
of another very important term that's used here.
It is **mo'ed**.
It is **the term** used to identify
"**YAHWEH's appointed times**",
His festivals.

This term was first used in Gen. 1.14.
Since the term is used here it's quite likely
it was directly connected to one of these times.
Regardless of which one it may have been,
the specific time is set by **YAHWEH** Himself.

There are other births connected
to "The Appointed Times of **YAHWEH**".
Yahonathan The Baptizer is one of them,
as is The Messiah Himself.

Gen. 17:22 And when He had ended speaking
with he himself **אָ**,
The Elohim ascended from before Abraham.

Gen. 17:23 And Abraham took
Yishma'el himself **אָ**, his son,
and all those themselves **אָ**
born of his household
and all those themselves **אָ** .
bought with his silver,
every individual male of Abraham's household,
and he circumcised
the flesh itself **אָ** of their foreskins
in that very same day in which
The Elohim had spoken to he himself **אָ**.

Abraham immediately did
as **YAHWEH** had instructed him.
He did not hesitate.
He did not question **YAHWEH** about anything.
He simply followed His instructions.

This is the character of Abraham
that is most important for us to see.
This type of response is what is accounted to him
as right action by **YAHWEH**.
He trusted **YAHWEH** 100%.

We are called to do no less
if we are going to consider ourselves to be
"of the faith of Abraham."

Gen. 17:24 And Abraham
was nine and ninety years old
at his being circumcised in the flesh of his foreskin.

Gen. 17:25 And Yishma'el, his son,
was thirteen years old at his being circumcised
in the flesh itself **אָ** of his foreskin.

Perhaps the most important concept
found in this verse is the reality
that **Yishma'el was also circumcised**.
It's extremely easy for us
to lose sight of this truth.

Yishma'el will soon leave Abraham and Sarah
and go to live in another place.
Yet **YAHWEH** always has a special place for Yishma'el
and will deal with him in ways
that later seem rather surprising and strange to us.

It's important that we recognize
Yishma'el is "of the circumcision".
It provides significant insights
into **YAHWEH's** later treatment of the Yishma'elites.

To this day the custom persists
among the Yishma'elites (the Arabs).
They perform it at the age of 13
instead of at the eighth day of life.

Yet Yishma'el is not the one
through whom The Covenant will be fulfilled.
He's allowed to be "covered" by The Covenant,
but it's fulfillment comes through Yitzhak.

This is a foreshadowing
of the acceptance of "the gentiles" into The Covenant.

Gen. 17:26 In the very same day
Abraham and Yishma'el, his son, were circumcised.

Gen. 17:27 And all the males of his household,
born of his household or bought with silver
from a son of a stranger himself **אָ**,
were circumcised with he himself **אָ**.

Chapter 18

Gen. 18:1 And **YAHWEH** was seen by him
at the oaks of Mamre.

And he himself was sitting
by the entrance of the tent
in the heat of the day.
Gen. 18:2 And he lifted up his eyes and looked.
And behold!
Three individuals were standing opposite him.
And he looked.
And he ran from the tent door to meet them.
And he bowed himself to the ground.
Gen. 18:3 And he said,
"My masters,
if I have now found favor in your eyes,
please do not pass over
from opposite your servant.

This passage is among the more challenging ones
in all of Scripture.
Countless debates have been held concerning its meaning.

The text begins in v 1, stating
YAHWEH was seen by him.
V 3 refers to these visitors
with a plural form of **adown**, Sovereign,
- although it's translated as "the Lord"
in many translations, causing great confusion
in a text that uses The LORD in v 1.

Reference has already been made to **ba'al**,
which means **lord**, master, owner.
This only adds to the problem
of the corruption of the text.

There are three "men", individuals.
The term used means "male, a man".
It comes from a root word that means "mortal".
Yet none of the three portrayed here
are "men" or "mortals"
in the traditional sense of the terms.
The context reveals these three are 'divine beings'.
They are not human beings.
And one of them is identified as being **YAHWEH** Himself.

But how can this be?
How can we maintain the integrity of Scripture
which proclaims no human being
has ever seen the face of **YAHWEH** and lived?
It seems we need to assume
this was an **ambassador/messenger** of **YAHWEH**,
acting in His behalf.
Otherwise it's almost impossible
to reconcile this with other statements of Scripture.
Abraham's response to the three visitors
is typical of Eastern hospitality.
This was expected behavior
for anyone in that culture.

As we explore this story further
we need to look very carefully at the details
as we try to understand what's taking place.

Gen. 18:4 Please let a little water be brought.
And wash your feet and recline beneath the tree!
Gen. 18:5 And I will bring a bit of food.
And *you*, refresh your hearts!
Afterward, pass over.
Indeed, for this *purpose*
you have passed over before your servant."
And they said therefore,
"Do just as you have spoken."

Pass over is repeated three times
in these 3 verses.
It's not seen in most English translations.
Yet the theme of "pass over" is continued.

Gen. 18:6 And Abraham hurried to the tent,
to Sarah.
And he said, "Hurry,
knead three measures of fine flour
and make cakes."

Gen. 18:7 And Abraham ran to the herd.

And he took a son of a calf, tender and good.
And he gave it to the servant.
And he hurried to prepare *it itself* **וּנְחָ**.
Gen. 18:8 And he took butter and milk
and the son of a calf which had been prepared.
And he set it before them.
And he stood opposite them under the tree.
And they ate.

Gen. 18:9 And they said to him,
“Where is Sarah, your wife?”
And he said, “Behold!
She is in the tent.”

Gen. 18:10 And he said, “I am returning.
I will return to you at the time of life.
And behold, a son to Sarah, your wife!

And Sarah was listening at the tent door.
And she was behind it.

There's a subtle shift in the text from v. 9.
There it was “they said”.
Here it is “he said.”
There's no specific indication
concerning who was speaking,
but it is typically assumed
it was **YAHWEH** that spoke.
However, it must be an ambassador of **YAHWEH**
given the context.

Go back to Gen 17.15-21.
There we find the same comments
about Sarah giving birth to a son,
and the reference to “this time next year”.

An educated guess would suggest
these portions of text have been edited,
combining, perhaps, portions of the text
from other copies that may have been damaged,
separated, and recombined.

This would provide a basis for **YAHWEH**
being seen by Abraham,
there in a vision,
whereas here no vision is mentioned.

We know numerous alterations
were made in these texts
based on the evidence available to us.
It appears this story is among those alterations,
and that certain portions have been inserted incorrectly.

It is entirely possible that the portion
concerning a child for Abraham and Sarah
was in fact separate
from the story of Sodom and Amorah,
but got blended together
in a reconstruction of a damaged text.

There are elements repeated
that otherwise are not needed here.
If verses 9-15 were removed from here
and inserted after Gen. 17.17 they would fit nicely,
and that would leave the story of the three visitors
and their connection to Sodom and Amorah
as one uninterrupted story.

Gen. 18:11 And Abraham and Sarah were old,
advanced in days.
Sarah had ceased to exist
according to the manner with women.

Gen. 18:12 And Sarah laughed within herself,
saying, “After my becoming old and worn out
will pleasure happen for me,
my master being old also?”

Remember Gen. 17.17.
There it was Abraham who laughed within himself.
Now it's Sarah's turn.
Is it possible these two things

actually happened at the very same time?
And would not the meaning of Yitzhak, laughter,
make an even more startling statement
if that were true?
The evidence points strongly in that direction.
An edited text would account for this problem.

Gen. 18:13 And **YAHWEH** said to Abraham,
“Why did Sarah laugh at this, saying,
‘Will I indeed bear a child,
I myself having become old and worn out?’

Gen. 18:14 Is a difficult thing beyond **YAHWEH**?
According to the appointed time
I will return to you,
at the time of life,
and to Sarah, a son.”

Again the text declares **YAHWEH**
is the one speaking to Abraham.
He reiterates the promise of a son
that we saw in Gen. 17.
This also would be accounted for
if the text has been incorrectly edited.

Gen. 18:15 But Sarah denied it saying,
“I did not laugh!”,
because she was afraid.
And He said, “No, certainly you laughed!”
YAHWEH, Who knows the thoughts
of every person’s heart and mind,
now speaks directly to Sarah.
He knows full well what she did.
She cannot hide it from Him.

Gen. 18:16 And the individuals
rose up from their place.
And they looked over toward Sodom.
And Abraham walked with them
to send them away.

Gen. 18:17 And **YAHWEH** said,
“Should I Myself be concealing from Abraham
that which I Myself am doing?
Gen. 18:18 Also, Abraham is certainly going to be
a great and powerful nation.
And all the nations of the earth
will be blessed by means of him.

Gen. 18:19 Indeed, I know him.
According to purpose he will direct
his children *themselves* **אָהֵם**
and his household *itself* **אִתּוֹ** after him.

And he will protect the way of **YAHWEH**,
by doing justice and right judgment
in order that **YAHWEH** may bring
upon Abraham *himself* **אֵלָיו**
that which He has spoken concerning him.”

Again we observe an anomaly in the text.
Note that in v. 17 it says,
“And **YAHWEH** said...”
But here in v. 19 an indirect reference is made
to “the way of **YAHWEH**”, instead of “My way”,
and then, “in order that **YAHWEH** may bring...”,
and not, “that I Myself may bring.”

This is the dialog of a third party,
separate from **YAHWEH**.
It is not placed in the first person
as one would expect
if it's truly **YAHWEH** Who is speaking.

It's these out-of-character statements
that lead to uncertainty with who is really speaking.
In light of this it's worth considering
that this is not **YAHWEH** Himself,
but is instead His “personal messenger”.

A damaged and incorrectly edited text would account for these problems.

We have numerous other instances of "the angel of **YAHWEH**" making visits to people in the text of various books.

And we must also remember that any "messenger of **YAHWEH**" (typically called an angel) is His delegate, his ambassador. These messengers come in the Name of **YAHWEH**, bringing with them His power and authority. They speak and act "as Him", as if He Himself were the one speaking or acting.

It's within this concept that many improper understandings develop through those who may not correctly understand this aspect of Hebrew thought.

Gen. 18:20 And **YAHWEH** said,
"Because the outcry of Sodom and Amorah is great,
and because their offense is very burdensome,
Gen. 18:21 I will go down now.
And I will see whether their outcry
which has come to Me is made accurately.
And if not I will know."

kalah is the term translated here as "accurately".
It means complete or accomplished.
Accurately has been used
to convey the idea of "completely correct".

Gen. 18:22 And the individuals
turned away from there.
And they went toward Sodom.

But Abraham himself was still standing
before the face of **YAHWEH**.

The literal sense of the text is as given.
But this, once again, presents the issue
of "seeing the face" of **YAHWEH** and living.

While there is the Hebraic sense
of "in the presence" for "before the face",
it ultimately makes no difference.
If you are in someone's presence
you are with them, before their face.
You see them!

This leaves us with the only logical result.
This was **not** **YAHWEH** Himself,
but had to be His messenger,
a divine being sent as His ambassador,
and therefore speaking and acting
"in the name of" and with the authority
of **YAHWEH** Himself.

If this is not true then there is
an extremely serious problem with Scripture.
It is not consistent.
It makes **YAHWEH** appear to be a liar,
which we know simply cannot be true.

Gen. 18:23 And Abraham came near.
And he said,
"Will You also sweep away the just
with the morally wrong?
Gen. 18:24 Perhaps there are fifty just within the city.
Will You also sweep them away
and not spare the place
for the sake of the fifty just who are in it?"

The term translated as "spare" is *tisa'*.
It means to lift up.
The concept is that of lifting one's hand from them,
relieving them from destruction.

Gen. 18:25 Far be it from You
to do according to this manner,
to kill the just with the morally wrong!
And are the just to be *treated*
the same as the morally wrong?

Far be it from You!
Does The Judge of all the earth
not do what is right?"
Gen. 18:26 And **YAHWEH** said,
"If I find in Sedom fifty just within the city,
I will even spare the entire place
on account of them."
Gen. 18:27 And Abraham responded and said,
"Behold now!
I who am but dust and ashes
have taken it upon myself
to speak to my Sovereign.
Gen. 18:28 Perhaps five are lacking of the just, five.
Will You ruin the entire city itself ~~nx~~ because of five?"
And He said, "If I find there forty five
I will not ruin it."
*There is a change here from "sweep away" to "ruin".
It's a small thing, and many translations
do not identify this shift in terminology.
However, even small changes call attention
to a shift in emphasis within the text
and should be noted.*

Gen. 18:29 And he spoke to Him yet again and said,
"Perhaps forty are found there."
And He said, "I will not do it on account of forty."
Gen. 18:30 And he said, "Behold now!
Do not be furious with me, my Sovereign,
and I will speak.
Perhaps thirty are found there."
And He said, "I will not do it if I find thirty there."
Gen. 18:31 And he said, "Behold now!
I have taken it upon myself
to speak to my Sovereign.
Perhaps there are found twenty?"
And He said, "I will not ruin it
on account of twenty."
Gen. 18:32 And he said, "Please now!
Do not be angry with me, my Sovereign
and I will speak but once more.
Perhaps ten are found there."
And He said, "I will not ruin it
on account of the ten."

Gen. 18:33 And **YAHWEH** went away
in as much as He had finished
speaking to Abraham.
And Abraham returned to his place.

Chapter 19

Gen. 19:1 And the two messengers
came to Sedom in the evening.
And Lot was sitting in the gate of Sedom.
And Lot saw them.
And he rose up to meet them.
And he bowed his face toward the ground.
Gen. 19:2 And he said, "Behold now, my masters!
Please turn aside to the house of your servant
and stop for the night and wash your feet.
And rise early and go your way."
But they said, "No indeed.
We will stop for the night in the square."

Gen. 19:3 And he pressed upon them greatly.
And they turned aside to him.
And they came to his house.
And he made them a banquet.
And he baked unleavened bread.
And they ate.

*All of Lot's actions thus far
are a normal part of Eastern hospitality.
They would never think
to leave a stranger outside over night.
It's the "Code of the East"
to do everything you can
to assist a stranger in your midst.*

Gen. 19:4 Before they lay down even
men of the city, the men of Sodom,
completely surrounded the house,
from young to old,
all the people from every extreme.
Gen. 19:5 And they called to Lot.
And they said to him,
“Where are the individuals
who came to you tonight?
Bring them out to us
and let us know *carnally* they themselves **תא**.”

Gen. 19:6 And Lot went out of the entrance to them.
And he shut the door behind himself.
Gen. 19:7 And he said, “Please now, my brothers,
do not cause harm!

tare'u is the Hebrew word
that is typically translated as “wickedly”, or “evil”.
Its root form is *ra'a*.
It means to spoil, primarily by breaking in pieces.
Ultimately it means to harm or to damage.

Gen. 19:8 Behold now!
I have two daughters
who have not known a man *carnally*.
Please, let me bring out to you they themselves **תא**,
these very ones.
And do to them as is pleasing in your sight!
However, to these individuals
do absolutely nothing
because for this reason they have come
under the shadow of my roof!”

This portion of the story
is extremely difficult to understand
for one who is not familiar with Eastern culture.

The “Law of Hospitality” which is well understood
by everyone in such a culture
meant that if someone came under your roof
they came under your personal authority and protection.
If you let anything bad happen to them
you were held responsible, personally.

It became your **responsibility** to protect them
at whatever cost to you or to your family!
Only in this context does Lot's action
appear acceptable to the Western mind.

Lot's statements to them are emphatic.
He is fulfilling his obligation, as their host,
to do everything in his power to protect them.

“The shadow of my roof”
is a Hebraism for “under my protection.”

Gen. 19:9 But they said, “Stand back!”
And they said, “This one came in to sojourn
and he has judged, judging *us*!
Now we will do harm to you instead of to them.”
And they pressed violently against the man, Lot.
And they came near to break apart the door.

Gen. 19:10 But the individuals put forth the hands
of they themselves **תא**.
And they brought Lot himself **תא** to them,
into the house.
And they shut the door itself **תא**.

Gen. 19:11 And the men themselves **תא**
who were at the entrance to the house
they struck with blindness, from small to great.
And they wearied themselves finding the door.

Gen. 19:12 And the individuals said to Lot,
“Have you anyone else here?
A son-in-law,
and your sons,
and your daughters,
and all you have in the city,

bring them out of this place
Gen. 19:13 because we ourselves
are going to destroy this place itself **נא**
because their outcry is great
against the face itself **נא** of **YAHWEH**.
And **YAHWEH** has sent us to destroy it!"

shacath is the term used for "ruin".

It means literally to decay.

Decay is understood to be "corruption".

This is a very common form
of defilement within Scripture.

Decayed, or decaying things, like dead carcasses,
are a source of defilement.

The defilement represented
by the actions of those within Sodom
is apparently extremely great.

The actions indicated
by the individuals who live there
gives us a bit of insight into the problem,
but only a small glimpse.
The totality of their "corruption" is not known.

The outcry (literally, shriek) of these acts
has come "to the face",
into the very presence itself, of **YAHWEH**.
YAHWEH has determined to bring it to an end.

Gen. 19:14 And Lot went out.
And he spoke to his sons-in-law
who had taken his daughters.
And he said, "Get up!
Get out of this place because **YAHWEH**
is going to destroy the city itself **נא**!"
But it was like joking
in the eyes of his sons-in-law.

Gen. 19:15 And as the dawn arose
the messengers urged Lot saying, "Get up!
Take your wife herself **נא**
and your two daughters themselves **נא**,
those found here,
lest you be swept away
with the perversion of the city!"

Gen. 19:16 But he delayed.
And the individuals firmly took hold
on his hand,
and on his wife's hand,
and on the hands of his two daughters
with the compassion of **YAHWEH** toward him.
And they brought him out.
And they set him outside the city.

Gen. 19:17 And it was as he was bringing
they themselves **נא** to the outside.
And he said, "Escape for your life!
Do not look behind you!
And do not stand anywhere in the valley!
Escape to the hills lest you be swept away!"

Gen. 19:18 But Lot said to them,
"Please, no, my masters!

Gen. 19:19 Behold now!
Your servant has found favor in your eyes.
And your kindness has been great
which you have done with me
by keeping alive my life itself **נא**.

But I am not able to escape to the mountains
lest calamity overtakes me and I am killed.

Gen. 19:20 Behold now!
This city is nearby to flee to and it is small.
Please! Let me escape there.
It is a small thing, and my life will live?"

Gen. 19:21 And he said to him, "Behold!
I have lifted up your face
concerning this matter also,

concerning my not overthrowing the city itself **nx**
of which you have spoken.

The phrase, "lifted up your face"
is a Hebraic way of saying,
"I have granted favor to you."
or, "I have accepted your request."

The concept of face is left in the text
because it's a key term in Scripture
that links actions together in many ways
that otherwise are lost in translation.

Gen. 19:22 Hurry! Escape to the place designated
because I am not able to do the matter
until you arrive at the designated place."

On account of this

the name of the city was called Tzo'ar.

Again we find an interesting idiom.
The term **shem** is used twice.
It means "name", a title, or a designation.
In most translations it is rendered simply as "there".
But the reference is to a designated place.
Interestingly, we see that Lot's comment
about it being small becomes its **name**, Tzo'ar,
which means little.

Gen. 19:23 The sun had risen over the land
as Lot entered Tzo'ar.

Gen. 19:24 And **YAHWEH** rained
upon Sodom and Amorah
brimstone and fire out of the skies
from **YAHWEH Himself nx**.

Brimstone literally means burning stone.
It's generally identified as sulfur.

Lot chose this valley because it was well-watered,
like the garden in Eden.
Sulfur ignites on contact with water.
Thus the very water that made the place beautiful
was now used to obliterate everything in it.

Also, while the text appears to indicate "out of the skies"
it may indeed be more directly saying "from The Heaven",
meaning the very abode of **YAHWEH**.

Gen. 19:25 And He overthrew
these cities themselves **nx**,
and all the valley itself **nx**,
and all those themselves **nx** living in the cities,
and that which sprouted from the soil.

Gen. 19:26 And his wife
looked intently from behind him.
And she became a column of salt.

This was not a casual glance back,
but an intense looking.

Gen. 19:27 And Abraham started early in the morning
toward the place where he had stood,
there, by the face itself **nx** of **YAHWEH**.

Gen. 19:28 And he looked down at the face
of Sodom and Amorah,
and at the face of all the land of the valley.
And he observed.

And behold!

Thick smoke ascended from the land
like thick smoke from the smelting furnace.

The symbolism is important here.
The smelting furnace was used for purifying things.
This is what was happening before Abraham's eyes.
The entire landscape was being purified from its defilement.
This should serve as a serious warning to us.
YAHWEH has promised
there will never be another flood
to destroy all flesh that's upon the land.
But He has also told us
that next time it will be purged by fire.

Note the continuing use of 'face'.

Gen. 19:29 And it was at The Elohim's destroying of the cities themselves **תא** of the valley.

And The Elohim took notice of Abraham himself **תא**.
And He sent Lot himself **תא**
out of the midst of the overthrow,
in overthrowing the cities themselves **תא**
in which Lot himself had dwelt.

Gen. 19:30 And Lot went up out of Tzo'ar.
And he lived on a mountain,
and his two daughters with him,
because he was afraid to live in Tzo'ar.
And he lived in a cave,
he and his two daughters.

Once again we see that
Lot's choices are not the best.
He begged **YAHWEH's** messengers
to let him live in Tzo'ar.
Then he was afraid of the place,
so he ended up living
exactly where the messengers of **YAHWEH**
had directed him to go in the first place.

How often we're just like Lot.
We think **we** know what's best for us,
only to find out it was a big mistake.

Gen. 19:31 And the firstborn said to the younger,
"Our father is old and there is no man in the land
to come in to us

as is the manner of the whole land.

Gen. 19:32 Come!

Let us make our father drink wine.

And we will lie with him

and cause the seed of our father to live."

Gen. 19:33 And they caused their father himself **תא**
to drink wine that very night.

And the firstborn went in.

And she laid down with her father himself **תא**.

And he did not perceive when she laid down
or when she arose.

Gen. 19:34 And it was the next day.

And the firstborn said to the younger,

"Behold!

I laid down with my father himself **תא** last night.

Let us cause him to drink wine tonight also.

And you go in to lie with him.

And we will keep alive the seed of our father."

Gen. 19:35 And they caused their father himself **תא**
to drink wine that night also.

And the younger arose and laid with him.

And he did not perceive when she laid down

or when she arose.

Gen. 19:36 And both the daughters of Lot
became pregnant by their father.

Gen. 19:37 And the firstborn gave birth to a son.

And she called his name Mo'ab.

He is the father of the Mo'abites to this day.

Mo'ab means from her father.

Gen. 19:38 And the younger,

she also gave birth to a son.

And she called his name Ben-Ammi.

He is the father of the children of Ammon to this day.

Ben-Ammi means son of my people.

Chapter 20

Gen. 20:1 And Abraham set out from there
to the land of The Negev.

And he settled between Kadesh and Shur,
sojourning at Gerar.

Kadesh means sanctuary.
Shur means a wall.
Gerar means drag off roughly.

Gen. 20:2 And Abraham said
concerning Sarah his wife,
“She is my sister.”

And Abimelek, king of Gerar,
sent and took away Sarah herself **תָּקַח**.

Abimelek means my father is king.

Gen. 20:3 But The Elohim came to Abimelek
in a dream of the night.

And He said to him, “Behold!

You are going to die

because of the woman whom you have taken
and her being married to a husband.”

The last line of this verse is fascinating.

The Hebrew is **be’ulat ba’al**.

A **ba’al** is a master, a husband, or an owner.

Both terms come from this word.

The first, “being married”,
is a participle form of the second.

More importantly, this is the same term used
to identify the Phoenician “god”, **Ba’al**.

It is often translated as “lord”.

Gen. 20:4 But Abimelek had not approached her.

And he said,

“My Sovereign,
will you put to death even a just nation?

Gen. 20:5 Did he not say to me,

‘She is my sister’?

And she herself also said,

‘He is my brother.’

In the integrity of my heart

and in the innocence of my hands

I have done this.”

Gen. 20:6 And The Elohim said to him in a dream,

“Yes! I Myself also know

that with the integrity of your heart

you did this very thing.

And I also, I Myself,

have restrained you yourself **תָּקַח**

from offending against Me.

Because of this I did not permit you

to reach out toward her.

Most translations do not provide
a correct rendering of this verse.

It’s important to recognize
that **YAHWEH**, The Elohim,
emphatically told Abimelek that,
“I, even I Myself, restrained you *yourself*...”

Abimelek was not merely acting
out of the integrity of his heart.

He had Divine assistance in staying away from Sarah.

YAHWEH Himself prevented Abimelek

from “**offending against Me**”.

This is noteworthy.

Abimelek’s actions would constitute

an offense against **YAHWEH**.

This is now explained to him,
personally and directly.

He is now responsible to **YAHWEH** for his actions.

What we normally call ‘sin’
is anything that offends **YAHWEH**.

This also raises a question for us to consider.

How often does **YAHWEH** intervene in our lives
and we simply don’t recognize it?

Gen. 20:7 And now,
return the wife of the man

because he himself is a prophet!
And he will intercede for you.
And *you* will live!

But if she is not returned to the man
then know that you are dying.
You yourself תא will die
and all who are yours.”

Gen. 20:8 And Abimelek rose at dawn.
And he called for all his servants.
And he told them all these matters themselves תא
in their hearing.
And the men were greatly afraid.

Gen. 20:9 And Abimelek called Abraham.
And he said to him, “What have you done to us?
How have I offended against you
that you have brought upon me
and upon my kingdom
this great offense?
Actions which are not to be done
you have done to me!”
Gen. 20:10 And Abimelek said to Abraham,
“What did you see that you did this thing itself תא?”
Gen. 20:11 And Abraham said,
“Indeed, I said there is no reverence
of The Elohim in this place.
And they will murder me because of my wife.
Gen. 20:12 And also, she is truly my sister.
She is the daughter of my father,
only not the daughter of my mother.
And she became a wife to me.

Gen. 20:13 And it was as The Elohim
caused me myself תא
to wander from my father’s house.
And I said to her,
‘This is your kindness which you will do for me.
At every place to which we come,
there say of me, “He is my brother.”’

Gen. 20:14 And Abimelek took sheep, and oxen,
and male slaves and female slaves.
And he gave them to Abraham.
And he returned to him
Sarah herself תא, his wife.

Gen. 20:15 And Abimelek said, “Behold!
My land is before your face.
Dwell in what is good in your eyes.”

Gen. 20:16 And to Sarah he said, “Behold!
I have given your brother
a thousand pieces of silver.
Behold!
It is to you a covering of the of eyes
for all who are with you yourself תא,
and with everyone themselves תא.
And you are absolved.

Gen. 20:17 And Abraham prayed to The Elohim.
And The Elohim healed Abimelek himself תא,
and his wife herself תא,
and his female slaves.
And they brought forth children.
Gen. 20:18 Indeed, with restraining
YAHWEH had closed up all the wombs
of the household of Abimelek
because of the matter of Sarah, wife of Abraham.

[This is different than other translations.](#)
[Most of them simply say 'because of Sarah'.](#)
[That is not what the text actually says.](#)
[And what it does say raises some interesting possibilities.](#)

He restrained the wombs
"because of **the word** of Sarah."
What that word may have been is not revealed.
But it appears that Sarah
was likely doing a bit of praying herself
in the midst of all this.
It would be highly likely for her to do so.

Chapter 21

Gen. 21:1 And **YAHWEH** visited Sarah herself **תא**
just as He had said.
And **YAHWEH** did with Sarah
just as He had spoken.

Gen. 21:2 And Sarah became pregnant.
And she bore to Abraham
a son in his old age
at the appointed time
of which The Elohim
had spoken to he himself **תא**.

Gen. 21:3 And Abraham called
the name itself **תא** of his son,
the one born to him
whom Sarah bore to him, Yitzhak.
Yitzhak means laughter.
It's important to pay close attention
to what's really said in this verse.
Many translations fail to make it this explicit.

The focus is on the name of this child.
We are told it is the child born to Abraham
by Sarah - **not** Hagar.
**There is to be absolutely no confusion
about this specific child and his lineage.**

Gen. 21:4 And Abraham circumcised
Yitzhak himself **תא**, his son,
when he was eight days old,
just as The Elohim had directed he himself **תא**.

Gen. 21:5 And Abraham was one hundred years old
when his son, Yitzhak himself **תא**, was born to him.

Gen. 21:6 And Sarah said,
"The Elohim has made me a laughing stock.
Everyone who is hearing of it will make fun of me."

This verse is translated differently
than most versions have it.
To call attention to the contrast look at the KJV.
"And Sarah said,
"The Elohim has made me to laugh,
so that all that hear will laugh with me."

Note the dramatic difference
between these two renderings of this verse.

Surely you'll ask why the verse
is translated in this manner,
and rightly you should.
Such a change seems to alter the text of Scripture,
which is not something **YAHWEH** wants us to do.

Yet it appears those who provided us
with the KJV gave "their own opinion"
of what this verse said,
not what **YAHWEH** intended it to convey
- or Sarah for that matter.

It's crucial to take a very close look
at the Hebrew terms used in a passage
and only then consider its potential meanings,
including alternate meanings.

Next, one must look at the context
- not only of this passage,
but of all the rest of Scripture as well.
This is often referred to as
"the whole counsel of **YAHWEH**".

The first Hebrew term for "laugh" means, literally, laughter or scorn, a laughing stock.

The second term, "make fun of", means to laugh, to mock, to play or make sport of, to jest.

Now, go back to Gen. 17.17 and Gen. 18.12-13. Both Abraham and Sarah mocked **YAHWEH** (they "laughed") when He told them they would have a child in their old age - after Sarah was past the child-bearing possibilities in their minds.

In reality they both mocked **YAHWEH!** This was no joke. They did not "laugh", as in joyful laughter. This was not funny to them.

They had waited many years for a child and had not been able to conceive. The irony of **YAHWEH** coming to them at this point in their lives and telling them they would have a child caused them to question Him, and to respond to Him as though this was foolishness. These were responses of ridicule, of mocking, of "making sport" of **YAHWEH**. (See also Ezek. 23.32)

When Sarah has this child and Abraham names him Yitzhak, as **YAHWEH** had instructed him to do, there is the absolute recognition that He has now "made a laughing stock" of **both** of them.

The context of Scripture causes the recognition that He has firmly reminded Sarah that she was wrong.

Gen. 21:7 And she said,
"Who would have said to Abraham
'Sarah will nurse children.?'
Yet I have born a son in his old age."

Gen. 21:8 And the child grew and was weaned.
And Abraham made a great banquet
on the day Yitzhak *himself* **נא** was weaned.

Gen. 21:9 And Sarah saw the son *himself* **נא**
of Hagar, the Mitsraite,
which she had born to Abraham.
He was mocking.

Gen. 21:10 And she said to Abraham,
"Drive out this female slave *herself* **נא**
and her son *himself* **נא**
because the son of this female slave *herself* **נא**
will not inherit with my son, with Yitzhak."

Gen. 21:11 And the matter was exceedingly bad
in the eyes of Abraham on account of his son.
Yishma'el is Abraham's son also.
He is, in fact, his **firstborn**.
This demand on the part of Sarah
placed him under great stress
because it means sending away
the only son he had up to this point.

Gen. 21:12 But The Elohim said to Abraham,
"Let it not be hurtful in your eyes
concerning the young man
and concerning your female slave.
All that Sarah has said to you,
listen attentively to her voice.
Indeed, in Yitzhak your seed
will be called after you.

Gen. 21:13 And even of the son *himself* **נא**
of the female slave I will make a nation,
because he himself is your seed."

It's easy to lose sight of the reality here.
Yishma'el is indeed Abraham's son.
He is the firstborn,
although he is not from Sarah.

He has been circumcised, just like Abraham.
He is thereby marked
as a "child of the covenant" forever.

Gen. 21:14 And Abraham rose up
early in the morning.
And he took food and a skin of water.
And he gave them to Hagar,
putting them on her shoulder,
and the young man himself **וְהַיְשָׁמָאֵל**.
And he sent her away.
And she went out and wandered
in the Wilderness of Be'ersheba.

Yishma'el was thirteen
when he was circumcised.
He is not a young child.
He is fourteen now.
Culturally he's an adult.
He's Abraham's son as well as Hagar's.
The point is made that he gave Hagar
food and water **and** the young man,
Yishma'el himself.
It was both of them he sent away
in immediate response
to **YAHWEH's** message to him.

Gen. 21:15 And the water in the skin was used up.
And she threw the young man himself **וְהַיְשָׁמָאֵל**
under one of the shrubs.

Gen. 21:16 And she went and sat down by herself
a bowshot away because she said,
"Let me not see the death of the young man."
And she sat far away.
And she lifted up her voice **וְהִיא** and wept.

Gen. 21:17 And The Elohim listened attentively
to the voice **וְהִיא** of the young man.

And a messenger of The Elohim
called to Hagar from The Heaven.
And he said to her, "What is with you, Hagar?
Do not be afraid!
Indeed, The Elohim has listened attentively
to the voice of the young man
at that spot, there.

Observe these words very carefully.
The Elohim listened attentively
to the voice of the young man.

Hagar is caught up in self-pity.
Her focus is not on what The Elohim wants.
She's not caring for her child,
she's looking out for herself.
All **her** weeping and wailing
is to no avail from The Elohim's perspective.

Hagar knew The Elohim.
She'd encountered Him
in her previous experience in the wilderness.
But she'd forgotten Him.

Indeed, there's nothing in these verses
to suggest Hagar was crying out to **YAHWEH**
or praying for the young man at all.

She doesn't want to watch him die.
The focus is on herself.
The "prayers" of such people
are not heard by **YAHWEH**,
for they are prayers of selfishness - an offense.

The Elohim listened attentively
to the cries of the young man.
And now He directs his response to Hagar,
who is responsible for him.

He asks her what her problem is.
But the focus is the young man, not Hagar.
From this point on Hagar is mentioned
only one more time in all of Scripture.

Gen. 21:18 Get up!
Lift up the young man himself **אָ**
and put your hand itself **אָ** on him
because I will establish a great people
on account of him.”

Hagar is chastised for her neglect.
She is also reminded of the earlier promise
she was given concerning the young man.

Now, note the language
of “the messenger of The Elohim”.
It is first person singular, “I”!
Is it the messenger, speaking as The Elohim?
Or is it The Elohim Himself?
A messenger does not have the ability
to make of one a great people.
Only **YAHWEH** has that power and authority.

Thus, the language of the text,
including the next verse,
suggests this was not merely
a messenger of The Elohim,
but The Elohim Himself.

Once again there is a question
raised about the text that we cannot answer,
unless we accept that the messenger
is speaking “as if” he is The Elohim
- as His delegated representative,
bringing with him The Elohim’s authority and power.

Gen. 21:19 And The Elohim opened
her eyes themselves **אָ**.
And she saw a well of water.
And she went.
And she filled the skin itself **אָ** with water.
And she caused the young man himself **אָ** to drink.

Gen. 21:20 And The Elohim
was with the young man himself **אָ**.
And he grew up.
And he settled in the wilderness.
And he was an archer, a bowman.
Gen. 21:21 And he settled in the Wilderness of Paran.
And his mother took a wife for him
from the land of Mitsraim.
Paran means beauty, ornamental.
Mitsraim means double straits. This is Egypt.

Gen. 21:22 And it was at that time
that Abimelek and Pikhol,
the commander of his army,
spoke to Abraham saying,
“The Elohim is with you
in everything that you yourself **אָ** are doing.
Abimelek means my father is king.
Pikhol means mouth of all; or, all mouth.

Gen. 21:23 And now,
swear to me here by The Elohim.
If you deal falsely with me, or with my son,
or with my son’s sons...
According to the kindness that I have done to you,
you will do with me
and with the land in which you have sojourned.”
Gen. 21:24 And Abraham said, “I swear.”

Gen. 21:25 But Abraham
reproved Abimelek himself **אָ**
concerning the well of water
which Abimelek’s slaves had taken by force.
Gen. 21:26 And Abimelek said,
“I do not know who has done
this very matter itself **אָ**.”

Also, you yourself **אָנ** did not reveal it to me.
And I have not heard of it except this day.”

Gen. 21:27 And Abraham took sheep and cattle.
And he gave them to Abimelek.
And the two of them cut a covenant.
*A covenant was sealed by cutting animals in two
and walking between them.
It involved a solemn oath
that if either broke the covenant
they would be cut in two
by the other party to the covenant.*

Gen. 21:28 And Abraham stood seven specific
ewe lambs themselves **אָנ** of the flock
by themselves.

Gen. 21:29 And Abimelek said to Abraham,
“What are these seven ewe lambs,
these which you have stood by themselves?”
Gen. 21:30 And he said,
“Because these seven specific **אָנ** ewe lambs
you are to take from my hand
for the sake of being for me the witness
that I have dug this well itself **אָנ**.”

Gen. 21:31 Because of this
he himself called that place Be’ersheba,
because the two of them swore an oath there.
*Be’ersheba means well of the seven;
or well of the oath.*

Gen. 21:32 And they cut a covenant at Be’ersheba.
And Abimelek rose up.
And Pikhol, the commander of his army, rose up.
And they returned to the land of the Philistines.
Philistines means wandering, migratory.

Gen. 21:33 And he planted
a tamarisk tree at Be’ersheba.
And he proclaimed there the Name of **YAHWEH**,
The Eternal El.
*A tree or a grove was often planted
at sacred sites in the Eastern cultures.
Abraham established a “shrine” to **YAHWEH**.
He did not merely call upon
the Name of **YAHWEH**, he proclaimed it,
by his very actions,
and by his acts of worship
that most likely took place here also.
He made known that **YAHWEH**
is his Eternal El (God).*

Gen. 21:34 And Abraham sojourned
in the land of the Philistines many days.

Chapter 22

Gen. 22:1 And it was after these matters.
And The Elohim tested Abraham.
And He said to him, “Abraham!”
And he said, “I am here!”
Lit. - Behold, ME!
Gen. 22:2 And He said,
“Take now your son himself **אָנ**,
your only one himself **אָנ** whom you love,
Yitzhak himself **אָנ**.
And go with him to the land of Moriyah.
And offer him up there as an olah
on one of the mountains which I will say to you.”
*Moriyah means seen by **YAH**.
The Hebrew is extremely intensive in this verse.
Few translations even come close
to rendering it’s potent significance.*

*Three times **YAHWEH**
emphasizes Yitzhak specifically,
in three different ways.
And three times He gives to us
a foreshadowing of His own Son,*

Whom He loves,
His only Son, **YAHUSHUA**
Who would be sacrificed
in this very same place
thousands of years later.

An **olah** is an offering
of complete surrender or submission.
It was entirely consumed by fire.
Nothing was left of it but ashes.

Gen. 22:3 And Abraham rose early in the morning.
And he saddled his male ass *itself* תא.
And he took two of his young men *themselves* תא,
he *himself* תא, and Yitzhak *himself* תא, his son.
And he split the wood for the olah.
And he rose up.
And he went to the place
of which The Elohim had spoken to him.

Traditional translations overlook
several aspects of this verse.
They tend to run the dialog together
with one comma after another.

These are separate actions.
Each has its very own special significance,
as we see later in the story.
The emphasis in the Hebrew
is once again profoundly important.

Gen. 22:4 And on the third day
Abraham lifted up his eyes *themselves* תא.
And he saw the place *itself* תא from a distance.

Gen. 22:5 And Abraham said to his young men,
“Stay here with the male ass.
And I myself and the young man
will go as far as that and worship.
And we will return to you.”

Now we see the young men
given the task of watching the male ass
while Abraham and Yitzhak go to worship
on the distant mountain.
And Abraham declares, “**We** will return...”,
indicating his complete faith in **YAHWEH**
that Yitzhak will somehow return with him.
What astounding faith!

Gen. 22:6 And Abraham took
the wood *itself* תא of the olah.
And he laid it upon Yitzhak, his son.
And he took the fire *itself* תא in his hand,
and the knife *itself* תא.
And the two of them journeyed in unity.

Note the three items emphasized.
The wood, the fire, and the knife,
the essential elements needed for a sacrifice.

Yitzhak carries the wood
(the tree - his own “torture stake”).
His own father lays it upon him.
Abraham, the father, takes the fire and the knife.
And they journey **in unity**.

Do you have any doubt about the symbolism
and its connection to The Messiah?

Gen. 22:7 And Yitzhak spoke to Abraham, his father,
and he said, “My father!”
And he said, “I am here, my son!”
And he said, “Behold, the fire and the wood,
but where is the lamb for an olah?”

Gen. 22:8 And Abraham said,
“The Elohim will see to it,
a lamb for an olah, my son.”

And the two of them journeyed in unity.
Once again we find faulty English in most translations.

The word is **yi'reh**.
It means to see, literally or figuratively.
The Hebrew literally says "see to it".

The Elohim will take care of providing the lamb.
This is yet another foreshadowing of future events
that will take place in this very spot.
YAHWEH takes care of arranging for
"The Lamb of God".

Gen. 22:9 And they came to the place
of which The Elohim had spoken to him.
And Abraham built there
the slaughter site *itself* נא.

And he arranged in order the wood *itself* נא.

And he bound Yitzhak *himself* נא, his son.

And he placed he *himself* נא
upon the slaughter site,
upon the wood.

The specifics of this verse are critical
to its proper understanding.
They came to **the place**,
the very place **YAHWEH** had indicated to Abraham.
In **that place** Abraham (the father)
built **the slaughter site *itself***.
Then **the father arranged the wood *itself***.
And **the father bound Yitzhak *himself***.
Bound - the **only** place this term is used in Scripture.

And **the father put he *himself*** (Yitzhak, the son)
upon the slaughter site - upon the wood.

The connection to the sacrifice of The Messiah
by The Father - is unmistakable!
Every aspect "prophesies"
the sacrifice of The Messiah!

Gen. 22:10 And Abraham put forth his hand *itself* נא.
And he took the knife *itself* נא
for the sake of killing his son *himself* נא.

Gen. 22:11 And a messenger of **YAHWEH**
called to him from The Heaven.

And he said, "Abraham, Abraham!"

And he said, "I am here!"

Gen. 22:12 And he said,

"Do not extend your hand upon the young man!

And do not a thing to him

because now I know

that you *yourself* נא revere The Elohim!

And you have not withheld

your son *himself* נא,

your only one *himself* נא, from Me."

A reminder.
Abraham has another son, Yishma'el.
But this is the only one
"begotten" by Abraham with his wife, Sarah.

Gen. 22:13 And Abraham lifted up
his eyes *themselves* נא.

And he looked.

And behold!

Behind him was a ram

caught in a thicket by its horns.

And Abraham went.

And he took the ram *itself* נא.

And he offered it up for an olah
instead of his son.

Gen. 22:14 And Abraham called
the name of that place,

'**YAHWEH** Yireh,' as it is said this day,

"On the mountain of **YAHWEH** it will be seen."

YAHWEH Yireh means **YAHWEH** will see,
or, **YAHWEH** sees, or is seeing.

The recurring use of "see" and "eyes" throughout Scripture connects directly to this. In this instance **YAHWEH** "sees to the lamb". In the future He does this again - in the very same place.

This is the **only** place Yireh is found in Scripture. **It is the name of this very place, not a "name of God"**. Those who teach this is a "name of God" are teaching **against** The Word of **YAHWEH!**

Gen. 22:15 And a messenger of **YAHWEH** called to Abraham a second time from The Heaven.

Gen. 22:16 And he said,
"By Myself I have sworn,"
- A declaration of **YAHWEH**.-
"that because of what you have done,
this matter *itself* **nx**,
and have not withheld your son *himself* **nx**,
your only one *himself* **nx**,
Gen. 22:17 indeed, blessing, I will bless you!
And increasing, I will increase your seed *itself* **nx**
like the stars of the skies
and like the sand
that is upon the shore of the sea.
And your seed will occupy
the gate *itself* **nx** of its adversaries.

Again the promise is reaffirmed to Abraham following this test.
He has proven himself worthy of honor by doing what **YAHWEH** had instructed him to do - without hesitating.

Note: The gate of the city was its "headquarters". Official business was done here, much like the court houses of today. To "possess" a gate was to conquer the city. Everything within it was ruled from this place.

Gen. 22:18 And by your seed will all the peoples of the earth be blessed as a consequence of your listening attentively to My voice."

shama' is the Hebrew word that is often translated as "obey". It literally means to listen attentively (intensely).

When one listens attentively to what **YAHWEH** speaks to us we are often moved to respond by doing what He tells us we are to do.

While this is given the connotation of obedience, it is, more properly, a **willing** response on our part to do as He has said. If it were otherwise we would have no "freedom".

Obedience is the result of listening very carefully to what one is told and then acting in accordance with it. It involves **no "command"**, no "requirement", but instead evokes a response from those with whom it "resonates".

Gen. 22:19 And Abraham returned to his young men. And they rose up. And they went in unity to Be'ersheba. And Abraham settled at Be'ersheba.

Gen. 22:20 And it was after these matters. And it was told to Abraham saying, "Behold! Milkah, even she, has also given birth to children, to Nahor your brother:
Milkah means queen.

Gen. 22:21 Utz himself **תא** his firstborn,
and Buz himself **תא** his brother,
and Kemu'el himself **תא**, father of Aram,
Gen. 22:22 and Kesed himself **תא**,
and Hazo himself **תא**,
and Pildash himself **תא**,
and Yidlaph himself **תא**,
and Bethu'el himself **תא**.”

Utz means counsel.

Buz means disrespect.

Kemu'el means raised of El, or by El.

Aram means elevated, high.

Kesed means increase.

Hazo means seer; vision.

Pildash means flame of fire.

Yidlaph means tearful, a drip; melting away.

Bethu'el means destroyed of EL; separated by El.

Gen. 22:23 And Bethu'el fathered Ribkah herself **תא**.

Ribkah means fettering.

These eight Milkah bore
to Nahor, Abraham's brother.

Gen. 22:24 And his concubine's name was Re'umah.

And she also bore Tebah himself **תא**,

and Gaham himself **תא**,

and Tahash himself **תא**,

and Ma'akah himself **תא**.

Re'umah means raised, lifted up.

Tebah means massacre, slaughter.

Gaham means to burn, flame.

Tahash means a clean animal with fur; badger.

Ma'akah means depression; pressure.

Chapter 23

Gen. 23:1 And Sarah was one hundred years
and twenty years and seven years,
the years of the life of Sarah.

Sarah is the only woman in Scripture
who's life span is recorded.

Gen. 23:2 And Sarah died at Kiryat Arba,
that is Hebron, in the land of Kena'an.

And Abraham went to mourn for Sarah
and to weep for her.

Kiryat Arba city of Arba.

Arba means four.

Hebron means friend; communion.

Kena'an means humiliated.

Abraham was living at Be'ersheba.

It's not specified why they may have been separated.

Gen. 23:3 And Abraham rose up
from beside his dead.

And he spoke to the sons of Heth saying,

Heth means terror.

Gen. 23:4 "I am a foreigner
and a sojourner among you.

Give to me possession
of a burying place among you,
and I will bury my dead away from my sight."

Gen. 23:5 And the sons of Heth
answered Abraham himself **תא**, saying to him,

Gen. 23:6 "Listen attentively to us, my master.
Exalted by The Elohim

are you yourself **תא** in our midst.

In our best burying places bury your dead herself **תא**.

Not a man from us will restrain you

from his own burying place, **תא**

from burying your dead."

Gen. 23:7 And Abraham rose up.

And he bowed himself to the people of the land,
to the sons of Heth.

Gen. 23:8 And he himself **תא** spoke with them saying,
"If it is by your life itself **תא**

to let me bury my dead herself **תא** out of my sight
listen attentively to me
and meet for me with Ephron, son of Tzohar,
Gen. 23:9 and grant to me
the cave of Makpelah itself **תא**
which he has which is at the end of his field.
At the full money's worth
grant it to me in your midst
as a possession for a burying place."

Ephron means dust.

Tzohar means whiteness.

Makpelah means double.

Gen. 23:10 And Ephron was sitting
in the midst of the sons of Heth.
And Ephron the Hittite answered Abraham himself **תא**
in the hearing of the sons of Heth,
all entering into the gate of his city, saying,
Gen. 23:11 "No, my master!
Listen attentively to me!
I give you the field and the cave that is in it.
To you I give it in the eyes
of the sons of my people.
I give it to you.
Bury your dead!"

Gen. 23:12 And Abraham bowed himself
before the people of the land.
Gen. 23:13 And he spoke to Ephron
in the hearing of the people of the land, saying,
"If only you yourself **תא**
will listen attentively to me.
I give to you silver for the field.
Take it from me,
and I will bury my dead herself **תא** there."

Gen. 23:14 And Ephron answered Abraham himself **תא**,
saying to him,
Gen. 23:15 "My master, listen attentively to me!
The land is worth four hundred shekels of silver.
What is that between you and me?
Now, bury your dead herself **תא**."

Gen. 23:16 And Abraham listened attentively to Ephron.
And Abraham weighed to Ephron
the silver which he had declared
in the hearing of the sons of Heth,
four hundred shekels of silver
which passes with a merchant.

Gen. 23:17 And it was established.
The field of Ephron which was in Makpelah,
which was before Mamre,
the field and the cave which was in it
and all the trees that were in the field
which were within all the surrounding borders
Gen. 23:18 were deeded to Abraham
as a purchased possession
in the eyes of the sons of Heth,
before all who were entering the gate of his city.

Gen. 23:19 And after this Abraham buried
Sarah herself **תא**, his wife,
in the cave of the field of Makpelah,
before Mamre, which is Hebron,
in the land of Kena'an.

Gen. 23:20 And the field
and the cave that is in it
were established to Abraham as a possession,
for a burying place,
by the sons of Heth themselves **תא**.

Chapter 24

Gen. 24:1 And Abraham was old,
advanced in days.

And **YAHWEH** had blessed Abraham himself אַבְרָהָם
in all things.

Gen. 24:2 And Abraham said
to the oldest servant in his household,
the one who ruled in all that was his,
“Please put your hand under my thigh.

Gen. 24:3 And I will cause you
to swear by **YAHWEH**,
The Elohim of The Heaven
and The Elohim of the earth,
that you will not take a wife for my son
from the daughters of the Kena'anites,
whom I dwell in the midst of.

Gen. 24:4 Instead, to my land
and to my relatives you are to go
and take a wife for my son, for Yitzhak.”

Gen. 24:5 And the servant said to him,
“Perhaps the woman may not be willing
to come after me to this land itself אֶרֶץ.
Am I to take your son himself אֶבְרָהָם
back to the land from which you have come out?”

Gen. 24:6 And Abraham said to him,
“Be careful that you do not take
my son himself אֶבְרָהָם back there!

Gen. 24:7 **YAHWEH**, The Elohim of The Heaven,
Who took me from the household of my father
and from the land of my kindred,
and Who spoke to me,
and Who swore to me saying,
‘To your seed I will give this land itself אֶרֶץ.’,
He Himself will send His messenger before you.
And you will take a wife for my son from there.

Gen. 24:8 And if the woman
is not willing to come behind you,
then you will be released from this, my oath.
However, do not take my son himself אֶבְרָהָם
back there!”

Gen. 24:9 And the servant put his hand itself אֶת יָדוֹ
under the thigh of Abraham his master.
And he swore to him concerning this word.

*It's not clear what the significance
of this form of swearing an oath involved.
It's obviously a serious form of contract,
but its exact meaning is not known.*

*The thigh is used as a euphemism
for the reproductive organs on occasion,
so it's likely connected to the concept
of the seed of Abraham.*

Gen. 24:10 And the servant took ten camels
of the camels of his master.
And he went.
And all the goodness of his master was in his hand.
And he arose and went to Aram Naharaim,
to the city of Nahor.

*Aram Naharaim means city of the two rivers
(Tigris and Euphrates).
It was in Mesopotamia, modern day Iraq.*

Gen. 24:11 And he caused his camels
to kneel down outside the city
by a well of water at the time of the evening,
the time when women go out to draw.

Gen. 24:12 And he said,
“**YAHWEH**, The Elohim of my master, Abraham,

please cause it to happen before me this day
and do kindness to my master, Abraham.
Gen. 24:13 Behold!
I am standing by the spring of water
and the daughters of the men of the city
are coming out to draw water.
Gen. 24:14 And let it be the young woman
to whom I will say,
'Please extend your pitcher that I may drink.'
and she answers, 'Drink!
And I will also water your camels.'
may she herself **nx** be the one You have decided
for Your servant Yitzhak.
And by this I will know
that You have done kindness to my master."

Gen. 24:15 And it was before he had ended speaking.
And behold!
Ribkah, who was born to Bethu'el, son of Milcah,
the wife of Nahor, Abraham's brother, came out.
And her pitcher was upon her shoulder.
[Ribkah means fettered.](#)
[Bethu'el means destroyed by El.](#)
[Milcah means queen.](#)
[Nahor means snorter.](#)
[Abraham means father of a multitude.](#)

Gen. 24:16 And the young woman
was exceedingly pleasant to look at,
a virgin who had not known a man.

And she descended to the spring.
And she filled her pitcher.
And she ascended.

Gen. 24:17 And the servant ran to meet her.
And he said,
"Please let me swallow
a little water from your pitcher."

Gen. 24:18 And she said, "Drink, my master."
And she hurried.
And she let down her pitcher upon her hand.
And she gave him a drink.

[There are two forms of the words used for drink.](#)
[The first, **shatah**, implies to drink heartily,](#)
[not just a little sip.](#)
[She's offering him more than he requests,](#)
[showing her generosity and kindness.](#)
[The second term, **shaqah**, refers to "to drink",](#)
[she gave him water "to drink" \(gave him a drink\).](#)
[The first is a verb.](#)
[The second is a noun.](#)
[The terms are different](#)
[in their construct and in their usage.](#)
[This is less obvious to the English reader](#)
[than to the Hebrew reader.](#)
[It's these subtle distinctions we often miss](#)
[when we don't do our homework.](#)

[Also, please note the play on words](#)
[involved in the Hebrew.](#)
[They sound very much alike.](#)

Gen. 24:19 And she finished giving him to drink.
And she said, "I will draw for your camels also
until they have finished drinking."

Gen. 24:20 And she hurried.
And she emptied her pitcher into the trough.
And she ran again to the well to draw.
And she drew for all his camels.

Gen. 24:21 And the man,
being astonished by her,
was itching to know whether **YAHWEH**
had caused his journey to succeed or not.

[There is some uncertainty](#)
[concerning the term used in line two.](#)
[Some say it means to gaze in wonder.](#)

But the underlying term, *sha'ah*, means to break out suddenly, as a storm; to devastate or stun. The basic idea is that of astonishment.

charash is the term used for "itching". It means to scratch, cut, or engrave. This appears to be a Hebrew idiom parallel to our concept of "itching to know". Others use "waiting in silence", which does not flow easily from the definition of the word.

Gen. 24:22 And it was as the camels had finished drinking.

And the man took a gold ring of a half shekel weight and two bracelets for her hands of ten shekels weight of gold.

Gen. 24:23 And he said, "Whose daughter are you? Please tell me.

Is there room in your father's house for us to spend the night?"

Gen. 24:24 And she said to him, "I am the daughter of Bethu'el, the son of Milcah, whom she bore to Nahor."

Gen. 24:25 And she said to him, "We have both straw and fodder in abundance, and also room to lodge in."

Gen. 24:26 And the man bowed his head. And he worshipped **YAHWEH**.

Gen. 24:27 And he said, "Blessed be The Elohim of my master Abraham, Who has not forsaken His kindness and His faithfulness to my master. I, upon the way, have been guided by **YAHWEH** to the household of my master's kindred."

Gen. 24:28 And the young woman ran. And she reported these matters to her mother's household.

Gen. 24:29 And Ribkah had a brother whose name was Laban.

And Laban ran out to the man, to the spring.

Laban means white.

Gen. 24:30 And it was at *his* seeing the ring itself **תא** and the bracelets themselves **תא** upon the hands of his sister, and having heard the words themselves **תא** of Ribkah, his sister, saying, "After this manner the man spoke to me.", he also went out to the man. And behold!

He was standing by the camels at the spring.

Gen. 24:31 And he said, "Come, blessed of **YAHWEH**! Why do you stand outside?

Also, I have prepared the house and a place for the camels."

Gen. 24:32 And the man came into the house. And he unloaded the camels.

And he gave straw and fodder for the camels and water to wash his feet and the feet of the men who were with he himself **תא**.

Gen. 24:33 And he set food before him to eat. But he said,

"I will not eat until I have said my words." And he said, "Speak!"

Gen. 24:34 And he said, "I am a servant of Abraham.

Gen. 24:35 And **YAHWEH** has blessed exceedingly my master himself **תא**.

And he has become great.
And He has given to him flocks and herds,
and silver and gold,
and male and female servants,
and camels and asses.

Gen. 24:36 And Sarah, wife of my master,
bore a son to my master after she was old.
And he has given to him
everything *itself nx* that is his.

Gen. 24:37 And my master made me swear saying,
'You are not to take a wife for my son
from the daughters of the Kena'anites
in whose land I dwell,

Gen. 24:38 but you are to go
to my father's household and to my kindred
and take a wife for my son.'

Gen. 24:39 And I said to my master,
'Perhaps the woman will not come behind me?'

Gen. 24:40 And he said to me,
'**YAHWEH**, before Whom I walk,
will send His messenger with you *yourself nx*.
And He will cause your way to succeed.
And you are to take a wife for my son
from my relatives
and from the household of my father.

Gen. 24:41 And you will be innocent
concerning my oath
when you come to my kindred
and if they do not give one to you.
Even you will be innocent concerning my oath.'

Gen. 24:42 And I came today to the spring.
And I said,
'**YAHWEH**, Elohim of my master, Abraham,
if you will be pleased,
cause to succeed the way in which I am going.

Gen. 24:43 Behold!
I myself am standing by the spring of water.
And may it be the young woman,
the one coming out to draw, and I say to her,
'Please, let me drink a little water from your pitcher.',
Gen. 24:44 and she says to me,
"Even so. You yourself drink
and I will also draw for your camels.',
may she be the woman whom **YAHWEH** has decided
for the son of my master.'

Gen. 24:45 Before I was done speaking in my heart,
behold! Even Ribkah came out.
And her pitcher was on her shoulder.
And she went down to the spring and drew.
And I said to her, 'Please, let me drink a little!'

Gen. 24:46 And she hurried and let down her pitcher
from upon her and said, 'Drink a little!
And I will also give a drink to your camels.'
And I drank and the camels drank also.

Gen. 24:47 And I asked her *herself nx*.
And I said, 'Whose daughter are you *yourself nx*?'
And she said,
'The daughter of Bethu'el, son of Nahor,
whom Milcah bore to him.'

And I put the ring on her face
and the bracelets on her hands.
Gen. 24:48 And I bowed my head.
And I worshipped **YAHWEH**.
And I blessed **YAHWEH *Himself nx*,**
The Elohim of my master, Abraham,
Who had guided me in the way of faithfulness

to take the daughter herself **תא**
of my master's kindred for his son.

Gen. 24:49 And now, if you will do
kindness and truthfulness to my master himself **תא**
declare it to me.
And if you will not declare it to me
then I will turn to the right hand or to the left hand.”

Gen. 24:50 And Laban and Bethu'el responded.
And they said,
“The matter proceeds from **YAHWEH**.
We are not able to speak to you bad or good.
Gen. 24:51 Behold!
Ribkah is before you.
Take her and go!
And let her be the wife of your master's son
just as **YAHWEH** has spoken.”

Gen. 24:52 And it was as the servant of Abraham
listened attentively to their words themselves **תא**.
And he bowed himself to the earth before **YAHWEH**.

Gen. 24:53 And the servant brought out
articles of silver,
and articles of gold,
and garments.
And he gave them to Ribkah.
He also gave costly gifts
to her brother and to her mother.
*There's an odd thing to note here.
The gifts are given to Ribkah, to her brother,
and to her mother, but not to her father, Bethu'el.
It's not clear what this means,
but it is not the normal way of doing things
in the midst of Hebrew marriage arrangements.*

Gen. 24:54 And they ate and they drank,
he and the men who were with him.
And they spent the night.

And they rose up in the morning.
And he said, “Send me away to my master!”
Gen. 24:55 But her brother and her mother said,
“Let the young woman remain with us ourselves **תא**
for at least ten days.

Afterward she may go.”
Gen. 24:56 But he said to them,
“Do not delay me myself **תא**!
YAHWEH has caused my way to succeed.
Send me away and I will go to my master.”

Gen. 24:57 And they said,
“We will call the young woman
and ask from her own mouth **תא**.”

Gen. 24:58 And they called Ribkah.
And they said to her,
“Will you go with this man?”
And she said, “I will go.”

Gen. 24:59 And they sent away Ribkah herself **תא**,
their sister, and her nurse herself **תא**,
and Abraham's servant himself **תא**,
and his men themselves **תא**.

Gen. 24:60 And they blessed Ribkah herself **תא**.
And they said to her,
And may your seed itself **תא** possess the gate
of any hating him.”

Gen. 24:61 And Ribkah rose up,
and her young women.
And they rode upon the camels.
And they journeyed behind the man.
And the servant took Ribkah herself **תא** and went.

Gen. 24:62 And Yitzhak had come
from going to Be'er Lahai Ro'i.
And he settled in the country of The Negev.

Be'er Lahai Ro'i means
The Well of The Living One who sees.

Gen. 24:63 And Yitzhak went out
to meditate in the field as it turned to evening.
And he lifted his eyes and looked.
And behold!
Camels were coming.

Gen. 24:64 And Ribkah lifted up
her eyes *themselves* תא.
And she saw Yitzhak *himself* תא.

And she dismounted from the camel.
Gen. 24:65 And she had said to the servant,
"Who is this man walking in the field to meet us?"
And the servant said, "It is my master."
And she took a veil and covered herself.

Gen. 24:66 And the servant recounted to Yitzhak
all the matters *themselves* תא which had been done.

Gen. 24:67 And Yitzhak brought her into
the tent of his mother, Sarah.
And he took Ribkah *herself* תא.
And she became his wife.
And he loved her.
And Yitzhak was comforted after his mother's *death*.

Chapter 25

Gen. 25:1 And Abraham added.
And he took a wife.
And her name was Keturah.
Gen. 25:2 And she bore to him Zimran *himself* תא,
and Yokshan *himself* תא,
and Medan *himself* תא,
and Midyan *himself* תא,
and Yishbak *himself* תא,
and Shuah *himself* תא.

Keturah means perfume, incense.
Zimran means musical; celebrated.
Yokshan means insidious; ensnare.
Medan means discord, strife; judgment.
Midyan means brawling, contentious.
Yishbak means he will leave.
Shuah means to sink; bow down.

Gen. 25:3 And Yokshan fathered Sheba *himself* תא
and Dedan *himself* תא.
And the sons of Dedan were Asshurim,
and Letushim, and Le'ummim.
Sheba means seven, oath.
Dedan means low, depressed.
Asshurim means to go straight on, level.
Letushim means hammered, oppressed ones.
Le'ummim means communities, to gather.
Note the missing emphasis from the sons of Dedan.

Gen. 25:4 And the sons of Midyan
were Ephah, and Epher,
and Hanok, and Abida, and Elda'ah.
All these were the children of Keturah.
Ephah means obscurity, darkness.
Epher means dust; fawn.
Hanok (Enoch) initiated; teacher; dedicated.
Abida means father of knowledge.
Elda'ah means whom God calls/has known.
Note the missing emphasis with these names.

Gen. 25:5 And Abraham gave
everything *itself* תא that was his to Yitzhak.

Gen. 25:6 And to the sons of the concubines
which Abraham had Abraham gave presents.
And he sent them away from Yitzhak, his son,
while he was still alive,
eastward, to the land of the east.

Gen. 25:7 And these are the days of the years of the life of Abraham which he lived, a hundred years and seventy years and five years.
Gen. 25:8 And Abraham breathed his last. And he died in a good old age, elderly and satisfied. And he was gathered to his people.

Gen. 25:9 And his sons, Yitzhak and Yishma'el, buried he himself **nx** in the cave of Makpelah, in the field of Ephron, the son of Tzohar, the Hittite, which faces Mamre,
Gen. 25:10 the field which Abraham purchased from the sons of Heth themselves **nx**. There Abraham was buried with Sarah, his wife.

Gen. 25:11 And it was after the death of Abraham. And The Elohim blessed Yitzhak himself **nx**, his son. And Yitzhak dwelt at Be'er Lahai Ro'i.

Gen. 25:12 And these are the generations of Yishma'el, the son of Abraham whom Hagar, the Mitsraite, Sarah's female slave, bore to Abraham,
Gen. 25:13 and these are the names of the sons of Yishma'el, by their names, according to their generations. The first born of Yishma'el, Nebayoth, and Kedar, and Abde'el, and Mibsam,
Gen. 25:14 and Mishma, and Dumah, and Massa,
Gen. 25:15 Hadar, and Tema, Yetur, Naphish, and Kedemah.

Yishma'el means El will hear.
Nebayoth means fruitfulness.
Kedar means dusky, blackness.
Abde'el means servant of El, or, disciplined of El.
Mibsam means fragrant, sweet odor.
Mishma means a report, fame.
Dumah means to be dumb; silence.
Massa means burden; oracle.
Hadar means chamber, enclosure.
Tema means right hand, or south.
Yetur means encircled, enclosed.
Naphish means refreshed; breath.
Kedemah means precedence, project oneself.
Again, no emphasis is given to any of these names.

Gen. 25:16 These are the sons themselves of Yishma'el, and these are their names, by their villages, and in their walled towns, twelve leaders according to their communities.

Gen. 25:17 And these are the years of the life of Yishma'el, one hundred years and thirty years and seven years. And he breathed his last. And he died. And he was gathered to his people.

Gen. 25:18 And they settled from Havilah as far as Shur, which faces Mitsraim, going toward Asshur.

And he fell in the presence of all his kindred.

This provides the location for the tribes of Yishma'el. They lived in what we might now call Saudi Arabia, Jordan, and Iraq. These areas are ascribed to Havilah and Shur, even though the exact locations of these two places seem uncertain.

Perhaps the most interesting term to note in this verse is that of "fell". The KJV translates this as "died". This is not the same term we've seen used in reference to one's death prior to this. If you look at the actual Hebrew term used it's quickly evident that this term

is not typically translated as "died".
Rather, the term is considered to mean failed,
fell down, prostrated oneself, etc.

In the previous eight uses it refers to one who fell,
as in one who was killed
- either by **YAHWEH** or by man,
or one who fell down before someone else.
as in surrender or submission.

Given that we know the nature of Yishma'el
(he was against every man)
it appears he was defeated
at the hand of another.

Perhaps it suggests Yishma'el
was a failure in the end.
His constant antagonism toward others
proved fateful perhaps.

This doesn't negate his prominence
in becoming a large nation of people,
only his attitude toward others.
There's the sense that he was humbled
before his family members.

Gen. 25:19 And these are the generations
of Yitzhak, Abraham's son:

Abraham fathered Yitzhak himself **תן**.

Gen. 25:20 And Yitzhak was forty years old
when he took Ribkah herself **תן**,
the daughter of Bethu'el,
the Aramean of Paddan Aram,
the sister of Laban, the Aramean,
to himself for a wife.

Gen. 25:21 And Yitzhak made
a humble request to **YAHWEH**
on behalf of his wife because she was barren.
And **YAHWEH** granted his humble request.
And Ribkah, his wife, conceived.

Gen. 25:22 And the children were crushed within her.
And she said, "Why is this so?
For what purpose am I thus?"

And she went to ask **YAHWEH** Himself **תן**.

Gen. 25:23 And **YAHWEH** said to her,
"Two nations are in your womb,
and two peoples will break through
from your inward parts.
And one people will be stronger
than the other people.
And the older will serve the younger."

Gen. 25:24 And the days were fulfilled
for her to give birth.
And behold!
Twins were in her womb!

[This is the first set of twins in Scripture.](#)

Gen. 25:25 And the first came out reddish,
all of him being like a hairy robe.
And they called his name Esau.

[Esau means rough, shaggy.](#)

Gen. 25:26 And after this was so
his brother came out,
his hand holding on to the heel of Esau.
And they called his name Ya'akov.

And Yitzhak was sixty years old
when she gave birth to they themselves **תן**.
[Ya'akov means heel catcher, restrainer.](#)

Gen. 25:27 And the children grew up.
And Esau was a knowledgeable hunter,
a man of the open country.
But Ya'akov was a man of integrity,
remaining in tents.

Gen. 25:28 And Yitzhak loved Esau *himself* **אָת** because he ate of his wild game.
But Ribkah loved Ya'akov *himself* **אָת**.

Gen. 25:29 And Ya'akov boiled a thick soup.
And Esau came from the open country.
And he was weary.
Gen. 25:30 And Esau said to Ya'akov,
“Let me devour now this very same red stuff because I am weary.”

For this reason his name was called Edom.
*Edom means red, rosy;
to flush or get red in the face.*

Gen. 25:31 And Ya'akov said,
“Sell this day your birthright *itself* **אָת** to me!”

Gen. 25:32 And Esau said, “Behold!
I am going to die!
What is this birthright to me?”

Gen. 25:33 And Ya'akov said,
“Swear to me today!”
And he swore to him.
And he sold his birthright *itself* **אָת** to Ya'akov.

Gen. 25:34 And Ya'akov gave Esau
bread and lentil soup.
And he ate and drank.
And he rose up and went.

Thus Esau held in contempt
his birthright *itself* **אָת**.

Chapter 26

Gen. 26:1 And there was a famine in the land,
besides the former famine
that had existed in the days of Abraham.
And Yitzhak went to Abimelek,
king of the Philistines, to Gerar.

Gen. 26:2 And **YAHWEH** was seen by him.
And He said, “Do not go down to Mitsraim.
Settle in the land which I say to you.
Gen. 26:3 Sojourn in this land.
And I will be with you.
And I will bless you.
Indeed, to you and to your seed
I will give all these lands *themselves* **אָת**.

And I have established the oath *itself* **אָת**
which I swore to Abraham, your father.
Gen. 26:4 And I will increase your seed *itself* **אָת**
like the stars of the skies.
And I will give to your seed
all these lands *themselves* **אָת**.
And by your seed
all the nations of the earth will be blessed
Gen. 26:5 as a consequence of Abraham,
who listened attentively to My voice
and protected My charge,
My directives,
My rules,
and My teachings.”

*The emphasis provided by **אָת**
in the preceding three verses is dramatic.
“this very land”
“these lands *themselves*”
“the oath *itself*”
“your seed *itself*”*

*The seed of Abraham
is now the seed of Yitzhak.*

The Messiah will come from his lineage,
even as He does from that of Abraham.

In v. 5 we have several terms
that need to be clarified.

Listened attentively

- typically translated "obeyed".
However, the term means to listen so carefully
that one does what they are told
as a result of listening attentively.

Protected - typically translated as "keep".
However, the term means to guard or protect.
It does not mean simply "to do",
but rather means to watch over them
so that they are properly observed, followed.

My watch - typically translated as "my charge".
It means to watch like a sentry;
to do whatever duties are given to you as a sentry.
It's part of protecting His teachings.

My directives - typically, "My commandments."
However, there is no freedom in a command.
It has a required action.
Directives on the other hand do not.
One may choose to follow or ignore them.

My appointments - typically, "My statutes".
It means something prescribed, enacted; appointed.
This same term is used to refer
to "**YAHWEH's** Appointed Times",
the festivals He established
as "appointments with **YAHWEH**"
in dress rehearsal for eternity.

My teachings - typically, "My laws".
The word is *towrah*.
It means direction, instruction, or teaching.
To call it "law" is misleading.
A "law" is a legally binding principle.
Following it is **mandatory**.

But to be free to choose whom or what you will follow
an "instruction" **cannot be mandatory**.
It must be voluntary.

However, when you take an oath
that you will do these it does become mandatory,
an obligation that you are required to fulfill.

Ultimately, this is the result
of entering into The Covenant with **YAHWEH**.
However, the teachings come first.
You must be taught the principles
before you are able to decide
whether or not you will agree to do them.

Gen. 26:6 And Yitzhak remained in Gerar.

Gen. 26:7 And the men of the place asked
concerning his wife.
And he said, "She is my sister."
because he was afraid to say, "She is my wife."
lest the men of the place kill me
on account of Ribkah
because she is beautiful in appearance.

The text has apparently been edited.
The tenses and gender references don't match,
and the quotations are not consistent
in most translations.

But perhaps what's most interesting
is to see that he is repeating the same technique
used by his own father,
with virtually the same people,
in the same place.
Even the response of Abimelek
ends up being virtually identical
to that which he made to Abraham.

Gen. 26:8 And it was when he
had been there a long time.
And Abimelek, king of the Philistines,
looked out from behind a lattice.
And he looked.
And behold!
Yitzhak was playing sensually
with Ribkah *herself* **תא**, his wife.

Gen. 26:9 And Abimelek called Yitzhak.
And he said, "Behold!
Surely she is your wife!
How is it you said, 'She is my sister'?"
And Yitzhak said to him,
"Indeed, I said it lest I die on account of her."

Gen. 26:10 And Abimelek said,
"What is this you have done to us?
One of the people might easily have lain carnally
with your wife herself **תא**.
And you would have brought guilt upon us."

Gen. 26:11 And Abimelek commanded
all his people themselves **תא** saying,
"He who touches this man or his wife
will be put to death,
put to death!"

The double mention
is a common form of emphasis.
It is often stated as "will certainly be..."

Gen. 26:12 And Yitzhak planted seed in that land.
And he received in the same year a hundredfold.

And **YAHWEH** blessed him.

Gen. 26:13 And the man became great.
And he went on, going on and becoming greater
until he was very great.

Gen. 26:14 And he had possessions of flocks
and possessions of herds
and a multitude of servants.

And the Philistines envied he himself **תא**.

Gen. 26:15 And all the wells which had been dug
by the servants of his father
in the days of Abraham, his father,
had been stopped up by the Philistines.
And they had filled them with dirt.

Gen. 26:16 And Abimelek said to Yitzhak,
"Go away from us!
Indeed, you are much mightier than us."

Gen. 26:17 And Yitzhak went from there.
And he encamped in the river valley of Gerar.
And he settled there.

Gen. 26:18 And once again Yitzhak dug
the wells of water themselves **תא**
which had been dug
in the days of Abraham his father.
However, the Philistines had stopped them up
after the death of Abraham.

And he called their names after the names
that his father had called them.

Gen. 26:19 And Yitzhak's servants
dug in the river valley.
And they found there a well of living water.

Wells of "living water"
are rare in the desert south.
This means there is running water, not static water.
This is a major discovery.

Gen. 26:20 And the herdsmen of Gerar contended with Yitzhak's herdsmen saying, "The water is ours."

And he called the name of the well Esek because they quarreled with him.
Esek means strife; to press upon, to quarrel.

Gen. 26:21 And they dug another well. And they contended over that one also. And he called its name Sitnah.
Sitnah means opposition.

Gen. 26:22 And he withdrew from there. And he dug another well. And they did not contend over it. And he called the name of it Rehoboth. And he said, "Assuredly at this time **YAHWEH** has made space for us and we will be fruitful in the land."
Rehoboth means a wide place.

Gen. 26:23 And he went up from there to Be'ersheba. Gen. 26:24 And **YAHWEH** was seen by him that very night.

Remember, this is understood to be a Hebraism that means "was experienced" by him. Since "to see" is a major theme of Scripture it's been left in this form. Yet it's important to recognize that to the Hebrew mind this meant Yitzhak "experienced" **YAHWEH** in some manner. We don't know what that manner really was.

And He said, "I am The Elohim of Abraham, your father. Do not be afraid! Indeed, I am with you yourself **nx**! And I will bless you. And I will increase your seed itself **nx** on account of My servant, Abraham."

Gen. 26:25 And he built a slaughter site there. And he called out in the Name of **YAHWEH**.

And he spread out his tent there. And the servants of Yitzhak dug a well there.

Gen. 26:26 And Abimelek came to him from Gerar, with Ahuzzath, his advisor, and Pikol, commander of his army.
Ahuzzath means possession.
Pikol means mouth of all, or, all mouth.

Gen. 26:27 And Yitzhak said to them, "Why do you come to me. You even hated me myself **nx**. And you sent me away from you yourself **nx**?"

Gen. 26:28 And they said, "Observation! We have observed that **YAHWEH** is with you. And we said, "Now let there be an oath between us, between us and you." And let us cut a covenant with you Gen. 26:29 that you will do no harm to us, just as we have not touched you and have done to you only good, and have sent you away in peace. You yourself **nx** are now being blessed by **YAHWEH**."

Gen. 26:30 And he made them a banquet. And they ate and drank. Gen. 26:31 And they rose up early in the morning. And they swore an oath one to another. And Yitzhak sent them away. And they went from he himself **nx** in peace.

Gen. 26:32 And it was on that very day.
And the servants of Yitzhak came.
And they reported to him
concerning the well which they had dug.
And they said to him,
"We have found water!"
Gen. 26:33 And he called it *itself* **תָּא** Shebah.
Therefore the name of the city
is Be'ersheba to this day.

Gen. 26:34 And Esau was forty years old.
And he took to wife Yehudith *herself* **תָּא**,
daughter of Be'eri, the Hittite,
and Basemath *herself*, **תָּא**
daughter of Elon, the Hittite.

Yehudith means celebrated.
Be'eri means my well.
Hittite means descendant of terror.
Basemath means fragrance.
Elon means oak grove.

Gen. 26:35 But they were a bitterness of character
to Yitzhak and Ribkah.

The term for bitterness
occurs only here in all of Scripture.
The term for character is *ruach*.
Literally it means breath.
It represents the "vital essence",
or character (nature), of Yitzhak and Ribkah.

Esau married "outside the family"
- Hittite women, foreigners.
His action was intentional.

Chapter 27

Gen. 27:1 And it was as Yitzhak was old.
And his eyes were dim from seeing.
And he called Esau *himself* **תָּא**, his elder son.
And he said to him, "My son."
And he said to him, "I am here."
Gen. 27:2 And he said, "Behold now! I am old.
I do not know the day of my death.
Gen. 27:3 Now then please take your weapons,
your quiver and your bow,
and go out to the field and hunt food for me.
Gen. 27:4 And make me tasty food,
like that which I love.
And bring it to me and I will eat
in order that my life blesses you before I die."

The last sentence contains an interesting concept.
The word for "life" is *nephesh*.
It means a breathing creature, or, one's life-breath.
The root word from which it comes
means simply to breathe.
Thus it represents Yitzhak's life itself
since without it he is dead.
Most translate this as "may bless you before..."
But the form of the verb
suggests an intensive incomplete action.
It's not a matter of "may",
but a matter of choice to do so - before he dies.
And it's his "life-breath" that is to do the blessing.

Gen. 27:5 And Ribkah was listening
as Yitzhak spoke to Esau, his son.
And Esau went to the field
to hunt game to bring it.

Gen. 27:6 And Ribkah spoke to Ya'akov,
her son, saying, "Behold!
I heard your father *himself* **תָּא**
speak to Esau, your brother, saying,
Gen. 27:7 'Bring me game and make me tasty food.
And I will eat it.
And I will bless you before the face of **YAHWEH**
before my death.'

Gen. 27:8 Now, my son, listen attentively
to that which I myself direct you yourself תא.

Gen. 27:9 Go now to the flock.

And bring me from there

two excellent kids of the goats!

And I will make of they themselves תא

tasty food for your father,

like that which he loves.

Gen. 27:10 And you are to take it to your father.

And he will eat in order that he blesses you

before his death.”

[Note the repeat here](#)

[of the same term for "blesses" found in v. 4.](#)

[This appears to be a truly odd
sort of behavior for Ribkah.](#)

[But keep in mind that Esau
sold his birthright to Ya'akov.](#)

[The blessing involved is that of the firstborn,
because of the birthright.](#)

[Ribkah is acting to protect for Ya'akov
the blessing he has rightfully obtained
as a result of Esau's
"despising" of the birthright
- for a pot of stew.](#)

Gen. 27:11 But Ya'akov said to Ribkah, his mother,
“Behold!

Esau my brother is a hairy man.

But I am a smooth man.

Gen. 27:12 Perhaps my father will feel me

and I will be seen by him as a deceiver,

and I will bring upon me a curse,

and not a blessing.”

Gen. 27:13 But his mother said to him,

“Upon me be your curse, my son.

Nevertheless, listen attentively to my voice!

And go!

Bring them to me!”

Gen. 27:14 And he went.

And he took them.

And he brought them to his mother.

And his mother made tasty food,

like that which his father loved.

Gen. 27:15 And Ribkah took

desirable garments themselves תא

of her eldest son, Esau,

which were with her herself תא

in the house.

And she clothed Ya'akov himself תא, her younger son.

Gen. 27:16 And the skins themselves תא

of the kids of the goats she placed over his hands

and over the smooth part of his neck.

Gen. 27:17 And she gave the tasty food itself תא

and the bread itself תא which she had prepared

into the hand of Ya'akov, her son.

Gen. 27:18 And he went to his father.

And he said, “My father.”

And he said, “I am here.

Who are you, my son?”

Gen. 27:19 And Ya'akov said to his father,

“I am Esau, your first born.

I have done as you spoke to me.

Please rise up to sit and eat of my game

in order that your life blesses me.”

Gen. 27:20 And Yitzhak said to his son,

“How is it you have found it so quickly, my son?”

And he said, “Indeed, **YAHWEH**, your Elohim,

brought it about for me.”

Gen. 27:21 Then Yitzhak said to Ya'akov,

“Please come near and let me feel you, my son,

whether you truly are my son Esau or not.”

Gen. 27:22 And Ya'akov went near
to Yitzhak, his father.
And he felt him.
And he said,
"The voice is the voice of Ya'akov,
but the hands are the hands of Esau."
Gen. 27:23 And he did not recognize him
because his hands were hairy
like his brother Esau's hands.

And he blessed him.
Gen. 27:24 And he said, "Is this my son, Esau?"
And he said, "I am."
Gen. 27:25 And he said,
"Come near to me
and I will eat of my son's game
in order that my life blesses you."
And he brought it near to him.
And he ate.
And he brought him wine.
And he drank.

Gen. 27:26 And his father, Yitzhak, said to him,
"Please come near and kiss me, my son."
Gen. 27:27 And he came near and kissed him.
And he smelled the aroma *itself* נח of his garments.
And he blessed him and said, "Behold!
The aroma of my son is like the aroma of a field
which **YAHWEH** has blessed.
Gen. 27:28 Now may The Elohim give to you
of the dew of the skies,
of the fatness of the land,
and an abundance of grain and new wine.

Gen. 27:29 Peoples will serve you.
And nations will bow down to you.
You will be master to your kindred.
And your mother's sons will bow down to you.
Cursed be those cursing you
and blessed be those blessing you!"

Gen. 27:30 And it was as Yitzhak
completed blessing Ya'akov *himself* נח.
And Ya'akov had just gone out
from the face *itself* נח of Yitzhak, his father.
And Esau, his brother,
came in from hunting his game.
Gen. 27:31 And he also made tasty food.
And he brought it to his father.
And he said to his father,
"Rise up, my father and eat of his son's game
in order that your life blesses me."

Gen. 27:32 And Yitzhak, his father, said to him,
"Who are you?"
And he said, "I am your son, your firstborn, Esau."

Gen. 27:33 And Yitzhak trembled
with an exceedingly great trembling!
And he said, "Who was it then
who hunted wild game and brought it to me?
And I ate all of it before you came.
And I have blessed him.
Yes, blessed he will be."

Gen. 27:34 As Esau listened attentively
to the words *themselves* נח of his father
he cried out with a great and bitter cry.
And he said to his father,
"Bless me,
even me also, my father!"

Gen. 27:35 And he said,
"Your brother came with deceit.

And he has taken away your blessing.”
Gen. 27:36 Then he said,
“Rightly his name was called Ya’akov,
and heel catcher.
That time he took away my birthright *itself* תא.
And behold!
Now he has taken away my blessing!”
And he said,
“Have you not reserved a blessing for me?”

Gen. 27:37 Then Yitzhak responded.
And he said to Esau, “Behold!
I have established him master over you.
And all his kindred *themselves* תא
I have given to him as servants.
And with grain and new wine I have sustained him.
And what will I do now for you, my son?”
Gen. 27:38 And Esau said to his father,
“Have you only one blessing, my father?
Bless me, even me also, my father!”

And Esau lifted up his voice and wept.

Gen. 27:39 And Yitzhak, his father, answered.
And he said to him,
“Behold!
Your dwelling place will be
away from the fatness of the land,
and away from the dew of the skies above.
Ya’akov has already received
these things in his blessing.
Esau will not be able
to receive these same blessings.
His must be different.
Therefore, he would become a desert dweller.

Gen. 27:40 And you will exist by your sword.
And you will serve your brother *himself* תא.
And it will be that he has dominion.
But you will break off his yoke from your neck.”

Gen. 27:41 And Esau carried a grudge
against Ya’akov *himself* תא
because of the blessing
with which his father blessed him.
And Esau said in his heart,
“The days approach for mourning my father.
Then I will murder Ya’akov *himself* תא, my brother.”

Gen. 27:42 And the words *themselves* תא of Esau,
her older son, were reported to Ribkah.
And she sent and called Ya’akov, her younger son.
And she said to him,
“Behold!
Your brother, Esau, consoles himself concerning you,
intending to murder you.
Gen. 27:43 And now, my son,
listen attentively to my voice and get up!
Flee for your sake
to Laban, my brother, to Haran!
Gen. 27:44 And remain with him a few days
until your brother’s wrath turns aside,
Gen. 27:45 until your brother’s anger
turns aside from you
and he forgets that *itself* תא
which has been done to him.
Then I will send and bring you from there.
Why should I be bereaved of you both in one day?”

Gen. 27:46 And Ribkah said to Yitzhak,
“I loathe my life because of the presence
of the daughters of Heth.
If Ya’akov takes a wife like these
from the daughters of Heth,
from the daughters of the land,
what good to me is life?”

Chapter 28

Gen. 28:1 And Yitzhak called Ya'akov.

And he blessed he himself **תא**.

And he gave direction to him.

And he said to him,

“Do not take a wife from the daughters of Kena'an.

Gen. 28:2 Get up!

Go to Paddan Aram, to the house of Bethu'el,

your mother's father,

and take a wife for yourself from there,

from the daughters of Laban, your mother's brother!

Gen. 28:3 And The Mightiest El bless you yourself **תא**,

and make you fruitful, and increase you!

And you will become an assembly of peoples.

El Shaddai means the mightiest El.

It has been treated as a “name of God”.

This is NOT correct.

God has only one personal name, YAHWEH.

*The root from which the term comes is **shadad**.*

It means to be burly; i.e. powerful; to ravage, to destroy.

*According to BDB it means to deal violently with,
to despoil, to devastate.*

Gen. 28:4 And may He give to you

the blessing itself **תא** of Abraham,

to you and to your seed, you yourself **תא**,

for the sake of inheriting

the land itself **תא** of your sojournings,

which The Elohim has given to Abraham.”

Gen. 28:5 And Yitzhak sent away Ya'akov himself **תא**.

And he went to Paddan Aram, to Laban,

son of Bethu'el the Aramean, the brother of Ribkah,

the mother of Ya'akov and Esau.

Gen. 28:6 And Esau saw that Yitzhak

had blessed Ya'akov himself **תא**

and sent away he himself **תא** to Paddan Aram

to take himself a wife from there.

As he blessed him

he put a directive upon him, saying,

“Do not take a wife

from the daughters of Kena'an!”

Gen. 28:7 And Ya'akov listened attentively

to his father and his mother.

And he went to Paddan Aram.

Gen. 28:8 And Esau observed

that the daughters of Kena'an were bad

in the eyes of Yitzhak, his father.

Gen. 28:9 And Esau went to Yishma'el.

And he took Mahalath herself **תא**,

the daughter of Yishma'el, Abraham's son,

the sister of Nebayoth,

to be his wife besides the wives he had.

Mahalath means sickness.

Mahalath is also called Basemath.

Taking a wife from Yishma'el's family

was not intended to be hurtful,

like his previous acts.

Yishma'el is a relative,

and even a circumcised relative.

Gen. 28:10 And Ya'akov went out from Be'ersheba.

And he went toward Haran.

Gen. 28:11 And he arrived at a place.

And he spent the night there

because the sun had gone down.

And he took *one* of the stones of the place.

And he set it under his head.

And he laid down in that place.

Gen. 28:12 And he dreamed.
And behold!
A ladder was set up on the ground.
And the top of it reached to The Heaven.
And behold!
Messengers of The Elohim
were ascending and descending upon it.

Gen. 28:13 And behold!
YAHWEH was standing above it.
And He said, "I am **YAHWEH**,
The Elohim of Abraham, your forefather,
and The Elohim of Yitzhak.
The land on which you yourself **נָא** are lying,
to you I will give it, and to your seed.

Gen. 28:14 And your seed will be
like the dust of the ground.
And you will break out
to the west and to the east,
and to the north and the south.

And in you and in your seed
all the families of the earth will be blessed.

Gen. 28:15 And behold!
I am with you!
And I will protect you
in every place where you will go!
And I will bring you back to this land *itself* **נָא**.

Indeed, I will not leave you until I have done
whatever *itself* **נָא** I have spoken to you."

Gen. 28:16 And Ya'akov awoke from his sleep.
And he said, "Surely **YAHWEH** exists
in this very place.
And I did not know it."
Gen. 28:17 And he was afraid.
And he said, "How awesome is this place!
This is nothing except a house of The Elohim.
And that is the entrance to The Heaven."

Gen. 28:18 And Ya'akov rose early in the morning.
And he took the stone *itself* **נָא**
which he had put under his head.
And he placed it *itself* **נָא** as a standing column.
And he poured oil on top of it.

Gen. 28:19 And he called the name
of that place *itself* **נָא** Bayit El.
However, the name of that city
had been Luz previously.
Bayit El means house of El.
Luz means nut-tree; almond.

Gen. 28:20 And Ya'akov vowed a vow saying,
"If The Elohim will be with me
and will protect me in this way that I am going,
and will give me food to eat
and a garment to put on,
Gen. 28:21 and if I return
to my father's house in peace,
then **YAHWEH** will be my Elohim.

Gen. 28:22 And this stone *itself* **נָא**
which I have set up for a memorial
will be the house of The Elohim.
And of everything which You give to me
I will surely give a tenth to You."

Chapter 29

Gen. 29:1 And Ya'akov lifted up his feet.

And he went to the land
of the children of the east.

This presents an interesting contrast.
The Hebrew uses "children"
rather than the word used for nations or tribes.
Since Ya'akov will become Yisra'el,
and his offspring will be known
as the "Children of Yisra'el",
there is a unique play on the phrasing here.

Gen. 29:2 And he looked.
And behold!

A well was in the field.

And behold!

There were three flocks of sheep lying beside it
because from that well the flocks were watered.
And a large stone was on the mouth of the well.

Gen. 29:3 And all the flocks were gathered there.

And they rolled the stone itself **תא**
from the mouth of the well and watered
the sheep themselves **תא**.

And they returned the stone itself **תא**
to its place on the mouth of the well.

Gen. 29:4 And Ya'akov said to them,
"My brothers, where are you from?"

And they said, "We are from Haran."

Gen. 29:5 And he said to them,

"Do you know Laban himself **תא**, son of Nahor?"

And they said, "We know him."

Gen. 29:6 And he said to them, "Is it well with him?"

And they said, "It is well.

And behold!

Rachel, his daughter, is coming with the sheep."

Gen. 29:7 And he said,

"Behold! It is still high day,
not the time for the herds to be gathered.
Water the sheep and go pasture them."

Gen. 29:8 But they said, "We are not able to
until all the flocks are gathered
and they have rolled the stone itself **תא**
from the mouth of the well.

Then we water the sheep."

Gen. 29:9 And while he
was still speaking with them
Rachel came with the sheep
which were her father's
because she pastured them.

Gen. 29:10 And it was as Ya'akov
saw Rachel herself **תא**,
the daughter of Laban, his mother's brother,
and the sheep themselves **תא** of Laban,
his mother's brother.

And Ya'akov came near.

And he rolled the stone itself **תא**
from the mouth of the well.

And he watered the flock itself **תא** of Laban,
his mother's brother.

Gen. 29:11 And Ya'akov kissed Rachel.

And he lifted up his voice itself **תא**.

And he wept.

Gen. 29:12 And Ya'akov told Rachel

that he was her father's kindred

and that he was Ribkah's son.

And she ran and told her father.

Gen. 29:13 And it happened that Laban heard
the report itself **תא** concerning Ya'akov,
his sister's son.

And he ran to meet him.

And he embraced him.

And he kissed him.
And he brought him to his house.
And he recounted to Laban
all these matters themselves **תא**.
Gen. 29:14 And Laban said to him,
"Surely you are my bone and my flesh,
you yourself **תא**."
And he remained with him a month of days.

Gen. 29:15 And Laban said to Ya'akov,
"Because you are my kindred
should you yourself **תא** serve me for nothing?
Tell me what your wages will be."

Gen. 29:16 Now Laban had two daughters.
The name of the elder was Le'ah,
and the name of the younger was Rachel.
Le'ah means weary.
Rachel means ewe, female sheep.

Gen. 29:17 And Le'ah's eyes were delicate.
But Rachel was beautiful of form
and beautiful of appearance.

Gen. 29:18 And Ya'akov loved Rachel herself **תא**.
And he said,
"I will serve you seven years for Rachel,
your younger daughter."

Gen. 29:19 And Laban said,
"It is better that I give her to you yourself **תא**
than for me to give her herself **תא** to another man.
Remain with me."

Gen. 29:20 And Ya'akov served
seven years for Rachel.
But they were in his eyes like a few days
because of the love he had for her herself **תא**.

Gen. 29:21 Then Ya'akov said to Laban,
"Give me my wife herself **תא**,
since my days are fulfilled.
And I will go in to her."

Gen. 29:22 And Laban gathered
all the men themselves **תא** of the place.
And he made a banquet.

Gen. 29:23 And it was at sunset.
And he took Le'ah herself **תא**, his daughter,
and brought her herself **תא** to him.
And he went in to her.

Gen. 29:24 And Laban gave to her
Zilpah herself **תא**, his female servant,
to Le'ah, his daughter, for a female servant.
Zilpah means to trickle, as myrrh; fragrant dropping.

Gen. 29:25 And it was at daylight.
And behold!
It was Le'ah.
And he said to Laban,
"What is this itself **תא** you have done to me?
Did I not serve with you for Rachel?
And why have you deceived me?"

Gen. 29:26 And Laban said,
"It is not done this way in our place,
to give the younger before the firstborn.
Gen. 29:27 Fulfill the week of this one herself **תא**,
and we will also give to you that one herself **תא**,
for the service which you will serve with me,
for another week of years."

Gen. 29:28 And Ya'akov did so.
He also fulfilled her week itself **תא**.
And he gave to him Rachel herself **תא**,
his daughter, for his wife.
Gen. 29:29 And Laban gave to Rachel, his daughter,

Bilhah *herself* תַּךְ, his female servant,
as a female servant for her.
Bilhah means to palpitate, to terrify; to tremble.

Gen. 29:30 And he went in also to Rachel.
And he also loved *Rachel herself* תַּךְ
more than Le'ah.
And he served with him yet another seven years.

Gen. 29:31 And **YAHWEH** saw
that Le'ah was being hated.
And He opened *her womb* *itself* תַּךְ.
But Rachel was barren.

Gen. 29:32 And Le'ah conceived and bore a son.
And she called his name Re'uben,
because she said,
"Surely **YAHWEH** has looked upon my humiliation.
Therefore, now my husband will love me."
Re'uben means behold, a son.

Gen. 29:33 And she conceived again.
And she bore a son.
And she said, "Indeed, **YAHWEH** has heard
that I was being hated.
And He has also given to me *this son* *himself* תַּךְ."
And she called his name Shim'on.
Shim'on means hearing, to listen attentively.

Gen. 29:34 And she conceived again.
And she bore a son.
And she said, "Now this time my husband
will be attached to me
because I have born him three sons."
Because of this his name was called Levi.
Levi means attached.

Gen. 29:35 And she conceived again.
And she bore a son.
And she said,
"Now I praise **YAHWEH** *Himself* תַּךְ!"
And she called his name Yahudah.
And she ceased bearing.
Yahudah means **YAH** be praised.

Chapter 30

Gen. 30:1 And Rachel saw that she
did not bear young to Ya'akov.
And Rachel was jealous of her sister.
And she said to Ya'akov,
"Give me children!
And if not I am going to die!"
Gen. 30:2 And Ya'akov's anger
was kindled against Rachel.
And he said,
"Am I in the position of The Elohim
Who has withheld from you the fruit of the womb?"

Gen. 30:3 And she said, "Behold!
Here is my female servant, Bilhah.
Go in to her.
And she will bear upon my knees.
And I will also be built up by her."
Gen. 30:4 And she gave to him *Bilhah herself* תַּךְ,
her female servant, as a wife.
And Ya'akov went in to her.
Gen. 30:5 And Bilhah conceived.
And she bore Ya'akov a son.

30:6 And Rachel said,
"The Elohim has judged me,
and also has heard my voice.
And He has given to me a son."
So she called his name Dan.
Dan means judge.

Gen. 30:7 And Bilhah, Rachel's female servant, conceived again.

And she bore to Ya'akov a second son.

Gen. 30:8 And Rachel said,

"The wrestlings of The Elohim.

I have wrestled with my sister

and I have indeed prevailed."

And she called his name Naphtali.

[Naphtali means my wrestlings, struggles.](#)

Gen. 30:9 And Le'ah saw

that she had stopped bearing.

And she took Zilpah herself **נָא**,

her female servant.

And she gave her herself **נָא** to Ya'akov for a wife.

Gen. 30:10 And Zilpah, Le'ah's female servant bore a son to Ya'akov.

Gen. 30:11 And Le'ah said,

"I have come into fortune!"

And she called his name itself **נָא** Gad.

[Gad means good fortune; victory.](#)

Gen. 30:12 And Zilpah, Le'ah's female servant, bore a second son to Ya'akov.

Gen. 30:13 And Le'ah said,

"Because of my happiness

the daughters will call me happy."

And she called his name itself **נָא** Asher.

[Asher means happiness.](#)

Gen. 30:14 And Re'uben went out in the days of wheat harvest.

And he found mandrakes in the field.

And he brought they themselves **נָא**

to Le'ah, his mother.

And Rachel said to Le'ah,

"Please give me from your son's mandrakes!"

[Mandrakes are an aphrodisiac.](#)

Gen. 30:15 But she said to her,

"Is it a small matter

that you have taken my husband himself **נָא**?

Would you also take

my son's mandrakes themselves **נָא**?"

And Rachel said, "For this cause

he will lie with you tonight,

in place of your son's mandrakes."

Gen. 30:16 And Ya'akov came out of the field at sunset.

And Le'ah went out to meet him.

And she said,

"You will come in to me because I have hired,

hired you, with my son's mandrakes."

And he lay with her that night.

Gen. 30:17 And The Elohim

listened attentively to Le'ah.

And she conceived.

And she bore to Ya'akov a fifth son.

Gen. 30:18 And Le'ah said, "The Elohim

has given me my compensation

because I have given my female servant

to my husband."

And she called his name Yissaskar.

[Yissaskar means he will bring a reward.](#)

Gen. 30:19 And Le'ah conceived again.

And she bore a sixth son to Ya'akov.

Gen. 30:20 And Le'ah said, "The Elohim has given to me myself **נָא** a good gift.

Now my husband will reside with me

because I have born to him six sons."

And she called his name itself **נָא** Zebulun.

[Zebulun means dwelling.](#)

Gen. 30:21 And afterward she bore a daughter.
And she called her name itself **תא** Dinah.
Dinah means justice, judgment.

Gen. 30:22 And The Elohim took note
of Rachel herself **תא**.
And The Elohim listened attentively to her.
And He opened her womb itself **תא**.
The Hebrew word for "listened attentively" is *shama'*.
What's not seen here is that this term
is traditionally translated as "obeyed".
This points out the confusion that results
from improper translations.
Using the traditional "translation"
would have The Elohim "obeying" Rachel.

Gen. 30:23 And she conceived.
And she bore a son.
And she said, "The Elohim has taken away
my reproach itself **תא**."
'acaph is the Hebrew term used for "taken away".
It means to gather,
and is also used to refer to harvesting.

Gen. 30:24 And she called
his name itself **תא** Yoseph.
And she said,
"YAHWEH adds to me another son."
Yoseph means he will add.

Gen. 30:25 And it was when Rachel
had given birth to Yoseph himself **תא**.
And Ya'akov said to Laban, "Send me away,
and I will go to my place and to my land.
Gen. 30:26 Give to me my wives themselves **תא**
and my children themselves **תא**
for whom I have served you yourself **תא**
and I will go.
Indeed, you yourself **תא** know my service itself **תא**
with which I have served you."

Gen. 30:27 And Laban said to him,
"If I have found favor in your eyes please stay.
Indeed, I have learned by divination
that YAHWEH has blessed me on account of you."
Gen. 30:28 And he said,
"Designate your compensation for me.
And I will give it."

Gen. 30:29 And he said to him,
"You yourself **תא** know
how I have served you,
and how your property itself **תא**
has been with me myself **תא**.
This verse presents a unique instance
of the **aleph-tav** influence.
While it normally represents an item "itself"
there are places where it appears to place the emphasis
on the entire phrasing
that accompanies that subject matter.
Since this is a relatively new concept
it's not always evident just how it's to be considered.

Gen. 30:30 Certainly little existed for you
before my face.
But now it is spread out into a multitude.
And YAHWEH has blessed you yourself **תא**
on account of my coming.
But now,
when will I also work for my household?"
The first sentence is awkward,
but expresses exactly what's in the text.
When Ya'akov came
Laban had little "before my face".
There are several ways one could interpret this,
but the point is made by the plain text.

Gen. 30:31 And he said, "What shall I give you?"
And Ya'akov said,

“You will not give to me a thing!
If you will do this matter for me
I will again pasture and protect your flock.
Gen. 30:32 I will pass through all your flock today,
separating from there
all the speckled and spotted sheep,
and all the dark colored among the sheep,
and the spotted and speckled among the goats.
And these will be my compensation.

Gen. 30:33 And my right action
will witness against me in the days to come
when you bring up my compensation before you.
Every one that is not speckled
and spotted among the goats,
and dark colored among the lambs,
it is being stolen by me myself **תא**.”

Gen. 30:34 And Laban said, “Behold!
May it be according to your word!”

Gen. 30:35 And that very day
they removed the male goats themselves **תא**
that were streaked and spotted,
and all the female goats themselves **תא**
that were speckled and spotted,
and all that had some white in it,
and all the dark colored among the sheep.
And they gave them into the hand of his sons.
Gen. 30:36 And they put three days’ journey
between himself and Ya’akov.
And Ya’akov pastured
the remaining flocks themselves **תא** of Laban.

Gen. 30:37 And Ya’akov took for himself
sticks of fresh poplar, and almond tree,
and chestnut tree.
And he peeled white stripes in them.
And he exposed the white which was in the sticks.
Gen. 30:38 And he placed the sticks themselves **תא**
which he had peeled in the channels,
in the watering troughs
from which the flocks came to drink.
And they mated when they came to drink.
Gen. 30:39 And the flocks mated by the sticks.
And the flocks brought forth streaked,
speckled, and spotted.

Gen. 30:40 And Ya’akov separated the lambs.
And he set the faces of the flocks
toward the streaked and all the dark colored
in the flock of Laban.
But he put his flocks by themselves.
And he did not put them with the flocks of Laban.

Gen. 30:41 And it existed
as all the stronger flocks mated.
And Ya’akov placed the sticks themselves **תא**
before the eyes of the flocks in the channels
so they would mate by the sticks.
Gen. 30:42 But when the flocks were weak
he did not put them in.
Thus the weak ones were Laban’s
and the strong were Ya’akov’s.

Gen. 30:43 And the man expanded
exceedingly, exceedingly.
And he had many flocks,
and female servants, and male servants,
and camels, and asses.

Chapter 31

Gen. 31:1 And he heard the words themselves **תא**
of Laban’s sons saying,

“Ya'akov has taken everything *itself* נא
that was our father's.
And from that which was our father's
he has made all this abundance *itself* נא.”

Gen. 31:2 And Ya'akov observed
the face *itself* נא of Laban.
And behold!
It was not with him as previously in times past.

Gen. 31:3 And **YAHWEH** said to Ya'akov,
“Return to the land of your fathers
and to your birth place.
And I will be with you.”
Laban is not "with him",
but **YAHWEH** "has been with him", and still is.
That's a far more important issue for Ya'akov.

This is a most interesting verse
because of the word *ehyeh*.
It's the very same word
translated in Ex. 3:14 as "I AM".
But what's most interesting is that here
it's typically translated as "I will be", not as "I am".

Gen. 31:4 And Ya'akov sent.
And he called Rachel and Le'ah to the field,
to his flock.
Gen. 31:5 And he said to them,
“I myself am seeing
that the face *itself* נא of your father
is not toward me as previously.
And The Elohim of my father has been with me.
Gen. 31:6 And you yourselves נא know
that with all my strength I have served
your father *himself* נא.
Gen. 31:7 And your father was deceptive with me.
And he has changed
my wages *themselves* נא ten times.
But The Elohim did not permit him
to do harm to me.

Gen. 31:8 If he said thus,
‘The speckled are your wages,’
then all the flocks bore speckled.
And when he said this,
‘The streaked are your wages,’
then all the flocks bore streaked.

Gen. 31:9 And The Elohim has taken
the livestock *themselves* נא of your father.
And He has given them to me.

Gen. 31:10 And it was at the time the flocks mated.
And I lifted up my eyes and observed in a dream.
And behold!
The rams which climbed upon the flocks
were streaked, speckled, and spotted.
Gen. 31:11 And a messenger of The Elohim
spoke to me in a dream saying, ‘Ya'akov!’
And I said, ‘I am here!’
Gen. 31:12 And He said, ‘Please now!
Lift up your eyes and observe!
All the rams which leap on the flocks
are streaked, speckled, and spotted.
Indeed, I have seen everything *itself* נא
which Laban is doing to you.

Gen. 31:13 I am The El of Bayit El,
where you anointed a standing column
and where you vowed a vow to Me.
Now, get up!
Get out of this land *itself* נא,
and return to the land of your birth.’ ”

Gen. 31:14 And Rachel and Le'ah responded.
And they said to him, "Is there any longer
a portion or inheritance for us
in our father's household?
Gen. 31:15 Are we not counted as strangers to him,
since he has sold us.
And he has also entirely devoured
our money *itself* תא.

Gen. 31:16 Therefore all the wealth
that The Elohim has taken from our father,
it is ours and our children's.
Now do all that The Elohim has said to you!"

Gen. 31:17 So Ya'akov got up.
And he lifted up his sons *themselves* תא
and his wives *themselves* תא onto the camels.
Gen. 31:18 And he drove away
all his livestock *itself* תא
and all his possessions *themselves* תא
which he had acquired in Paddan Aram,
for the sake of going to Yitzhak, his father,
to the land of Kena'an.

Gen. 31:19 And Laban went
to shear his flock *itself* תא.
And Rachel stole the household idols *themselves* תא
that were her father's.
Gen. 31:20 And Ya'akov stole the heart *itself* תא
of Laban, the Aramean
in that he did not tell him he was fleeing.

There is a Hebrew idiom here.
Literally it says as stated above.
It implies he removed from Laban
the ability to know what he was doing.

Gen. 31:21 And he himself fled
with all that he had.
And he got up.
And he passed over the river *itself* תא.
And he set his face *itself* תא
toward the mountains of Gil'ad.

Gil'ad means heap of witness.

It's worth noting the terminology used here.
He "passed over".
This is a major theme of Scripture.
Every time you see it
there is a connection to Passover!

Here it symbolizes Ya'akov's
deliverance from Laban
AND his return "to the father".

Note the references to the third day
and the seventh day in the next two verses also.
These are significant references
found throughout Scripture.

Gen. 31:22 And Laban was told
on the third day
that Ya'akov had fled.
Gen. 31:23 And he took
his kindred *themselves* תא with him.
And they pursued him
a journey of seven days.
And they caught him
at the mountains of Gil'ad *themselves* תא.

Gen. 31:24 And The Elohim came
to Laban, the Aramean,
in a dream of the night.
And he said to him,
"Be careful, lest you speak to Ya'akov
concerning good or harm."

Gen. 31:25 And Laban reached Ya'akov.
And Ya'akov *himself* **תא**
had pitched *his tent itself* **תא** on a mountain.
And Laban pitched with *his kindred themselves* **תא**
on the mountain of Gil'ad.

Gen. 31:26 And Laban said to Ya'akov,
"What have you done?
You have even stolen *my heart itself* **תא**
and driven forth *my daughters themselves* **תא**
like captives of the sword!
Gen. 31:27 For what reason did you flee secretly
and deceive *me myself* **תא**, and not tell me?
I would even have sent you away
with joy, and with singing,
with the tambourine, and with the harp!

Gen. 31:28 And you did not permit me to kiss
my grandsons and my daughters.
Now you have done foolishly.
Gen. 31:29 It is in the power of my hand
to do harm to you.

But The Elohim of your father
spoke to me last night saying,
'Be careful of yourself
not to speak with Ya'akov either good or bad.'

Gen. 31:30 And now you have gone,
gone because you have longed, indeed longed,
for your father's household.
But why have you stolen *my gods themselves* **תא**?"
*elohim is the term used for "gods" in this story.
It is the same term translated as "God".
It means mighty ones.*

Gen. 31:31 And Ya'akov responded.
And he said to Laban,
"Because I was afraid indeed I said
perhaps you will take *your daughters themselves* **תא**
away from me by force.

Gen. 31:32 With whomever you find
your gods themselves **תא**, they will not live.
In front of our kindred
discern for yourself what is with me,
and take it for yourself."

And Ya'akov did not know
that Rachel had stolen them.

Gen. 31:33 And Laban went into Ya'akov's tent,
and into Le'ah's tent,
and into the tents of the two female servants.
But he did not find them.
And he came out of Le'ah's tent.
And he entered Rachel's tent.
Gen. 31:34 Now Rachel had taken
the idols themselves **תא**
and put them in the camel's saddle basket.
And she sat on them.
And Laban felt around *the whole tent itself* **תא**,
but he did not find them.
Gen. 31:35 And she said to her father,
"Let there be no anger in the eyes of my master
that I am unable to rise up before you
because the way of women is upon me."
And he searched.
But he did not find *the idols themselves* **תא**.

Gen. 31:36 And Ya'akov was angry.
And he contended with Laban.
And Ya'akov responded and said to Laban,
"What is my unfaithful act?"

What is my offense
that you have hotly pursued after me?
Gen. 31:37 Since you have felt through
all my articles themselves **תא**
what have you found
of all your household articles?
Set it here before my kindred and your kindred.
Then they will decide between the two of us!

Gen. 31:38 This twenty years I have been with you.
Your ewes and your female goats
have not miscarried
and the rams of your flock I have not eaten.

Gen. 31:39 That which was torn by wild animals
I did not bring to you.
I myself bore the loss of it.

From my hand you required it,
whether stolen by day or stolen by night.

Gen. 31:40 Thus I was!

By day the heat consumed me,
and the frost by night.
And my sleep departed from my eyes.

Gen. 31:41 It is for me twenty years
I have been in your household.
I served you fourteen years for your two daughters
and six years for your flock.
And you have changed my wages themselves **תא**
ten times.

Gen. 31:42 Unless The Elohim of my father,
The Elohim of Abraham
and The Reverence of Yitzhak,
had been with me
surely you would now
have sent me away empty.

The Elohim has seen my affliction itself **תא**
and the labor itself **תא** of my hands.
And He rebuked you last night!"

Gen. 31:43 And Laban responded.
And he said to Ya'akov,
"The daughters are my daughters,
and the children are my children,
and the flock is my flock,
and all that you see, it is mine!
But to my daughters what can I do this day,
or to their children whom they have born?"

Gen. 31:44 And now, come!
Let us cut a covenant, I myself and you yourself.
And it will be a witness between you and me."

Gen. 31:45 And Ya'akov took a stone.
And he set it up as a standing column.

Gen. 31:46 And Ya'akov said to his kindred,
"Gather stones!"

And they took stones and made a heap.
And they ate here upon the heap.

The normal details involved in cutting a covenant
are not given here.

The meal is apparently a "fellowship meal"
that was used to seal the covenant.

It's an Eastern tradition that if you eat with someone
you cannot treat them with hostility afterward.

Gen. 31:47 And Laban called it Yegar Sahadutha,
but Ya'akov called it Gal'ed.

Yegar Sahadutha means heap of the testimony.
Gal'ed means a heap of stone.

Gen. 31:48 And Laban said,
"This heap is a witness
between you and me this day."
Therefore the name of it is called Gal'ed,

Gen. 31:49 also Mitzpah, because he said,
"YAHWEH is keeping watch between me and you
as we are hidden, one man from another.
Mitzpah means an observatory; watch tower.

Gen. 31:50 If you afflict my daughters themselves **תן**,
or if you take other wives besides my daughters,
no man is with us.
Behold!
The Elohim is witness between me and you!"

Gen. 31:51 And Laban said to Ya'akov,
"Behold this heap
and behold this standing column
which I have thrown between me and you!

Gen. 31:52 This heap is a witness,
and this standing column is a testimony
that I myself will not pass over
this heap itself **תן** toward you,
and you yourself will not pass over
this heap itself **תן** or this standing column itself **תן**
toward me for the sake of harm.

Once again we encounter the concept of "pass over".
Again we find it connected to Ya'akov's deliverance from Laban.
But now we approach his deliverance from Esau also.

Gen. 31:53 The Elohim of Abraham,
and the god of Nahor judge between us,
the gods of our fathers."

And Ya'akov swore
by The Reverence of his father, Yitzhak.

This is a most fascinating passage.
We know Who The Elohim of Abraham is.
But we do not know who the god of Nahor was.

The text, as given above,
is the literal rendering of the Hebrew text.

These two gods are identified as
"the gods of our fathers".
It's quite possible YAHWEH
was also the god of Nahor.
But Scripture does not confirm this for us.

And Ya'akov swears by "The Reverence of Yitzhak".
This term is traditionally given as "The Terror of Yitzhak."
The term used can mean fear, terror,
or it can mean awe, reverence.
The context suggests that "reverence"
it a far more appropriate rendering
of the term in this instance.

Gen. 31:54 And Ya'akov offered
a sacrifice on the mountain.
And he called his kindred to eat food.
And they ate food.
And they stayed all night on the mountain.

Gen. 31:55 And Laban rose up early in the morning.
And he kissed his sons and daughters.
And he blessed they themselves **תן**.
And Laban left.
And he returned to his place.

Chapter 32

Gen. 32:1 And Ya'akov went on his way.
And messengers of The Elohim met with him.
Gen. 32:2 And Ya'akov said as he saw them,
"This is the camp of The Elohim."
And he called the name of that place Mahanaim.

Mahanaim means double camp.

Gen. 32:3 And Ya'akov sent messengers before him
to Esau, his brother,
in the land of Se'ir, the country of Edom.

Se'ir means rough.
Edom means reddish.

Both refer to Esau,
which also means rough; shaggy.

Gen. 32:4 And he directed they themselves **תא** saying,
"Thus you are to say to my master, Esau.
Thus says your servant Ya'akov,
'I have sojourned with Laban.
And I have remained there until now.
Gen. 32:5 And I have bulls, and donkeys, flocks,
and male servants, and female servants.
And I have sent to tell my master
for the sake of finding favor in your sight.' "

Gen. 32:6 And the messengers
returned to Ya'akov saying,
"We went to your brother, to Esau.
And he also is coming to meet you.
And four hundred men *are* with him."
Gen. 32:7 And Ya'akov was greatly afraid
and distressed.

And he divided into two companies
the people themselves **תא**
that were with he himself **תא**,
and the flocks themselves **תא**,
and the herds themselves **תא**,
and the camels.

Gen. 32:8 And he said,
"If Esau comes to the one company and attacks it
then the other company will be left to escape."

Gen. 32:9 And Ya'akov said,
"Elohim of my father, Abraham
and Elohim of my father, Yitzhak,
YAHWEH, Who said to me,
'Return to your land and to your kindred
and I will deal well with you.'

Gen. 32:10 I am insignificant
compared to all the kindnesses
and all the faithfulness which You have shown
to Your servant himself **תא**.
Indeed, with my staff I passed over
this Yarden itself **תא**.

And now I have become two companies.

Gen. 32:11 Deliver me, please,
from the hand of my brother,
from the hand of Esau,
for I fear he himself **תא**,
lest he come and strike me,
mother and children alike.

Gen. 32:12 And You Yourself have said,
'I will deal well, well with you.
And I will establish your seed itself **תא**
like the sand of the sea
which cannot be numbered
on account of abundance.'

Gen. 32:13 And he himself stayed there that night.
And he took from what came to his hand
as an offering for Esau, his brother;

Gen. 32:14 two hundred female goats
and twenty male goats,

two hundred ewes and twenty rams,
Gen. 32:15 thirty nursing camels with their young,
forty cows and ten bulls,
twenty female asses, and ten foals.

Gen. 32:16 And he gave them
into the hand of his servants,
herd by herd separately.
And he said to his servants,
"Pass over before me.
And put an interval between each group."

Gen. 32:17 And he directed
the first one himself **תא** saying,

“When Esau, my brother, meets you,
and he asks you saying,
‘To whom do you belong
and where are you going?
And whose are these in front of you?’
Gen. 32:18 then you are to say,
‘They are your servant Ya’akov’s.
It is an offering sent to my master, Esau.
And behold!
Even he is behind us.’ ”

minchah is the Hebrew word used for gift.
It’s most commonly associated with an offering.
In this case it would represent a peace or *shelem* offering.

Gen. 32:19 Likewise he directed
the second *himself* **תָּא**,
likewise the third *himself* **תָּא**,
likewise all who followed the groups *themselves* **תָּא**,
saying, “According to this word
you are to speak to Esau
when you meet *he himself* **תָּא**.

Gen. 32:20 And say also, ‘Behold!
Your servant, Ya’akov, is behind us.’ ”,
because he said,
“I will make an atonement before his face
with the offering going before my face.
And therefore afterward I will see his face.
Perhaps he will lift up my face.”

kaphar is the word used here for “atonement”.
This is rather humorous if you take it literally
because it means to cover, specifically with bitumen.
It’s the very same term used
when Noah was instructed
to cover the container inside and out.

The concept is that of covering - with an offering!
It’s the intent of the offering
to make atonement for one’s offenses.

The literal sense is given to the text,
specifically including the concept of ‘face’.
This is normally given as “presence”,
which is indeed a Hebraism
used in connection to one’s face,
meaning to be in their presence.
Yet here, the repetition of the term
adds emphasis and character to the story,
tying it together in a manner
English does not normally do.

The final line, “lift up my face”
means Hebraically, “accept me”.

Gen. 32:21 And the offering
passed over before him.
But he himself stayed overnight in the camp.
Note the offering “passed over”.
Again we find the connection to Passover
- and this time even with an offering from the flock.

Gen. 32:22 And he himself rose up that night.
And he took his two wives *themselves* **תָּא**,
and his two female servants *themselves* **תָּא**,
and his eleven sons *themselves* **תָּא**,
and he passed over
the ford of The Yabbok *itself* **תָּא**.

Yabbok means pouring forth.

Gen. 32:23 And he took them.
And he caused them to pass over
the stream *itself* **תָּא**.
Then he caused that *itself* **תָּא** which was his
to pass over.

Gen. 32:24 And Ya’akov remained by himself.
And he wrestled with an individual
until the rising of the dawn.

Gen. 32:25 And he saw
that he did not prevail against him.

And he struck him in the hollow of his thigh.
And he dislocated the hollow of of Ya'akov's hip
as he wrestled with him.
Gen. 32:26 And he said,
"Let me go because the dawn rises!"
But he said, "I am not letting you go
unless You bless me!"
Gen. 32:27 And he said to him,
"What is your name?"
And he said, "Ya'akov."

Gen. 32:28 And he said,
"Your name will no longer be called Ya'akov,
but instead, **Yisra'el**,
because you have prevailed
with divine beings and with men.
And you were capable."

Yisra'el means he who is right with El.
This is the very first time Yisra'el
is mentioned in Scripture.
It has extremely powerful significance.

Remember, a change of name
means a change of the person's character and authority.
From here on this man
becomes the focal point of **YAHWEH's** plan.

Gen. 32:29 And Ya'akov asked.
And he said, "Declare, please your name."
And he said,
"Why is it that you ask about my name?"
And he blessed there he himself **nx**.

Gen. 32:30 And Ya'akov called
the name of the place Penu'el,
because I have seen an elohim face to face,
but my life is delivered.

There are some things
to observe very carefully.

Ya'akov speaks of seeing "an elohim".
There is no article before it in the text,
so it does not appear to refer to The Elohim.

There were many 'elohim',
including false gods, idols.
An elohim is a mighty one.
It includes those we commonly call (incorrectly) 'angels'.

Nowhere is a name given
for this individual with whom he wrestled.
Many assume it was "God Himself"
because of the way it's typically translated.
However, the text never makes this declaration.

There are other portions of Scripture that declare
no human being has ever seen the "face of **YAHWEH**".

Every human being has an "offense nature".
Because of this one cannot live while "facing" **YAHWEH**.

One can, however, encounter one of **YAHWEH's** "messengers",
(the true meaning of what's typically translated as "angel") and live.
Several persons in scripture have had such encounters.

To remain faithful to "the whole counsel of **YAHWEH**"
we must accept that this was not **YAHWEH** Himself,
but was one sent by Him, as an ambassador,
with His authority, and "in His Name",
thereby acting on His behalf - as if it was He Himself!
That's the role an ambassador fulfills.

Penu'el means the face of el.

Gen. 32:31 And the sun rose on him
as he passed over Penu'el itself **nx**.
And he limped on his hip.

This verse raises a question.
The stream was called Yabbok.
Ya'akov sent everyone

and everything across this stream
and remained on the original side by himself.
Did he rename the stream,
or did he name the place where he crossed?
It appears he actually renamed the stream,
because that is what he crosses at this point.

Gen. 32:32 On account of this
the children of Yisra'el
do not eat the tendon *itself* תא,
the one that failed,
which is on the hollow of the thigh,
to this very day
because he struck the hollow of Ya'akov's thigh
in the tendon that failed.
This is an obvious editorial addition to the text
to explain this custom in Yisra'el.
Even the verse numberings of the chapter
reflect an alteration of the text
in the Hebrew version.

Chapter 33

Gen. 33:1 And Ya'akov lifted up his eyes.
And he looked.
And behold!
Esau was coming.
And with him *were* four hundred men.
And he divided the children *themselves* תא
according to Le'ah, and according to Rachel,
and according to the two female servants.
Gen. 33:2 And he put the female servants *themselves* תא
and their children *themselves* תא first,
then Le'ah *herself* תא,
and her children *themselves* תא behind *them*,
then Rachel *herself* תא
and Yoseph *himself* תא behind *them*.

Gen. 33:3 And he himself passed over before them.
And he bowed to the ground seven times
until he came near to him, to his brother.

Gen. 33:4 And Esau ran to meet him.
And he embraced him.
And he fell on his neck.
And he kissed him.
And they wept.

Gen. 33:5 And he lifted his eyes *themselves* תא.
And he saw the women *themselves* תא
and the children *themselves* תא.
And he said, "Who are these with you?"
And he said, "The children with whom
The Elohim has favored your servant *himself* תא."

Gen. 33:6 And the female servants came near,
they and their children.
And they bowed themselves.
Gen. 33:7 And Le'ah also came near with her children.
And they bowed themselves.
And afterward Yoseph and Rachel came near.
And they bowed themselves.

Gen. 33:8 And he said, "What do you mean
by all this company which I met?"
And he said, "To find favor in the eyes of my master."
Gen. 33:9 And Esau said,
"I have an abundance, my brother.
Let what you have be for yourself."
Gen. 33:10 But Ya'akov said, "No, please!
If I have now found favor in your eyes
then accept my offering from my hand
because I have therefore seen your face,
like seeing the face of an elohim.
And you have accepted me favorably.
Once again tradition must be challenged.
Reference is made to the "face of God".
Yet the text does not say "The Elohim", meaning God.

It simply states "elohim", meaning an elohim, perhaps a messenger.

Remember, one cannot see the face of The Elohim and live.

Gen. 33:11 Please accept my blessing itself **תא** that has been brought to you. Indeed, The Elohim has shown favor to me. And indeed, I have all I need." And he pressed it on him. And he accepted it.

Gen. 33:12 And he said, "Let us pull up our tent stakes and we will go. And I will go before you." Gen. 33:13 But he said to him, "My master knows that the children are fragile. And the flock and the herds with me are nursing. And if they are pressed hard *even* one day the whole flock will die." Gen. 33:14 Please let my master pass over before the face of his servant. And I myself will lead gently according to the pace of the business which is before my face and at the pace the children are able to go to my master at Se'ir."

Gen. 33:15 And Esau said, "Please let me leave with you from the people which are of me myself **תא**." But he said, "For what *purpose* is this since I have found favor in the eyes of my master?"

Gen. 33:16 And Esau turned back that very day on his way to Se'ir. Gen. 33:17 And Ya'akov journeyed to Sukkot. And he built a house for himself. And made booths for his livestock. Therefore the name of the place is called Sukkot. [Sukkot means booths.](#)

Gen. 33:18 And Ya'akov came with peace to the city of Shekem which is in the land of Kena'an as he came from Paddan Aram. And he pitched his tent before the city itself **תא**. [Shekem means ridge.](#)

Gen. 33:19 And he bought a portion itself **תא** of the field where he had spread out his tent from the hand of the children of Hamor, Shekem's father, for one hundred pieces of money. [Hamor means an ass.](#)

Gen. 33:20 And he set up a slaughter site there. And he called it El Elohe Yisra'el. [El Elohe Yisra'el means El, The Mighty One of Yisra'el. This occurs **only here** in Scripture. It's the name of the slaughter site, **not** a name of God. It's important to keep in mind his recent experiences at the Yabbok, where he struggled with the unnamed visitor. One can see in the name of this slaughter site a recognition of The El \(Mighty One\), as perhaps an identification of The El as The Mightiest One of All \(Elohe\).](#)

Chapter 34

Gen. 34:1 And Dinah, the daughter of Le'ah whom she had born to Ya'akov, went out to see the daughters of the land. Gen. 34:2 And Shekem, son of Hamor the Hivite, prince of the land, saw her herself **תא**. And he took her herself **תא**.

And he laid carnally with her herself תא.
And he defiled her.

Gen. 34:3 And his life clung to Dinah,
the daughter of Ya'akov.
And he loved the young woman herself תא.
And he spoke kindly to the girl.
Gen. 34:4 And Shekem spoke
to his father, Hamor, saying,
Take for me this young woman herself תא
for a wife."

Gen. 34:5 And Ya'akov heard
that he had defiled Dinah herself תא,
his daughter.
But his sons were with his livestock itself תא
in the field.
And Ya'akov kept silent until they came.

Gen. 34:6 And Hamor, the father of Shekem,
went out to Ya'akov to make arrangements
with he himself תא.

Gen. 34:7 And the sons of Ya'akov
came out of the field when they heard it.
And the men were grieved.
And they were extremely angry at them
because he had committed
a disgrace against Yisra'el
by lying carnally with Ya'akov's daughter herself תא.
And thus it should not be done.

There's a tendency for many translations
to put "in Yisra'el" into this verse.

This is not correct.

Yisra'el is not a nation at this point,
only a man.

The offense is **against** Yisra'el,
as Dinah's father.

And note the odd shift
back to the use of Ya'akov in the same sentence.
This change in usage also seems improper.

Gen. 34:8 And Hamor negotiated
with they themselves תא saying,
"My son, Shekem, delights in your daughter
with his life.
Please give her to he himself תא for a wife.
Gen. 34:9 And make marriage alliances
with us ourselves תא.
Give your daughters to us
and take our daughters themselves תא for yourselves.
Gen. 34:10 And dwell with us ourselves תא.
And the land will be before you.
Dwell and travel about in it
and take possessions in it."

Gen. 34:11 And Shekem said
to her father and her brothers,
"Let me find favor in your eyes.
And whatever you say to me I will give.
Gen. 34:12 Ask an extreme dowry and gift
and I will give according to what you say to me.
But give me the young woman herself תא
for a wife."

Gen. 34:13 But the sons of Ya'akov
answered Shekem himself תא
and Hamor himself תא, his father, with deceit.
And they spoke to him
who had defiled Dinah herself תא,
their sister.

Gen. 34:14 And they said to them,
"We are not able to do this thing itself,

to give our sister herself **תא**
to one who is uncircumcised.
Indeed, it is a disgrace among us.

Gen. 34:15 Only in this
would we consent to you,
if you become like us,
having every male among you circumcised.
Gen. 34:16 Then we will give
our daughters themselves **תא** to you
and your daughters themselves **תא**
we will take to us.
And we will dwell with you yourselves **תא**.
And we will become one people.
Gen. 34:17 But if you will not listen attentively to us
to be circumcised
then we will take our daughter herself **תא** and go.”

Gen. 34:18 And their words pleased Hamor
and Shekem, Hamor's son.
Gen. 34:19 And the young man
did not delay to do the thing
because he delighted in Ya'akov's daughter.
And he was more significant
among all the household of his father.

Gen. 34:20 And Hamor and Shekem, his son,
went to the gate of their city.
And they negotiated
with the men of their city saying,
Gen. 34:21 "These men, they are at peace
with us ourselves **תא**.
And they will dwell in the land.
And they will trade with us ourselves **תא**.
And behold!
The land is big enough
for them to be among us.
We will take their daughters themselves **תא**
to us for wives and we will give
our daughters themselves **תא** to them.

Gen. 34:22 However,
they will only agree to this with us,
to dwell with us ourselves **תא**
for the sake of becoming one people
if every male among us is circumcised
as they are circumcised.
Gen. 34:23 Will not their livestock,
and their possessions,
and all their animals be ours?
Only let us agree with them
and they will dwell with us ourselves **תא**.”

Gen. 34:24 And all who went out
of the gate of his city
listened attentively to Hamor
and Shekem, his son.
And every male was circumcised,
all who went out of the gate of his city.
Gen. 34:25 And it was on the third day,
when they were in pain.
And two of the sons of Ya'akov,
Shim'on and Levi, Dinah's brothers,
each one, took his sword.
And they came confidently upon the city.
And they murdered all the males.
Gen. 34:26 And they murdered Hamor himself **תא**
and Shekem himself **תא**, his son,
with the edge of the sword.

And they took Dinah herself **תא** from Shekem's house.
And they went out.

Gen. 34:27 The sons of Ya'akov came upon the slain.

And they plundered the city
which had defiled their sister.
Gen. 34:28 Their flocks themselves **תא**,
and their oxen themselves **תא**,
and their asses themselves **תא**,
and that itself **תא** which was in the city,
and that itself **תא** which was in the field they took.
Gen. 34:29 And all their wealth itself **תא**,
and all their children themselves **תא**,
and their wives themselves **תא** they took captive.
And they plundered everything itself **תא**
which was in the houses.

Gen. 34:30 But Ya'akov said to Shim'on and Levi,
"You have troubled me myself **תא**
by making me offensive
among the inhabitants of the land,
among the Kena'anites
and among the Perizzites.
And I myself am few in number.
And they will gather together against me.
And they will strike me.
And I will be destroyed,
I myself and my household."

Gen. 34:31 But they said,
"Should he do to our sister herself **תא**
as to a whore?"

Chapter 35

Gen. 35:1 And The Elohim said to Ya'akov,
"Get up!
Go up to Bayit El and dwell there!
And make a slaughter site there to El,
Who has been seen by you in your fleeing
from the presence of Esau, your brother."

Gen. 35:2 And Ya'akov said to his household
and to everyone with him,
"Put away the foreign gods themselves **תא**
that are in your midst!
And purify yourselves!
And change your garments!

Ya'akov clearly comprehends
the significance of purification.
This is not about physical cleanliness.
It's entirely about becoming "undefiled",
pure in the sight of **YAHWEH**.

We're witnessing the process of "sanctification",
preparing oneself to be in the right frame of mind
and state of undefilement
in order to properly worship **YAHWEH**.

Gen. 35:3 Then we will get up.
And we will go up to Bayit El.

And I will make a slaughter site there
for The El Who answered me myself **תא**
in the day of my distress
and *Who* has been with me
on the path which I have traveled."

Gen. 35:4 And they gave to Ya'akov
all the foreign gods themselves **תא**
that were in their hands,
and the rings themselves **תא**
that were in their ears.
And Ya'akov hid these themselves **תא**
under the oak that is at Shekem.

The word for these foreign gods is **elohim**.
It's the very same term used to refer to **YAHWEH**.
It's important to see
that this is **NOT their name!**
It is a description of their character or attributes, a title.

The rings were items typically used in idol worship

- hence the need to get rid of them.
They're in the same class as the idols themselves.

Gen. 35:5 And they set out.
And the terror of The Elohim
was upon the cities that were around them.
And they did not pursue after the sons of Ya'akov.

Gen. 35:6 And Ya'akov came to Luz
which is in the land of Kena'an, that is Bayit El,
he and all the people who were with him.
Gen. 35:7 And he built a slaughter site there.
And he called the place El Bayit El
because there The Elohim
had been revealed to him
in his fleeing from the face of his brother.

Gen. 35:8 And Deborah, Ribkah's nursemaid, died.
And she was buried at lower Bayit El under the oak.
And its name was called Allon Bakuth.

Deborah means bee.
Allon Bakuth means oak of weeping.

Gen. 35:9 And The Elohim was seen by Ya'akov
once again as he came from Paddan Aram.

And He blessed he himself **תא**.

Gen. 35:10 And The Elohim said to him,
"Your name is Ya'akov.

Your name is no longer to be called Ya'akov.
Indeed, now Yisra'el will be your name."

And He called his name itself **תא** Yisra'el.

This portion of the text
gives evidence of editorial revision.
We've already had the story of Penu'el
where this change of name took place.
It's apparently repeated here
in order to help clarify what follows.

Gen. 35:11 And The Elohim said to him,
"I Myself am The Mightiest El.
Bear fruit and increase!
A people, even a great assembly of people,
will exist from you.

And kings will come from your loins.

Gen. 35:12 And the land itself **תא**
which I gave to Abraham and to Yitzhak,
to you I will give it.

And to your seed after you
I will give the land itself **תא**."

The focus of this verse is very significant.
There are "two witnesses"
from The Elohim, El Shaddai Himself,
that He will give the very land
which was promised to Abraham and to Yitzhak
to Yisra'el (Ya'akov).
Now the reason for the insertion
of the re-naming of Ya'akov
takes on new significance.

It's crucial to see the connection of Yisra'el
to the land itself, this very specific land!

Gen. 35:13 And The Elohim
ascended from beside him at the place
where He had spoken with he himself **תא**.

Gen. 35:14 And Ya'akov stationed
a standing column at the place
where He had spoken with he himself **תא**,
a standing column of stone.

And he poured a drink offering on it.
And he poured oil on it.

These are both acts of dedication or consecration.

Gen. 35:15 And Ya'akov called
the name of the place
where The Elohim spoke with he himself **תא**
Bayit El.

Gen. 35:16 And they set out from Bayit El.
And it was still some way to go to Ephrath.
And Rachel gave birth.
But she had a difficult birth process.

[Ephrath means fruitfulness.](#)

Gen. 35:17 And it happened,
as she was in difficult labor,
that the midwife said to her,
"Do not be afraid
because this one also is a son for you."

Gen. 35:18 And it was as her life as going out,
when she died.

And she called his name Ben-Oni.
But his father called him Binyamin.

[Ben Oni means son of my sorrow.](#)
[Binyamin means son of the right hand,](#)
[son of favor.](#)

Gen. 35:19 And Rachel died.
And she was buried on the way to Ephrath,
that is Bayit Lechem.

[Bayit Lechem means house of bread,](#)
[or house of food.](#)
[This is "Bethlehem".](#)

Gen. 35:20 And Ya'akov stationed
a standing column over her grave.
That is the standing column of Rachel's grave
until this day.

Gen. 35:21 And Yisra'el journeyed.
And he spread his tent
beyond the tower of Migdal Eder.

[Migdal Eder means tower of the flocks.](#)

[Note the change of name to Yisra'el.](#)
[It shifts back and forth in the text.](#)
[It appears that at some points](#)
[it emphasizes his basic humanity](#)
[and at others his role as the forefather](#)
[of the nation of Yisra'el.](#)

Gen. 35:22 And it was as Yisra'el
was dwelling in that land.
And Re'uben went in.
And he laid carnally with Bilhah herself **אָה**,
his father's concubine.
And Yisra'el heard about it.

Now the sons of Ya'akov were twelve.
Gen. 35:23 The sons of Le'ah were
Re'uben, Ya'akov's firstborn,
and Shim'on, and Levi,
and Yahudah, and Yissaskar, and Zebulun.
Gen. 35:24 The sons of Rachel
were Yoseph and Binyamin.
Gen. 35:25 The sons of Bilhah,
Rachel's female servant,
were Dan and Naphtali,
Gen. 35:26 and the sons of Zilpah,
Le'ah's female servant,
were Gad and Asher.

These were the sons of Ya'akov
who were born to him in Paddan Aram.

[Note: There's an error here.](#)
[Binyamin was born in Kena'an.](#)

[Ya'akov means heel catcher, supplanter.](#)
[Le'ah means weary.](#)
[Re'uben means behold, a son.](#)
[Shim'on means hearing; listening attentively.](#)
[Levi means attached.](#)
[Yahudah means celebrated; praise.](#)
[Yissaskar means he will bring a reward](#)
[Zebulun means habitation.](#)
[Rachel means ewe.](#)

Yoseph means he will add.
Binyamin means son of the right hand.
Bilhah means timid.
Dan means judge.
Naphtali means my wrestling.
Zilpah means to trickle, as myrrh; fragrant dropping.
Le'ah means weary.
Gad means to crowd upon, attack; fortune (victory).
Asher means happy.

Gen. 35:27 And Ya'akov came
to Yitzhak, his father,
at Mamre, or, Kiryat Arba, which is Hebron,
where Abraham and Yitzhak had sojourned.

Gen. 35:28 And the days of Yitzhak
were one hundred years and eighty years.

Gen. 35:29 And Yitzhak breathed his last.
And he died.

And he was gathered to his people,
old and full of days.

And his sons, Esau and Ya'akov,
buried he himself **תא**.

Chapter 36

Gen. 36:1 And these are generations of Esau.
He is Edom.

Gen. 36:2 Esau took his wives themselves **תא**
from the daughters of Kena'an,
Adah herself **תא**, the daughter of Elon the Hittite,
and Oholibamah herself **תא**, the daughter of Anah,
the daughter of Tzib'on the Hivite,
Gen. 36:3 and Basemath herself **תא**,
Yishma'el's daughter, sister of Nebayoth.

Esau means rough; shaggy.
Edom means red; ruddy.
Kena'an means humiliated.
Adah means ornament.
Elon means oak grove; might.
Hittites means descendant of Heth - means terror.
Oholibamah means tent of the height. [AKA: Judith].
Anah means an answer.
Tzib'on means variegated colors.
Hivite means villager.
Basemath means fragrance.
Yishma'el means El will hear.
Nebayoth means fruitfulness.

Gen. 36:4 And Adah bore to Esau, Eliphaz himself **תא**.
And Basemath bore Re'u'el himself **תא**.

Eliphaz means my el is gold.
Re'u'el means friend of El.

Gen. 36:5 And Oholibamah bore Ye'ush himself **תא**,
and Ya'lam himself **תא**, and Korah himself **תא**.

These were the sons of Esau
who were born to him in the land of Kena'an.

Ye'ush means hasty.
Ya'lam means hidden, concealed.
Korah means bald; make bald.

Gen. 36:6 And Esau took his wives themselves **תא**,
and his sons themselves **תא**,
and his daughters themselves **תא**,
and all the lives of his household themselves **תא**,
and his livestock themselves **תא**,
and all his animals themselves **תא**,
and all his substance itself **תא**
which he had gotten in the land of Kena'an.

And he went to a country
away from the presence of his brother, Ya'akov,
Gen. 36:7 because their possessions
were too abundant for them to dwell together.
And the land of their sojournings
could not support they themselves **תא**
because of their livestock.

Gen. 36:8 And Esau dwelt in Mount Se'ir.
Esau is Edom.

Gen. 36:9 And these are the generations of Esau,
the father of the Edomites in Mount Se'ir.
Gen. 36:10 These were the names of Esau's sons,
Eliphaz, son of Adah, wife of Esau,
and Re'u'el, son of Basemath, wife of Esau.

Gen. 36:11 And the sons of Eliphaz were
Teman, Omar, Tzepho, and Gatam, and Kenaz.
Gen. 36:12 And Timna was the concubine of Eliphaz,
Esau's son.

And she bore Amalek *himself* **תא** to Eliphaz.
These were the sons of Adah, Esau's wife.
[Teman means desert, or south; right hand.](#)
[Omar means talkative; speaker.](#)
[Tzepho means observant; or, discharge.](#)
[Gatam means burnt valley - uncertain.](#)
[Kenaz means to hunt, hunter - uncertain.](#)
[Timna means restraint.](#)
[Amalek means a people that licks up - uncertain.](#)

Gen. 36:13 These were the sons of Re'u'el:
Nachat and Zerah, Shammah and Mizzah.
These were the sons of Basemath, Esau's wife.
[Nachat means descend, rest.](#)
[Zerah means dawn, a rising, sprout.](#)
[Shammah means ruin, astonishment.](#)
[Mizzah means burned out, wasted.](#)

Gen. 36:14 These were the sons
of Oholibamah, Esau's wife,
the daughter of Anah, the daughter of Tzib'on.
And she bore to Esau, Ye'ush *himself* **תא**,
and Ya'lam *himself* **תא**, and Korah *himself* **תא**.

Gen. 36:15 These were the chiefs
of the sons of Esau.
The sons of Eliphaz, the firstborn son of Esau,
Chief Teman,
Chief Omar,
Chief Tzepho,
Chief Kenaz,
Gen. 36:16 Chief Korah,
Chief Gatam,
Chief Amalek.
These were the chiefs of Eliphaz
in the land of Edom.
They were the sons of Adah.

Gen. 36:17 And these were the sons
of Re'u'el, Esau's son,
Chief Nachat,
Chief Zerah,
Chief Shammah,
and Chief Mizzah.
These were the chiefs of Re'u'el
in the land of Edom.
These were the sons of Basemath, Esau's wife.

Gen. 36:18 And these were the sons
of Oholibamah, Esau's wife,
Chief Ye'ush,
Chief Ya'lam,
Chief Korah.
These were the chiefs
descending from Oholibamah, Esau's wife,
the daughter of Anah.
Gen. 36:19 These were the sons of Esau,
who is Edom.
And these were their chiefs.

Gen. 36:20 These were the sons of Se'ir the Horite
who was dwelling in the land:

Lotan, and Shobal, and Tzib'on, and Anah,
Gen. 36:21 and Dishon, and Etzer, and Dishan.
These were the chiefs of the Horites,
the sons of Se'ir, in the land of Edom.

Se'ir means rough.
Horite means cave-dweller.
Lotan means covering, veil.
Shobal means overflowing.
Tzib'on means variegated colors.
Anah means an answer.
Dishon means the leaper; an antelope.
Etzer means treasure, store up.
Dishan means the leaper; an antelope.

Gen. 36:22 And the sons of Lotan
were Hori and Hemam.
Lotan's sister was Timna.

Hori means cave-dweller.
Hemam means raging.

Gen. 36:23 And these were the sons of Shobal:
Alvan, and Manachath,
and Ebal, Shepho, and Onam.

Alvan means lofty.
Manahath means rest; settle down.
Ebal means to be bald, bare.
Shepho means baldness.
Onam means strong.

Gen. 36:24 And these were the sons of Tzib'on:
Ayah and Anah.

This was the Anah who found
the hot springs themselves **nx** in the wilderness
as he pastured the asses themselves **nx**
for his father, Tzib'on.

Ayah means screamer.
Anah means an answer.

Gen. 36:25 And these were the children of Anah:
Dishon, and Oholibamah the daughter of Anah.

Gen. 36:26 And these were the sons of Dishon:
Chemdan, and Eshban, and Yithran, and Keran.

Chemdan means pleasant.
Eshban means vigorous.
Yithran means excellent.
Keran means lamb.

Gen. 36:27 These were the sons of Etzer:
Bilhan, and Za'avan, and Akan.

Bilhan means timid.
Za'avan means disquiet.
Akan means to twist, tortuous.

Gen. 36:28 These were the sons of Dishan:
Uts and Aran.

Uts means consultation.
Aran means to rasp, hiss, rattle.

Gen. 36:29 These were the chiefs of the Horites:
Chief Lotan, Chief Shobal,

Chief Tzib'on, Chief Anah,
Gen. 36:30 Chief Dishon, Chief Etzer,
and Chief Dishan.

These were the chiefs of the Horites
according to their chiefs in the land of Se'ir.

Gen. 36:31 And these were the kings
who reigned in the land of Edom
before any king reigned over the children of Yisra'el.

Gen. 36:32 And Bela, son of Be'or, reigned in Edom.
And the name of his city was Dinhabah.

Bela means devouring, swallowing up.
Be'or means to kindle, consume.
Dinhabah means gives judgment.

Gen. 36:33 And Bela died.
And Yobab, son of Zerah of Botzrah,
reigned in his place.

Yobab means howler.
Zerah means a rising of light.
Botzrah means an enclosure, sheepfold.

Gen. 36:34 And Yobab died.
And Chusham of the land of the Temanites
reigned in his place.
Chusham means hasty, eager.

Gen. 36:35 And Chusham died.
And Hadad, son of Bedad,
who smote Midyan *itself* ~~nx~~ in the field of Mo'ab,
reigned in his place.
And the name of his city was Avit.
Hadad means chief, most eminent.
Bedad means separation, isolation.
Midyan means brawling, contentious.
Mo'ab means from her father.
Avit means ruin.

Gen. 36:36 And Hadad died.
And Samlah of Masrekah reigns in his place.
Samalah means a dress, mantle.
Masrekah means vineyard.

Gen. 36:37 And Samlah died.
And Sha'ul of Rehoboth-Nahar reigns in his place.
Sha'ul means asked, requested.
Rehoboth means streets, wide spaces.
Nahar means stream.

Gen. 36:38 And Sha'ul died.
And Ba'al-Hanan, son of Akbor, reigns in his place.
Ba'al-Hanan means master of kindness.
Akbor means mouse, nibbling.

Gen. 36:39 And Ba'al-Hanan, son of Akbor, died.
And Hadar reigns in his place.
And the name of his city was Pa'u.
And his wife's name was Mehetab'el,
the daughter of Matred, the daughter of Mey Zahab.
Pa'u means screaming.
Mehetab'el means improved by EL.
Matred means propulsive; to drive on; to follow close.
Mey Zahab means yellow water, urine.

Gen. 36:40 And these were the names
of the chiefs of Esau
according to their families and their places,
by their names:

Chief Timnah,

Chief Alvah,

Chief Yetheth,

Gen. 36:41 Chief Oholibamah,

Chief Elah,

Chief Pinon,

Gen. 36:42 Chief Kenaz,

Chief Teman,

Chief Mibtzar,

Gen. 36:43 Chief Magdi'el,

Chief Iram.

These were the chiefs of Edom
according to their dwelling places
in the land of their possession.

Esau was the father of the Edomites.

Timnah means restraint.
Alvah means moral perversity.
Yetheth means tent pin.
Oholibamah means tent of the height.
Elah means to curse.
Pinon means to be perplexed.
Kenaz means to hurt, hunter.
Teman means right hand, south.
Mibtzar means fortification.
Magdi'el means distinguished by El.
Iram means nakedness.

Chapter 37

Gen. 37:1 And Ya'akov dwelt in the land of the sojournings of his father, in the land of Kena'an.

Gen. 37:2 And these are the generations of Ya'akov: Yoseph, seventeen years old, was tending the flock with his brothers *themselves* **אָת**. And the young man was with the sons of Bilhah *themselves* **אָת** and the sons of Zilpah *themselves* **אָת**, his father's wives.

And Yoseph brought a bad report *itself* **אָת** of them to their father.

Gen. 37:3 Now Yisra'el loved Yoseph *himself* **אָת** more than all his children because he was the son of his old age. And he made for him a tunic of many colors.

There's more than one possibility for this garment Yoseph had. It was likely a long-sleeved tunic. Special ones were adorned with embroidery or other ornamentation.

Gen. 37:4 And his brothers saw that he *himself* **אָת** was loved by their father more than all his brothers. And they hated he *himself* **אָת**. And they were not able to speak peaceably to him.

Gen. 37:5 And Yoseph dreamed a dream. And he told it to his brothers. And they hated he *himself* **אָת** even more.

This line appears to be out of place, likely due to fragments being assembled improperly. See how it appears more properly at v. 8.

Gen. 37:6 And he said to them, "Please listen to this dream which I have dreamed.

Gen. 37:7 Behold! We ourselves were binding sheaves in the middle of the field. And behold! My sheaf stood up. And it even stood upright. And behold! Your sheaves surrounded *it*. And they bowed down to my sheaf."

Gen. 37:8 And his brothers said to him, "Will you indeed reign over us? Will you indeed have dominion over us?"

And they hated he *himself* **אָת** even more because of his dreams and because of his words.

Gen. 37:9 And he dreamed yet another dream. And he *himself* **אָת** related it to his brothers. And he said, "Behold! I have dreamed another dream. And behold! The sun and the moon and the eleven stars bowed down to me."

Gen. 37:10 And he related it to his father and his brothers. And his father rebuked him. And he said to him, "What is this dream which you have dreamed? Will I myself and your mother

and your brothers
indeed come to bow down
to the earth before you?"

Gen. 37:11 And his brothers envied him.
But his father noted the saying *itself* נא.

Gen. 37:12 And his brothers went
to tend the flock *itself* נא of their father in Shekem.

Gen. 37:13 And Yisra'el said to Yoseph,
"Are not your brothers pasturing in Shekem?
Come, and I will send you to them."
And he said to him, "I am here."

Gen. 37:14 And he said to him, "Please go!
See if it is shalom *itself* נא with your brothers,
and shalom *itself* נא is with the flock.
Then bring back word to me."

And he sent him out of the Valley of Hebron.
And he went to Shekem.

Gen. 37:15 And a certain man found him.
And behold!

He was wandering in the countryside.
And the man asked him saying,
"What are you searching for?"

Gen. 37:16 And he said,
"I am searching for my brothers *themsel/ves* נא.
Please tell me where they are pasturing."

Gen. 37:17 And the man said,
"They have journeyed from here.
Indeed, I heard them say, 'Let us go to Dothan.' "

And Yoseph went after his brothers.
And he found them at Dothan.

Gen. 37:18 And they saw he *himself* נא
from a distance,
even before he came near to them.
And they conspired against he *himself* נא,
for the sake of killing him.

Gen. 37:19 And they said to each other,
"Behold!
This master of the dream is coming!
[Note the beautiful subtlety in
the "master of the dream" statement.](#)

Gen. 37:20 And now, come!
And we will murder him
and throw him down into one of the pits.
And we will say
some wild beast has devoured him.
And we will see what will become of his dreams"

Gen. 37:21 But Re'uben listened attentively.
And he delivered him from their hands.
And he said, "Do not strike him!"

Gen. 37:22 And Re'uben said to them,
"Shed no blood!
Throw he *himself* נא into this pit
which is in the wilderness.
But do not lay a hand on him!"
for the sake of causing he *himself* נא
to be delivered from their hands
for the sake of returning him to his father.

Gen. 37:23 And it was as Yoseph
came to his brothers.

And they stripped Yoseph himself **תא**
of his tunic itself **תא**,
his tunic itself **תא** of many colors
which was on him.

Gen. 37:24 And they took him.
And they threw he himself **תא**
down into a pit.
And the pit was empty.
No water was in it.

Gen. 37:25 And they sat down to eat a meal.
And they lifted their eyes.
And they looked.
And behold!
A company of Yishma'elites,
was coming from Gil'ad with their camels,
bearing spices, and balm, and myrrh,
going down to Mitsraim.

Gen. 37:26 And Yahudah said to his brothers,
"What profit is there
if we murder our brother himself **תא**
and conceal his blood itself **תא**?"

Gen. 37:27 Come!
We will sell him to the Yishma'elites.
But our hands will not be against him.
Indeed, he is our brother, our flesh."
And his brothers listened attentively.

Gen. 37:28 And the Midyanite merchant men
were passing by.
And they pulled Yoseph himself **תא** up out of the pit.
And they sold Yoseph himself **תא** to the Yishma'elites
for twenty pieces of silver.

And they took Yoseph himself **תא** to Mitsraim.

Gen. 37:29 And Re'uben returned to the pit.
But behold!
Yoseph was not in the pit.
And he tore his clothing itself **תא**.

Gen. 37:30 And he returned to his brothers.
And he said, "The young man is gone!
And I, where am I to go?"

Gen. 37:31 And they took Yoseph's tunic itself **תא**.
And they killed a kid of the goats.
And they dipped the tunic itself **תא** in the blood.

Gen. 37:32 And they sent
the tunic of many colors itself **תא**.
And they brought it to their father.
And they said, "We have found this.
Please examine it.
Is this itself **תא** the tunic of your son or not?"

Gen. 37:33 And he examined it.
And he said,
"It is my son's tunic.
A harmful animal has devoured him.
Yoseph is torn, torn to pieces."

Gen. 37:34 And Ya'akov tore his clothes.
And he put sackcloth on his loins.
And he mourned for his son many days.

Gen. 37:35 And all his sons
and all his daughters
rose up to comfort him.
But he refused to be comforted.

And he said, "Now let me go down to my son mourning, to the grave."
And his father wept for he himself **תא**.

Gen. 37:36 And the Midyanites sold he himself **תא** in Mitsraim to Potiphar, an officer of Pharaoh and captain of the guard.

Chapter 38

Gen. 38:1 And it was at that time that Yahudah went down from his brothers **תמשלם** **תא**.
And he turned aside to a man, an Adullamite.
And his name was Hirah.

Hirah means splendor.
There is great significance in this move.
It takes place after Yoseph is sold into bondage by his own brothers.

Yahudah leaves them.
He went down,
signifying perhaps a moral decline,
and joined with a foreigner.

Gen. 38:2 And Yahudah saw there a daughter of a Kena'inite man.
And his name was Shua.
And he took her.
And he went in to her.

Shua means cry out, shout.

Gen. 38:3 And she conceived.
And she bore a son.
And he called his name **itself** **תא** Er.

Er means watchful.

Gen. 38:4 And she conceived again.
And she bore a son.
And she called his name **itself** **תא** Onan.

Onan means strong, capable.
It's to be noted that Yahuda named Er,
but Shua names Onan.
She also names Shelah in the next verse.

Gen. 38:5 And she conceived yet again.
And she bore a son.
And she called his name **itself** **תא** Shelah.
And he was at Kezib
when she bore he himself **תא**.

Shelah means request, a petition.
Kezib means falsified.

Gen. 38:6 And Yahudah took a wife for Er, his firstborn.
And her name was Tamar.
Tamar means to be erect, palm tree.

Gen. 38:7 But Er, Yahudah's firstborn, was bad in the eyes of **YAHWEH**.
And **YAHWEH** put him to death.

Gen. 38:8 And Yahudah said to Onan, "Go in to your brother's wife and marry she herself **תא**.
And raise up seed for your brother."

Gen. 38:9 But Onan knew that the seed would not be his.
And it was when he went in to the wife of his brother.
And he destroyed it on the ground, failing to give seed to his brother.

Gen. 38:10 And he was worthless in the eyes of **YAHWEH**.
And He also put to death he himself **תא**.

Gen. 38:11 And Yahudah said to Tamar, his daughter-in-law,

“Remain a widow in your father’s house
until Shelah, my son, is grown.”
He said this lest he also died like his brothers did.
And Tamar went and dwelt at her father’s house.

Gen. 38:12 And after many days
the daughter of Shua, Yahudah’s wife, died.
And Yahudah was comforted.
And he went up to his sheep shearers,
he and his friend Hirah, the Adullamite, to Timnah.
[Timnah means a portion assigned.](#)

Gen. 38:13 And it was reported to Tamar saying,
“Behold!
Your father-in-law is going up to Timnah
to shear his sheep.”
Gen. 38:14 And she put off her widow’s garments.
And she clothed herself with a veil.
And she covered herself.
And she sat at the entrance to Enaim
which was on the way to Timnah
because she saw that Shelah was grown
but she was not given to him for a wife.
[Enayim means double fountain.](#)

Gen. 38:15 And having seen her
Yahudah reckoned she was a prostitute
because she had covered her face.
Gen. 38:16 And he reached out to her by the road.
And he said to her,
“Please let me come in to you.”
Indeed, he did not know
that she was his daughter-in-law.

And she said, “What will you give me
that you may come in to me?”
Gen. 38:17 And he said,
“I will send you a kid from the flock.”
And she said, “Will you give me a pledge
until you send it?”
Gen. 38:18 So he said,
“What pledge am I to give you?”
And she said, “Your seal and your cord
and your staff that is in your hand.”
And he gave them to her.
And he went in to her.
And she conceived by him.

Gen. 38:19 And she rose up and went away.
And she removed her veil from over her.
And she put on the garments of her widowhood.

Gen. 38:20 And Yahudah sent the kid *itself* **תא**
by the hand of his friend, the Adullamite,
to receive his pledge from the woman’s hand.
But he did not find her.

Gen. 38:21 And he asked the men *themselves* **תא**
of that place saying, “Where is the cult prostitute
who was by the road at Enaim?”
And they said,
“There was no cult prostitute in this place.”

Gen. 38:22 And he returned to Yahudah.
And he said, “I cannot find her.
And also the men of the place said
there was no cult prostitute in this place.”
Gen. 38:23 And Yahudah said,
“Let her take it for herself
lest we are disrespected.
Behold!
I sent this kid.
But you yourself have not found her.”

Gen. 38:24 And it was at three months.
And it was reported to Yahudah saying,
“Tamar, your daughter-in-law,
has committed adultery.
And behold!
She is pregnant by adultery.”
And Yahudah said,
“Bring her out and let her be burned!”
Gen. 38:25 She was brought out.
And she sent to her father-in-law saying,
“By the man to whom these belong
I am pregnant.”
And she said, “Discern now
to whom these belong,
the seal and the cord and the staff.”
Gen. 38:26 And Yahudah examined them.
And he said,
“She has been more just than I.
Indeed, I did not give her to Shelah, my son.”

And he never knew her *carnally* again.

Gen. 38:27 And it was at the time for her giving birth.
And behold!
Twins were in her womb.
Gen. 38:28 And it was as she was giving birth.
And one put out his hand.
And the midwife took and tied upon his hand
a scarlet thread saying,
“This one came out first.”

Gen. 38:29 And it was as he drew back his hand.
And behold!
His brother came out!
And she said, “How have you broken out?
On you is a breach!”
And his name was called Perets.
[Perets means a breaking forth.](#)

Gen. 38:30 And afterward his brother came out
on whose hand was the scarlet thread.
And she called his name Zerah.
[Zerah means a rising of light.](#)

Chapter 39

Gen. 39:1 And Yoseph was taken down to Mitsraim.
And Potiphar, an officer of Pharaoh,
captain of the guard, a Mitsraite,
bought him from the hands of the Yishma'elites
who had brought him down there.

Gen. 39:2 But **YAHWEH** was with Yoseph himself **תא**.
And he became a successful man.
And he was in the house
of his master, the Mitsraite.
Gen. 39:3 And his master observed
that **YAHWEH** was with he himself **תא**.
And all that he did
YAHWEH was causing to prosper in his hand.
[Under his authority.](#)

Gen. 39:4 And Yoseph found favor in his eyes.
And he became a servant of he himself **תא**.
And he appointed him over his household.
And all that was his he put under his authority.

Gen. 39:5 And it was from the time
he himself **תא** was appointed
over all that he had in his household
that **YAHWEH** blessed the household itself **תא**
of the Mitsraite for the sake of Yoseph.
And the blessing of **YAHWEH**
was upon all that he had
in the household and in the field.

Gen. 39:6 And he left all he had
in Yoseph's authority.
And he himself **nx** knew of nothing
except the food which he ate.

Now Yoseph was handsome
in form and appearance.

Gen. 39:7 And it was after these things.
And his master's wife
lifted up her eyes themselves **nx** toward Yoseph.
And she said, "Lie with me!"
Gen. 39:8 But he refused.

And he said to the wife of his master,
"Behold!

My master, he himself **nx**,
does not know what is in his household.
And everything he has
he has placed in my authority.

Gen. 39:9 No one is greater
in this household than me.
And he has not withheld from me anything
except you yourself **nx**,
because you are his wife itself **nx**.
And why will I do this great harm
and offend against the gods?"

*In Mitsraite culture this must surely
have been a reference to "the gods" of Mitsraim,
not to "The Elohim" of Yoseph.*

Gen. 39:10 And it was as she spoke to Yoseph
day after day.

And he did not listen attentively to her
about lying with her or about being with her.

Gen. 39:11 And it was at this time
he went into the house
for the sake of doing his work.

And none of the men
from the men of the household
were there in the house.

Gen. 39:12 And she seized him by his garment,
saying, "Lie with me!"

But he left his garment in her hand.
And he went out to the outside.

Gen. 39:13 And it was at her seeing
that he had left his garment in her hands
and had fled outside.

Gen. 39:14 And she called
to the men of her household.
And she spoke to them saying,
"Behold!

This Hebrew man
has come to us to make sport of us.
He came in to me to lie with me.
And I cried out with a loud voice.

*The term translated "to make sport"
means literally to laugh at or mock.
But it's also a Hebraism for sexual intercourse.*

Gen. 39:15 And it was at his hearing
that I lifted my voice and cried.
And he abandoned his garment beside me and fled.
And he went outside."

Gen. 39:16 And she laid his garment beside her
until his master came to his home.

39:17 And she spoke to him
according to these things saying,
"The Hebrew servant whom you brought to us
came in to me to make sport of me.

Gen. 39:18 And it was as I was lifting up my voice,
and I was crying out.
And he abandoned his garment with me.
And he fled outside."

Gen. 39:19 And it was as his master
was listening attentively to
the words themselves **תא**
which she spoke to him saying,
“Your servant did to me according to these things.”
And his anger was kindled.
Gen. 39:20 And his master took Yoseph,
he himself **תא**.
And he gave him to the prison house,
the place in which the king's prisoners were bound.
And he was there in the prison house.

Gen. 39:21 But **YAHWEH**
was with Yoseph himself **תא**.
And He extended kindness to him.
And He gave him favor in the eyes
of the captain of the prison house.

Gen. 39:22 And the captain of the prison house
put the prison house
under the authority of Yoseph,
all the prisoners themselves **תא**
that were in the prison house.
And everything itself **תא** being done there
he himself did.

Gen. 39:23 The captain of the prison house
did not look after anything itself **תא**
that was under his authority,
in which **YAHWEH** was with he himself **תא**.
And whatever he did
YAHWEH caused to succeed.

Chapter 40

Gen. 40:1 And it was after these things.
And the cupbearer to the king of Mitsraim
and the baker offended against their master,
the king of Mitsraim.

Gen. 40:2 And Pharaoh was enraged
against his two officers,
against the chief cupbearer
and against the chief baker.

Gen. 40:3 And he put they themselves **תא**
in custody in the house
of the captain of the guard,
in the prison house in which Yoseph was bound.

Gen. 40:4 And the captain of the guard
appointed Yoseph himself **תא** to they themselves **תא**.
And he attended to they themselves **תא**.
And they were in custody many days.

Gen. 40:5 And the two of them dreamed a dream,
each man his dream in the same night,
each man according to
the interpretation of his dream,
the cupbearer and the baker,
whom the king of Mitsraim
had bound in the prison house.

Gen. 40:6 And Yoseph came in to them
in the morning.

And he observed they themselves **תא**.
And behold!

They were upset.

Gen. 40:7 And he asked
Pharaoh's officers themselves **תא**
who were with he himself **תא** in custody
in his master's house saying,

“Why do you look so distressed today?”

Gen. 40:8 And they said to him,
“We have dreamed a dream
but there is no one to interpret it itself **תא**.”

And Yoseph said to them,
“Are not interpretations from The Elohim?”

Describe them to me, please!”
Gen. 40:9 And the chief cupbearer described his dream *itself* תא to Yoseph.
And he said to him, “In my dream, behold!
A vine was in front of me.
Gen. 40:10 And in the vine were three tendrils.
And as it was budding it raised up blossoms and ripened clusters of grapes.
Gen. 40:11 And Pharaoh’s cup was in my hand.
And I took the grapes *themselves* תא.
And I squeezed they *themselves* תא into Pharaoh’s cup.
And I put the cup *itself* תא in the hand of Pharaoh.”

Gen. 40:12 And Yoseph said to him, “This is the interpretation of it.
The three tendrils are three days.
Gen. 40:13 In three more days Pharaoh will lift up your head *itself* תא.
And he will restore you to your position.
And you will place Pharaoh’s cup in his hand according to the former regulation when you were his cupbearer.

Gen. 40:14 Be sure to remember me, you *yourself* תא, when it is well with you.
And show kindness to me.
And cause me to be remembered to Pharaoh.
And cause me to be brought out of this house
Gen. 40:15 because I indeed was wrongfully taken from the land of the Hebrews.
And here also I have not done anything that they should put me *myself* תא in prison.”

Gen. 40:16 And the chief baker saw that the interpretation was favorable.
And he said to Yoseph, “I myself also was in a dream.
And I saw three white baskets upon my head.
Gen. 40:17 And in the uppermost basket was all manner of edible food for Pharaoh.
But the birds ate, they *themselves* תא, from the basket on my head.”

Gen. 40:18 And Yoseph answered. And he said, “This is the interpretation.
The three baskets are three days.
Gen. 40:19 In three more days Pharaoh will lift up your head *itself* תא off of you.
And he will hang you *yourself* תא on a tree.
And the birds will consume your flesh *itself* תא from upon you.”

Gen. 40:20 And on the third day it was the birthday of Pharaoh *himself* תא.
And he made a banquet for all his servants.

And he lifted up the head *itself* תא of the chief cupbearer and the head *itself* תא of the chief baker in the midst of his servants.
Gen. 40:21 And he restored the chief cupbearer *himself* תא as his cupbearer to place the cup in Pharaoh’s hand.
Gen. 40:22 But the chief baker *himself* תא he hung, just as Yoseph had interpreted to them.

Gen. 40:23 But the chief cupbearer did not remember Yoseph *himself* תא.
And he forgot him.

Chapter 41

Gen. 41:1 And it was at the end of two full years.
And Pharaoh was dreaming.
And behold!
He was standing by The Nile.
Gen. 41:2 And behold!
There came up from The Nile seven cows,
beautiful in appearance and fat of flesh.
And they grazed among the reeds.
Gen. 41:3 And behold!
Another seven cows
were coming up behind them from The Nile,
distressed in appearance and thin fleshed.
And they stood beside the other cows
on the bank of The Nile.
Gen. 41:4 And the distressed
and thin fleshed cows ate up
the seven beautiful looking
and fat cows themselves **תא**.
Then Pharaoh woke up.

Gen. 41:5 And he slept.
And he dreamed a second time.
And behold!
Seven ears of grain were coming up
on one stalk, full and good.
Gen. 41:6 And behold!
Seven thin ears of grain
and a scorching east wind
sprung up behind them.
Gen. 41:7 And the thin ears of grain
devoured the seven full and good
ears of grain themselves **תא**.

Then Pharaoh woke up.
And behold!
It was a dream.

Gen. 41:8 And it was at dawn.
And his breath was agitated.
And he sent and called for
all the magicians of Mitsraim themselves **תא**
and all its wise men themselves **תא**.
And Pharaoh described to them
his dream itself **תא**.
But none was interpreting they themselves **תא**
for Pharaoh.

There's a switch in pronouns here
from singular to plural.
The one suggests only one dream,
but we know there were two.
Thus, the second form includes both dreams,
neither of which were able
to be interpreted by his "specialists".
It is perhaps a copyist error.

Gen. 41:9 Then the chief cupbearer
spoke to Pharaoh himself **תא** saying,
"I myself am reminded
of my offenses themselves **תא** this day.
Gen. 41:10 Pharaoh was enraged
against his servants.
And he put me myself **תא** in custody
in the house of the captain of the guard,
I myself **תא** and the chief baker himself **תא**.
Gen. 41:11 And each of us dreamed a dream
in the same night,
I myself, and he himself.
Each of us dreamed according to
the interpretation of his dream.
Gen. 41:12 And there was with us ourselves **תא**
a Hebrew youth,
a servant to the captain of the guard.
And we described it to him.

And he interpreted to us our dreams themselves **תא**,
each according to his dream he interpreted.
Gen. 41:13 And it happened
in the manner he interpreted to us.
Thus, my position was restored to me myself **תא**,
and he himself **תא** was hung.”

Gen. 41:14 Then Pharaoh sent.
And he called Yoseph himself **תא**.

And they brought him hastily out of the dungeon.
And he shaved.
And he changed his garments.
And he came to Pharaoh.

Gen. 41:15 And Pharaoh said to Yoseph,
“I have dreamed a dream.
But it itself **תא** is not being interpreted.
And I have heard it said about you
that you listen carefully to a dream
for the sake of interpreting it itself **תא**.”

Gen. 41:16 And Yoseph responded to Pharaoh
saying, “Not at all!
The Elohim will respond
with well-being itself **תא** to Pharaoh.”

Gen. 41:17 And Pharaoh said to Yoseph,
“In my dream, behold!
I stood on the bank of The Nile.
Gen. 41:18 And behold!
Seven cows were coming up from the river,
fat of flesh and beautiful looking.
And they grazed among the reeds.
Gen. 41:19 And behold!
Seven other cows were coming up behind them,
thin and awful in appearance and lean of flesh.
Never had I seen this kind of awfulness
in all the land of Mitsraim.
Gen. 41:20 And the lean and awful looking cows
consumed the first seven
fat fleshed cows themselves **תא**.
Gen. 41:21 And they consumed them into their bellies.
But it could not be seen
that they had consumed them into their bellies.
And they looked as awful as at the beginning.
Then I woke up.

Gen. 41:22 And I saw in my dream.
And behold!
Seven ears of grain
were coming up on one stalk, full and good.
Gen. 41:23 And behold!
Seven ears of grain, withered, thin,
scorched by an east wind,
were sprouting after them.
Gen. 41:24 And the thin ears of grain devoured
the seven good ears of grain themselves **תא**.

And I described this to the magicians.
But they could not explain it to me.”

Gen. 41:25 And Yoseph said to Pharaoh,
“The dream of Pharaoh is one.
That itself **תא** which The Elohim is going to do
He has shown to Pharaoh.

Gen. 41:26 The seven good cows,
they are seven years.
And the seven good ears of grain,
they are seven years.
The dream *is* itself one.
Gen. 41:27 And the seven cows,
thin and awful looking,

coming up after them,
they are seven years.
And the seven empty ears of grain
scorched by an east wind,
they will be seven years of famine.

Gen. 41:28 This is the matter
which I have declared to Pharaoh.
What The Elohim is about to do
He has revealed to Pharaoh himself **nx**.

Gen. 41:29 Behold!
Seven years of exceeding abundance
are coming in all the land of Mitsraim.
Gen. 41:30 Then there will arise
seven years of famine after them.
And all the abundance will be forgotten
in the land of Mitsraim.
And the famine will destroy the land itself **nx**.
Gen. 41:31 And the abundance
will not be seen in the land
because of the presence of the famine,
that coming afterward.
Indeed, it will be exceedingly severe.

Gen. 41:32 And the dream
was repeated to Pharaoh twice
because the word is established by The Elohim,
And The Elohim is hastening to do it.
*Special attention should be paid to this verse.
The dream is repeated twice.
This is in conformity with the Scriptural principle
that by 'two witnesses' a matter is confirmed.
The dreams serve this very purpose.*

Gen. 41:33 And now let Pharaoh look
for a man of understanding and wisdom.
And place him over the land of Mitsraim.
Gen. 41:34 Let Pharaoh do it.
And let him appoint overseers over the land,
and tax the fifth part of the land of Mitsraim itself **nx**
in the seven abundant years.
Gen. 41:35 And collect all the food itself **nx**
of these good years that are coming.
And store up grain under the authority of Pharaoh.
And guard the food in the cities.
Gen. 41:36 And the food will be deposited
on behalf of the land
against the seven years of famine
that will exist in the land of Mitsraim.
Then the land will not be destroyed by famine.”

Gen. 41:37 And the word was good
in the eyes of Pharaoh
and in the eyes of all his servants.
Gen. 41:38 And Pharaoh said to his servants,
“Can we find a man like this,
a man who has
the nature of The Elohim in him?”

Gen. 41:39 And Pharaoh said to Yoseph,
“Since The Elohim has revealed to you yourself **nx**
all this itself **nx** no one is as understanding
and wise as you.
Gen. 41:40 You yourself **nx** are over my house!
And according to your word
will all my people be touched.
Only in the throne will I be greater than you.”
Gen. 41:41 And Pharaoh said to Yoseph,
“Behold!
I have placed you yourself **nx**
over all the land of Mitsraim.”

Gen. 41:42 And Pharaoh took off
his signet-ring itself **nx** from his hand.

And he placed it itself **תא** upon Yoseph's hand.
And he arrayed he himself **תא**
in garments of fine linen.
And he put the gold chain upon his neck.
Gen. 41:43 And he caused he himself **תא**
to ride in the second chariot which was his.
And they cried out before him, "Kneel!"
And he set he himself **תא**
over all the land of Mitsraim.

Gen. 41:44 And Pharaoh said to Yoseph,
"I myself am Pharaoh.
But without you
no man will lift his hand **itself** **תא**
or his foot **itself** **תא** in all the land of Mitsraim."

Gen. 41:45 And Pharaoh called Yoseph's name
Zaphnath-Pa'neah.
And he gave to him Asenath herself **תא**,
daughter of Poti Pherah, priest of On, for a wife.

And Yoseph went out over all the land of Mitsraim.
[Zaphnath-Pa'neah means Savior of the Age,
or revealer of a secret.](#)
[Poti Pherah means priest of the sun.](#)
[Asenath means favorite of Neith.](#)

Gen. 41:46 Now Yoseph was thirty years old
as he stood in the presence of Pharaoh,
king of Mitsraim.

And Yoseph went out from the face of Pharaoh.
And he passed over into all the land of Mitsraim.
[There are two things to note here.](#)
[Yoseph was seventeen when he was sold into bondage.](#)
[It's been thirteen years since he came here.](#)
[Now he's second only to Pharaoh.](#)

[The second thing is the use of the term "passed over".](#)
[Yoseph is a metaphor for The Messiah.](#)
[He "passed over" Mitsraim](#)
[as he prepared to deliver the country from disaster.](#)
[In this he is a "type" of The Messiah,](#)
[and foreshadows Yisra'el's deliverance](#)
[some 400 years later.](#)

Gen. 41:47 And the land produced abundantly
in the seven years of fullness, by handfuls.
Gen. 41:48 And he collected all the food **itself** **תא**
of the seven years
which was in the land of Mitsraim.
And he put the food in the cities.
The food of the field which surrounded each city
he put into its midst.

Gen. 41:49 And Yoseph gathered grain
like the sand of the sea,
exceedingly abundant,
until he stopped recording
because it was without number.

Gen. 41:50 And to Yoseph were born two sons
before the years of famine came,
whom Asenath bore to him,
the daughter of Poti Pherah, priest of On.
Gen. 41:51 And Yoseph called the name **itself** **תא**
of the firstborn, Menashe,
because The Elohim has made me forget
all my trouble **itself** **תא**
and all my father's household **itself** **תא**.

[Menashe means causing to forget.](#)

Gen. 41:52 And the name **itself** **תא** of the second
he called Ephraim,
because The Elohim has caused me to bear fruit
in the land of my affliction.
[Ephraim means double fruit.](#)

Gen. 41:53 And the seven years
were completed for the abundance
which was in the land of Mitsraim.

Gen. 41:54 And the seven years of famine
began to come as Yoseph had said.
And the famine was in all the lands.
But in the whole land of Mitsraim
there was food.

Gen. 41:55 And all the land of Mitsraim was hungry.
And the people cried to Pharaoh for food.
And Pharaoh said to all the Mitsraitites,
"Go to Yoseph!
What he says to you, do!"

Gen. 41:56 And the famine
was over the face of the whole land.
And Yoseph opened all that was in them.
And he sold grain to the Mitsraitites.
And the famine seized upon the land of Mitsraim.
Gen. 41:57 And all the lands
came into Mitsraim to buy grain,
to Yoseph,
because the famine was severe in all the lands.

Chapter 42

Gen. 42:1 And Ya'akov observed
that there was grain in Mitsraim.
And Ya'akov said to his sons,
"Why are you looking at each other?"
Gen. 42:2 And he said, "Behold!
I have heard that there is grain in Mitsraim.
Go down there
and buy grain for us from there,
and we will live and not die."

Gen. 42:3 And Yoseph's ten brothers
went down to buy grain in Mitsraim.
Gen. 42:4 But Binyamin himself **תא**,
Yoseph's brother, Ya'akov did not send
with his brothers themselves **תא**
because he said,
"Perhaps he will encounter harm."

Gen. 42:5 And the sons of Yisra'el
went to buy grain among those going
because the famine was in the land of Kena'an.

Gen. 42:6 And Yoseph himself
was the governor over the land.
He was the one selling grain
to all the people of the land.

And Yoseph's brothers came.
And they bowed down before him
with their faces to the ground.

Gen. 42:7 And Yoseph saw
his brothers themselves **תא**.
And he recognized them.
And he looked intently at them.
And he spoke to they themselves **תא** harshly.
And he said to them,
"From where have you come?"

This is significantly different
from traditional translations.
One verb is used twice.
"recognized" and "looked intently"
are from the same verb.
Yet most translate the second usage as
"he disguised himself".
It's the direct opposite
of looking intently at something,
and therefore makes no sense.

And they said, "From the land of Kena'an
for the sake of buying grain for food."

Gen. 42:8 And Yoseph recognized
his brothers themselves **תא**,
but they did not recognize him.

Gen. 42:9 And Yoseph remembered
the dreams themselves **תא**
that he had dreamed about them.

And he said to them, "You are spies!
You have come for the sake of seeing
the nakedness of the land itself **תא!**"

Gen. 42:10 And they said to him,
"No, my master!

But your servants have come
to buy grain for food.

Gen. 42:11 We are all one man's sons.
We are honest men.

Your servants are not spies."

Gen. 42:12 But he said to them, "No!
Surely you have come

to see the nakedness of the land."

Gen. 42:13 And they said,

"Your servants are twelve brothers,
the sons of one man in the land of Kena'an.
And behold!

The youngest is with our father himself **תא**
this very day.

And the other one, he does not exist."

Gen. 42:14 But Yoseph said to them,
"It is as I spoke to you saying,
'You yourselves **תא** are spies!'

Gen. 42:15 By this you will be tested.

As Pharaoh lives,

you will not go out from this place
unless your youngest brother comes here.

Gen. 42:16 Send one among you
and bring your brother himself **תא!**

And you yourselves **תא** will be bound.

And your words will be tested,

the truth of you yourselves **תא**.

And if not, as Pharaoh lives,
surely you are spies!"

Gen. 42:17 And he gathered they themselves **תא**
into custody for three days.

Gen. 42:18 And Yoseph said to them
the third day,

"Do this and live!

I revere The Elohim Himself **תא**.

Gen. 42:19 If you yourselves **תא** are honest
one of your brothers

will be bound in your prison house.

But you yourselves **תא**, go!

Go with grain for the famine to your households.

Gen. 42:20 But your youngest brother himself **תא**
you are to bring to me.

Then your words will be trusted

and you will not die!"

And they did so.

Gen. 42:21 And they said to each other,

"Truly, we are guilty, we ourselves,

concerning our brother,

with whom we saw the distress of his life

in *his* seeking favor from us.

But we would not listen.

Therefore this distress itself **תא** has come to us."

Gen. 42:22 And Re'uben responded

to they themselves **תא** saying,

“Did I not speak to you saying,
‘Do not offend against the young man!’?
But you would not listen.
And behold!
Even his blood has been required.”

Gen. 42:23 And they did not know
that Yoseph was understanding
because a mediator was between them.

Gen. 42:24 And he turned around from before them.
And he wept.
And he returned to them.
And he spoke to them.
And they took from they themselves **תא**
Shim'on himself **תא**.
And they bound he himself **תא** before their eyes.

Gen. 42:25 And Yoseph ordered them.
And they filled their sacks themselves **תא** with grain.
And they returned each man's silver to his bag.
And they gave to them food for the journey.
Even thus it was done to them.
Gen. 42:26 And they lifted the grain itself **תא**
onto their asses.
And they went out from there.

Gen. 42:27 And one of them
opened his bag itself **תא**
to give fodder to his ass at the lodging place.
And he saw his silver itself **תא**.
And behold!
It was in the mouth of his bag.
Gen. 42:28 And he said to his brothers,
“My silver has been returned to me.
And also behold!
It is in my bag!”
And their hearts failed.
And they were terrified, saying to one another,
“What is this itself **תא**
that The Elohim has done to us?”

Gen. 42:29 And they came to Ya'akov, their father,
to the land of Kena'an.
And they explained to him everything itself **תא**
that happened to they themselves **תא** saying,
Gen. 42:30 “The man, the master of the land,
spoke harshly to us ourselves **תא**.
And he himself **תא** took us
as spies of the land itself **תא**.
Gen. 42:31 But we said to him,
‘We are honest.
We are not spies.
Gen. 42:32 We are twelve brothers,
sons of our father.
One is no more.
And the youngest is this day
with our father himself **תא**
in the land of Kena'an.’

Gen. 42:33 And the man,
the master of the land, said to us,
‘By this itself **תא** I will know
if you yourselves **תא** are honest.
One of your brothers
will remain with me myself **תא**.
And you will take food for the famine
for your households and go!
Gen. 42:34 But you are to bring
your youngest brother himself **תא** to me.
Then I will know
that you yourselves **תא** are not spies,
but you yourselves **תא** are honest men.

I will give to you your brother himself **תא**.
And you will trade in the land itself **תא**.' ”

Gen. 42:35 And it was as they emptied their sacks.
And behold!
Each man's package of silver was in his sack!
And they and their father saw
the packages of silver themselves **תא**.
And they were afraid.

Gen. 42:36 And Ya'akov, their father, said to them,
“I myself **תא** you have bereaved!
Yoseph does not exist.
And Shim'on does not exist.
And Binyamin himself **תא** you want to take.
All these are against me.”

To better understand this statement
it helps to recognize that for the Hebrews
anything that was not right there with them
did not exist.
The only things that existed
were what they could see, touch, feel, or hear.

Gen. 42:37 And Re'uben spoke to his father saying,
“Kill my two sons themselves **תא**
if I do not bring him to you.
Place he himself **תא** in my authority.
And I will return him to you.”
Gen. 42:38 But he said,
“My son will not go down with you.
Indeed, his brother is dead.
And he alone remains.
If any harm happens to him
along the way as you are going
then you will bring down
my grey hairs themselves **תא**
with grief to death.”

Chapter 43

Gen. 43:1 Now the famine was severe in the land.
Gen. 43:2 And it was as they finished eating
the grain itself **תא**
which they had brought from Mitsraim.
And their father said to them,
“Return!
Buy grain for us, a little food.”
Gen. 43:3 But Yahudah spoke to him saying,
“The man repeated, repeated to us saying,
‘You will not see my face unless your brother
is with you yourselves **תא**.’”

Gen. 43:4 If you are sending our brother himself **תא**
with us ourselves **תא** we will go down
and buy grain for you for food.
Gen. 43:5 But if you are not sending him
we will not go down
because the man said to us,
‘You will not see my face unless your brother
is with you yourselves **תא**.’”

Gen. 43:6 And Yisra'el said,
“Why did you do harm to me
by declaring to the man
that you had another brother?”
Gen. 43:7 And they said, “He was asking.
The man asked about us
and about our kindred saying,
‘Is your father still alive?
Do you have another brother?’
And we told him these things
according to the words from his mouth.
Could we certainly know that he would say,
‘Bring down your brother himself **תא**?’”

Gen. 43:8 And Yahudah said to Yisra'el, his father,
"Send the young man with me myself **תא**,
and we will get up and go.
Then we will live and not die,
even we ourselves,
and you yourself **תא**,
and our families.

Gen. 43:9 I will be an exchange for him.
From my hand you may require it.
If I do not bring him to you
and set him before your face
I will be guilty toward you every day.

Gen. 43:10 Indeed, if we had not delayed
by now would have been back twice."

Gen. 43:11 And their father, Yisra'el said to them,
"If it be so then do this.

Take the best fruits of the land in your vessels
and carry down an offering to the man,
a little balm and a little honey,
spices and myrrh, pistachio nuts and almonds.

Gen. 43:12 And take double silver in your hand
and the silver itself **תא** that was brought back
in the mouth of your sacks.

Carry it back in your hand.

Perhaps it was an error.

Gen. 43:13 And take your brother himself **תא**
and get up!

Return to the man!

Gen. 43:14 And may The Mightiest El
grant you compassion before the man
that he may send away with you
your other brother himself **תא**
and Binyamin himself **תא**.

And I myself, if I am bereaved, I am bereaved!"

Gen. 43:15 And the men took this offering itself **תא**.

And they took double silver in their hand,

and Binyamin himself **תא**.

And they got up.

And they went down to Mitsraim.

And they stood before Yoseph.

Gen. 43:16 And Yoseph saw Binyamin himself **תא**
with they themselves **תא**.

And he said to him who was over his household,
"Bring the men themselves **תא** to the house.

And slaughter abundantly and prepare it.

Indeed, I myself **תא** will eat with the men at noon."

Gen. 43:17 And the man did as Yoseph said.

And the man brought the men themselves **תא**
into Yoseph's house.

Gen. 43:18 And the men were afraid
because they were brought into Yoseph's house.

And they said, "On account of the silver,
that was returned into our sacks at the first
we are brought in to seek occasion against us
and fall on us,

and take us ourselves **תא** as slaves,

and our asses themselves **תא**."

Gen. 43:19 And they approached the man
who was over the household of Yoseph.

And they spoke with him

at the entrance of the house.

Gen. 43:20 And they said,

"My master, we indeed came down at the first
to buy grain for food.

Gen. 43:21 And it was

as we came to the lodging place.

And we opened our sacks themselves **תא**.

And behold!
Each man's silver was in the mouth of his sack,
our silver in full weight.
And we have brought back it itself **א** in our hand.
Gen. 43:22 And other silver we have brought down
in our hands to buy grain for food.
We do not know who put our silver into our sacks."

Gen. 43:23 And he said, "Shalom to you!
Do not be afraid!
Your Elohim, even The Elohim of your father,
has given you treasure in your sacks.
Your silver came from me."

And he brought out to them Shim'on himself **א**.
Gen. 43:24 And the man brought
the men themselves **א**
into Yoseph's house.
And he gave them water.
And they washed their feet.
And he gave fodder to their asses.

Gen. 43:25 And they prepared the offering itself **א**
for Yoseph's coming at noon
because they had heard
that they were to eat food there.

Gen. 43:26 And Yoseph came to the house.
And they brought him the offering itself **א**
which was in their hand, into the house.
And they bowed down to him,
to the ground.

Gen. 43:27 And he asked them
concerning their welfare.
And he said, "Is your father well,
the old man of whom you spoke?
Is he still alive?"

Gen. 43:28 And they said,
"Your servant our father is in good health.
He is still alive."
And they bowed down.
And they prostrated themselves.

Gen. 43:29 And he raised his eyes.
And he saw Binyamin himself **א**, his brother,
son of his mother.
And he said, "Is this your younger brother
of whom you spoke to me?"
And he said,
"The Elohim show favor to you, my son."

Gen. 43:30 And Yoseph hurried
because his compassions
were deeply kindled toward his brother.
And he sought to weep.
And went into a room.
And he wept there.
Gen. 43:31 And he washed his face.
And he came out.
And he restrained himself.
And he said, "Set out food!"
Gen. 43:32 And they set for him a separate place,
and for them a separate place,
and the Mitsraites who ate with he himself **א**
a separate place
because the Mitsraites are not able to eat food
with the Hebrews themselves **א**
because that is detestable to the Mitsraites.

Gen. 43:33 And they were seated before him,
the firstborn according to his birthright
and the youngest according to his youth.
And each man was astonished concerning the other.

Gen. 43:34 And he had portions taken
from before he himself **תא** for them.
And Binyamin's portions were greater than all theirs,
five times as much.
And they drank.
And they became drunk with him.

Chapter 44

Gen. 44:1 And he himself **תא**
who was over his house
he ordered saying,
"Fill the men's sacks themselves **תא** with food,
as much as they can carry.
And put each man's silver in the mouth of his sack.
Gen. 44:2 And put my cup itself **תא**, the silver cup,
in the mouth of the sack of the youngest,
and his silver itself **תא** with the grain."
And he did according to the word of Yoseph
that he had spoken.

Gen. 44:3 The morning was light.
And the men were sent away,
they and their asses.
Gen. 44:4 They went out of the city itself **תא**.
They had not gone far.
And Yoseph said to him who was over his house,
"Get up!
Pursue the men and overtake them!
And say to them,
'Why have you rendered harm
in the place of good?"

Gen. 44:5 Is it not this
from which my master drinks?
And he indeed tells the future with it.
You have done harm by what you have done.' "

*This verse appears to be out of order.
It appears it should be placed
at the end of verse 44.12.
This is likely due to a fragmented text
being pieced together incorrectly.*

Gen. 44:6 And he overtook them.
And he spoke to them
these very words themselves **תא**.

Gen. 44:7 And they said to him
"Why does my master speak
according to these words?
Far be it from us for your servants
to do according to these words.

Gen. 44:8 Behold!
The silver which we found
in the mouth of our sacks
we returned to you from the land of Kena'an.
Why would we steal from your master's house
silver or gold?"

Gen. 44:9 Whomever of your servants
with which it itself **תא** is found will die.
And we will also become slaves for your master."

Gen. 44:10 And he said, "Indeed now,
according to your words, so will it be!
He with whom it is found,
he himself **תא** will be my slave.
But you yourselves **תא** will be innocent."

Gen. 44:11 And they hurried and lowered
each man's sack itself **תא** to the ground,
And each man opened his sack.
Gen. 44:12 And he searched.

He began at the eldest
and ended at the youngest.

And the cup was found in Binyamin's sack.

Gen. 44:13 And they tore their garments.
And each man loaded his ass.
And they returned to the city.

Gen. 44:14 And Yahudah and his brothers
came to Yoseph's house.
And he was still there.
And they fell before him on the ground.

Gen. 44:15 And Yoseph said to them,
"What is this deed you have done?
Did you not know that a man like me
can certainly practice divination?"

Gen. 44:16 And Yahudah said,
"What shall we say to my master?
What shall we speak,
and how can we be justified?
The Elohim has uncovered
the perversity *itself* nx of your servants.
Behold!

We are servants for my master,
both us and also he
in whose hand the cup was found."

Gen. 44:17 But he said,
"Far be it from me to do this.
The man in whose hand the cup was found,
he will be a slave to me.
But you yourselves nx,
go up in peace to your father."

Gen. 44:18 And Yahudah came near to him.
And he said, "Oh my master,
please let your servant speak a word
in my master's ears!
And do not let your anger
burn against your servant,
because you are as Pharaoh.

Gen. 44:19 My master asked
his servants *themselves* nx saying,
'Do you have a father or a brother?'

Gen. 44:20 And we said to my master,
'We have a father, an old man,
and a child of his old age, a young one.
And his brother is dead.

And he alone is left of his mother.
And his father loves him.'

Gen. 44:21 And you said to your servants,
'Bring him down to me
and let me set my eyes upon him.'

Gen. 44:22 And we said to my master,
'The young man is not able
to leave his father *himself* nx.

Were he to leave
his father *himself* nx will die.'

Gen. 44:23 But you said to your servants,
'If your youngest brother does not come down
with you yourselves nx
you will not see my face again.'

Gen. 44:24 And it existed that we went up
to your servant, my father.
And we told him
the words *themselves* nx of my master.

Gen. 44:25 And our father said,
'Go back!
Buy grain for us, a little food.'

Gen. 44:26 But we said,
'We are not able to go down.
If our youngest brother is with us ourselves **תא**
we will go down, because we are not able
to see the man's face
unless our youngest brother
is with us ourselves **תא**.'

Gen. 44:27 And your servant, my father, said to us,
'You know that my wife bore me two.
Gen. 44:28 And the one has gone out
from me myself **תא**.
And I said, 'Surely he is torn, torn to pieces!'
And I have not seen him since.
Gen. 44:29 And if you also
take this one himself **תא** from me
and harm happens to him
you will bring down my gray hairs
with grief to the grave.'

Gen. 44:30 And now when I come
to your servant, my father,
and the young man is not with us ourselves **תא**,
his life being bound up in the young man's life,
Gen. 44:31 it will happen when he does not see
the young man with us that he will die.
And your servants will bring down
the gray hairs themselves **תא**
of your servant, our father,
with grief to the grave.

Gen. 44:32 Indeed,
your servant became an exchange
for the young man himself **תא** for my father saying,
'If I do not bring him to you then I am guilty
of offending against my father every day.'
Gen. 44:33 And now please let your servant remain
instead of the boy as a servant to my master.
And let the young man go up with his brothers.
Gen. 44:34 Indeed, how can I go up to my father
and the young man is not with me myself **תא**,
lest I watch as grief comes
upon my father himself **תא**?"

Chapter 45

Gen. 45:1 And Yoseph was not able
to restrain himself
before all who stood by him.
And he called out,
"Cause everyone to go out from me!"

And no one stood with he himself **תא**
as Yoseph made himself known to his brothers.

Gen. 45:2 And he himself **תא** wept aloud.
And the Mitsraites heard.
And the house of Pharaoh heard.

Gen. 45:3 And Yoseph said to his brothers,
"I am Yoseph.
Is my father still alive?"
But his brothers were not able
to respond to he himself **תא**.
Indeed, they trembled before him.

Gen. 45:4 And Yoseph said to his brothers,
"Please come near to me."
And they came near.
And he said, "I am Yoseph,
your brother whom you sold, I myself **תא**,
into Mitsraim.

This is a prime example of the failure
of the concept of the **aleph-tav**
marking the direct object of a verb.

In this form within the text
it's normally translated as "me", or "with me".
In this verse it's not even translated in traditional texts.
It's left completely out.

But noting it as an emphatic identification of Yoseph
in this verse makes perfect sense.
It is no longer a "worthless set of characters" within the text.

Gen. 45:5 And now, do not be grieved.
And do not be angry with yourselves
because you sold me myself **אני** here.
Indeed, The Elohim has sent me before you
for the sake of preserving life.

Gen. 45:6 Indeed, these two years
the famine has been in the land.
But there are still five years in which
there will be no plowing or harvesting.

Gen. 45:7 And The Elohim has sent me before you
to preserve a remnant for you on the earth.
And He is causing you to live
by a great deliverance.

Gen. 45:8 And now, it was not you
that sent me myself **אני** here,
but rather, The Elohim.

And He has appointed me
as father to Pharaoh
and master of all his house.
And He has made me ruler
in all the land of Mitsraim.

Gen. 45:9 Hurry and go up to my father!
And say to him, 'Thus says your son, Yoseph,
"The Elohim has appointed me
master of all Mitsraim.
Come down to me!
Do not stand still!
Gen. 45:10 And you will dwell in the land of Goshen.
And you will be near to me,
you yourself **אני**
and your children,
your children's children,
your flocks,
and your herds,
and all that is yours.

Goshen means drawing near.

Gen. 45:11 And there I will sustain you yourself **אני**
because there are still five years of famine,
lest your inheritance is taken from you yourself **אני**,
even your household, and all that is yours."

Gen. 45:12 Now behold!
Your eyes are seeing,
and the eyes of my brother, Binyamin,
that it is my mouth that is speaking to you.
Gen. 45:13 And you are to explain to my father
all my honor itself **אני** in Mitsraim,
and everything itself **אני** which you have seen.
And you are to hurry and bring down here
my father himself **אני**!"

Gen. 45:14 And he fell upon the neck
of Binyamin, his brother.
And he wept.
And Binyamin wept upon his neck.
Gen. 45:15 And he kissed all his brothers.
And he wept over them.
And afterwards his brothers
talked with he himself **אני**.

Gen. 45:16 And the sound was heard
in the household of Pharaoh saying,
“The brothers of Yoseph have come.”
And it was pleasing in the eyes of Pharaoh
and in the eyes of his servants.

Gen. 45:17 And Pharaoh said to Yoseph,
“Say to your brothers, ‘Do this!
Load your animals themselves **את**
and go to the land of Kena'an.
Gen. 45:18 And get your father himself **את**
and your households themselves **את**
and come to me!
And I will give to you the goodness itself **את**
of the land of Mitsraim.
And you will eat the best itself **את** of the land.

Gen. 45:19 And you yourselves **את**
have been commanded.
Do this!
Take for yourselves wagons
from the land of Mitsraim
for your little ones and for your wives.
And bring your father himself **את** and come.
Gen. 45:20 And do not let your eyes
be concerned about your goods
because the goodness
of all the land of Mitsraim is yours.’ ”

Gen. 45:21 And the children of Yisra'el did so.
And Yoseph gave to them wagons
according to the command of Pharaoh.
And he gave them provisions for the journey.
Gen. 45:22 To all of them he gave,
to each man, changes of clothing.
But to Binyamin he gave
three hundred pieces of silver
and five changes of clothing.
Gen. 45:23 And to his father he sent these,
ten male asses loaded with the goodness of Mitsraim,
and ten she asses loaded with grain and bread,
and food for his father for the journey.

Gen. 45:24 And he sent away
his brothers themselves **את**.
And they departed.
And he said to them,
“Do not be agitated along the way.”

Gen. 45:25 And they went up from Mitsraim.
And they came to the land of Kena'an,
to Ya'akov, their father.

Gen. 45:26 And they told him, saying,
“Yoseph is still alive!
And he is governor over all the land of Mitsraim.”
And Ya'akov's heart fainted.
Indeed, he did not believe them.

Gen. 45:27 But they told him
all the words of Yoseph himself **את**
which he had spoken to them.
And he saw the wagons themselves **את**
which Yoseph had sent to carry he himself **את**.

And the breath of Ya'akov, their father, revived.
Gen. 45:28 And Yisra'el said, “Enough!
Yoseph, my son, is still alive.
I will go and see him before I die.”

Chapter 46

Gen. 46:1 And Yisra'el set out
with all that he had.
And he went to Be'ersheba.

And he offered sacrifices to The Elohim
of his father, Yitzhak.
Gen. 46:2 And The Elohim spoke to Yisra'el
in the visions of the night.
And He said, "Ya'akov! Ya'akov!"
And he said, "I am here."
Gen. 46:3
And He said, "I am El,
The Elohim of your father.
Do not be afraid of going down to Mitsraim!
Indeed, I will establish you
as a great nation there.

Gen. 46:4 I Myself
am going down with you to Mitsraim.
And I Myself
will certainly bring you up.
And Yoseph will place his hand upon your eyes."
[This was the practice when one died.](#)
[They eyes often remained open](#)
[and were closed by a relative.](#)

Gen. 46:5 And Ya'akov rose up from Be'ersheba.
And the sons of Yisra'el
carried Ya'akov himself **תא**, their father,
and their little ones themselves **תא**,
and their wives themselves **תא**
in the wagons which Pharaoh had sent
to carry he himself **תא**.
[In these last chapters of Genesis](#)
[the use of names switches frequently](#)
[from Ya'akov to Yisra'el.](#)
[Pay attention to this shift.](#)
[It may give you insights into what's taking place.](#)

Gen. 46:6 And they took their livestock itself **תא**
and their goods themselves **תא**
that they had acquired in the land of Kena'an.
And they went to Mitsraim,
Ya'akov and all his seed with he himself **תא**,
Gen. 46:7 his sons, and his sons' sons,
with he himself **תא**,
his daughters,
and his sons' daughters,
even all his seed,
he brought with he himself **תא** to Mitsraim.

Gen. 46:8 And these were the names
of the of children of Yisra'el,
Ya'akov and his sons who came to Mitsraim:
Re'uben, Ya'akov's firstborn.
[Most of these names](#)
[have already been given,](#)
[along with their meanings.](#)
[Those meanings will not be repeated here.](#)

Gen. 46:9 And the sons of Re'uben:
Hanoch, and Pallu, and Hetzron, and Carmi.

Gen. 46:10 And the sons of Shim'on:
Yemu'el, and Yamin, and Ohad,
and Yakhin, and Tzohar,
and Sha'ul, son of a Kena'anite woman.

Gen. 46:11 And the sons of Levi:
Gershon, Kohat, and Merari.

Gen. 46:12 And the sons of Yahudah:
Er, and Onan, and Shelah, and Peretz, and Zerah.
But Er and Onan died in the land of Kena'an.

And the sons of Peretz were Hetzron and Hamul.

Gen. 46:13 And the sons of Yissaskar:
Tola, and Phuvah, and Yob, and Shimron.

Gen. 46:14 And the sons of Zebulun:
Sered, and Elon, and Yahl'el.

Gen. 46:15 These were the sons of Le'ah whom she bore to Ya'akov in Paddan Aram. And Dinah herself **תא**, his daughter. All the lives, his sons and his daughters, were thirty three.

Gen. 46:16 And the sons of Gad: Tziphion and Haggi, Shuni and Etzbon, Eri and Arodi, and Areli.

Gen. 46:17 And the sons of Asher: Yimnah, and Yishvah, and Yishvi, and Beri'ah, and Serah, their sister. And the sons of Beri'ah: Heber and Malki'el.

Gen. 46:18 These were the sons of Zilpah, whom Laban gave to Le'ah, his daughter. And these themselves **תא** she bore to Ya'akov, sixteen lives.

Gen. 46:19 The sons of Rachel, Ya'akov's wife: Yoseph and Binyamin.

Gen. 46:20 And to Yoseph, in the land of Mitsraim, were born, born to him by Asenath, daughter of Poti Phera, priest of On, Menashe himself **תא** and Ephraim himself **תא**.

Gen. 46:21 And the sons of Binyamin: Belah, and Beker, and Ashbel, Gera and Na'aman, Ahi and Ro'sh, Muppim and Huppim, and Ard.

Gen. 46:22 These were the sons of Rachel who were born to Ya'akov. All the lives were fourteen.

Gen. 46:23 And the son of Dan: Hushim.

Gen. 46:24 And the sons of Naftali: Yahtze'el, and Guni, and Yetzer, and Shillem.

Gen. 46:25 These were the sons of Bilhah, whom Laban gave to Rachel, his daughter. And she bore these themselves **תא** to Ya'akov. All the lives were seven.

Gen. 46:26 All the lives who went with Ya'akov to Mitsraim, coming out from his loins, separate from the wives of Ya'akov's sons, all the lives were sixty six.

Gen. 46:27 And the sons of Yoseph who were born to him in Mitsraim were two lives. All the lives of the household of Ya'akov who went to Mitsraim were seventy.

Gen. 46:28 And Yahudah himself **תא** he sent before him to Yoseph to direct his presence to Goshen. And they went to the land of Goshen.

Gen. 46:29 And Yoseph prepared his chariot. And he went up to meet Yisra'el, his father. And he appeared before him. And he fell on his neck.

And he wept on his neck a long time. Gen. 46:30 And Yisra'el said to Yoseph, "Now I will die having seen your face itself **תא** since you are still alive."

Gen. 46:31 And Yoseph said to his brothers and to his father's household,

"I will go up and explain to Pharaoh.
And I will say to him,
'My brothers and my father's household
that were in the land of Kena'an have come to me.
Gen. 46:32 And the men are shepherds.
Indeed, the men have been keepers of livestock.
And they have brought their flocks and their herds,
and all that is theirs.'

Gen. 46:33 And it will exist
when Pharaoh calls you and says,
'What is your occupation?'
Gen. 46:34 that you are to say,
'Your servants have been men of livestock
from our youth even until now,
both we and also our fathers,'
in order that you may dwell in the land of Goshen,
because every shepherd
is detestable to the Mitsraites."

Chapter 47

Gen. 47:1 Then Yoseph went.
And he declared it to Pharaoh.
And he said, "My father and my brothers,
and their flocks and their herds
and all that is theirs
have come from the land of Kena'an.
And behold!
They are in the land of Goshen."

Gen. 47:2 And from the circle of his brothers
he took five men.
And he placed them before the face of Pharaoh.
Gen. 47:3 And Pharaoh said to his brothers,
"What is your occupation?"
And they said to Pharaoh,
"Your servants are shepherds of flocks,
both we and our fathers."
Gen. 47:4 And they said to Pharaoh,
"We have come to sojourn in the land
because your servants
have no pasture for their flocks
because the famine is severe in the land of Kena'an.
Now therefore, please let your servants
dwell in the land of Goshen."

Gen. 47:5 And Pharaoh spoke to Yoseph saying,
"Your father and your brothers
have come to you.
Gen. 47:6 The land of Mitsraim is before you.
Settle your father himself **תא**
and your brothers themselves **תא**
in the best of the land.
Let them dwell in the land of Goshen.
And you know whether there
are able men among them.
Even make them chief rulers over my livestock."

Gen. 47:7 And Yoseph brought in
Ya'akov himself **תא**, his father.
And he placed him before Pharaoh.
And Ya'akov blessed Pharaoh himself **תא**.

Gen. 47:8 And Pharaoh said to Ya'akov,
"How old are you?"
Gen. 47:9 And Ya'akov said to Pharaoh,
"The days of the years of my sojournings
are thirty and one hundred years.
Few and hurtful have been the days
of the years of my life.
And they have not attained
the days of the years themselves **תא**
of the life of my fathers
in the days of their sojournings."

Gen. 47:10 And Ya'akov blessed Pharaoh himself **תא**.
And he went out from before of Pharaoh.

Gen. 47:11 And Yoseph settled
his father himself **תא**
and his brothers themselves **תא**.
And he gave them a possession
in the land of Mitsraim,
in the best of the land,
in the land of Ra'meses,
as Pharaoh had commanded.
Ra'meses means child of the sun.

Gen. 47:12 And Yoseph provided
his father himself **תא**
and his brothers themselves **תא**
and all his father's household itself **תא**
with food according to their families.

Gen. 47:13 And no food existed in all the land
because the famine was very severe.
And the land of Mitsraim
and all the land of Kena'an
were weakened by the face of the famine.

Gen. 47:14 And Yoseph gathered up
all the silver itself **תא**
that was found in the land of Mitsraim
and in the land of Kena'an
for the grain which they bought.
And Yoseph brought the silver itself **תא**
into Pharaoh's house.

Gen. 47:15 And the silver was exhausted
in the land of Mitsraim
and in the land of Kena'an.

And all the Mitsraitites came to Yoseph saying,
"Give us food!"
And, "Why should we die in front of you
because the silver is gone?"

Gen. 47:16 And Yoseph said,
"Give me your livestock
and I will give you *food* for your livestock
if the silver is gone."

Gen. 47:17 And they brought
their livestock itself **תא** to Yoseph.
And Yoseph gave them food
for the horses, and for the flocks,
and for the livestock of the herds,
and for the asses.
And he sustained them with food
in *exchange for* all their livestock in that year.

Gen. 47:18 And the year ended.
And they came to him in the next year.
And they said to him,
"We will not hide from my master
that our silver is gone.
And my master also has our herds of livestock.
There is nothing left in the presence of my master
except perhaps our bodies and our soil."
Gen. 47:19 Why should we die before your eyes,
both we and our soil?
Buy us ourselves **תא**
and our soil itself **תא** for food.
And we and our soil will be slaves to Pharaoh.
But give us seed that we may live and not die,
and the soil will not be desolate."

Gen. 47:20 And Yoseph bought
all the soil of Mitsraim itself **תא** for Pharaoh

because the Mitsraites sold,
every man, his field,
because the famine was severe upon them.
And the land became Pharaoh's.

Gen. 47:21 And the people themselves **אָנ**
he transferred, they themselves **אָנ**, to the cities
from one end of the borders of Mitsraim
even to the other end of it.

Gen. 47:22 Only the soil of the priests
did he not buy
because the priests had a portion
given by Pharaoh himself **אָנ**.
And they ate their portion itself **אָנ**
which Pharaoh gave them.
Therefore they did not sell their soil itself **אָנ**.

Gen. 47:23 And Yoseph said to the people,
"Behold!

I have bought you yourselves **אָנ**
and your soil itself **אָנ** today for Pharaoh.

Behold!

Here is seed for you.

And you are to sow the soil itself **אָנ**.

Gen. 47:24 And it will be that from the produce
you will give one fifth to Pharaoh.

And four parts will be yours for seed for the field
and for your food,

and for those of your households,
and food for your families."

Gen. 47:25 And they said,

"You have acquired our lives.

Let us find favor in the eyes of my master,
and we will be slaves to Pharaoh."

Gen. 47:26 And Yoseph established it itself **אָנ**
as a custom to this day over the land of Mitsraim
that to Pharaoh belongs one fifth.
Only the soil of the priests alone
was not to be Pharaoh's.

Gen. 47:27 And Yisra'el dwelt in the land of Mitsraim,
in the region of Goshen.

And they had possessions in it.

And they were fruitful.

And they increased exceedingly.

Gen. 47:28 And Ya'akov lived in the land of Mitsraim
seventeen years.

And the days of Ya'akov's living was seven years
and one hundred and forty years.

Gen. 47:29 And the time for Yisra'el
to die drew near.

And he called his son, Yoseph.

And he said to him,

"If I have now found favor in your eyes

please put your hand under my thigh,

and do kindness and truth to me.

Please do not bury me in Mitsraim.

Gen. 47:30 And I will lie with my fathers.

And you will carry me out of Mitsraim

and bury me in their burial place."

And he said, "I will do as you have said."

Gen. 47:31 And he said, "Swear to me."

And he swore to him.

And Yisra'el bowed himself

upon the head of the bed.

Chapter 48

Gen. 48:1 And it was after these things.

And Yoseph was told, "Behold!

Your father is weak."

And he took with him
his two sons themselves **תא**,
Menashe himself **תא**
and Ephraim himself **תא**.

Gen. 48:2 And Ya'akov was told,
"Look, your son Yoseph has come to you."
And Yisra'el strengthened himself.
And he sat upon the bed.
Gen. 48:3 And Ya'akov said to Yoseph,
"The Mightiest El was seen by me at Luz
in the land of Kena'an.
And He blessed me myself **תא**.
Gen. 48:4 And He said to me, 'Behold!
I will make you fruitful and increase you.
And I will make of you an assembly of people.
And I will give this land itself **תא**
to your seed after you
for an eternal possession.'

Gen. 48:5 And now, your two sons
who were born to you in the land of Mitsraim
before I came to you in Mitsraim,
they, like Re'uben and Shim'on, will be mine.
Gen. 48:6 But your lineage
which you bear after them will be yours
and will be called
after the name of their brothers
in their inheritance.

Gen. 48:7 And as I was coming from Paddan *Aram*
Rachel died beside me
in the land of Kena'an on the way,
yet a little distance from Ephrath.
And I buried her there on the way to Ephrath.
It is Bayit Lechem."
[Ephrath means fruitful.](#)
[BayitLechem means house of food.](#)

Gen. 48:8 And Yisra'el saw
Yoseph's sons themselves **תא**.
And he said, "Who are these?"
Gen. 48:9 And Yoseph said to his father,
"They are my sons, whom The Elohim
has given to me in this place."
And he said, "Please bring them to me
and I will bless them."

Gen. 48:10 Now the eyes of Yisra'el
were dim from age.
He was not able to see.
And he brought they themselves **תא** near to him.
And he kissed them.
And he embraced them.
Gen. 48:11 And Yisra'el said to Yoseph,
"I had determined I would not see your face.
But behold!
The Elohim has also caused me myself **תא**
to see your seed themselves **תא**."

Gen. 48:12 And Yoseph brought they themselves **תא**
from between his knees.
And he bowed down with his face to the ground.
Gen. 48:13 And Yoseph took
the two of them themselves **תא**,
Ephraim himself **תא** with his right hand
toward Yisra'el's left hand,
and Menashe himself **תא** with his left hand
toward Yisra'el's right hand.
And he brought them close to him.

Gen. 48:14 And Yisra'el put forth
his right hand itself **תא**.

And he laid it upon the head of Ephraim,
yet he is the youngest,
and his left hand *itself* תא
upon the head of Menashe,
consciously directing his hands *themselves* תא,
even though Menashe was the firstborn.

Gen. 48:15 And he blessed Yoseph *himself* תא.

And he said,

“The Elohim before Whom my fathers walked,
Abraham and Yitzhak,
The Elohim Who has been the shepherd
of me *myself* תא

from long ago until this day,

Gen. 48:16 The *Heavenly* Messenger
redeeming me *myself* תא from all harm,
bless the lads *themselves* תא!

And let my name be named upon them,

and the name of my fathers, Abraham and Yitzhak.

And let them increase with abundance on the earth.”

mal'ak means to dispatch as a deputy, a messenger.
It is **not** an 'angel'.

That very word itself
comes from the Greek term for messenger, *aggelos*,
which is pronounced ahn-geh-los.

There is no such thing as an 'angel' in Hebrew thought
prior to the Greek culture dominating the world.

A messenger from **YAHWEH** is a **YAH**-messenger,
as distinct from any other kind of messenger.

Gen. 48:17 And Yoseph saw that his father
had placed his right hand upon the head of Ephraim.
Ant it was bad in his sight.

And he took hold of his father's hand
to turn it *itself* תא aside from the head of Ephraim
toward the head of Menashe.

Gen. 48:18 And Yoseph said to his father,
“Not so, my father, because this is the firstborn.
Place your right hand upon his head.”

Gen. 48:19 But his father refused.

And he said, “I know, my son, I know.

He will also become a people.

And he will also be great.

But surely his younger brother
will be greater than he.

And his seed will become
the fulness of the nations.”

Gen. 48:20 And he himself
blessed them that day saying,
“In you will Yisra'el be blessed, saying,
'May The Elohim establish you
like Ephraim and Menashe!' ”

And he placed Ephraim *himself* תא
before Menashe.

Gen. 48:21 And Yisra'el said to Yoseph,
“Behold!

I am dying.

But The Elohim will be with you.

And He will return you *yourself* תא
to the land of your fathers.

Gen. 48:22 And I have given to you
one portion above your brothers,
which I took from the hand of the Amorite
with my sword and with my bow.”

It's not readily apparent to the Western mind,
but Yisra'el is giving to Yoseph
the rights of the firstborn by this action.
The firstborn was entitled
to a double portion of his father's inheritance.

Chapter 49

Gen. 49:1 And Ya'akov called for his sons.
And he said, "Gather together
and I will reveal to you
what *itself* **תא** you will encounter,
you *yourselves* **תא**, at the end of the days.

Gen. 49:2 Assemble yourselves and listen carefully,
you sons of Ya'akov.

Now listen carefully to Yisra'el, your father.

This is an unusually emphatic statement.
Ya'akov wants to be certain
his sons pay very careful attention
to the details of what he is about to set forth.
We will do well to do the same.

Gen. 49:3 Re'uben, you *yourself* **תא**
are my firstborn,
my vigor and the first of my generative power;
superior in loftiness
and superior in fierceness,
Gen. 49:4 uncontrollable like water.
You will not be superior
because you went up on your father's bed,
and you defiled it.

My bed he went up on!

Gen. 49:5 Shim'on and Levi are brothers,
Their swords are instruments of violence.

Gen. 49:6 Into their confidence
my life will not come.

My honor will not be joined with their assembly
because in their anger they murdered a man,
and in their pleasure they hamstringed an ox.

Gen. 49:7 Cursed be their anger
because it was fierce,
and their rage
because it is cruel!

I will divide them in Ya'akov
and scatter them in Yisra'el.

Gen. 49:8 Yahudah, you *yourself* **תא**
will be praised by your brothers.
Your hand will be on the neck of your enemies.
The sons of your father will bow down to you.

Gen. 49:9 Yahudah is a lion's cub.
From the prey, my son, you rise up!
He knelt down.
He crouched like a lion,
even like a lioness.
Who will rouse him?

Gen. 49:10 The rod will not be
turned aside from Yahudah,
nor a lawgiver *turned aside*
from between his feet until Shiloh comes.
Then the people will be submissive to Him.

It's well accepted that this
is a powerful prophecy of The Messiah.
The symbols are many and most significant.

The rod is the shepherd's staff,
the means of control,
and symbolizes rule and authority.

It will not be turned aside,
or separated, from Yahudah.
Neither will a lawgiver, a scribe,
be turned aside from between his feet,
a euphemism for his loins,
until Shiloh comes.

Shiloh is extremely important.

It means peace, tranquility, security.
It also is understood to mean he whose right it is.

The source of the later part is uncertain.
But it is understood to be a title of The Messiah.

All of this points to The Messiah
coming from the loins of Yahudah
to rule legally over the children of Yisra'el,
and their acceptance of His rule
by means of their obedience to Him.

Gen. 49:11 Tying his foal of an ass to the vine,
even the choicest vine, the colt of His ass.

He washes his garments in wine,
and his robe in the blood of grapes.

Gen. 49:12 His eyes are darker than wine,
and his teeth whiter than milk.

Yisra'el is the choicest vine of YAHWEH's vineyard.

Gen. 49:13 Zebulun will dwell
by a haven of the sea.
And he will be a haven for ships.
And his border will be toward Tzidon.

Gen. 49:14 Yissaskar is a strong boned ass
lying down between two burdens.

Gen. 49:15 And he looked for quiet.
Indeed, even the land itself **nx** was good.
Indeed, it was pleasant.

And he bent his shoulder to carry.
And he became a slave to tribute.

Gen. 49:16 Dan will judge his people
as one of the tribes of Yisra'el.

Gen. 49:17 Dan is a serpent by the way,
an adder by the path
that bites the horse's heels
so that its rider falls backward.

Gen. 49:18 I have waited
for your deliverance, YAHWEH!

Gen. 49:19 Gad, a band will attack him.
But he will attack its heel.

Gen. 49:20 Asher, rich is his food.
And he will give delicacies to the king.

Gen. 49:21 Naftali is a doe
sending the gift of beautiful sayings.

Gen. 49:22 A fruitful son is Yoseph,
a fruitful son to the eye.
His daughters will march upon the wall.

Gen. 49:23 But the masters of arrows were bitter.
They shot at him and harassed him.

Gen. 49:24 Yet his bow was established securely,
and the arms of his authority were made agile
by the authority of The Mighty One of Ya'akov.

From there The Rock of Yisra'el will be shepherding,
Gen. 49:25 from The Mighty One of your father.
And The Mightiest One Himself **nx** will protect you!
And He will bless you with
blessings of the skies above,
blessings of the deep lying beneath,
blessings of the breasts and the womb.

Gen. 49:26 The blessings of your father
have prevailed over the blessings
of those conceiving me
unto the utmost boundary of the eternal hills.
They will exist for the head of Yoseph,

even the top of the head
of one separate from his brothers.

Gen. 49:27 Binyamin *is* a wolf tearing to pieces.
In the morning he consumes the prey.
And at evening he divides the spoil.

Gen. 49:28 All these are tribes of Yisra'el.
Twelve.
And this is what their father said to them.
And he blessed they themselves **תא**.
Each according to his blessing
he blessed they themselves **תא**.

Gen. 49:29 And he directed they themselves **תא**.
And he said to them,
"I am being gathered to my people.
Bury me myself **תא** among my forefathers
in the cave that is in the field of Ephron the Hittite,
Gen. 49:30 in the cave
that is in the field of Makpelah,
which is before Mamre in the land of Kena'an,
which Abraham bought, the field itself **תא**,
from Ephron, the Hittite, himself **תא**
as a possession, a grave.
Gen. 49:31 There they buried Abraham himself **תא**,
and Sarah herself **תא**, his wife.
There they buried Yitzhak himself **תא**,
and Ribkah herself **תא**, his wife.
And there I buried Le'ah herself **תא**,
Gen. 49:32 the field purchased,
and the cave which is in it,
from the sons of Heth themselves **תא**."

Gen. 49:33 And Ya'akov finished directing
his sons themselves **תא**.

And he gathered his feet into the bed.
And he breathed his last.
And he was gathered to his people.

Chapter 50

Gen. 50:1 And Yoseph fell on his father's face.
And he wept over him.
And he kissed him.
Gen. 50:2 And Yoseph directed
his servants themselves **תא**,
the physicians themselves **תא**,
to embalm his father himself **תא**.
And the physicians embalmed Yisra'el himself **תא**.

Gen. 50:3 And forty days were fulfilled for him
because in this manner they fulfill
the days of embalming.

And the Mitsraites themselves **תא**
mourned for seventy days.
Gen. 50:4 And the days of his mourning ended.

And Yoseph spoke
to the household of Pharaoh saying,
"If now I have found favor in your eyes
please speak in the ears of Pharaoh saying,
Gen. 50:5 'My father made me swear saying,
'Behold!
I myself am dying.
In my grave which I dug for myself
in the land of Kena'an,
there you are to bury me.'
Now therefore please let me go up
and bury my father himself **תא**.
Then I will return.'"
Gen. 50:6 And Pharaoh said,

“Go up and bury your father himself **אָת** according to what you have sworn.”

Gen. 50:7 And Yoseph went up for the sake of burying his father himself **אָת**. And with he himself **אָת** went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsraim, Gen. 50:8 and all the household of Yoseph, and his brothers, and his father’s household. Only their little ones and their flocks and their herds did they leave in the land of Goshen.

Gen. 50:9 And there went up with him both chariots and horsemen. And it was a very great assembly. Gen. 50:10 And they came to the threshing floor of Atad which is beyond The Yarden. And there they mourned with a great and very grievous mourning. And he mourned for his father seven days.

Gen. 50:11 And the inhabitants of the land, the Kena’anites, saw the mourning itself **אָת** at the threshing floor of Atad. And they said, “This is a grievous mourning for the Mitsraites.” Therefore the name of it was called Abel Mitsraim, which is beyond The Yarden.

Gen. 50:12 And his sons did to him as he had directed them. Gen. 50:13 And his sons carried he himself **אָת** to the land of Kena’an. And they buried he himself **אָת** in the cave of the field of Makpelah, which Abraham bought, the field itself **אָת**, as a possession for a grave from Ephron, the Hittite himself **אָת** before Mamre.

Gen. 50:14 And Yoseph returned to Mitsraim, he and his brothers and all who went up with he himself **אָת** to bury his father himself **אָת**, after he had buried his father himself **אָת**.

Gen. 50:15 And Yoseph’s brothers saw that their father was dead. And they said, “Perhaps Yoseph will hold a grudge against us and will turn back, yes, turn back upon us all the harm itself **אָת** that we did to he himself **אָת**.” Gen. 50:16 And they instructed Yoseph, saying, “Your father instructed before he died saying, Gen. 50:17 ‘Thus you are to say to Yoseph, “Alas now! Forgive the rebellion of your brothers and their offense. Indeed, they treated you harmfully.” But now, please forgive the rebellion of the servants of The Elohim of your father.”

And Yoseph wept as they spoke to him.

Gen. 50:18 And his brothers also came. And they fell down before his face. And they said, “Behold! We are your servants.” Gen. 50:19 But Yoseph said to them, “Do not be afraid! Indeed, am I in the place of The Elohim?

Gen. 50:20 Now you yourselves תא, you intended harm against me. The Elohim intended it for good, in order to do as it is this day, for the sake of keeping alive many people.

Gen. 50:21 And now, do not be afraid! I myself will provide for you yourselves תא and for your families themselves תא.”

And he comforted they themselves תא. And he spoke kindly to them.

Gen. 50:22 And Yoseph dwelt in Mitsraim, he and his father's household. And Yoseph lived one hundred and ten years.

Gen. 50:23 And Yoseph saw Ephraim's children to the third generation. Also, the children of Makhir, the son of Menashe, were brought up on Yoseph's knees.
Makhir means seller.

Gen. 50:24 And Yoseph said to his brothers, “I myself am dying. But The Elohim will visit, visit you yourselves תא. And He will bring you yourselves תא out of this land to the land which He swore to Abraham, to Yitzhak, and to Ya'akov.”

Gen. 50:25 And Yoseph took an oath from the children of Yisra'el themselves תא saying, “The Elohim will visit, visit you yourselves תא. And you are to carry my bones themselves תא out of this place.”

Gen. 50:26 And Yoseph died at one hundred and ten years old. And they embalmed he himself תא. And they placed him in a coffin in Mitsraim.

2. Exodus – Sh'moth

(Version 3.1: 7-15-2021)

Chapter 1

Ex. 1:1 And these are the names of the children of Yisra'el who went to Mitsraim. Ya'akov himself תא,

a man and his household went.

Ex. 1:2 Re'uben, Shim'on, Levi, and Yahudah,

Ex. 1:3 Yissaskar, Zebulun, and Binyamin,

Ex. 1:4 Dan and Naphtali, Gad and Asher.

Ex. 1:5 And it was all the lives going out from the loins of Ya'akov. Seventy lives.

And Yoseph existed in Mitsraim.

Ex. 1:6 And Yoseph died, and all his brothers, and all of that generation.

Ex. 1:7 And the children of Yisra'el bore fruit and abounded and increased and became powerful to exceedingly, exceedingly.

And they themselves **תא** filled the land.

Ex. 1:8 And a new king arose over Mitsraim who did not know Yoseph himself **תא**.

Mitsraim is Egypt.

Mitsraim is a son of Ham, son of Noah.

It's important to retain this identification.

For this reason

Mitsraim will be used instead of Egypt.

Ex. 1:9 And he said to his people, "Behold!

The people of the children of Yisra'el are many and powerful compared to us.

Ex. 1:10 Come now!

Be wise toward them lest they increase, and it exists that we encounter battles and they even join up with our enemies and even fight against us, and they go up out of the land."

yahab is the term used for "Come now!".

It literally means to give.

It's used idiomatically in the imperative form

to mean "give attention",

and is translated as such above.

The text also uses the third person

singular pronoun, "it",

to refer to the children of Yisra'el.

They are treated like an object,

not as human beings.

Idiomatically it's a way of referring to a collective entity.

We'll use 'them' for better understanding,

but don't forget the actual language here.

Ex. 1:11 And they placed over them leaders of forced labor for the sake of humiliating them with their burdens. And they built storehouses for Pharaoh, Pithom itself **תא** and Ra'amses itself **תא**.

Ex. 1:12 But as they humiliated they themselves **תא** they increased more and truly expanded.

And they were in dread because of the faces of the children of Yisra'el.

The language of the text leaves some room for various ways of expressing the conditions.

What's given here is quite literal.

While the traditional texts use "afflicted"

the term means to depress or humiliate.

It is indeed humiliating to be treated as a slave.

But notice the result.

The Yisra'elites flourished.

The Mitsraites dreaded having to even look

at the faces of the children of Yisra'el.

Ex. 1:13 And the Mitsraites worked the children of Yisra'el themselves **תא** with severity.

Ex. 1:14 And they embittered their lives themselves **תא**

with severe labor with mud, and with brick,

and with all the work of the country;

all their work itself **תא**.

by which they served with severity.

Ex. 1:15 And the king of Mitsraim said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah,

Shiphrah means brightness.

Puah means brilliancy.

Ex. 1:16 "When you are being midwife

to the women themselves **תא**

and you look upon the birthstones,

if it is a son you are to kill he himself **תא**.

But if it is a daughter she is even to live.”

Ex. 1:17 But the midwives
revered The Elohim *Himself* נא.
And they did not do
as the king of Mitsraim said to them.
And the male children *themselves* נא lived.

Ex. 1:18 And the king of Mitsraim
called for the midwives.
And he said to them,
“Why have you done this matter?
Even the male children *themselves* נא are alive”
Ex. 1:19 And the midwives said to Pharaoh,
“Because the women
are not like the Mitsraite women.
Indeed, they themselves are vigorous.
At the time of going in to them
they are giving birth and bearing young.”

Ex. 1:20 And The Elohim
was pleased with the midwives.
And the people increased.
And they became very powerful.
[There's a Hebraism involved here.](#)
[yatab](#) is used to identify
The Elohim's pleasure with the midwives.
The term normally means to make well,
sound, happy, etc.
But they're not needing "healing".
Hence, the idiom.

Ex. 1:21 And it was because the midwives
revered The Elohim *himself* נא.
And He made households for them.

Ex. 1:22 And Pharaoh gave a charge
to all his people saying,
“All the sons born
are to be thrown out into The Nile.
But all the daughters are to live.”

Chapter 2

Ex. 2:1 And a man traveled
from the household of Levi.
And he took a daughter of Levi.
Ex. 2:2 And the woman conceived.
And she gave birth to a son.
And she saw he *himself* נא,
that he was a good child.
And she hid him three months.
Ex. 2:3 And she was not able
to hide him any longer.
And she took for him
a container of papyrus.
And she smeared it with bitumen and pitch.
And she placed in it the boy *himself* נא.
And she placed it among the reeds
on the edge of The Nile.

[The word for the papyrus container is *tebah*.](#)
It means a box or a chest, a container.
It's the very same term
used for Noah's "container",
and for "The Chest of The Covenant"
- traditionally, "ark".

Ex. 2:4 And his sister stood at a distance
to know what would be done to to him.

Ex. 2:5 And the daughter of Pharaoh
went down to wash at The Nile.
And her girls were walking
by the side of The Nile.
And she saw the container *itself* נא
in the midst of the reeds.
And she sent her female servant *herself* נא
to take it.

Ex. 2:6 And she opened it.
And she saw the boy himself **תא**.
And behold!
The boy was crying.
And she had compassion on him.
And she said,
"This one is from the children of the Hebrews."

Ex. 2:7 And his sister
said to the daughter of Pharaoh,
"Shall I go and call for you
a nursing woman from the Hebrews
even to nurse for you the boy himself **תא**?"

Ex. 2:8 And the daughter of Pharaoh
said to her, "Go!"

And the young woman went.
And she called the mother herself **תא**
of the boy.

Ex. 2:9 And the daughter of Pharaoh said to her,
"Go with this child himself **תא**
and nurse him for me.
And I will give your compensation itself **תא**."

And the woman took the boy.
And she nursed him.

Ex. 2:10 And the boy grew up.
And she brought him
to the daughter of Pharaoh.
And he became a son to her.
And she called his name Moshe.
And she said,
"Because from the water I pulled him out."
[Moshe means drawing out.](#)

Ex. 2:11 And it was in those days.
And Moshe was grown up.
And he went out to his kindred.
And he observed their burdens.

And he saw a Mitsraite man
striking a Hebrew man from his kindred.
Ex. 2:12 And he turned this way and that way.
And he saw no man.
And he struck the Mitsraite himself **תא**.
And he hid him in the sand.

Ex. 2:13 And he went out on the second day.
And behold!
Two Hebrew men were quarreling.
And he said to the one who did the wrong,
"Why do you strike your neighbor?"
Ex. 2:14 And he said,
"Who made you a leader
and a judge over us?
Do you intend to murder me
like you murdered the Mitsraite himself **תא**?"

And Moshe was afraid.
And he said, "Surely the matter is known!"

Ex. 2:15 And Pharaoh heard of this matter itself **תא**.
And he sought to kill Moshe himself **תא**.

But Moshe fled from the face of Pharaoh.
And he settled in the land of Midyan.
And he sat down by a well.

Ex. 2:16 And the priest of Midyan
had seven daughters.
And they came and drew water.
And they filled the troughs themselves **תא**
to water the flock of their father.

Ex. 2:17 But the shepherds came
and drove them away.
Then Moshe stood up.
And he delivered them.
And he watered their flock.
Moshe is being revealed as a "deliverer".
He delivered his Hebrew kindred from the Mitsraite.
Now he delivers these women from the shepherds.

Ex. 2:18 And they came to Re'uel, their father.
And he said, "How is it
you have come so quickly today?"
Re'uel means friend of El.

There's an interesting thing to consider
when reviewing the Scripture references to Re'uel.
He is also called Jethro (his excellence),
who is also identified as the priest of Midyan.
He is also called Hobab (cherished).
It's unclear why he's referred to
in a different manner in other places in Scripture.

Ex. 2:19 And they said,
"A Mitsraite man delivered us
from the hand of the shepherds.
And he also drew water.
The Mitsraite drew water
and caused the flock itself **נא** to drink."

Ex. 2:20 And he said to his daughters,
"And where is he?
Why did you leave the man?
Call him to us and let him eat food."

Ex. 2:21 And Moshe agreed to dwell
with the man himself **נא**.

And he gave Tzipporah herself **נא**,
his daughter, to Moshe.
Tzipporah means little bird.

Ex. 2:22 And she bore a son.
And he called his name itself **נא** Gershom,
because he said,
"A sojourner I have become in a strange land."
Gershom means sojourner.

Ex. 2:23 And it was after many, many days.
And the king of Mitsraim died.
And the children of Yisra'el
groaned because of the work.
And they cried out from anguish.
And their cry ascended to The Elohim
concerning the work.

Ex. 2:24 And The Elohim listened attentively
to their groaning itself **נא**.
And The Elohim took note
of His covenant itself **נא**
with Abraham himself **נא**,
with Yitzhak himself **נא**,
and with Ya'akov himself **נא**.
zakar means to mark so as to be recognized.
While it's typically translated as "remembered",
such a concept is unfit for The Elohim.
He does not forget!
Hence, there is no need to "remember".
But He does "take note of"
what He has promised previously
when the circumstances call for such action.

Ex. 2:25 And The Elohim observed
the children of Yisra'el.
And The Elohim knew!

Chapter 3

Ex. 3:1 And Moshe was shepherding
the flock itself **נא** of Yithro, his father-in-law,
priest of Midyan.

And he drove the flock itself **nx**
to the back of the wilderness.

And he came to the mountain of The Elohim,
to Horeb.

Yithro means his excellence.
Midyan means contention.
Midyan was a son of Abraham.
Horeb means desolate.
There's no explanation why this is called
the mountain of The Elohim.
It appears this is a "look back"
at the same mountain on which The Elohim
is going to reveal Himself to The Children of Yisra'el
and make of them a 'nation'.

Ex. 3:2 And a messenger of **YAHWEH**
was seen by him in a flame of fire
from the center of a bush.

And he looked.

And behold!

The bush was burning with fire,
but the bush itself was not being consumed.

Note first of all the shift to **YAHWEH**, from The Elohim.
The change in terminology accompanies a shift
of major importance in the text.
This Name will take on
primary significance in this chapter.

There are no 'angels' in Scripture.

The Hebrew word used here is **mal'ak**.
It means to dispatch as a deputy, a messenger.
It's also translated as 'ambassador',
one who legally represents another,
carrying with them the full authority
of their name and office.

'Angel' is from the Greek word, **aggelos**
- pronounced ahn-geh-los.
It also means a messenger.

The messenger was seen by Moshe.
This can also be a Hebraism
meaning he was "experienced by" Moshe,
in whatever manner that experience may involve.

The bush is thought to be a thorny bush
of the type often used to make fires
in a remote location.
To see flames coming from it
without it being consumed was most unusual.

Ex. 3:3 And Moshe said,
"Now I will turn aside and see
this great sight itself **nx**.
Why is the bush not consumed?"

Ex. 3:4 And **YAHWEH** saw
that he turned aside to see.
And The Elohim called to him
from the center of the bush.
And He said, "Moshe! Moshe!"
And he said, "I am here."

Rarely in Scripture do we see a "double call"
on the part of **YAHWEH**, The Elohim.
When it happens you can be certain
something extremely important is taking place.

Also take very special note of the use
of both **YAHWEH** and The Elohim
in this same verse.
The two are being equated
as representing the very same being.
They are two different designations for "God".
This is confirmed
in a very special manner in v. 14-16.

"I am here." is literally "behold, I/me".
It's a Hebraism meaning, "Yes, I'm paying attention."

Ex. 3:5 And He said, "Do not approach this place.

Take off your sandals from upon your feet
because the place
on which you yourself are standing,
it is set apart ground."

qodesh - a sacred place or thing.
This means something set apart
(holy, sanctified, consecrated),
especially for **YAHWEH's** purposes.

Ex 3:6 And He said,
"I Myself am
The Elohim of your father,
The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akov."

And Moshe hid his face
because he was afraid to look intently
toward The Elohim.

There's a different verb used here
instead of the normal one for "seeing".
This one implies looking intently at something,
gazing at it for an extended period of time.

The text also states to look "toward"
rather than "at".
Certainly in this situation
one would have great curiosity
and want to see more.
Yet Moshe shows
the utmost respect toward **YAHWEH**.

Note also the confirmation that The Elohim
of those mentioned is indeed **YAHWEH**.

Ex. 3:7 And **YAHWEH** said,
"I have seen,
seen the humiliation *itself nx*
of My people who are in Mitsraim.
And *their cry itself nx* I have listened to attentively
because of the faces of those oppressing them.
Indeed, I have known their anguish.

Ex. 3:8 And I have descended
to snatch them away
from the hand of the Mitsraites
and to cause them to ascend from that very land
to a good and spacious land,
to a land flowing with milk and honey,
to the place of the Kena'anites
and the Hittites,
and the Amorites,
and the Perizzites,
and the Hivvites,
and the Yebusites.

There are some very significant concepts
revealed here that are normally by-passed.

First, **YAHWEH** descends,
fore-shadowing the descent of The Messiah.

Second, He has come to "snatch them away"
from those who are oppressing them,
fore-shadowing the rescue of His people
from the adversary.

Third, He will cause them to ascend
to a good land filled with good things,
fore-shadowing His Eternal Kingdom.

The usual terms of 'come down',
'deliver', and 'bring them up'
just don't provide the fore-shadowing
He places here.

And the "nations" (tribes, races, etc.)
that He is replacing
have a history which causes them
to be thrown out of this land.

The reference to "the faces of those" is the literal sense of the term used.

The face is a vital concept in The Old Covenant Scriptures. This literal sense will be used often to keep the continuity of its usage in the forefront. The terminology is also used to represent the "presence" of someone.

Interestingly, traditional texts use "because of their taskmasters", which misses both senses.

Ex. 3:9 And now, behold!
The cry of the children of Yisra'el has come to Me.
And I have also seen the distress *itself* את,
how the Mitsraites
are distressing they *themselves* את.

Ex. 3:10 And now, go!
Even I am sending you to Pharaoh.
And you are to bring out
My people *themselves* את,
the children of Yisra'el, from Mitsraim."

Ex. 3:11 And Moshe said to The Elohim,
"Who am I myself
that I am to go to Pharaoh
and that I am to bring out
the children of Yisra'el *themselves* את
from Mitsraim?"

Ex. 3:12 And He said,
"Indeed, I will be with you.
And this will be the sign to you
that I Myself have sent you.
In your bringing forth
the people *themselves* את from Mitsraim
you will serve The Elohim *Himself* את
on this mountain."

There's a crucial verb used here that occurs again three times in verse 14. It's translated in almost every instance where it occurs in the Hebrew text as "I will be".

Here are the details of that word:

ʾehyeh יהיה hyh,

Verb qal imperfect first common singular
to be (Predicate)

We'll return to this in verse 14 because it has extreme importance in that verse.

Ex. 3:13 And Moshe said to The Elohim,
"Behold!
I myself am going to the children of Yisra'el.
And I will say to them,
'The Elohim of your fathers has sent me to you.'

And they will say to me,
'What is His Name?'
What am I to say to them?"

Ex. 3:14 And The Elohim said to Moshe,
**"I cause to exist
whatever I cause to exist."**

And He said,
"Thus you are to say to the children of Yisra'el,
'**I Who am existing** has sent me to you.'

Three times אהיה 'ehyeh, from the verb hyh occurs. It means **to exist**, to cause to happen, to bring into being.

Traditionally this has been translated as, "**I AM THAT I AM**".
From this we've been given the concept of 'the' "**I AM**".

Much ado has been made over this.
But - **is this correct?**
Is that what the text says or intends?
As noted in v. 12
the term used is virtually **always**
translated as "I will be"
in the other places where it occurs.
Only here is it traditionally given as "I AM".

This verse can be interpreted as:
I will be what I will be.
I will be who I will be.
I exist as who I am.
I exist as what I am.
I cause to exist what I cause to exist.
So how does one decide what to use here?

Further, someone has declared this to be
"The Name" of God.

However, what follows
teaches something quite different from that.
It is certainly not His Name.

There are countless speculations.
At the very least,
it expresses existence in some form
because the root word, **hyh, hayah**, means to exist.

However we interpret the words themselves
the text points us to The One
Who is responsible for existence itself
- **The Eternally Existing One.**

It's this editor's view that what's given above
represents the most consistent understanding
of these terms we have available to us.
You'll have to decide for yourself.

Ex. 3:15 **And The Elohim said more to Moshe.**

"Thus you are to say to the children of Yisra'el.

'**YAHWEH**, The Elohim of your fathers,

The Elohim of Abraham,

The Elohim of Yitzhak,

and The Elohim of Ya'akov,

has sent me to you.

This is My Name forever!

**And this is My mark of identification
from generation to generation.'**

**YAHWEH declares that
this is His personal and eternal Name
- generation to generation.
THIS is how He is to be known!**

**Sadly, it's been INTENTIONALLY STRIPPED
from most "Bibles"
(*biblos* - scroll, book, writing).**

There are two terms spelled identically in Hebrew,
zakar and zeker.

The **only** difference is the vowel pointing.

The one "supposedly" used here is **zeker.**

It means a memento,
a commemoration, a memorial.

zakar on the other hand means
to mark so as to be recognized, to remember.
To remember means to have in
or be able to bring to one's mind an awareness of...

The point of having a **personal name**
is to be able to properly identify someone,
without confusing them with another.

The understanding of **zakar**
has been used in this translation
because it appears to more accurately

help us understand the text.

Note Who makes this declaration!

Ex. 3:16 Go!
And you are to gather
the elders of Yisra'el themselves **תא**.
And you are to say to them,
YAHWEH, The Elohim of your fathers,
was seen by me,
The Elohim of Abraham,
of Yitzhak,
and of Ya'akov,
saying,
"I have watched over,
watched over you yourselves **תא** .
and what itself **תא** is being done to you in Mitsraim!

Ex. 3:17 And I say I will cause you yourselves **תא**
to ascend from the humiliation of Mitsraim
to the land of the Kenna'anite,
and the Hittite,
and the Amorite,
and the Perizzite,
and the Hivvite,
and the Yebusite,
to a land flowing with milk and honey."
*This is a repeat of the earlier statement to Moshe.
A thing is confirmed by two witnesses.
The promise to Moshe is assured.*

Ex. 3:18 And they will listen attentively
to your voice.
And you are to go, you yourself **תא**
and the elders of Yisra'el,
to the king of Mitsraim.
And you are to say to him,
'**YAHWEH**, The Elohim of the Hebrews,
has happened upon us.
And now then let us go
a journey of three days into the wilderness.
And we will sacrifice to **YAHWEH**, our Elohim.'

Ex. 3:19 And I know that the king of Mitsraim
will not permit you yourselves **תא** to go,
not even with a strong hand.

Ex. 3:20 And I will send out My hand itself **תא**.
And I will strike Mitsraim itself **תא**
by means of all My doing of extraordinary acts
which I am going to do in the midst of it.
And after such things
he will send out you yourselves **תא**.

pala - is the word for
"doing of extraordinary acts".
This is a very difficult word to translate.
It's basic meaning is to separate or distinguish.
In the context of this story
it speaks of the separation
between "My people" and 'the Mitsraites'.

The word is a verb, not a noun.
It's in a passive form
indicating things which are done by **YAHWEH**,
not to or for Him.
It's typically translated
as "wonders" or "miracles"
- but that puts it in the form of a noun,
not an action.

Also note that when **YAHWEH** has finished
it's not a matter of Pharaoh "letting them go",
it's a matter of him begging them to leave
- actively sending them away.

Ex. 3:21 And I will give favor itself **תא**
to this people

in the eyes of the Mitsraites.

And it will be that when you go
you will not go empty handed.
Ex. 3:22 And a woman is to ask
from her neighbor and from a sojourner
her household objects of silver,
and objects of gold, and garments.
And you are to put them upon your sons
and upon your daughters.
And you will snatch them away from
the Mitsraites *themselves* תא.

Chapter 4

Ex. 4:1 And Moshe responded.
And he said,
"But behold!
They will not trust me.
And they will not listen attentively to my voice
because they will say,
'YAHWEH has not been seen before you?'"

Ex. 4:2 And YAHWEH said to him,
"What is that in your hand?"
And he said, "A staff."

There are several interpretations
of the word used for 'staff'.
It literally means a branch
(a symbol of The Messiah),
but it's also translated as
a rod, a staff, or a sceptre.

Moshe was a shepherd.
It's logical to assume
this was his shepherd's staff.

Ex. 4:3 And He said, "Throw it down to the ground."
And he threw it down to the ground.
And it became a snake.
And Moshe escaped from its presence.
"from its presence" literally means
"from before its face."

Ex. 4:4 And YAHWEH said to Moshe,
"Send out your hand and seize it by the tail!"
And he sent out his hand and grabbed it.
And it became a staff in his hand.

Ex. 4:5 "In order that they will trust
that YAHWEH, The Elohim of their fathers,
The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akov
has been seen by you..."

Ex. 4:6 And YAHWEH spoke to him again.
"Now put your hand onto your chest."
And he put his hand onto his chest.
And he pulled it out.
And behold!
His hand was leprous, like snow.

Ex. 4:7 And He said,
"Return your hand to your chest."
And he returned his hand to his chest.
And he drew it out from his chest.
And behold!
It was changed back like his flesh.

Ex. 4:8 "And it will be if they do not trust you
nor listen attentively to the voice
of the first sign itself תא,
they will trust the voice of the last sign itself תא.

The word for 'voice' is *qowl*.
It means to call aloud; a voice or a sound.
It's use is obviously metaphorical here,
representing the "speaking" ability
of the signs themselves.

They are "calling out loud" a message to those who observe them.
Also, the word for 'trust' is '*aman*'.
It's the word from which we get 'Amen.'
It means to build up or support;
to be faithful, to trust or to believe.
It's typically translated as 'believe',
but there is no belief without trusting
that in which you are 'believing'.

Ex. 4:9 And it will be if they do not trust
even these two signs *themselves* **nx**,
or will not listen attentively to your voice
then you are to take water from The Nile
and spill it forth on the dry ground.
And the water which you take from The Nile
will become blood on the dry ground."

Ex. 4:10 And Moshe said to **YAHWEH**,
"Alas, my Sovereign,
I myself am not a man of words,
even from yesterday or the day before,
from the time of Your speaking to Your servant.
Indeed, I myself am burdensome of mouth
and burdensome of tongue."

There are many who believe Moshe
had a speech impediment,
based on this verse
and other observations made.
The word used means heavy, burdensome.
Whatever the actual reality was
Moshe is using it as an excuse
for not doing what **YAHWEH**
is instructing him to do.

Ex. 4:11 And **YAHWEH** said to him,
"Who has placed a mouth for a human being?
Or Who places speechlessness,
or deafness,
or vision,
or blindness?
Is it not I Myself, **YAHWEH**?"

Ex. 4:12 And now, go!
And I Myself, I will be with your mouth.
And I will teach you what to say."
ehyh - "I will be" - the exact same word
as that used in Ex 3.14
is used again here.

It could perhaps be stated,
"I AM is with your mouth."
Yet the context points clearly
to **YAHWEH**, not "I AM".

yarah - to flow like water,
to point out, to teach.
This is the root word for *torah*,
which means instruction, not 'law'.

YAHWEH is the One Who teaches us
what to say and what to do
- on His behalf.

Ex. 4:13 But he said, "Alas, My Sovereign!
Send now by the hand
of whomever else You would send."

There is a Hebraism involved here
that's not entirely clear.
The *italics* phrase is inserted
to reflect the intent of Moshe.
He obviously does not want to go.

Ex. 4:14 And **YAHWEH's** anger
flared up against Moshe.
And He said,
"Is not Aharon, the Levite, your brother?
I know concerning speaking
he himself speaks *well*."

And also behold!
He himself is coming out to meet you.
And he will see you.
And he will be glad in his heart.
Ex. 4:15 And you will speak to him.
And you will put the words themselves **תא**
into his mouth.

And I Myself, I will be with your mouth
and with his mouth.
And I will teach you yourself **תא**
what itself **תא** you are to do.

Ex. 4:16 And he himself
will speak for you to the people.
And it will be that he himself
will be a mouth for you.
And you yourself
will be to him as The Elohim.
This is a very interesting verse.
Since Moshe does not want to speak
Aharon will serve as his mouth.
Moshe will in turn serve
as The Elohim for Aharon,
relaying the instructions to Aharon
as if it were The Elohim Himself speaking.

In other words, Moshe will act
as an Ambassador to Aharon
on behalf of **YAHWEH**.

Ex. 4:17 And this staff itself **תא**
you are to take in your hand
with which you will do the signs themselves **תא**.”

Ex. 4:18 And Moshe went.
And he returned to Yithro, his father-in-law.
And he said to him, “Please let me go
and return to my kindred who are in Mitsraim
to see whether they are still alive.”
And Yithro said to Moshe, “Go with shalom.”
shalom - safe, i.e. (figuratively) well, happy, friendly
also (abstractly) welfare, i.e. health, prosperity, peace.
Shalom means far more than 'peace'.
In Hebrew thought it means **complete well being
in every aspect of one's life**.
It's also used as a greeting of blessing
by the Hebrews to wish another well being.

Ex. 4:19 And **YAHWEH** said to Moshe in Midyan,
“Go!
Return to Mitsraim!
Indeed, all the men are dead
who were seeking your life.”

Ex. 4:20 And Moshe took his wife herself **תא**
and his sons themselves **תא**.
And he placed them on a male ass.
And he returned to the land of Mitsraim.

And Moshe took the staff itself **תא** of The Elohim
in his hand.
This presents an interesting change.
The staff is now identified
as the staff of The Elohim.
This was originally Moshe's shepherding staff.
Now it becomes the staff of The Elohim,
to shepherd His people out of Mitsraim.

Ex. 4:21 And **YAHWEH** said to Moshe,
“In your going to return to Mitsraim
you will see all the awesome displays
which I have placed in your hand.
And you are to do them
before the face of Pharaoh.

But I am going to strengthen his heart itself **תא**,
And he will not send out the people themselves **תא**.

Ex. 4:22 And you are to say to Pharaoh,
'Thus says **YAHWEH**,

"Yisra'el is My son, My firstborn.

Ex. 4:23 And I say to you,

'Send forth My son *himself* **nx**

and let him serve Me!

And if you refuse to send him forth, behold!

I Myself am going to kill your son *himself* **nx**,
your firstborn."

Ex. 4:24 And it was on the way,
at the lodging place.

And **YAHWEH** encountered him.

And He sought to kill him.

Ex. 4:25 And Tzipporah took a sharp stone.

And she cut off the foreskin *itself* **nx** of her son.

And she touched it to his feet.

And she said, "Indeed, you yourself
are a husband of blood to me!"

Ex. 4:26 And He released him.

Then she said, "You are a husband of blood
because of the circumcision."

This is a strange incident.

It's place in the overall story is not clear.

YAHWEH apparently sought to kill Moshe
because of his refusal to serve Him freely.

Tzipporah's act of circumcision

is totally out of character.

This would have been the Moshe's role.

But it's obvious that Moshe

had not yet circumcised his son

in accord with the covenant with Abraham.

This is likely the reason **YAHWEH** sought to kill him.

He was in a state of rebellion,

failing to follow **YAHWEH's** instructions.

Note: The shedding of blood,

"sprinkled on the feet of Moshe.

Blood covers our offenses.

This is an act of redemption for Moshe.

The "blood of the son" is the redeeming element,
foreshadowing The Cross.

Ex. 4:27 And **YAHWEH** said to Aharon,

"Go to meet Moshe in the wilderness!"

And he went.

And he met him at the mountain of The Elohim.

And he kissed him.

Ex. 4:28 And Moshe told to Aharon

all the words *themselves* **nx** of **YAHWEH**

Who had sent him,

and all the signs *themselves* **nx**

with which He had instructed him.

Ex. 4:29 And Moshe and Aharon went.

And they gathered all the elders *themselves* **nx**
of the children of Yisra'el.

Ex. 4:30 And Aharon spoke

all the words *themselves* **nx**

which **YAHWEH** had spoken to Moshe.

And he did the signs in the eyes of the people.

Ex. 4:31 And the people believed.

And they listened attentively

because **YAHWEH** had visited

the children of Yisra'el *themselves* **nx**,

even because He had seen

their humiliation *itself* **nx**.

And they bowed their heads.
And they prostrated themselves.

Chapter 5

Ex. 5:1 And afterwards Moshe and Aharon went in.
And they said to Pharaoh,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
'Send forth My people themselves **תא**.
And they are to hold a festival to Me
in the wilderness.' "

Ex. 5:2 And Pharaoh said, "Who is **YAHWEH**
that I should listen attentively to His voice
to send out Yisra'el itself **תא**?
I do not know **YAHWEH Himself** **תא**.
And also Yisra'el itself **תא** I will not send forth!"

Ex. 5:3 And they said,
"The Elohim of the Hebrews
has happened upon us.
Please let us go a journey of three days
into the wilderness.
And we are to sacrifice
to **YAHWEH**, our Elohim
lest He inflict us with a pestilence
or with a sword."

Ex. 5:4 But the king of Mitsraim said to them,
"Why, Moshe and Aharon,
do you release the people themselves **תא**
from their tasks?
Go to your burdens!"

Ex. 5:5 And Pharaoh said, "Behold!
The people are now many in the land.
And you would cause they themselves **תא**
to cease from their burdens!"

Ex. 5:6 And that same day Pharaoh charged
the taskmasters themselves **תא** of the people
and their officers themselves **תא** saying,
Ex. 5:7 "You are no longer
to give straw to the people
for the sake of making the bricks
as yesterday and the day before.
They are to go and gather straw for themselves.

Ex. 5:8 And the proportion itself **תא**
of the bricks which they were making
yesterday and the day before
is to be placed upon them.
You are not to reduce it from them.
Indeed, they are slackers.

They, on account of this,
they are crying out saying,
'Let us go to sacrifice to our Elohim.'

Ex. 5:9 The work is to be heavy upon the men.
And they are to do it.
And they are not to pay attention
to empty words."

Ex. 5:10 And the taskmasters of the people
and their officers went out.
And they spoke to the people saying,
"Thus said Pharaoh, 'I will not give to you straw.
Ex. 5:11 You yourselves go!
Take straw for yourselves wherever you find it.
Indeed, your arranged work is not to be reduced.' "

Ex. 5:12 And the people were dispersed
into all the land of Mitsraim
for the sake of gathering stubble for straw.
Ex. 5:13 And the taskmasters
were pressing them saying,

“Finish your tasks, your daily order according to when there was straw.”

Ex. 5:14 Also the officers struck the children of Yisra'el, whom Pharaoh's taskmasters had set over them. And they were asked, “Why have you not finished your assignment of bricks like yesterday and the day before? Like yesterday, so also today.

Ex. 5:15 And the officers of the children of Yisra'el came. And they cried out toward Pharaoh saying, “Why do you do thus to your servants?

Ex. 5:16 No straw is being given to your servants. Yet they are saying to us, ‘Make bricks!’ And behold!

Your servants are being beaten, but the offense is by your people.”

Ex. 5:17 But he said, “You are slacking! You yourselves are slacking! For this reason you yourselves are saying, ‘Let us go and sacrifice to **YAHWEH**.’

Ex. 5:18 And now go, work! And straw will not be given to you. Yet the quantity of bricks is to be given.”

Ex. 5:19 And the officers of the children of Yisra'el saw that they themselves **nx** were in danger, him having said, “You are not to reduce your daily order for bricks each day.”

Ex. 5:20 And they met Moshe himself **nx** and Aharon himself **nx**, who were standing in their way as they came out from Pharaoh.

Ex. 5:21 And they said to them, “May **YAHWEH** look on you and judge because you have caused our odor to stink in the eyes of Pharaoh and in the eyes of his servants, giving a sword into their hand to kill us.”

Ex. 5:22 And Moshe returned to **YAHWEH**. And he said,

“My Sovereign, why have You done harm to this people? Why did You send me for this?

Ex. 5:23 Even from the time I came to Pharaoh to speak in Your Name he has done harm to this people. And You have not snatched away Your people themselves **nx**.”

Chapter 6

Ex. 6:1 And **YAHWEH** said to Moshe, “Now you will see what I will do to Pharaoh.

Indeed, with a strong hand he will send them out. Even with a strong hand he will drive them out from his land.”

Ex. 6:2 And The Elohim spoke to Moshe. And He said to him, “**I am YAHWEH!**

6:3 And I was seen by Abraham, by Yitzhak, and by Ya'akov as The Mightiest El.

But with My Name, **YAHWEH**,
I was not known to them.

Mightiest EL = El Shaddai
This may seem confusing
because His Name does in fact occur
as early as Genesis Chapter 2.
We must assume that this occurs
because of the time frame
in which Genesis was written,
at which point His Name
was most certainly understood to be **YAHWEH**.

Ex. 6:4 And I also established My covenant *itself* אַ
with they *themselves* אַ,
to give to them the land of Kena'an *itself* אַ,
the land of their sojournings *themselves* אַ,
in which they were strangers.

Ex. 6:5 And I have also listened attentively
to the groaning *itself* אַ
of the children of Yisra'el
whom the Mitsraites have worked,
they *themselves* אַ.

And I have taken note of My covenant *itself* אַ.

Ex. 6:6 For this reason
say to the children of Yisra'el,
'I am YAHWEH!
And I will bring out you *yourselves* אַ
from under the burdens of the Mitsraites!
And I will snatch away you *yourselves* אַ
from their work!
And I will redeem you *yourselves* אַ
with an arm stretched out
and with great judgments!

Ex. 6:7 And I will take you *yourselves* אַ to Me
for a people!
And I will be to you as The Elohim!

And you will know that I, **YAHWEH**, your Elohim,
am bringing out you *yourselves* אַ
from under the burdens of the Mitsraites!

Ex. 6:8 And I will bring you *yourselves* אַ
to the land of which
I have lifted in oath My hand *itself* אַ
to give to they *themselves* אַ,
to Abraham, to Yitzhak, and to Ya'akov,
to give it *itself* אַ to you as an inheritance.

I am YAHWEH!' ”

As you observe the powerful nature
of this statement from **YAHWEH** Himself
a sense of awe sweeps over you.

It's difficult to imagine such promises
being delivered to the children of Yisra'el.
Yet observe their response.

Ex. 6:9 And Moshe spoke in this manner
to the children of Yisra'el.
But they did not listen attentively to Moshe
because of their impatient nature
and because of the severe work.

There is a principle here that is important.
People who are under severe bondage
do not, or perhaps cannot, hear someone
who brings them good news.

Ex. 6:10 And **YAHWEH** spoke
to Moshe, saying,

Ex. 6:11 “Go in!

Speak to Pharaoh, king of Mitsraim.

Then he will send out
the children of Yisra'el *themselves* נא
from his land!"

Ex. 6:12 And Moshe spoke
before the face of **YAHWEH** saying,
"Behold!

The children of Yisra'el
have not listened attentively to me.
And why would Pharaoh listen attentively to me?
Also, I am of uncircumcised lips."

Ex. 6:13 And **YAHWEH** spoke
to Moshe and to Aharon.
And He gave them a charge
for the children of Yisra'el
and for Pharaoh, king of Mitsraim,
to send out the children of Yisra'el themselves נא
from the land of Mitsraim.

[There's evidence here
of the editing of the text.](#)
[A genealogy is now given
that establishes the linkage
of 'this Moshe' and 'this Aharon'
to the 'exodus' from Mitsraim.](#)
[The account resumes in v. 28.](#)

Ex. 6:14 These are the heads
of their fathers' households.
The sons of Re'uben, the firstborn of Yisra'el:
Hanok and Pallu, Hetzron and Karmi.
These are the families of Re'uben.

[Re'uben means Behold, a son.](#)
[Hanok means initiated; instructed.](#)
[Pallu means distinguished.](#)
[Hetzron means a courtyard.](#)
[Karmi means a gardener.](#)

Ex. 6:15 And the sons of Shim'on:
Yemu'el, and Yamin, and Ohad, and Yakin,
and Tzohar, and Sha'ul,
the son of a Kena'anite woman.
These are the families of Shim'on.

[Shim'on means hearing.](#)
[Yemu'el means day of El.](#)
[Yamin means right hand.](#)
[Ohad means united.](#)
[Yakin means he will establish.](#)
[Tzohar means whiteness.](#)
[Sha'ul means requested.](#)

Ex. 6:16 And these are the names
of the sons of Levi
according to their generations:
Gershon, Kohath, and Merari.

[Levi means attached.](#)
[Gershon means a refugee.](#)
[Kohath means ally.](#)
[Merari means bitter.](#)

And the years of the life of Levi
were seven and thirty and one hundred years.

Ex. 6:17 The sons of Gershon:
Libni and Shim'i according to their families.

[Libni means white.](#)
[Shim'i means famous.](#)

Ex. 6:18 And the sons of Kohath:
Amram, and Yitzhar, and Hebron, and Uzzi'el.

[Amram means exalted people.](#)
[Yitzhar - meaning uncertain.](#)
[Hebron means seat of association.](#)
[Uzzi'el means El is my strength.](#)

And the years of the life of Kohath
were three and thirty and one hundred years.

Ex. 6:19 And the sons of Merari:
Mahli and Mushi.

These are the families of Levi
according to their generations.

Mahli means sickly.
Mushi means sensitive.

Ex. 6:20 And Amram took for himself

Yokebed herself **תא**,

his father's sister, as wife.

And she bore to him Aharon himself **תא**

and Moshe himself **תא**.

Yokebed means splendor of YAH.
Aharon - meaning uncertain.
Moshe means drawn out.

And the years of the life of Amram
were seven and thirty and one hundred years.

Ex. 6:21 And the sons of Yitzhar:

Korah, and Nepheg, and Zikri.

Korah means ice.
Nepheg means a sprout.
Zikri means memorable.

Ex. 6:22 And the sons of Uzzi'el:

Misha'el, and Eltzaphan, and Sithri.

Misha'el means who is like El.
Eltzaphan means who is known.
Sithri means protective.

Ex. 6:23 And Aharon took Elisheba herself **תא**,
daughter of Amminadab, sister of Nahshon,
to himself as wife.

And she bore to him Nadab himself **תא**,

and Abihu himself **תא**,

El'azar himself **תא**,

and Itamar himself **תא**.

Elisheba means El of the oath.
Amminadab means people of liberality.
Nahshon means enchanter.
Nadab means liberal.
Abihu means He is my father.
El'azar means El is my helper.
Itamar means coast of the palm tree.

Ex. 6:24 And the sons of Korah:

Assir, Elkanah, and Abiasaph.

These are the families of the Korahites.

Assir means prisoner.
Elkanah means El has obtained.
Abiasaph means gathering of my father.

Ex. 6:25 And El'azar, Aharon's son,
took for himself one of the daughters
of Puti'el for a wife.

And she bore to him Pin'has himself **תא**.

These are the heads of the fathers of the Levites
according to their families.

Puti'el means contempt of El.
Pin'has means mouth of a serpent.

Ex. 6:26 This is Aharon and Moshe

to whom **YAHWEH** said,

“Bring out the children of Yisra'el themselves **תא**

from the land of Mitsraim

according to their assemblies.”

Ex. 6:27 They were the ones

who spoke to Pharaoh, king of Mitsraim,

for the sake of bringing out

the children of Yisra'el themselves **תא** from Mitsraim.

Moshe himself, and Aharon.

Ex. 6:28 And it was on the day

when **YAHWEH** spoke to Moshe

in the land of Mitsraim.

Ex. 6:29 And **YAHWEH** spoke to Moshe saying,

“**I am YAHWEH!**

Speak to Pharaoh, king of Mitsraim,

everything itself **תא** that I am saying to you.”

Ex. 6:30 And Moshe said
to the face of **YAHWEH**,
“Behold!
I am of uncircumcised lips.
And why would Pharaoh listen attentively to me?”
This is a virtual duplicate of v. 12.
It appears to be inserted after the genealogy
to return us to the story line itself.

Chapter 7

Ex. 7:1 And **YAHWEH** said to Moshe,
“See, I have placed you
as The Elohim to Pharaoh.
And Aharon, your brother, is your prophet.
Moshe is to act “as The Elohim”.
Aharon is to act as his prophet.
Moshe is empowered
to act as **YAHWEH** Himself!
He is His designated Ambassador.
Do not miss this point.

Aharon is to serve as His prophet
Moshe is acting on **YAHWEH's** behalf).
Here we see the function of a prophet revealed.
Aharon is to speak whatever word
is spoken to him by Moshe (**YAHWEH**).

Being a prophet does not simply mean
telling the future.
It means speaking The Word of **YAHWEH**,
The Word one has received from Him,
to another.

Ex. 7:2 You are to speak everything *itself* תא
that I will give as direction to you.
And Aharon, your brother,
is to speak to Pharaoh.
And he will send forth
the children of Yisra'el *themselves* תא from his land.

Ex. 7:3 But I will strengthen
the heart of Pharaoh *itself* תא.
And I will increase My signs *themselves* תא
and My awesome displays *themselves* תא
in the land of Mitsraim.

It's difficult for us to understand
that it is **YAHWEH**
Who strengthens Pharaoh's heart
- not Pharaoh, in a sense.
He reveals here that He does this
in order to reveal His mighty power.

Perhaps there is a clue here for us
- to recognize that **YAHWEH** sets up
certain difficult circumstances in our lives
in order to reveal His mighty power.
Unfortunately, like Pharaoh,
we often miss the fact that **YAHWEH**
is revealing Himself to us
so we will repent of our hardness of heart
and turn to Him.

Ex. 7:4 And Pharaoh will not
listen attentively to you.
And I will put My hand *itself* תא upon Mitsraim.

And I will bring out
My assemblies *themselves* תא,
My people *themselves* תא,
the children of Yisra'el,
from the land of Mitsraim
with great judgments.

Ex. 7:5 And the Mitsraites will know
that I am **YAHWEH**
in My stretching forth
My hand *itself* תא over Mitsraim.

And I will bring out
the children of Yisra'el themselves נא
from the midst of them.”

Ex. 7:6 And Moshe and Aharon did
according to what **YAHWEH** directed
they themselves נא.
According to this they did.

Ex. 7:7 And Moshe was eighty years old
and Aharon eighty-three years old
when they spoke to Pharaoh.

Ex. 7:8 And **YAHWEH** spoke
to Moshe and to Aharon saying,
Ex. 7:9 “Now Pharaoh will speak to you saying,
'Give an awesome display for yourselves.'

And you are to say to Aharon,
'Take your staff itself נא and throw it down
before the face of Pharaoh.'
And it will become a monster.”

tanniyn means a marine or land monster.
It likely represents a crocodile or alligator.
It does not represent a snake.
There's an entirely different term
for snake or serpent.
Why it's been translated as a snake
is uncertain.

This is not the same term
used with Moshe at the burning bush incident.

Ex. 7:10 And Moshe and Aharon
went in to Pharaoh.
And they did according to
what **YAHWEH** directed.
And Aharon threw down his staff itself נא
before the face of Pharaoh
and before the face of his servants.
And it became a monster.

Ex. 7:11 And Pharaoh also called
wise men and sorcerers.
And they also did so,
the diviners of Mitsraim, with their magic.
Ex. 7:12 And they threw down,
each man, his staff.
And they became monsters.
But the staff of Aharon swallowed up
their staffs themselves נא.

Ex. 7:13 But Pharaoh's heart was strengthened.
And he did not listen attentively to them
according to what **YAHWEH** had said.

Ex. 7:14 And **YAHWEH** said to Moshe,
“The heart of Pharaoh is heavy.
He refuses to send forth the people.
There are shifting terms used
to refer to Pharaoh's heart.
Some suggest strengthened, some hardened,
and here it's heavy - weighty or burdened.
The text does not always use "hardened"
as most English translations present it.

Ex. 7:15 Go to Pharaoh in the morning!
Behold!
He is going out to the water.
And you are to stand to meet him
at the edge of The Nile.
And the staff which turned to a serpent
you are to take in your hand.

Here we have the term for snake, *nachash*.
This is the term used at the burning bush.
It's associated with copper, which is shiny.

Ex. 7:16 And you are to say to him,
‘**YAHWEH**, The Elohim of the Hebrews,
has sent me to you saying,
“Send forth My people themselves **אֲנִי**
and let them serve Me in the wilderness!”
But behold!
You have not listened attentively
up to this point.

Ex. 7:17 **YAHWEH** has said thus:
“According to this you will know
that **I am YAHWEH!**”
“Behold!
I myself am striking
with the staff that is in my hand
upon the waters which are in The Nile.
And they will be turned to blood.
Ex. 7:18 And the fish which are in The Nile
will die.
And The Nile will stink.
And the Mitsraites will be disgusted
to drink the water from The Nile.”

Ex. 7:19 And **YAHWEH** said to Moshe.
“Say to Aharon,
‘Take your staff and stretch out your hand
over the waters of Mitsraim,
over their streams,
over their rivers,
over their ponds,
and over all their pools of water.
And they will become blood.
And there will be blood
in all the land of Mitsraim,
even in wooden and in stone *containers.*’ ”

Ex. 7:20 And Moshe and Aharon did so
according to what **YAHWEH** had directed.
And he raised the staff.
And he struck the waters themselves **אֲנִי**
that were in the river
in the eyes of Pharaoh
and in the eyes of his servants.

And all the waters that were in the river
were turned to blood.

Ex. 7:21 And the fish that were in The Nile died.
And The Nile stank.
And the Mitsraites were not able to drink
the water from The Nile.
And there was blood
in all the land of Mitsraim.

Ex. 7:22 And the diviners of Mitsraim
did the same with their magic.
And the heart of Pharaoh was strengthened.
And he did not listen attentively to them,
according to what **YAHWEH** had said.

Ex. 7:23 And Pharaoh turned.
And he went to his house.
And he did not place in his heart even this.

Ex. 7:24 And all the Mitsraites dug
all around The Nile for water to drink
because they were not able to drink
the water from The Nile.

Ex. 7:25 And seven days were completed
after **YAHWEH** had struck The Nile itself **אֲנִי**.
While the text can be translated as "the river",
there is value in having it refer
directly to The Nile.

It is "the life" of Mitsraim.
Without The Nile Mitsraim would be a wasteland.
Because of its importance to the story
it's worth using the specific terminology
to call attention to it.

Note: The verse notations in the Hebrew text
do not break at this point.
Chapter 7 continues through verse 4
of what's normally viewed as Chapter 8.

Chapter 8

Ex. 8:1(H 7.26)

And **YAHWEH** said to Moshe,
"Go to Pharaoh and say to him,
'Thus said **YAHWEH**.

"Send forth My people themselves **אֲנִי**
and let them serve Me.

Ex. 8:2 (H 7.27)

And if you yourself
refuse to send them forth,
behold!

I Myself am smiting
all your territory with frogs.

Ex. 8:3 (H 7.28)

And The Nile will swarm with frogs.

And they will climb up.

And they will come into your house,
and into your bedroom, and on your bed,
and into the houses of your servants,
and onto your people,
and into your ovens,
and into your kneading bowls.

Ex. 8:4 (H 7.29)

Even on you
and on your people
and on all your servants
the frogs will climb up.' ' "

Note: Chapter 8 begins with the next verse in the Hebrew text.

Ex. 8:5 (H 8.1)

And **YAHWEH** said to Moshe,

"Say to Aharon,

'Stretch forth your hand itself **אֲנִי** with your staff
over the streams,
over The Nile,
and over the ponds.

And cause the frogs themselves **אֲנִי**
to climb up upon the land of Mitsraim.' ' "

Ex. 8:6 (H 8.2)

And Aharon stretched forth his hand itself **אֲנִי**
over the waters of Mitsraim.

And the frogs climbed up.

And they covered the land of Mitsraim itself **אֲנִי**.

Ex. 8:7 (H 8.3)

And the diviners did so with their magic.

And they brought up the frogs themselves **אֲנִי**
on the land of Mitsraim.

Ex. 8:8 (H 8.4)

And Pharaoh called for Moshe and Aharon.

And he said, "Intercede with **YAHWEH**
and let the frogs be removed from me
and from my people.

And I will send forth the people themselves **אֲנִי**.

And they may sacrifice to **YAHWEH**."

Ex. 8:9 (H 8.5)

And Moshe said to Pharaoh,

"Honor yourself above me.

When shall I intercede for you

and for your servants,

and for your people,

to cut off the frogs from you

and from your houses
to remain only in The Nile?”

There is a term worth noting.
It is *karath*. It means to cut off,
but it can also mean to destroy or consume.

It's a term used in relation to The Messiah
being cutoff (See [Dan. 9.26](#)).

While it can certainly be used
in the sense of “destroy”
it seems the concept of cutting off
is quite appropriate
in light of the coming deliverance
from the plague of frogs.
They will be cut off,
and this will happen at a very specific time.
Hence the idea
of cutting off (ending) the plague
in a decisive manner is appropriate.

Ex. 8:10 (H 8.6)

And he said, “Tomorrow.”

And he said, “Let it be according to your word
in order that you know
that there is no one
like **YAHWEH**, our Elohim.

Ex. 8:11 (H 8.7)

And the frogs will depart from you,
and from your houses,
and from your servants,
and from your people,
to remain only in The Nile.”

Ex. 8:12 (H 8.8)

And Moshe and Aharon
went out from Pharaoh.
And Moshe cried out to **YAHWEH**
concerning the word,
concerning the frogs
which He had appointed against Pharaoh.

Ex. 8:13 (H 8.9)

And **YAHWEH** did
according to the word of Moshe.
And He killed the frogs from the houses,
from the courtyards,
and from the fields.

This is a remarkable statement.
In verse 12 Moshe cries out to **YAHWEH**.
In this verse we are told that **YAHWEH DOES**
ACCORDING TO the word of Moshe.
YAHWEH actually, in a sense, subjects Himself
to the desire/request of man.
How marvelous that **YAHWEH**
would even consider to do such a thing.
Surely the request was in agreement
with the will of **YAHWEH**,
but it is remarkable nonetheless
that **YAHWEH** responds to His followers.

Ex. 8:14 (H 8.10)

And they piled together heaps,
heaps of they themselves **nx**.
And the land stank.

Ex. 8:15 (H 8.11)

And Pharaoh saw that there was relief.
And he made heavy his heart *itself* **nx**.
And he did not listen attentively to them,
according to what **YAHWEH** had said.

Ex. 8:16 (H 8.12)

And **YAHWEH** said to Moshe,
“Say to Aharon, ‘Stretch forth your staff *itself* **nx**
and strike the dust *itself* **nx** of the land.

And it will become gnats
in all the land of Mitsraim.' ”

Ex. 8:17 (H 8.13)

And they did so.
And Aharon stretched forth
his hand *itself* **אָנְךָ** with his staff.
And he struck the dust *itself* **אָנְךָ** of the ground.
And the gnats were on human being and animal.
All the dust of the land became gnats
in all the land of Mitsraim.

Ex. 8:18 (H 8.14)

And the diviners did so with their magic
to bring forth the gnats *themselves* **אָנְךָ**.
But they were not able.

And there were gnats
on human being and on animal.

This fourth miracle the magicians of Egypt
could not duplicate.
It may have something to do with the fact
that lice are one of the gods of Egypt.

Ex. 8:19 (H 8.15)

And the diviners said to Pharaoh,
“It is the finger of The Elohim!”
But Pharaoh strengthened his heart.
And he did not listen attentively to them,
according to what **YAHWEH** had said.

Ex. 8:20 (H 8.16)

And **YAHWEH** said to Moshe,
“Rise early in the morning
and stand before the face of Pharaoh.
Behold!
He is going out to the water.

And say to him, ‘Thus said **YAHWEH**,
“Send forth My people
and let them serve Me!

Ex. 8:21 (H 8.17) Indeed,
if you do not send forth
My people *themselves* **אָנְךָ**, behold!
I am sending on you,
and on your servants,
and on your people,
and into your houses
the mosquitoes *themselves* **אָנְךָ**.

And the houses of the Mitsraites will be filled
with the swarms *themselves* **אָנְךָ**,
and even the ground on which they stand.

As with some of the other plagues
there is a debate about what these were.
Some suggest biting flies.

Ex. 8:22 (H 8.18)

And in that day
I will make a separation
for the land of Goshen *itself* **אָנְךָ**
in which My people dwell.
Upon them there will be no swarms
in order that you may know
that I Myself, **YAHWEH**,
am in the midst of the land.

Ex. 8:23 (H 8.19)

And I will put a distinction
between My people and your people.
Tomorrow this sign *itself* **אָנְךָ** will exist.” ’ ”

Ex. 8:24 (H 8.20) And **YAHWEH** did so.
And heavy swarms came
into the house of Pharaoh,
and into his servants' houses,
and into all the land of Mitsraim.

The land was corrupted
by the face of the swarm.

Ex. 8:25 (H 8.21)
Pharaoh then called for Moshe and Aharon.
And he said, "Go!
Sacrifice to your Elohim in the land."

Ex. 8:26 (H 8.22)
But Moshe said,
"It is not right to do so
because we will sacrifice something
disgusting to the Mitsraites
for **YAHWEH**, our Elohim.
Behold!
We will sacrifice something disgusting itself **תא**
to the Mitsraites before their eyes.
And will they not stone us?

Ex. 8:27 (H 8.23)
A journey of three days
we will go into the wilderness.
And we will sacrifice to **YAHWEH**, our Elohim,
according to what He tells us."

Ex. 8:28 (H 8.24)
And Pharaoh said,
"I myself am sending forth you yourselves **תא**.
And you can sacrifice to **YAHWEH**, your Elohim,
in the wilderness.
Only, do not go very far, very far away!
Intercede for me!"

Ex. 8:29 (H 8.25)
And Moshe said, "Behold!
I myself am going out from your people.
And I will intercede with **YAHWEH**.
And the swarms will depart from Pharaoh,
from his servants,
and from his people tomorrow.

But let Pharaoh not again be arrogant
by not sending forth the people themselves **תא**
for the sake of sacrificing to **YAHWEH**!"

Ex. 8:30 (H 8.26)
And Moshe went out from Pharaoh.
And he interceded with **YAHWEH**.

Ex. 8:31 (H 8.27)
And **YAHWEH** did
according to the word of Moshe.
And He removed the swarms from Pharaoh,
from his servants,
and from his people.
Not one remained.

Ex. 8:32 (H 8.28)
But Pharaoh made his heart itself **תא** heavy
also at this time.
And he did not send forth
the people themselves **תא**.

Chapter 9

Ex. 9:1 And **YAHWEH** said to Moshe,
"Go in to Pharaoh and say to him,
'Thus said **YAHWEH**,
The Elohim of the Hebrews.

"Send forth My people themselves **תא**
and let them serve Me.

Ex. 9:2 Indeed, if you are refusing
to send them forth,
and you continue holding on to them,

Ex. 9:3 behold!

The hand of **YAHWEH** is going to be
on your livestock in the field,
on the horses, on the asses,
on the camels, on the cattle,
and on the sheep,
a very grievous pestilence.

Ex. 9:4 And **YAHWEH** will distinguish
between the livestock of Yisra'el
and the livestock of Mitsraim.
And nothing will die
of all that belongs to the children of Yisra'el." ' "

Ex. 9:5 And **YAHWEH** established
an appointed time saying,
"Tomorrow **YAHWEH** is going to do
this very word in the land."

Ex. 9:6 And **YAHWEH** did
this very word *itself* **nx**
on the next day.

And all the livestock of Mitsraim died.
But of the livestock of the children of Yisra'el,
not one died.

Ex. 9:7 And Pharaoh sent one out.
And behold!
Nothing was dead
from the livestock of the Yisra'elites.
Not even one.

But the heart of Pharaoh was made heavy.
And he did not send forth the people *themselves* **nx**.

Ex. 9:8 And **YAHWEH** said to Moshe and Aharon,
"Take for yourselves.
Fill your hands with ashes of a smelting furnace.
And Moshe is to scatter it toward the skies
before the eyes of Pharaoh.

The symbolism
of the smelting furnace is powerful.
This distinguishes it from a common furnace
that would be used for other purposes.
These are ashes of "the refiner's fire",
a purifying fire.
This connects to the concept
of judgment in Scripture.
It connects to Sedom and Amorah,
and to Mount Sinai.
It occurs only four times in The Old Covenant.

Ex. 9:9 And it will become powder
in all the land of Misraim.
And it will be upon the human being
and upon the animal
as boils breaking forth that break out,
blisters in all the land of Mitsraim."

Ex. 9:10 And they took the ashes *themselves* **nx**
of the smelting furnace.
And they stood before the face of Pharaoh.
And Moshe scattered they *themselves* **nx**
toward the skies.
And they became boils,
blisters breaking out on human being
and on animal.

Ex. 9:11 And the diviners were not able
to stand before the face of Moshe
because there were boils on the diviners
and on all the Mitsraites.

Ex. 9:12 And **YAHWEH** strengthened
the heart *itself* **nx** of Pharaoh.

And he did not listen attentively to them,
according to what **YAHWEH** had said to Moshe.

Ex. 9:13 And **YAHWEH** said to Moshe,
"Rise early in the morning.
And stand before the face of Pharaoh.
And say to him,
'Thus said **YAHWEH**, The Elohim of the Hebrews.
"Send forth My people *themselves* **אנ**
and let them serve Me.
Ex. 9:14 Indeed, at this time
I Myself am sending
all My pestilences *themselves* **אנ**
into your heart,
and onto your servants,
and onto your people.

**You will know
that there is none like Me
in all the earth!**

Ex. 9:15 Indeed now,
had I stretched forth My hand *itself* **אנ**
and struck you *yourself* **אנ**
and your people *themselves* **אנ** with pestilence
then you would have been
destroyed from the earth.

Ex. 9:16 However, for this reason
I have established you,
in order to cause you
to see My power *itself* **אנ**,
and in order to declare My Name
in all the earth.

Ex. 9:17 You are still exalting yourself
against My people
without sending them forth!

Ex. 9:18 Behold!
Tomorrow at this time
I am causing it to rain exceedingly heavy hail
such as has not existed in Mitsraim
from the day of its founding even until this time.

Ex. 9:19 And now, send out.
Bring to safety your livestock *itself* **אנ**
and everything *itself* **אנ** that is yours in the field.
Every human being and every animal
which is found in the field
and is not gathered at home,
the hail will come down upon them.
And they will die!" ' "

Ex. 9:20 Those who feared
The Word of **YAHWEH**
among the servants of Pharaoh
caused their servants *themselves* **אנ**
and their livestock *itself* **אנ** to flee to the houses.

Ex. 9:21 But those who did not set their heart
on the word of **YAHWEH**
even left their servants *themselves* **אנ**
and their livestock *itself* **אנ** in the field.

Ex. 9:22 And **YAHWEH** said to Moshe,
"Stretch out your hand *itself* **אנ** toward the skies.
And let there be hail in all the land of Mitsraim,
on the human being,
and on the animal,
and on every plant of the field
in the land of Mitsraim."

Ex. 9:23 And Moshe stretched forth
his staff *itself* **אנ** toward the skies.

And **YAHWEH** gave thunder, and hail,
and fire going along the ground.
And **YAHWEH** rained hail
on the land of Mitsraim.
Ex. 9:24 And there was hail,
and fire mingled with the hail,
extremely grievous fire,
such as had not existed in all the land of Mitsraim
from the time it became a nation.

Ex. 9:25 And the hail struck
in all the land of Mitsraim,
everything *itself* **nx** that was in the field,
from human being to animal.
And the hail struck
every plant *itself* **nx** of the field.
And every tree *itself* **nx** of the field was broken.

Ex. 9:26 Only in the land of Goshen,
where the children of Yisra'el were,
there was no hail.

Ex. 9:27 And Pharaoh sent.
And he called for Moshe and for Aharon.
And he said to them,
"I have offended this time.
YAHWEH is just,
and I and my people are morally wrong.
Ex. 9:28 Intercede with **YAHWEH!**
And on account of there being abundant
mighty thunder and hail
I am even sending forth you yourselves **nx**.
And no longer are you to stay."

Ex. 9:29 And Moshe said to him,
"As I go out of the city *itself* **nx**
I will spread out
my hands *themselves* **nx** to **YAHWEH.**
The thunder will cease.
And the hail will exist no more,
in order that you will know
that the earth belongs to **YAHWEH.**

Ex. 9:30 But as for you yourself
and your servants,
I know that you do not yet fear
before **YAHWEH,** The Elohim."

Ex. 9:31 Now the flax and the barley were smitten
because the barley was in the head
and the flax was in bud.

Ex. 9:32 But the wheat and the spelt
were not smitten
because they were late crops.

Ex. 9:33 And Moshe went out of the city *itself* **nx,**
from Pharaoh.
And he spread out his hands to **YAHWEH.**
And the thunder and the hail ceased.
And the rain was not poured on the earth.

Ex. 9:34 And Pharaoh saw
that the rain, and the hail,
and the thunder had ceased.
And again he offended.
And he made his heart heavy,
he and his servants.
Ex. 9:35 And the heart of Pharaoh was strengthened.
And he did not send forth
the children of Yisra'el *themselves* **nx,**
according to what **YAHWEH** had said
by the hand of Moshe.

Chapter 10

Ex. 10:1 And **YAHWEH** said to Moshe,
"Go in to Pharaoh

because I Myself have made heavy

his heart *itself* **אָן**

and the hearts *themselves* **אָן** of his servants

in order that I might place these signs of Mine
in his inner being,

qereb is the term used for "inner being".

It's apparently a Hebraism,

based on the meaning of the word being

the nearest part, i.e. the center.

It's used in Scripture to refer to

the middle, interior,

inner part, even inner thoughts.

While it's normally translated as

"in his midst" or "among them",

"before him", etc.,

those all seem to fall short

of what's implied by the context.

YAHWEH has chosen to make a direct impact
upon Pharaoh himself with these signs.

This is clearly demonstrated by the final one,
the death of the firstborn.

These signs leave

an indelible impact upon Pharaoh.

Ex. 10:2 and in order that you can recount

in the ears of your son and your son's son

that *itself* **אָן** which I

have accomplished in Mitsraim,

and My signs *themselves* **אָן**

which I have placed on them.

And you will know that I am YAHWEH!"

It's not only Pharaoh

that **YAHWEH** wants to impact by His signs.

It's also to serve as a lasting memory

to the children of Yisra'el and their offspring.

It's a clear demonstration

of **YAHWEH's** love

and faithfulness to His people.

Ex. 10:3 And Moshe and Aharon
went in to Pharaoh.

And they said to him,

"Thus said **YAHWEH**,

The Elohim of the Hebrews.

'Until when will you refuse

to humble yourself before My face?

Send forth My people

and they will serve Me.

Ex. 10:4 However, if you refuse to send forth

My people *themselves* **אָן**, behold!

Tomorrow I am bringing locusts into your territory.

Ex. 10:5 And they will cover

the face *itself* **אָן** of the ground.

And no one will be able to see

the ground *itself* **אָן**.

And they will eat the rest *itself* **אָן**

of what has escaped,

what remains for you from the hail.

And they will eat every tree *itself* **אָן**

which sprouts for you from the field.

Ex. 10:6 And they will fill your houses,

and the houses of all your servants,

and the houses of all the Mitsraites,

such as neither your fathers

nor your fathers' fathers have seen

since the day that they existed on the soil

to this very day.' "

And he turned and went out

from before Pharaoh.

Ex. 10:7 And Pharaoh's servants said to him,
"How long will this one be a snare to us?
Send forth the men themselves **אֵל**.
And let them serve
YAHWEH Himself **אֵל** their Elohim.
Do you not yet understand
that Mitsraim is destroyed?"

Ex. 10:8 And Moshe himself **אֵל**
and Aharon himself **אֵל**
were brought back to Pharaoh.
And he said to them,
"Go!
Serve **YAHWEH Himself** **אֵל**, your Elohim!

Who?
Even who are going?"
Ex. 10:9 And Moshe said,
"With our young and with our old we are going.
With our sons and with our daughters,
with our flocks
and with our herds we are going
because it is for us
a pilgrim festival to **YAHWEH**."
The "pilgrim-festival"
is a very important designation.
This is the very first one
so designated in Scripture.
From this moment on
it is the first pilgrim-festival
that Yisra'el is to celebrate each year.

There are three,
Pesach (Passover),
Shavuot (Pentecost),
and Sukkot (Tabernacles).
Each one required every Yisra'elite male
to travel to The Temple in Yerusalaim.

Ex. 10:10 And he said to them,
"May **YAHWEH** therefore be with you
when I send forth you yourselves **אֵל**
and your little ones themselves **אֵל**!"

Watch out,
because harm is before your faces!
It may not be immediately apparent to you,
but Pharaoh is mocking Moshe and Aharon.
He has no intention of letting everyone go,
as is revealed in the following verses.

Ex. 10:11 Not so!
Go now, the men,
and serve **YAHWEH Himself** **אֵל**.
Indeed, He is seeking you yourselves **אֵל**."

And they themselves **אֵל** were driven out
from the face itself **אֵל** of Pharaoh.

Ex. 10:12 And **YAHWEH** said to Moshe,
"Stretch out your hand
over the land of Mitsraim
on account of the locusts.
And they will come upon the land of Mitsraim.
And they will eat
every plant itself **אֵל** of the land,
everything itself **אֵל** that remains from the hail."

Ex. 10:13 And Moshe stretched out
his staff itself **אֵל** over the land of Mitsraim.
And **YAHWEH** drove an east wind into the land
all that day and all that night.

Morning existed.
And the east wind had carried
the locusts themselves **אֵל**.

ruwach - means wind, or by resemblance breath.

This is the word "translated" as 'spirit'.

However, there is no concept of 'spirit' in Hebrew thought.

It was not a "spirit" that brought the locusts.

It was the wind of **YAHWEH**.

Ex. 10:14 And the locusts went up over all the land of Mitsraim. And they settled in all the territory of Mitsraim, exceedingly grievous. Before it there had never been locusts like this. And afterward there would not be such as this.

Ex. 10:15 And they covered the face *itself* נא of the whole ground. And they darkened the ground.

And they ate every plant *itself* נא of the land, and all the fruit *itself* נא of the trees which remained from the hail.

And not any green thing remained on the trees or on the plants of the field in all the land of Mitsraim.

Ex. 10:16 And hurriedly Pharaoh called for Moshe and Aharon. And he said, "I have offended against **YAHWEH**, your Elohim, and against you.

Ex. 10:17 And now intercede, forgiving my offense only this time! Even intercede with **YAHWEH**, your Elohim! And turn away from upon me at least this very death *itself* נא."

Ex. 10:18 And he went out from Pharaoh. And he interceded with **YAHWEH**.

Ex. 10:19 And **YAHWEH** turned about a west wind, exceedingly strong. And it carried away the locusts *themselves* נא. And it thrust them into The Sea of Reeds.

Not one locust remained in all the territory of Mitsraim.

Ex. 10:20 And **YAHWEH** strengthened the heart *itself* נא of Pharaoh. And he did not send forth the children of Yisra'el *themselves* נא.

Ex. 10:21 And **YAHWEH** said to Moshe, "Stretch forth your hand toward the skies. And let there be darkness over the land of Mitsraim, even a darkness which is felt."

This is the same term used in Genesis 1.2 concerning the darkness that existed at the beginning of creation. Perhaps it was also a darkness that could be felt.

Ex. 10:22 And Moshe stretched forth his hand *itself* נא toward the skies. And there was darkness, gloominess in all the land of Mitsraim for three days.

Ex. 10:23 One man did not see a brother *himself* נא. And no one rose at all from his place for three days.

But all the children of Yisra'el had light in their places.

Ex. 10:24 And Pharaoh called for Moshe.

And he said,
"Go!
Serve **YAHWEH Himself nx!**

Only your flocks and your herds are to stay.
Also, your children are to go with you."

Ex. 10.25 But Moshe said,
"Also, you yourself nx
are to give into our hand
sacrifices and olahs
to prepare for **YAHWEH** our Elohim.

An *olah* is a surrender offering,
one that is completely burned up.
It represents a complete surrender
to the will of **YAHWEH**.

Ex. 10.26 Also, even our livestock are to go with us.
Not a hoof is to remain
because from them we will take
for serving **YAHWEH Himself nx**, our Elohim.
And we ourselves will not know
with what we are to serve **YAHWEH Himself nx**
until we go there."

Ex. 10.27 But **YAHWEH** strengthened
the heart itself nx of Pharaoh.
And he was not willing to send them forth.

Ex. 10.28 And Pharaoh said to him,
"Go from before me!
Guard yourself!
You are not seeing my face again!
Indeed, in the day of your seeing my face
you will be put to death!"

Ex. 10.29 And Moshe said,
"Rightly so you have spoken.
Never again am I seeing your face!"

Chapter 11

Ex. 11:1 And **YAHWEH** said to Moshe,
"I am bringing yet one more plague
on Pharaoh and on Mitsraim.
After that he will send forth
you yourselves nx from here.
In sending you forth
he will completely drive out,
drive out you yourselves nx from here.

Ex. 11:2 Speak now in the ears of the people.
And let every man ask from his neighbor himself nx
and every woman from her neighbor herself nx
objects of silver and objects of gold."

Ex. 11:3 And **YAHWEH** gave favor itself nx
to the people in the eyes of the Mitsraites.

Also, the man, Moshe, was very great
in the land of Mitsraim,
in the eyes of Pharaoh's servants
and in the eyes of the people.

Ex. 11:4 And Moshe said, "Thus said **YAHWEH**,
'At midnight I Myself am going out
into the midst of Mitsraim.

Ex. 11:5 And all the firstborn
in the land of Mitsraim will die,
from the firstborn of Pharaoh,
who sits on his throne,
even to the firstborn of the female servant,
who is behind the mill stones,
and all the firstborn of animals.

Ex. 11:6 And there will be a great cry
in all the land of Mitsraim,
the likes of which has never been,
and the likes of which will never be again!

Ex. 11:7 But for all the children of Yisra'el
no dog will move its tongue
against man or against animal
in order that you will know that
YAHWEH makes a distinction
between Mitsraim and Yisra'el.

**Note: The following three verses (8-10)
should be placed at the end of Chapter 10.
They do not fit properly here.**

Ex. 11:8 And all these servants of yours
will come down to me.
And they will bow down to me saying,
'Get out, you and all the people at your feet!'
And after that I will go out."
And he went out from Pharaoh in fierce anger.

Ex. 11:9 And **YAHWEH** said to Moshe,
Pharaoh is not going to listen attentively to you.
Indeed, My awesome displays are to be increased
in the land of Mitsraim."

Ex. 11:10 And Moshe and Aharon did
all these awesome displays themselves nx
before Pharaoh.
But **YAHWEH** strengthened
the heart itself nx of Pharaoh.
And he did not send forth
the children of Yisra'el themselves nx from his land.

Chapter 12

Ex. 12:1 And **YAHWEH** spoke
to Moshe and to Aharon
in the land of Mitsraim saying,
Ex. 12:2 "This new moon is for you
the beginning of new moons.
It is the first new moon of the year for you.

chodesh - the new moon,
by implication a month.

There is something to note
concerning this directive
from **YAHWEH** Himself.
YAHWEH establishes **this month,**
Abib/Nisan,
the month of the Exodus/Passover
as the first month of the year.
He explicitly states this.

Yet the children of Yisra'el
do not observe this
as the beginning of their year.

They still cling to the old pattern
which uses Rosh Hashannah
in the fall of the year
as "The Jewish New Year."

This appears to blatantly reject
what **YAHWEH** declares in this passage.

Ex. 12:3 Speak to the whole
assembly of Yisra'el saying,
'On the tenth day of this new moon
you are also to take to yourself,
each man, a lamb,
according to the household of his father,
a lamb for each household.

On the **TENTH day** of the month
a lamb was to be selected.

It was on the TENTH day of the month
that YAHUSHUA, our Messiah,
was taken captive
prior to His crucifixion.

Ex. 12:4 And if the household
is too small for the lamb
he is also to take his neighbor
near to his house
according to the number of the lives.
According to each man's eating
make your count for the lamb.

Ex. 12:5 The lamb is to be whole,
a male of the first year for you.
From the sheep or from the goats
you are to take it.

Ex. 12:6 And it will be for you to guard it
until the fourteenth day after this new moon.
Then all the assembly
of the community of Yisra'el
is to slaughter it itself **תא**
between the evenings.

The lamb was to be slaughtered
on the FOURTEENTH DAY.
The lamb was to be with the family
four days.
They were to protect it from harm.
It also became "their" lamb,
making this a far more personal experience.

There has been much discussion
concerning the phrase,
"between the evenings".
Generally it appears to indicate at twilight,
or, as the sun is setting just over the horizon,
but many also consider it
to include late afternoon
as the sun is low in the western sky.

Ex. 12:7 And they are to take from the blood.
And they are to put it on the two doorposts
and on the lintel of the houses
in which they eat it itself **תא**.

Ex. 12:8 And they are to eat the flesh itself **תא**
on that night, roasted with fire.
With unleavened bread
along with bitter herbs they are to eat it.
Ex. 12:9 You are not to eat from it raw,
nor boiled, boiled with water,
but rather, roasted with fire,
its head with its legs and with its inward parts.

Ex. 12:10 And you are not to leave
any of it until morning.
And what remains of it until morning
you are to burn with fire.

Ex. 12:11 And in this manner
you are to eat it itself **תא**,
your loins encircled,
your sandals on your feet,
and your staff in your hand.
And you are to eat it itself **תא** with trepidation.

It is The Passover of YAHWEH.
pesach - a pretermission,
i.e. an exemption;
used only technically
of the Jewish Passover.

The root for this word means
to skip over, pass over, to bypass.

It is tied directly to the action

of the messenger of death
who skips over the houses
with the blood on their doorways.

**This "festival" which is established here
in the story of The Exodus
is the most profound
of all the festivals of YAHWEH.**

**Every act of offense (sin) against YAHWEH
ends up being accommodated
by this specific festival.**

**If you are a believer in YAHWEH
this should be number one
on your list of observances.**

Trepidation means quickly, with anxiety.

Ex. 12:12 And I will pass over the land of Mitsraim
on that night.

And I will smite all the firstborn
in the land of Mitsraim,
from a human being to an animal.

And on all the gods of Mitsraim
I will accomplish judgment!

I am YAHWEH!

Note the shift to the first person here.
These are **YAHWEH's** words.

The term 'gods' is used'.
There are no 'gods' except **YAHWEH**.
All of the so-called 'gods' are literally nothing.
They are the imaginations of men's minds.
They do not exist.

And that's the point of stating "**I am YAHWEH!**"
- which literally means
**I am existence itself,
The Eternally Existing One.**

Ex. 12:13 And the blood
will be a sign for you
upon the houses where you yourselves are.

**And I will see the blood itself נא.
And I will pass over you.**

**And the stroke of destruction
will not be on you**
when I strike the land of Mitsraim.

Ex. 12:14 And **this day
is to be for you a memorial!**
And you are to observe it itself נא
as a pilgrimage festival to **YAHWEH**
for your generations,
an eternal appointment.
It is a pilgrimage festival.

This is the first pilgrimage-festival
to **YAHWEH** each year.
It is one of His "appointed times".
It serves as an appointment with Him, personally.
It is to continue indefinitely.

But there's another very significant word
to note in this verse.
The word is **zikrown**.
It means a memento, a memorial
- something by which you can call to mind
over and over what it represents.

**This is the very same term used
as The Elohim told Moshe
that His eternal NAME is YAHWEH
- His memorial to all generations.**

This festival is to carry
virtually the same impact.

And as it is fulfilled in The Messiah
it does indeed become
"the festival to remember"!

Ex. 12:15 Seven days
you are to eat unleavened bread.
Indeed, on the first day
you are to cause leaven
to cease from your houses.
Indeed, whoever eats leavened bread
from the first day until the seventh day,
that life will be cut off from Yisra'el.

There are three different terms
to consider in this verse.
They are all connected to each other.

matzah, or matzah - properly, sweetness;
especially, unfermented cake or loaf.
Translated as unleavened bread.

s'or - barm or yeast-cake.
Translated as leaven.
chametz - fermented.
Translated as leavened bread

Each is typically connected
to the issue of the quick departure
and the lack of time to allow
for the normal bread to "rise" due to leavening
It's a reminder of the need for quick departure.

However, it also represents "corruption",
or contamination - defilement.

Later, it was not permitted
in sacrificial offerings dealing with offenses.

It was allowed in thanksgiving offerings,
but it could not be burned
within the sanctified places.

The actual meanings of the terms
are somewhat surprising.
And some have sought to stretch the meanings
to include anything fermented.
But the fundamental understanding of Scripture
points always toward the bread itself
- leavened or unleavened.

To eliminate everything fermented
would mean eliminating wine
and numerous other foods from the diet,
which Scripture does not appear to indicate
as being required.

There are other terms of significance:
shabath - to repose, desist from exertion.
This term is used in the phrase
"cause leaven to cease".

It is the same term used of The Elohim
in the Genesis creation account
of the seventh day.
This makes a rather interesting connection
to that event.

Leaven is to cease being used.

karath - to cut (off, down, or asunder),
by implication, to destroy or consume.
This term is used of The Messiah
in regard to His being "cut off" from life itself.

As you note these terms and their connections
you'll recognize that everything
from creation to The Messiah's death
is inter-connected.

Little did the children of Yisra'el realize
they would be acting out in type
the most significant event to occur
in the entire history of the world

- Redemption by The Messiah!

Ex. 12:16 And on the first day,
a set part assembly,
and on the seventh day,
a set apart assembly is to exist for you.
Any work is not to be done on them.

Only that which is to be eaten by every life
is to be made by you.

miqra qodesh - two extremely important terms.
They refer to the "set apart assembly".

miqra means something called out,
i.e. a public meeting or convocation; an assembly.
qodesh means a sacred place or thing,
something set apart.
It's typically translated as 'holy'.

The children of Yisra'el
are a "called out" people.
They are called out of the world
by **YAHWEH**, for **YAHWEH**.
Having been called out,
they are "sanctified", set apart.

**YAHWEH's people are always called out,
and always set apart for Him alone.
They are different, distinct,
separate from the rest of the world.**

The other term we need to look at is *mla'kah*.
It means properly, deputyship; a ministry;
generally employment. or work.
It comes from *mal'ak*, which means
to dispatch as a deputy, a messenger.
(It's normally translated as 'angel',
but that's a serious error.)

There are many debates
about the meaning of this term.
Some would make it include any effort at all
- of any kind.
However, the general sense of the term,
especially in our culture,
would be "gainful employment",
your regular job where you
are "working for your own benefit."
The key lies in "for your own benefit".
Nothing is to be done
that is not focused on **YAHWEH**.

Ex. 12:17 **And you are to protect
the festival of unleavened bread itself תא
because on this very same day
I have caused your assemblies themselves תא
to go out from the land of Mitsraim.**

And you are to protect this day itself תא
for your generations,
an eternal appointment.

If you compare this
with traditional translations
you'll notice a significant difference
at several points.
There is no reference to
"observing" "The Feast/Festival of..."
in the Hebrew text.

It's not the festival that's to be protected,
it's the consumption of
the 'unleavened bread' itself.

It's also the very first day,
a day for a set apart assembly,
that's to be protected.

shamar means properly,
to hedge about (as with thorns),
i.e. guard; generally, to protect, attend to, etc.
This word is normally translated as "keep",

but it does not mean "observe"
in the sense of acting out.
It means to protect
- generally from defilement or abuse.

tsaba' means a mass of persons.
It's often associated with war,
but that's not its fundamental meaning.
It was not "armies"
that were brought out of Mitsraim,
it was the entire mass of persons, an assembly,
typically traveling in their family groupings.

chuqqah means an enactment,
hence, an appointment.
This is to be understood within the context
of **YAHWEH's appointed times**,
His special occasions by which His actions
are to be remembered in every generation.

These are "**appointments with Him**".
It's far more than an ordinance or custom.

Ex. 12:18 In the first new moon,
on the fourteenth day after the new moon,
at evening,
you are to eat unleavened bread
until the twenty first day after the new moon,
at evening.

Ex. 12:19 For seven days
yeast is not to be brought forth in your houses.
Indeed, anyone eating what is leavened,
that same life is to be cut off
from the assembly of Yisra'el,
foreigner or native of the land.

matsa' means properly, to come forth,
i.e. appear or exist.
It's also translated as "found", "be seen".
Given the context it means "not to be used".

This is clear from the distinction
that anyone eating it
is to be cut off from the assembly.
It says nothing about having it in your house.
That's a "tradition of men"
that has caused great trauma
in many lives, needlessly.

Note it's similarity in sound to **matzah**,
the unleavened bread itself.
This is part of a word-play in the Hebrew
that is extremely common,
and used to great effect in the original language
- yet seldom seen in the English translations.
Note: In v. 20 "Any unleavened thing" is identified.
The Hebrew word for "bread",
lechem, also means 'food'.
Thus, it is **not merely 'bread'**
that is identified.
It is anything "fermented".

Ex. 12:20 Any leavened thing
is not to be eaten in all your locations.
You are to eat unleavened bread.' "

Ex. 12:21 And Moshe called
for all the elders of Yisra'el.
And he said to them,
"Pull out and take lambs for yourselves
according to your families.
And slaughter the exemption.

pesach - an exemption;
Passover (the festival or the victim).

This is normally translated
as "Passover lamb" or "Passover sacrifice".
But note the meaning of the word used.
It is an exemption.
This is the real meaning
of the passing over by **YAHWEH**

of the children of Yisra'el.
**They are exempted from death,
based upon the shed blood
of the sacrificed lamb.**

In this period of world history
we must certainly recognize
the significance of this.

**YAHUSHUA, The Hebrew Messiah,
is our exemption from death**
when we place our trust in Him.

The children of Yisra'el were instructed
to place their trust
in the blood of the Passover lamb
surrounding the door of their house
to exempt them from the death-blow
that was about to strike Mitsraim.

Ex. 12:22 And you are to take a bundle of hyssop.
And you are to dip it in the blood that is in the bowl.
And you are to apply it to the lintel
and the two doorposts
from the blood that is in the bowl.

And you yourselves are not to go out,
no one,
from the door of his house until morning.

Ex. 12:23 And **YAHWEH** will pass over
for the sake of striking
the Mitsraites *themselves* נא.
And He will see the blood *itself* נא
upon the lintel and upon the two doorposts.
And **YAHWEH** will pass over the door.
And He will not allow the destruction
to come against your houses
for the sake of striking you.

Ex. 12:24 And you are to protect this word *itself* נא
as an appointment for you and your sons
for eternity.

Ex. 12:25 And it will exist
that you will come to the land
which **YAHWEH** is giving to you
as He has spoken.
And you are to protect this service *itself* נא.

Ex. 12:26 And it will exist
that your children will say to you,
"What is this service to you?"

Ex. 12:27 And you are to say,
'It is a slaughter of exemption to YAHWEH
Who passed over the houses
of the children of Yisra'el in Mitsraim
in His striking of the Mitsraites *themselves* נא.
But our households *themselves* נא He rescued.'

And the people bowed their heads.
And they prostrated themselves.

Ex. 12:28 And the children of Yisra'el
went and did according to
what **YAHWEH** had directed
Moshe and Aharon *themselves* נא.
Thus they did.

Ex. 12:29 And it was in the middle of the night.
And **YAHWEH** struck all the firstborn
in the land of Mitsraim,
from the firstborn of Pharaoh,
the one sitting on his throne,
to the firstborn of the captive

who was in the pit house,
and all the firstborn of the livestock.

Ex. 12:30 And Pharaoh rose up at night,
he and all his servants,
and all the Mitsraites.
And there was a great cry in Mitsraim
because there was not a house
where there was not one dead.

Ex. 12:31 And he called
for Moshe and Aharon by night.
And he said, "Rise up!
Go out from the midst of my people,
even you yourselves **תא**,
even the children of Yisra'el.
And go!
Serve **YAHWEH Himself תא**
according to your word!
Ex. 12:32 Take even your flocks,
even your herds,
according to what you have spoken,
and go!
And bless me myself **תא**, also."

Ex. 12:33 And the Mitsraites
took hold on the people
for the sake of hurrying,
for the sake of sending them away,
out of the land,
because they said,
"All of us are going to die!"

Ex. 12:34 And the people lifted up their dough
before it was leavened, their kneading bowls
being tied up in their garments on their shoulders.

Ex. 12:35 And the children of Yisra'el
had done according to the word of Moshe.
And they had asked from the Mitsraites
objects of silver, and objects of gold, and garments.
Ex. 12:36 And **YAHWEH** had given the people
favor itself **תא** in the eyes of the Mitsraites.
And they requested of them.
And they snatched it away
from the Mitsraites themselves **תא**.

Ex. 12:37 And the children of Yisra'el
journeyed from Ra'amses to Sukkoth,
about six hundred thousand soldiers,
the warriors separate from the families.
The term used for 'families'
is often translated as 'children',
but it includes all those who were not soldiers.
This means the assembly
was much larger than 600,000.

Ra'amses means people of the sun.
Sukkoth means booth.

Ex. 12:38 Also a great mixture went up
with they themselves **תא**,
and flocks and herds,
exceedingly many livestock.

Ex. 12:39 And they baked the dough itself **תא**
which they had brought forth from Mitsraim,
unleavened cakes, because it was not leavened,
because they had been driven out of Mitsraim
and had not been able to delay.
And they also had not prepared food for themselves.

Ex. 12:40 And the time of dwelling
of the children of Yisra'el who settled in Mitsraim
was thirty years and four hundred years.

Ex. 12:41 And it was at the end of the thirty years and four hundred years.

And it was on **that very same day** that all the assemblies of **YAHWEH** went out from the land of Mitsraim.

Ex. 12:42 It is a night of keeping watch for **YAHWEH**, on account of His bringing them out from the land of Mitsraim.

This night is for **YAHWEH**.

It is to be protected for all the children of Yisra'el for all their generations.

Ex. 12:43 And **YAHWEH** said to Moshe and Aharon, "This is the appointment of The Passover.

No son of a stranger is to eat of it.

Ex. 12:44 But any servant a man has bought for silver, and he himself **אֵן** has been circumcised, then he may eat of it.

Ex. 12:45 A resident alien and a hired servant are not to eat of it.

The term **towshab** means a dweller, especially as distinguished from a native citizen; a resident alien.

When we use the literal meaning of the Hebrew term we get a wonderfully clear picture of who is in view.

The same is true of **sakiyr** It means a man at wages by the day or year. This is nothing other than an employee, as opposed to a slave that was owned by an individual. Hence, two classes were excluded from participation in this appointed time, the resident alien and the employee. Only "family members" were permitted to participate. This adds clarification to the text.

Ex. 12:46 In one house it is to be eaten. You are not to bring out from the house any of the flesh, outside. And a bone of it you are not to break.

Ex. 12:47 All the assembly of Yisra'el is to do it itself **אֵן**.

Ex. 12:48 And when a stranger sojourns with you yourself **אֵן** and does The Passover to **YAHWEH** all his males are to be circumcised. And then he may come near and do it. And he will be as a native of the land.

But anyone not circumcised is not to eat of it.

Ex. 12:49 There is one instruction for the native born and for the stranger who sojourns among you."

Ex. 12:50 And all the children of Yisra'el did according to that which **YAHWEH** directed Moshe himself **אֵן** and Aharon himself **אֵן**. According to this they did.

Ex. 12:51 And it was on **this very same day** that **YAHWEH** brought out the children of Yisra'el **themselves** **nx** from the land of Mitsraim by their assemblies.

If you're observing the text carefully you'll note that this appears to be an editorial insertion, provided by whomever was recording this account of the history.

It's not known when or how this record was made. It is obvious, however, that it was done after the actual events themselves. History is almost always

recorded in this manner. A first hand account at the time of the events is rare.

Chapter 13

Ex. 13:1 And **YAHWEH** spoke to Moshe, saying,
Ex. 13:2 "Set apart for Me all the firstborn, every womb opener among the children of Yisra'el, among human being and among animal! It is Mine!"

qadash - to be clean (ceremonially or morally). Within the context of Scripture it means to be undefiled, and therefore separated from the world, from that which is defiled, contaminated. It's often translated as 'consecrate' or 'sanctify'.

Everything related to 'holiness' is ultimately tied to purity, undefilement.

EVERY firstborn in Yisra'el belongs to YAHWEH!

"It is Mine!" is an imperative statement. It's profoundly significant. It's to be a continual reminder of the deliverance from Mitsraim.

It's ramifications for Yisra'el are pervasive within the culture, including the Levites being set apart as "replacements" for the firstborn, and dedicated to serving **YAHWEH**.

Ex. 13:3 And Moshe said to the people, "Remember **this day itself** **nx** in which you came out from Mitsraim, from the house of slavery! Indeed, with strength of hand **YAHWEH** has brought out **you yourselves** **nx** from there.

And whatever is leavened is not to be eaten.

Note how the concepts of 'set apart' and 'cleanness' fit together with leaven. Leaven represents anything that is corrupted by fermentation, and therefore defiled.

From this point on in Scripture defilement takes center-stage.

Ex. 13:4 Today **you yourselves** **nx** are going out, in the new moon of Abib.

Abib means to be tender. It refers to the newly formed head of grain on barley.

Abib is the same as Nisan in terms of names of months.

Ex. 13:5 And it will be that **YAHWEH** will bring you into the land of the Kena'anites,

and the Hittites,
and the Amorites,
and the Hivvites,
and the Yebusites,
which He swore to your forefathers
to give to you,
a land flowing with milk and honey.

And you are to work this work *itself* נח
in this new moon.

There's a word-play here
that presents itself in English to a degree.
The words are '**abad** - '**abodah**.
They are both formed from the same root
and both mean 'work'.

Work is a 'task', so they are instructed
that they are to **do**
the same thing in the new land
they are doing here.
This will involve The Passover
and its associated
Feast of Unleavened Bread.

Ex. 13:6 Seven days
you are to eat unleavened bread.
And on the seventh *day*
is a festival to **YAHWEH**.

Ex. 13:7 Unleavened bread is to be eaten
the seven days *themselves* נח.
And leavened bread is not to be seen by you.
And leaven is not to be seen by you
in all your territory.

This aspect of leaven has been taken
to ridiculous extremes
by "Pharisaic" interpretations.
They have required the 'removal' of all leaven
from the houses and even from
the land of Yisra'el during this time.

They "sell" the leaven to someone else,
pretending that they no longer 'own' any.
It's a ludicrous ruse.
YAHWEH knows!

It's also a physical impossibility
to get rid of "every speck" of it
from one's home or from the land.

The point of the instruction
seems more appropriately to encourage 'purity'
on the part of the Yisra'elites
- faithfulness to **YAHWEH's** instructions.

No leavened bread is permitted.
It is "bread of defilement",
both through it's fermented corruption
and through the refusal to do
as **YAHWEH** instructs.

Ex. 13:8 And you are to declare it
to your son in that day saying,
'It is because of what **YAHWEH** did for me
in bringing me out from Mitsraim.'

Ex. 13:9 And it is to be for you
as a signal on your hand
and as a memorial between your eyes,
in order that the instruction of **YAHWEH**
will be in your mouth.

Indeed, with a strong hand
YAHWEH has brought you out from Mitsraim.
zakar is used again for 'memorial'.
It's intended as a permanent reminder.
It's the same term applied
to the Name, **YAHWEH**, in Ex. 3.14-16.

torah also appears here, as 'instruction', which is its fundamental meaning.

Some translators use 'law', but in this instance 'the law' has not yet been given, so it is obviously not appropriate.

Torah does not mean "law".
It has far broader application than that.

This instruction has been perverted. The Yisra'elites have established the phylacteries tied to their head and their hands as a means of "complying" with this instruction. It is not required by Scripture. It is a "tradition of men".

Ex. 13:10 And you are to protect this appointment **itself** **nx** at its appointed time from year to year.
choq - an enactment; hence, an appointment. Often translated as ordinance, command, decree, etc., but having the fundamental meaning of an appointment.

mow'ed - mo'ed - an appointment, i.e. a fixed time or season; especially a festival.

The same term is used in Gen 1.14 when the sun, moon and stars are set in the skies to regulate these "appointments". The entire focus is on "appointments with **YAHWEH**" for special purposes.

This creates an unusual word-play, one in English, that does not appear in Hebrew.

Ex. 13:11 And it will exist that **YAHWEH** will bring you to the land of the Kena'anites according to what He swore to you and your fathers. And He will give it to you.

Ex. 13:12 And you are to pass over every womb opener to **YAHWEH** and every firstborn that comes forth from an animal which will be yours.

The males belong to **YAHWEH**.

Ex. 13:13 But every first born of a male ass you are to ransom with a lamb. And if you do not ransom it you are even to break its neck.

And every first born human being among your children you are to ransom.

Ex. 13:14 And it will be that your son will ask you later saying, 'What is this?' And you are to say to him, 'By strength of hand **YAHWEH** brought us out from Mitsraim, from the house of slavery.'

Ex. 13:15 And it existed that Pharaoh was hardened concerning sending us forth. And **YAHWEH** killed every firstborn in the land of Mitsraim, from the firstborn of a human being to the firstborn of an animal.

And for this reason
I am slaughtering to **YAHWEH**
all the male womb openers.
But every firstborn of my sons I ransom.'

Ex. 13:16 And it is to exist
as a signal upon your hand
and as bands between your eyes,
because with strength of hand
YAHWEH brought us out from Mitsraim."

This verse is the source
for the arm bands and 'frontlets'
worn by the Yisra'elites for morning prayers.
They've translated this into physical items
which are supposed to help them
remember The Exodus.

Ex. 13:17 And it was as the people themselves **תא**
were being sent forth from Pharaoh.
And The Elohim did not guide them by the road
to the land of the Philistines,
although it was closer,
because The Elohim said,
"Perhaps the people
will be sorrowed by seeing war
and they will return to Mitsraim."

Ex. 13:18 And The Elohim brought
the people themselves **תא** around
by way of the wilderness of The Sea of Reeds.
And the children of Yisra'el went up
in orderly array from the land of Mitsraim.

Ex. 13:19 And Moshe took
the bones of Yoseph himself **תא**
with him because he had made
the children of Yisra'el themselves **תא** swear,
swear saying, "The Elohim will visit,
visit you yourselves **תא**.
And you are to bring up my bones themselves **תא**
from here, you yourselves **תא**."

Ex. 13:20 And they journeyed from Sukkoth.
And they camped at Etham,
at the edge of the wilderness.
Etham perhaps means sea-bound.

Ex. 13:21 And **YAHWEH** was going
before the face of them,
by day in a column of cloud to guide the way,
and by night in a column of fire as a light for them.
Accordingly they went by day and by night.

Ex. 13:22 The column of cloud
did not withdraw by day,
nor the column of fire by night
before the face of the people.

Chapter 14

Ex. 14:1 And **YAHWEH** spoke to Moshe saying,
Ex. 14:2 "Speak to the children of Yisra'el.

And have them turn back
and camp before Pi Hahiroth,
between Migdol and the sea,
opposite Ba'al Tzephon.
Camp opposite it, by the sea.

Pi Hahiroth means mouth of the gorges.
Migdol means tower.
Ba'al Tzephon means lord of winter.

Ex. 14:3 And Pharaoh will say
of the children of Yisra'el,
'They are confused by the land.
The wilderness has closed them in.'

Ex. 14:4 And I will strengthen
the heart itself **תא** of Pharaoh.
And he will pursue after them.

But I will be honored on account of Pharaoh
and on account of all his might.
And the Mitsraites will know
that I am YAHWEH.”

And they did accordingly.

Ex. 14:5 And it was announced
to the king of Mitsraim
that the people had fled.
And the heart of Pharaoh and his servants
was turned against the people.
And they said, “Why have we done this,
that we have sent forth Yisra'el from serving us?”

Ex. 14:6 And he hooked up his chariot *itself* **nx**.
And he took his people *themselves* **nx** with him.
Ex. 14:7 And he took six hundred choice chariots,
even all the chariots of Mitsraim,
with third men on all of them.

shaliysh means a triple.
It's used to indicate the presence
in the chariots of a third man.
This was an intensive way
of conducting warfare.

Ex. 14:8 And **YAHWEH** strengthened
the heart *itself* **nx** of Pharaoh, king of Mitsraim.
And he pursued after the children of Yisra'el.

But the children of Yisra'el
went out with a high hand.

Defiantly.

Ex. 14:9 And the Mitsraites pursued after them.
And they overtook *they themselves* **nx**
camping by the sea,
all the horses and chariots of Pharaoh,
and his horsemen, and his army,
beside Pi Hahiroth, opposite Ba'al Tzephon.

Ex. 14:10 And Pharaoh drew near.
And the children of Yisra'el
lifted up *their eyes themselves* **nx**.

And behold!

The Mitsraites were traveling behind them.

And they were exceedingly afraid.

And the children of Yisra'el cried out to **YAHWEH**.

Ex. 14:11 And they said to Moshe,
“Did you take us away to die in the wilderness
because there are no graves in Mitsraim?

What is this you have done to us,
bringing us forth out of Mitsraim?

Ex. 14:12 Is this not the word
we spoke to you in Mitsraim saying,
‘Back off from us and let us serve
the Mitsraites *themselves* **nx**?’

Indeed, it would have been better for us
to be serving *the Mitsraites themselves* **nx**
than to be dying in the wilderness.”

Ex. 14:13 But Moshe said to the people,
“Do not be afraid.

**Stand still and see
the deliverance of YAHWEH
which He will do for you today!**

Indeed, the Mitsraites *themselves* **nx**
whom you have seen today
will not be seen again any more forever.

yshuw'ah - something saved, deliverance.
You'll recognize this as directly connected
to The Messiah, **YAHUSHUA**.

Ex. 14:14 **YAHWEH will fight for you!
And you are to be silent!”**

Ex. 14:15 And **YAHWEH** said to Moshe,
"Why do you cry out to Me?
Speak to the children of Yisra'el
and have them go forward.
Ex. 14:16 And you yourself **תָּא**,
raise up your staff itself **תָּא**.
And stretch forth your hand itself **תָּא** over the sea
and split it apart!
And let the children of Yisra'el
go into the midst of the sea on dry ground.

Ex. 14:17 And I, behold!
I am strengthening the hearts themselves **תָּא**
of the Mitsraites.
And they will come after you.
And I will be honored on account of Pharaoh
and on account of all his might,
on account of his chariots,
and on account of his horsemen.

Ex. 14:18 And the Mitsraites will know
that I am YAHWEH
in my being honored on account of Pharaoh,
on account of his chariots,
and on account of his horsemen."

Ex. 14:19 And the messenger of **YAHWEH** moved,
the one who was going
before the camp of Yisra'el.
And he went behind them.
And the column of cloud went from before them.
And it stood behind them.

mal'ak - to dispatch as a deputy;
a messenger; an ambassador.
Not an 'angel'.
The word for "angel"
comes from the Greek word
meaning the same thing.

Note that there is a messenger of The Elohim
who is going with the children of Yisra'el.
Other references seem to indicate
this messenger is in fact The Messiah,
The Rock of Yisra'el.

Ex. 14:20 And it came between
the camp of the Mitsraites
and the camp of Yisra'el.
And there the cloud and the darkness existed.
And it made light the night itself **תָּא**.
And one did not come near the other
all the night.

Ex. 14:21 And Moshe stretched out
his hand itself **תָּא** over the sea.
And **YAHWEH** caused the sea to move
with a powerful east wind all that night.

And He established the sea itself **תָּא** like a desert.
And He split apart the waters.

charabah is traditionally translated
as "dry ground".
But this is a different term
than the one normally used for dry ground.
This one means desert, parched ground.
It's not merely dry to the touch, it's completely dry.
This adds a fascinating insight
into what He did for Yisra'el.

Ex. 14:22 And the children of Yisra'el
went into the midst of the sea on dry ground.
And the waters were a wall of protection to them
from their right and from their left.

yabbashah - dry ground.
Here we find the normal term for dry ground.
The reasons for the distinction are not clear.

The water was not merely a wall.
The Hebrew suggests a wall of protection.
This, also, adds a dimension to the story
that's not seen in English.

Ex. 14:23 And the Mitsraites pursued.
And they came in behind them,
all the horses of Pharaoh,
his chariots, and his horsemen,
into the middle of the sea.

Ex. 14:24 And it was at the morning watch.
YAHWEH looked down
upon the army of the Mitsraites
in the column of fire and cloud.
And He disrupted the army of the Mitsraites.
Ex. 14:25 And He took off
their chariot wheels *themselves* **תָּא**.
And they drove them forth with difficulty.
And the Mitsraites said,
“Let us flee from the face of Yisra'el,
because **YAHWEH** is fighting for them
against the Mitsraites.”

Ex. 14:26 And **YAHWEH** said to Moshe,
“Stretch forth your hand *itself* **תָּא** over the sea
and let the waters come back
upon the Mitsraites,
upon their chariots,
and upon their horsemen.”

Ex. 14:27 And Moshe stretched forth
his hand *itself* **תָּא** over the sea.
And the sea returned
to its permanent appearance
at the break of day.
And the Mitsraites were fleeing
against encountering it.

Thus **YAHWEH** tumbled about
the Mitsraites *themselves* **תָּא**
in the midst of the sea.

Ex. 14:28 And the waters returned.
And they covered the chariots *themselves* **תָּא**
and the horsemen *themselves* **תָּא**
and all the might of Pharaoh,
those coming after them into the sea.
There remained of them not even one.

Talk about defeat!
YAHWEH destroyed
EVERY ONE of the enemy.
He will do this again!
There will come a time
when **YAHWEH** delivers His people
every believer in **YAHWEH**,
from every single one of their enemies!
This is a foreshadowing of that event.

Ex. 14:29 But the children of Yisra'el
walked on dry ground in the midst of the sea.
And the waters for them
were a wall of protection
on their right and on their left.

Ex. 14:30 And **YAHWEH** liberated on that day
Yisra'el *itself* **תָּא**
from the hand of the Mitsraites.
And Yisra'el saw the Mitsraites *themselves* **תָּא**
dying on the shore of the sea.

Ex. 14:31 And Yisra'el saw
the mighty hand *itself* **תָּא**
which **YAHWEH** had used against the Mitsraites.

This is a VERY IMPORTANT VERSE!
It identifies that Yisra'el recognized
what **YAHWEH** had done.
They KNEW that **YAHWEH** had delivered them.
They revered **YAHWEH**.
They believed in **YAHWEH**, AND in Moshe.
This is crucial to understand,
for withn DAYS they will have forgotten all this
and start belly-aching about their circumstances!!

And the people were in awe
of **YAHWEH Himself** **נא**.
And they trusted in **YAHWEH**
and in His servant, Moshe.

Chapter 15

Ex. 15:1 Then Moshe
and the children of Yisra'el
sang this song *itself* **נא** to **YAHWEH**.
And they spoke saying,
"I sing to **YAHWEH**
because He has risen, risen!

The horse and its rider
He has hurled into the sea!

ga'ah - to mount up, rise.
There are varying interpretations of this word.
It only occurs seven times in Scripture.

Some want to make this "triumphed",
but that does not fit the other uses.
"Exalted" is another interpretation
and has a certain degree of legitimacy.

However, in the overall context of Scripture
the basic sense of "rising up",
especially in light of this great deliverance,
ties directly to The Risen Messiah,
by Whom deliverance comes.

Ex. 15:2 My strength and my might *is* **YAH!**
And He is deliverance for me.
This is my El,
and I will dwell with Him,
The Elohim of my father,
and I will exalt Him.

YAH is used for the first time.
It tends to be used
in Hebrew poetic expressions.
It's a contracted form of **YAHWEH**,
identified as "vehement".

zimrath is typically translated as 'song',
but there is much debate
over this word and its meaning.

The poetic form uses two-line phrasing,
often repeating the former idea
in a slightly different manner.

Some suggest strength and might,
or even fierce might,
as the proper understanding.

yshuw'ah - something saved, deliverance;
victory or prosperity.
Often translated as 'salvation'.
(and often abused by using it as
"the name of The Messiah."
It is NOT His Name.)

navah - to rest (as at home).
There are other suggested meanings,
but each of the terms using these letters
suggest rest, home, habitation, dwelling place.

That we will dwell with Him as our deliverer
is consistent with the rest of Scripture.

Ex. 15:3 **YAHWEH** is a man of battle.
YAHWEH is His Name!

Ex. 15:4 The chariots of Pharaoh and his forces
He has thrown into the sea.
And his chosen third men
have sunk down in the Sea of Reeds.
Ex. 15:5 The surging waters covered them.
They went down to the depths like a stone.

Ex. 15:6 Your right hand, **YAHWEH**,
magnificent in force,
Your right hand, **YAHWEH**,
shatters the adversary.

The characterization of the terms used
tends to mislead somewhat in typical translations.
It follows a pattern of tradition,
rather than looking at the intent of the words.

The use of a past tense English verb
where the Hebrew uses an imperfect
(not completed) aspect alters the meaning.

YAHWEH's action is not completed
except in this specific event.
Yet the language actually characterizes
the on-going nature of His shattering.

Also, the use of 'enemy'
when the term means hating; an adversary,
misses the connection to The Adversary.

These statements are not merely indicative
of the present situation for Yisra'el,
but they also point forward, predictively,
to events yet to come.

Ex. 15:7 And in the greatness of Your majesty
You tore down those you raised up.
You sent forth Your burning anger.
It consumed them like stubble.

Ex. 15:8 And with the breath of Your nostrils
the waters were piled up.
They stood upright like a mound.
The drops of the depths were condensed
in the heart of the sea.

Ex. 15:9 The adversary said,
'I will pursue!
I will overtake!
I will apportion the plunder!
My life will be sated with them.
My sword will be emptied.
My hand will seize them.'

Ex. 15:10 You blew with Your breath.
The sea covered them.
They tumbled down like lead
in the powerful waters.

Ex. 15:11 Who is like You
among the gods **YAHWEH**?
Who is like You,
magnificent in set apartness,
being revered with praises,
doing extraordinary acts?

"gods" is *elim* in the Hebrew text.
It's often translated as 'gods',
but it appears more to refer to
the "gods" (divine beings)
of **YAHWEH's** kingdom.
It could also be a reference
to the 'gods of the nations'.
The text does not give us
precise clues on this.

Ex. 15:12 You stretched out Your right hand.
The earth swallows them.
Ex. 15:13 You guided with Your kindness
the people whom You have redeemed.

You led them with strength
to Your set apart home.

Ex. 15:14 Peoples listened attentively.
They trembled.
Pains as of childbirth
seized those dwelling in Philistia.

Ex. 15:15 At that time
the chiefs of Edom were dismayed.

The strong ones of Moab,
trembling seizes them.

All the inhabitants of Kena'an had a melt down.

muwg - means to melt, dissolve, soften.

While the phrase was not common
at the time of early translations
the concept of a "melt-down"
seems most appropriate in this context.

Ex. 15:16 Terror and dread fell on them.

Because of Your great arm
they are silent, like a stone,
until Your people pass over, **YAHWEH**,
until the people pass over
whom You have acquired.

Once again we see
the frequently repeated theme of Scripture,
to pass over, or, to cross over.
It begins with Abram.
It continues until eternity.

Ex. 15:17 You will bring them in.

And You will plant them
on the mountain of Your inheritance,
the place of Your dwelling, **YAHWEH**,
which You have prepared.

A set apart place, My Sovereign,
established with Your hands.

This is profoundly prophetic.
It looks far forward
into the future establishment
of The New Yerushalaim.
It's likely few ever comprehend
this wondrous aspect of this song.

Ex. 15:18 **YAHWEH** reigns to time without end,
even eternity!

This is present active terminology.
It is not 'future' in its sense, it's now!
And it continues without any limitations.

Ex. 15:19 Surely the horse of Pharaoh
went with his chariots
and his horsemen into the sea.

And **YAHWEH** turned back upon them
the waters of the sea *itself* **nx**.

But the children of Yisra'el
went on dry ground
in the middle of the sea."

The Song of Moshe appears to end here.
There are two things to take note of.
The **nx** only appears once at the very end.
This appears to be fairly common
in Hebrew poetry.

The poetry itself tends to emphasize the elements
by its very nature, so it's less significant.

The other thing to note is that no special effort
has been made in this study text
to attempt to 'duplicate'
the poetic style of such verses.
The focus is on the content itself,
not on the form.
The Hebrew form and style
create a great impact on the text
for one familiar with Hebrew.
But it's vitrually impossible
to duplicate that in English.

Ex. 15:20 And Miryam, the prophetess,
the sister of Aharon,
took the tambourine *itself* נח in her hand.
And all the women went out after her
with tambourines and with dances.

This is the first mention
of a prophetess in Scripture.
It's generally considered
to be an inspired person,
and a spokesman for another, **YAHWEH**.

Miryam means rebellious.
In English it is Mary.

Ex. 15:21 And Miryam responded to them,
"Sing to **YAHWEH**!
Indeed, He has risen, risen!
The horse and its rider
He has hurled into the sea!"

Ex. 15:22 And Moshe caused Yisra'el *itself* נח
to journey from The Sea of Reeds.
And they went out to the Wilderness of Shur.
And they went three days in the wilderness.
And they found no water.

Shur means wall.

Ex. 15:23 And they came to Marah.
And they were unable to drink the waters of Marah,
because they were bitter.
For this reason the name of it was called Marah.

Ex. 15:24 And the people complained
against Moshe saying, "What are we to drink?"

Ex. 15:25 And he cried out to **YAHWEH**.
And **YAHWEH** pointed out to him a tree.
And he threw it into the waters.
And the waters were made sweet.

There He established for Himself
a regulation and a determination for them.
And there He tested them.

Ex. 15:26 And He said,
"If you will listen attentively,
listen attentively to the voice
of **YAHWEH**, your Elohim,
and do what is right in His eyes,
and will listen carefully to His directives
and will protect all His rules,
then all the diseases I placed on the Mitsraites
will not be placed on you,
because I, **YAHWEH**, will be healing you."

There's a shift in the 'voice' of the text
after 'diseases'.
It moves from a third person usage
to a first person usage.
This suggests an editorial insert
or a copyist error.

Ex. 15:27 And they came to Elim.
And there were twelve fountains of water
and seventy palm trees.
And they camped there by the waters.

Elim means strong ones.

Chapter 16

Ex. 16:1 And they journeyed from Elim.
And all the assembly of the children of Yisra'el
came to the Wilderness of Sin,
which is between Elim and Sinai,
on the fifteenth day of the second month
after their going out from the land of Mitsraim.

Sin and Sinai apparently
are both of Mitsraite origin.
The meaning is uncertain,

but thought to mean bush, thorn, or thorn bush
- as in the burning bush Moshe observed
when **YAHWEH** called him to go to Mitsraim.

Ex. 16:2 And the whole assembly
of the children of Yisra'el complained
against Moshe and Aharon in the wilderness.

Within 45 days
we find Yisra'el murmuring again
against **YAHWEH**
after all He has done for them already!
We are much like them!

16:3 And the children of Yisra'el said to them,
"Would to The Elohim that we had died
by the hand of **YAHWEH** in the land of Mitsraim,
as we were sitting by the pots of flesh,
as we were eating food to satisfaction!
However, you have brought us ourselves **nx**
out into this wilderness for the sake of killing
this whole assembly itself **nx** with hunger."

Ex. 16:4 And **YAHWEH** said to Moshe,
"Behold!

I am going to rain food for you from the skies.
And the people will go out
and pick up a day's portion every day
in order to test them,
whether they will walk
according to My instruction or not.

Ex. 16:5 And it will exist on the sixth day.
And they will prepare what they bring in itself **nx**.
And it will be double
what they pick up day after day."

Six days you shall gather,
and on the sixth day what you gather
will be enough for the seventh day as well.
This is a very important issue
for **YAHWEH** and His people.
They were told to trust Him
to provide for them,
and to honor The Sabbath Day/
Obviously, the Sabbath Day
is very important to **YAHWEH**.

Ex. 16:6 And Moshe and Aharon said
to all the children of Yisra'el,
"At evening even you will know
that **YAHWEH** has brought you yourselves **nx**
out of the land of Mitsraim.

Ex. 16:7 And in the morning even you will see
the glory itself **nx** of **YAHWEH**
because He is listening attentively
to your complainings themselves **nx**
against **YAHWEH**.

And what are we
that you complain against us?"

Although the specific term is not used here
this is likely a reference
to what's called the shekinah glory,
the brilliant radiance of **YAHWEH's** majesty.

Ex. 16:8 And Moshe said,
"Because of this **YAHWEH** is giving to you
flesh to eat in the evening,
and in the morning food for full satisfaction,
in that **YAHWEH** is listening attentively
to your complaints themselves **nx**
which you yourselves **nx**
are complaining against Him.

And what are we?
Your complaints are not against us,
but rather, against **YAHWEH**."

Ex. 16:9 And Moshe said to Aharon,
"Say to the whole assembly
of the children of Yisra'el,
'Come near before the face of **YAHWEH**,
because He has listened attentively
to your complaints *themselves* נא.'"

Ex. 16:10 And it was as Aharon was speaking
to the whole assembly of the children of Yisra'el.
And they faced toward the wilderness.
And behold!
The glory of **YAHWEH** was seen in the cloud.

Ex. 16:11 And **YAHWEH** spoke to Moshe, saying,
Ex. 16:12 "I have listened attentively
to the complaints *themselves* נא
of the children of Yisra'el.

Speak to them saying,
'Between the evenings you will eat flesh,
and in the morning you are to be filled
to satisfaction with food.
And you will know
that I am **YAHWEH, your Elohim.'**"

Ex. 16:13 And it was in the evening.
And quails came up.
And they covered the camp *itself* נא.

And in the morning the dew laid
all around the encampment.
Ex. 16:14 And the layer of the dew went up.
And behold!
On the surface of the wilderness
was a thin flaky substance,
thin like frost on the ground.

Ex. 16:15 And the children of Yisra'el saw.
And they said to one another, "What is it?",
because they did not know what it was.
And Moshe said to them,
"It is the food which **YAHWEH**
has given to you to eat.

Ex. 16:16 This is the word
which **YAHWEH** has directed.
'Each man is to gather from it
according to his eating,
an omer for each head.
According to the number of lives
each man is to take
for those who are in his tent.'"

Ex. 16:17 And the children of Yisra'el
did accordingly.
And they picked up,
some too much, and some too little.

Ex. 16:18 And they measured by omer.
And he who gathered too much had no excess.
And he who gathered too little had no shortage.
Each man picked up according to his eating.

Ex. 16:19 And Moshe said,
"A man is to leave none of it until morning."

Ex. 16:20 But they did not
listen attentively to Moshe.
And the men left some of it until morning.
And it was corrupted with maggots.
And it stank.

And Moshe burst out in rage against them.

Ex. 16:21 And they picked up from it *itself* **אֵל** morning by morning, each one according to his eating. But the hot sun liquefied it.

Ex. 16:22 And it was on the sixth day. And they picked up double the food, two omers instead of one.

And all the leaders of the assembly came and reported it to Moshe.

Ex. 16:23 And he said to them, "This is what **YAHWEH** has said.

'Tomorrow is a special sabbath, a set apart Sabbath to **YAHWEH**.

What you are to bake *itself* **אֵל**, bake it!

And *whatever itself* **אֵל** you will boil, boil it!

And all that is left over

set aside for yourselves,

watching over it until the morning.' "

Two special terms occur in this verse.

They are extremely important.

YAHWEH is giving specific instructions through Moshe concerning both The Sabbath Day, and "special sabbaths".

shabbathown - s sabbatism or special holiday; rest

shabbath - intermission, i.e. specifically The Sabbath.

Both terms refer to resting, to an intermission.

They are connected directly to the seventh day of creation, where The Elohim "ceased" (rested) from the 'work' of creating.

While that was the first "shabbath", the children of Yisra'el are now being given specific instructions concerning how they are to treat each Sabbath Day.

This begins with how they deal with picking up the manna. The following details outline further what was expected.

The important thing to notice is that each Sabbath Day is a "special sabbath", set apart, consecrated, to **YAHWEH**. From this point forward every Sabbath Day is to be so treated.

Ex. 16:24 And they set aside it *itself* **אֵל** until the morning, as Moshe had directed. And it did not stink, and no maggot was in it.

Ex. 16:25 And Moshe said, "Eat it today because today is a Sabbath to **YAHWEH**. Today you will not find it in the field.

Ex. 16:26 Six days you are to pick it up.

But on the seventh day,

which is the Sabbath,

there will be none of it."

Ex. 16:27 And it was on the seventh day.

Some of the people went out to pick it up.

But they found none.

Ex. 16:28 And **YAHWEH** said to Moshe,

"How long will you refuse to protect

My directives and My teachings?

This is a vitally important statement by YAHWEH!

It should be obvious that this statement is directed to the people and not to Moshe. He was surely not among those who went out to pick up manna.

He is the representative of the assembly, their spokesman, so **YAHWEH** speaks to him in order that he will in turn speak to the assembly.

Three terms deserve a bit of comment: **shamar** - to hedge about (as with thorns); to guard, protect, attend to. Typically, 'keep'.

mitsvah - a command, directive. Based on a root word that means to enjoin, charge (urge or direct). Traditionally, 'commandment'. More accurately, directive or precept.

torah - a precept or statute. Based on a root word that means **to teach, direct**. Traditionally, 'The Law'.

Traditional usage is misleading at several points.

It pushes everything into the category of "forced response". Such action eliminates free-will, choice.

The precise point being made by **YAHWEH** here is **the rebellion against His instructions**.

This was the offense of Chavvah (Eve) in the Garden of Eden. She chose to put her own desires above those stated by **YAHWEH**.

This is **exactly** what the children of Yisra'el are now also doing. It's called "selfishness", and it is the foundation of every offense (sin).

YAHWEH gives us **instruction!** He gives us that instruction, as the text itself has identified, **to test us**, to see if we will do what **YAHWEH** desires instead of what we desire.

This is a fundamental understanding for our relationship with **YAHWEH!**

Ex. 16:29 "Now, observe that **YAHWEH** has given to you The Sabbath. For this reason He is giving you food on the sixth day (*for two days - implied*). Each one is to sit down on his bottom. No man is to go out from his place on the seventh day."

There's an obvious problem with the text here. It moves from **YAHWEH** speaking to Moshe, back to Moshe speaking to the people - with no intervening connection.

This is likely due to an editorial adjustment to the text, perhaps based on the use of some fragmented copies being reassembled. This portion appears to belong in a different location.

A line is also apparently missing that clarifies the situation. It's also humorously interesting to see the literal instructions given regarding sitting down.

Ex. 16:30 And the people rested
on the seventh day.

shabath - to repose; to desist from exertion.
This is the exact same term used for The Elohim
on the seventh day of creation.
It does not mean He never 'worked' again.
It means He rested.

This is the function of The Sabbath Day.
It was established to provide
a day of rest for human beings,
and, as a day to honor **YAHWEH**.

Ex. 16:31 And the house of Yisra'el
called its name itself **מַן** Manna.
And it was like white coriander seed.
And the taste of it was like thin cakes with honey.

There's an unusual use of "house of Yisra'el"
instead of "children of Yisra'el" found here.

There's no indication of why
this different terminology suddenly shows up.
This also appears to be an inserted fragment
which may be in a different location
than the original text.
That may explain the different terminology.

Manna means "what is it"?

Ex. 16:32 And Moshe said,
"This is the word which **YAHWEH** has directed.
'Fill an omer with it
to protect it for your generations
in order that they may see the food itself **מַן**
with which I fed you yourselves **מַן**
in the wilderness,
in the going forth of you yourselves **מַן**
from the land of Mitsraim.'"

lechem - food (for man or beast),
especially bread or grain (for making it).
We're taught by tradition that this was bread.
It most certainly was not bread.
It was thin, flaky, small,
white like coriander seed,
and came with the dew.
Bread does not come in this manner.

The tradition of BayitLechem (Bethlehem)
as "The House of Bread"
is a contributing influence on this issue.
**However, we need to be clear,
the reference is to food, not 'bread'.**

Ex. 16:33 And Moshe said to Aharon,
"Take one jar
and place there a full omer of manna.
And set it itself **מַן** down
before the face of **YAHWEH**,
for the sake of protecting it for your generations."

Ex. 16:34 According to what **YAHWEH**
had directed Moshe,
Aharon placed it before The Testimony
for the sake of protection.

Yet again we see an editorial hand
or a corruption in the text.
"The Testimony" is a reference
to what's traditionally called
"The Ark of The Covenant".
At this point in the history
of the children of Yisra'el
it does not exist.
That makes this a later addition to the text.
It's a means of making clear
the meaning of certain elements
in one's experience.

Lest we be too harsh,
this is precisely what these notes

that accompany this text also accomplish.
Hopefully these notes will never be taken
as being part of the text itself.

Ex. 16:35 And the children of Yisra'el
ate the manna *itself* **תא** forty years,
until their coming to the land of *their* dwelling.
They ate the manna *itself* **תא**
until they came to the border
of the land of Kena'an.

Ex. 16:36 And an omer
is a tenth of an ephah itself.

This also appears to be an editorial insertion.

Chapter 17

Ex. 17:1 And the whole assembly
of the children of Yisra'el set out
on their journey from the Wilderness of Sin
according to their departures
at the mouth of **YAHWEH**.

And they camped at Rephidim.
And there was no water for the people to drink.

peh - the mouth; representing the speech.
Using the literal sense
places this where it belongs.

While we don't see **YAHWEH** in physical form
we know He speaks,
and therefore we attribute Him as having a mouth.

This is not the same term as "word".
The distinction needs to be kept clearly in mind.

Rephidim means supports, railings.

Ex. 17:2 And the people contended with Moshe.
And they said, "Give us water that we may drink!"
And Moshe said to them,
"Why do you contend with me, my people?
Why do you test **YAHWEH** *Himself* **תא**?"

Ex. 17:3 And the people thirsted there for water.
And the people complained against Moshe.
And they said,
"Why did you bring us out of Mitsraim,
to kill us ourselves **תא**
and our children *themselves* **תא**
and our livestock *themselves* **תא** with thirst?"

Ex. 17:4 Then Moshe
cried out to **YAHWEH** saying,
"What am I to do with this people?
A little longer and they will stone me!"

Ex. 17:5 And **YAHWEH** said to Moshe,
"Pass over before the face of the people.
And you yourself **תא**
take from the elders of Yisra'el.
And take in your hand your staff
with which you struck The Nile *itself* **תא** and go!

Note the use of "pass over" again.
This continues to bring us back
to the key concept of this entire experience,
but also even back to Abram.

Ex. 17:6 I will be here, standing before your face,
there on the rock at Horeb!
And you are to strike the rock.
And water will come out of it.
And the people will drink."

And Moshe did so before the eyes
of the elders of Yisra'el.

The text literally says in the first line,
"Behold Me".

This is a Hebraism meaning "I am here."
It's normally used in response to a call
from one person to another,
thus acknowledging they are present
and ready to attend to the matter at hand.

In this instance it presents
a particularly emphatic and significant statement.
YAHWEH is 'personally' present,
standing before Moshe on the rock at Horeb.

Horeb means desolate.

Ex. 17:7 And he called the name of the place
Massah and Meribah because of the contention
of the children of Yisra'el,
and because they tested
YAHWEH *Himself* **נא** saying,
"Is **YAHWEH** in our midst or not?"
Massah means testing.
Meribah means contention.

Ex. 17:8 And Amalek came
and fought with Yisra'el at Rephidim.
Amalek means troubler.

Ex. 17:9 And Moshe said to Yahoshua,
"Choose for us men and go out!
Fight with Amalek!
Tomorrow I am stationing myself
on the top of the hill
with the staff of The Elohim in my hand."
Yahoshua becomes
Moshe's personal attendant.
(Traditionally this is "Joshua".)
His role in this story is prophetic.

Yahoshua means **YAH** is deliverance.
It is the same fundamental name
as that of The Messiah, **YAHUSHUA**,
with only a minor variation in its spelling
to make a distinction between them.

Ex. 17:10 And Yahoshua did
as Moshe had said to him.
He was fighting with Amalek.

And Moshe, Aharon, and Hur
went up to the top of the hill.
Hur means white linen.

Ex. 17:11 And it existed,
when Moshe lifted up his hand,
then Yisra'el dominated.
But when he rested his hand
Amalek dominated.

Ex. 17:12 And Moshe's hands were heavy.
And they took a stone and placed it under him.
And he sat down on it.
And Aharon and Hur supported his hands,
this one and from that one.
And his hands were steady
until the going down of the sun.

Ex. 17:13 And Yahoshua
defeated Amalek *himself* **נא**
and his people themselves **נא**
with the edge of the sword.

Ex. 17:14 And **YAHWEH** said to Moshe,
"Write this as a remembrance in a writing.
And put it in the ears of Yahoshua.
'Indeed, I will erase,
erase the remembrance itself **נא** of Amalek
from under the skies.' "

zeker - a memento, recollection, memorial.
It comes from **zakar** which means
to mark so as to be recognized; to remember.

It's the very same term used in Ex. 3.14-16
in regard to the Name, **YAHWEH**.
It's used twice in this verse,
which increases its impact.
The Scriptural principle
of "two witnesses" applies.
This thing is confirmed.
It will happen.

Ex. 17:15 And Moshe built a slaughter site.
And he called its name, **YAHWEH** Nissi.

Nissi means my flag, standard,
banner or signal.
It's often viewed as a form
of military banner or flag,
symbolizing their leader or cause.
The tribes of Yisra'el each marched forward
under a "banner" that represented their tribe.
Moshe is indicating
that he places **YAHWEH** as his leader.

Note that **this name is for the slaughter site,**
not for **YAHWEH**.

Ex. 17:16 And he said,
"Indeed, hand upon the throne of **YAH**,
a battle of **YAHWEH** is against Amalek
from generation to generation!"

The phrase, "hand upon the throne of **YAH**"
is a formulaic description of an oath.
This oath 'swears' war forever against Amalek
by **YAHWEH** Himself.
It affirms what's stated in v. 14.

Chapter 18

Ex. 18:1 And Yithro, priest of Midyan,
Moshe's father-in-law,
heard concerning everything *itself* **nx**
that The Elohim had done for Moshe
and for Yisra'el, His people.

Indeed, **YAHWEH** had brought Yisra'el *itself* **nx**
out of Mitsraim.

Ex. 18:2 And Yithro, Moshe's father-in-law,
took Tziporah *herself* **nx**, the wife of Moshe,
after he had sent her back,

Ex. 18:3 and her two sons *themselves* **nx**,
of whom the name of one was Gershom,
because he said,
"I have been a sojourner in a foreign land."

Ex. 18:4 And the name of the other was Eli'ezer,
because he said,
"The Elohim of my father *is* help for me.
And He has snatched me away
from the sword of Pharaoh."

Ex. 18:5 And Yithro, Moshe's father-in-law,
came with his sons and his wife
to Moshe in the wilderness where he was encamped
at the mountain of The Elohim.

This portion of the story updates us
on some of the events
that took place much earlier.
It was in Ex. 4.25 that Tziporah
circumcised one of her sons,
and ended up sparing the life of Moshe.
She disappeared from the text after that,
leaving us to wonder what had become of her.
Now we learn Moshe
had sent her back to her father with his sons.

Ex. 18:6 And he had said to Moshe,
"I, your father-in-law, Yithro, am coming to you,
and your wife and her two sons with her."

Apparently Yithro sent word
ahead somehow to Moshe.

We don't know how this was accomplished,
or how he knew where to find them.

Ex. 18:7 And Moshe went out
to meet his father-in-law.
And he bowed down.
And he kissed him.
And they asked each other concerning their welfare.
And they went to the tent.

Ex. 18:8 And Moshe reported to his father-in-law
everything *itself* **אנ**
that **YAHWEH** had done to Pharaoh
and to the Mitsraites for Yisra'el's sake,
all the distress *itself* **אנ**
which they had acquired on the way,
and their having been snatched away by **YAHWEH**.

Ex. 18:9 And Yithro rejoiced for all the good
which **YAHWEH** had done for Yisra'el,
whom He had snatched away
from the hand of the Mitsraites.

Ex. 18:10 And Yithro said,
"Blessed be **YAHWEH**,
Who has snatched away you yourselves **אנ**
from the hand of the Mitsraites
and from the hand of Pharaoh,
and Who has snatched away the people *themselves* **אנ**
from under the hand of the Mitsraites.

Ex. 18:11 Now I know that **YAHWEH**
is greater than all the gods
because of the word
by which they acted arrogantly against them."

The Hebrew is difficult in this verse.
There are several proposed interpretations.
"gods" is **elohim**.
But it's not always used in reference to 'gods'.

The uncertainty lies within the understanding
that **YAHWEH** greatly reproached
the 'gods of Mitsraim' with His plagues.
Essentially, He attacked every one
of their so-called gods
at the very point where they claimed superiority.
It is this point which appears to hold
the best explanation for the verse.

Ex. 18:12 And Yithro, the father-in-law of Moshe,
accepted an olah and other sacrifices for The Elohim.

And Aharon and all the elders of Yisra'el
came to eat food with the father-in-law of Moshe
before the face of The Elohim.

The traditional translation of this verse
appears to miss the fact
that Yithro is priest of Midyan.
He knows **YAHWEH**.
He worships **YAHWEH**.

What he is doing here is serving Yisra'el
in his role as a priest,
including preparing a fellowship meal.
He is participating with them
in an official manner
as he seeks to worship **YAHWEH**.
The context supports this perspective.

An **olah** is a surrender offering,
one that is completely burned up.
It represents a complete surrender
to the will of **YAHWEH**.

Note: Please try to keep in mind this fact:
There are many places in the text
where **The Elohim** is used
that were **ALTERED** from **YHWH**, **YAHWEH**.
We know historically this was done.

What we do not know is each place
where it was done in the manuscripts.
This means that each time you encounter
"The Elohim" you can substitute **YAHWEH**
and it will likely be what should be in the text.

Ex. 18:13 And it was the next day.
And Moshe sat down
for the sake of judging the people themselves **תא**.
And the people stood before Moshe
from the morning until the evening.
Ex. 18:14 And the father-in-law of Moshe saw
everything itself **תא** that he was doing
for the people.
And he said, "What is this matter
which you yourself **תא** are doing for the people?
Why are you yourself **תא** sitting alone
and all the people are standing before you
from morning until evening?"
Ex. 18:15 And Moshe said to his father-in-law,
"Because the people come to me
concerning asking of The Elohim.
Ex. 18:16 When there is for them a matter
they come to me.
And I judge between a man and an associate.
And I make known the directives of The Elohim
and His instructions."

Ex. 18:17 And the father-in-law of Moshe
said to him,
"The thing which you yourself **תא** are doing
is not good.
Ex. 18:18 Wear out, you will wear out,
both you yourself **תא**
and these people who are with you.
Indeed, the matter is too heavy for you.
You are not able to do it by yourself.

Ex. 18:19 Now listen attentively to my voice.
I will counsel you.
And may The Elohim be with you.
You yourself **תא** are to exist for the people
before The Elohim.
And you yourself **תא** are to bring
the matters themselves **תא** to The Elohim.

Ex. 18:20 And you are to teach they themselves **תא**
the regulations themselves **תא**
and the instructions themselves **תא**.
And you are to make known to them
the way itself **תא** in which they are to walk,
and the things themselves **תא** which they are to do.

Ex. 18:21 And you yourself **תא**
are to seek out from all the people
able men who revere The Elohim,
men of truth, hating unjust gain.
Then place these over them
to be rulers of thousands,
rulers of hundreds,
rulers of fifties,
and rulers of tens.
Ex. 18:22 And they are to judge
the people themselves **תא** at all times.
And it will exist that every great matter
they will bring to you.
And all the small matters
they will judge themselves
and make it lighter for yourself.
And they will bear it with you yourself **תא**.

Ex. 18:23 If you will do this word itself **תא**
and The Elohim directs you,
then you will be able to stand.

And also, each of these people
will go to their place with shalom.”

Ex. 18:24 And Moshe listened attentively
to the voice of his father-in-law.
And he did all that he said.

Ex. 18:25 And Moshe selected able men
from all Yisra'el.
And he placed them as heads over the people,
rulers of thousands,
rulers of hundreds,
rulers of fifties,
and rulers of tens.

Ex. 18:26 And they judged the people themselves **nx**
at all times.

The difficult matters themselves **nx**
they brought to Moshe.
But all the small matters they judged themselves.

Ex. 18:27 And Moshe sent away his father-in-law.
And he went to his own, to his land.

Chapter 19

Ex. 19:1 In the third month
after the children of Yisra'el's going out
from the land of Mitsraim,
on this day they came to the Wilderness of Sinai.

Ex. 19:2 And they journeyed from Rephidim,
And they came to the Wilderness of Sinai.
And they camped in the wilderness.
And Yisra'el camped there in front of the mountain.

Ex. 19:3 And Moshe went up to The Elohim.
And **YAHWEH** called to him
from the mountain saying,
“This is what you are to say to the house of Ya'akov,
and declare to the children of Yisra'el.

Ex. 19:4 'You yourselves **nx** have seen
what I have done to the Mitsraitites.
And I carried you yourselves **nx**
upon the wings of eagles.
And I brought you yourselves **nx** to Me.

Ex. 19:5 And now if you listen attentively,
listen attentively to My voice,
and will protect My covenant itself **nx**
you also will be to Me a unique possession
out of all the peoples.

Indeed, the whole earth is Mine.

There are several concepts to address here.
The double mention of 'listen attentively'
impresses upon us the extreme importance
of this instruction.

To listen attentively
is to pay careful enough attention
to what is said
so that you understand fully,
AND that you are agreeing to do
as you are instructed.

This is not passive listening.
It's listening as one who desires to hear
what **YAHWEH** has to say
in order that you are able to be clear
about what you are to do
to please Him Whom you serve.

The second is that of protection.
The concept is that of watching over
in order to guard something
from being taken away, destroyed, etc.

While many want to assert
it means 'compliance' by 'doing' the things,
it's more important aspect is seeing to it
that the instructions themselves
(in this case The Covenant) are kept inviolate.

Interestingly, at this point in time in the text,
The Covenant has not yet been established.
Once it is established
Yisra'el will become a 'unique possession'.
The concept is not merely that of 'treasure',
the traditional word used here.
It is more specifically that of 'ownership'.

Yisra'el will BELONG to **YAHWEH**
as His very own personal
and unique possession
among all the peoples
(tribes, nations, etc.) of the earth.

And **YAHWEH** declares
that the whole earth belongs to Him,
so Yisra'el is simply "set apart"
from the rest of the peoples on the earth
- for **YAHWEH's** very own unique possession.

Note: There's a very powerful **condition**
placed upon this relationship.
It is that of "listening attentively",
with all that it implies.
The moment one fails to do this
the "covenant" is broken,
along with its inherent relationship.

Ex. 19:6 And you yourselves **תא** will be to Me
a kingdom of priests and a set apart nation.'

Those are the words which you are to speak
to the children of Yisra'el."

What is a priest?
It is one who serves as a mediator
between **YAHWEH** and His people.
Yet Yisra'el is being told
they will be a 'kingdom of priests'.
They will all be under One King, **YAHWEH**.

They will all be mediators
between Him and who?
The rest of the peoples of the world
- the non-Yisra'elites.

This is their designated role
IF they follow YAHWEH's instructions!
They will become a 'holy nation',
one set apart from the rest.

Ex. 19:7 And Moshe went.
And he called for the elders of the people.
And he set before their faces
all these words themselves **תא**
which **YAHWEH** had directed him.

Ex. 19:8 And all the people responded together.
And they said,
"All that **YAHWEH** has spoken we will do."

And Moshe returned with the words themselves **תא**
of the people to **YAHWEH**.

If you're paying careful attention to the text
you will recognize that these verses
appear to be out of the proper sequence
for the story.

The Covenant is not yet given.
The people have not yet, therefore,
affirmed their assent to The Covenant.
Yet that's exactly what's implied in these verses.
This reveals to us that there has been
some type of editing of the text that has occurred.

Given our current level of knowledge

of the text itself
it seems surprising
that someone has not "re-edited"
these misplaced verses
so they integrate better with the story line.
As you look at the following verses
this issue becomes crystal clear.

Ex. 19:9 And **YAHWEH** said to Moshe,
"Behold!
I Myself am coming to you in the thick cloud.
The people are to listen attentively
as I'm speaking with you.
And also, in you they will trust, forever."

And Moshe reported the words *themselves* **אנ**
of the people to **YAHWEH**.

The first portion of this verse is very significant.
YAHWEH declares
He is personally coming to Moshe
within a 'thick cloud'.

The term implies heavy dark clouds,
the kind that withhold light
- in this case, the light of **YAHWEH's** presence.

The people are to listen attentively.
This is not a description of what will happen
(will listen...), it is an instruction.
They are to listen
as **YAHWEH** speaks to Moshe himself.

The dialog is not directly with the people.
Moshe is their intermediary.
He is **YAHWEH's** Ambassador to Yisra'el.

The consequence of this dialog
is that the people will trust Moshe forever.
This literally became true.
The words of Moshe
are venerated in Yisra'el even today.

Some have trusted more in the words of Moshe
than they did in those of The Messiah Himself.

The last part of the verse
makes no sense within this verse.
It's a virtual duplicate of the end of verse 8.
Just what words
are to be reported to **YAHWEH**?

Ex. 19:10 And **YAHWEH** said to Moshe,
"Go to the people.
And cause them to be undefiled
today and tomorrow.
And have them wash their clothes.

qadash - to be clean
(ceremonially or morally).
This is normally translated
as 'consecrate' or 'sanctify'.

In the overall context of Scripture
it clearly means to make them undefiled,
pure and separated from
the contamination of the world.
Only that which is undefiled
is permitted in the presence of **YAHWEH**.

This has been stated before,
but it's vital that we repeat it
because few understand
the significance of defilement
within the culture of Yisra'el.

Ex. 19:11 And they are to be prepared
by the third day
because on the third day
YAHWEH will come down upon Mount Sinai
before the eyes of all the people.

Ex. 19:12 And you are to set limits
for the people *themselves* **אנ** all around saying,

'Guard against your going up on the mountain
or laying a hand on the edges of it.
Anyone laying a hand on the mountain
will be put to death, put to death!

Ex. 19:13 He is not to touch it with his hand
because he will be stoned,
stoned or shot, shot!
Whether animal or human being, it will not live.

At the drawing out of the trumpet *sound*
they may go up on the mountain."

The "trumpet" identified here
is the RAM'S HORN!
The sound was the sound of a long blast.
This may foreshadow
the "trumpet sounding" of the last days
as the people of **YAHWEH**
are called into His presence!!

Ex. 19:14 And Moshe went down from the mountain
to the people.

And he undefiled the people themselves נא.

And he had them wash their clothes.

Ex. 19:15 And he said to the people,

"Be prepared by the third day!

Do not come near to a wife."

Note the reference to the **third day**.
This timing occurs frequently in Scripture.
It was to be a "holy day" -
a day set apart from normal activity.
Selfish activities were not to be done.

Emission of seed causes 'contamination'
of those involved.
They become defiled.
That's the point of this instruction.

Ex. 19:16 And it was on the third day,
in the morning.

And there were loud sounds,

and lightnings,

and a heavy cloud over the mountain.

And the sound of the ram's horn

was exceedingly loud.

And all the people who were in the camp

shuddered with terror.

Ex. 19:17 And Moshe brought forth
the people themselves נא from the camp
to an encounter with The Elohim.

And they were stationed
at the bottom of the mountain.

Ex. 19:18 And Mount Sinai smoked, all of it,
because the presence of **YAHWEH**
had descended upon it in fire.

And its smoke went up

like the smoke of a smelting furnace.

And the whole mountain shook exceedingly.

Two things should be noted.
Literally, the face of **YAHWEH** descended.
This is an idiom for His presence.

However, the key concept of the face
needs to be kept before us
because it is so central
to the entire focus of Scripture.
If you are "in someone's face",
you are in their presence.

The second issue is that of the furnace.
This is not just any furnace,
it is a smelting furnace.
It's a furnace used to purify, to refine.
It's the same type of smoke that rose

from Sodom and Amarah
amidst their destruction.

Ex. 19:19 And the sound of the ram's horn
was continuing.
And it was exceedingly powerful.

Moshe spoke.
And The Elohim responded to him with a voice.

Ex. 19:20 And **YAHWEH** came down
upon Mount Sinai,
on the top of the mountain.

And **YAHWEH** called to Moshe
on the top of the mountain.
And Moshe went up.

Ex. 19:21 And **YAHWEH** said to Moshe,
"Go down and repeat it to the people
lest they break through toward **YAHWEH**
for the sake of seeing
and many of them fall.

Ex. 19:22 And also, the priests
who are coming near to **YAHWEH**
are to undefile themselves
lest **YAHWEH** breaks out against them."

Ex. 19:23 But Moshe said to **YAHWEH**,
"The people are not able to be coming up
on Mount Sinai.

Indeed, You Yourself **תא**
have repeated to us saying,
'Set limits for the mountain itself **תא**
and set it apart.'

Ex. 19:24 And **YAHWEH** said to him,
"Go down!

And come up, you yourself **תא**
and Aharon with you.
But the priests and the people
are not to break through
for the sake of coming up toward **YAHWEH**
lest He breaks out against them."

Ex. 19:25 And Moshe went down to the people.
And he spoke to them.

Chapter 20

Ex. 20:1 And The Elohim spoke
all these words themselves **תא** saying,

YAHWEH SPOKE to the people of Yisra'el
- all at the same time!!!
This is the **ONLY** record
of such an event in Scripture!

What He spoke is His Instructions!
God delivered His Instructions
"personally" to His people.

Remember, torah is NOT LAW!
It is INSTRUCTION!

Ex. 20:2 "I Myself am **YAHWEH**, your Elohim,
Who brought you out from the land of Mitsraim,
from the house of slavery.

Ex. 20:3 There is not to exist for your sake
any other gods above My presence.

There are several ways
this verse could be translated.
"gods" refers to '**elohim**',
normally translated as 'gods'.
This has been identified before
so this should be familiar to you
by this point in the text.

The literal sense is that
there is to be no other being
of whatever type
that is to be considered as a priority
over/before **YAHWEH**.

He is not to be replaced by any other being,
or, as the following verses present,
any other thing or representation of a thing.

"above My presence" could be
over, upon, toward, against, etc.,
so there are several possibilities.

But the context takes precedence.
That phrase has been chosen
to represent the concept
that there is to be nothing whatsoever
that is given a higher priority
or greater authority over your life
than **YAHWEH** Himself.

**Please note: These verses constitute
"The Ten Words" in Hebrew thought,
not "The Ten Commandments."**

The Hebrews see these as words of instruction,
not as commands."

The entire concept of *tora*
must be considered in this specific context.

Tora means instruction, teaching.

It is that FIRST AND FOREMOST!

Only after this is firmly established in your thinking
will you be able to properly understand
the nature of these **instructions**.

Instructions are not commandments.

They are directions, guidelines,
'road signs' along the pathway of Hebrew life.
They are intended to keep one from going off the path
and into error, becoming 'lost'.

Because these **instructions** were written down,
and especially on stone,
human beings have interpreted them as "statutes"
- written 'laws'.

But this ignores the fact that they were **spoken** first,
and only written later
as a means of providing a permanent record
of what was taught.

This is a 'textbook', not a legal document.

YAHWEH created human beings
with freedom to choose what they will do, or not do.
If you remove this from them they are no longer 'free'.

Commandments remove one's freedom.

"Laws" do the same.

They require obedience.

If there is no 'obedience' there is punishment.

This leads to "legalism".

And that leads to serious problems.

With freedom to choose
it's merely a matter of watching to see
if you will do what you are instructed to do - or not.

There are certainly consequences
if you do not do according to the instructions.
But you are not 'forced' to do them.
You have a choice.

Do you want the blessings that come
from following the **instructions**,
or do you want the consequences
of not following them.
It's **entirely** up to you to make that decision.

**YAHWEH will absolutely not interfere
with your freedom of choice.**

You are the **only one** who can make the decision.

Ex. 20:4 You are not to make for yourself
a carved image,
even any form
that is in the skies, from above,
or what is on the ground, from beneath,
or what is in the waters, from below the ground.

Please note that the verb senses
are **not imperative**.
Hence, they are not 'orders'.

The term for 'carved image' means an idol,
an object of 'worship'.
"Form" is typically translated as 'likeness',
but it means a shape, or a representation,
not necessarily an exact likeness.
There are many 'modified images'
that represent things,
but they do not look exactly like them.
This is the point expressed here.

The Hebrew uses the letter **vav**
before each of the phrases.
It typically means 'and'.
It can also mean 'even' or 'also'.
It's not commonly used as 'or',
but that is also legitimate.

"Even" has been used here
because the text suggests
a broad characterization,
not a limited one.
It's to include everything in the skies,
on the earth,
or in the waters below the ground.

Ex. 20:5 You are not to prostrate yourself
before them.
And you are not to serve them.

Indeed, I Myself, **YAHWEH**, your Elohim,
am a zealous El,
paying attention to the perversion of fathers
upon children to the third and fourth *generations*
of those hating Me,

The whole point of the first part is 'worship',
allegiance to and serving them
as if to honor them.
This is not to be done.

qanna' means jealous.
But it's root word means to be **zealous**.
This is the more accurate rendering here.
YAHWEH is not 'jealous' or 'envious',
just as we are instructed
in other portions of Scripture
not to be such.
But He is indeed zealous about His honor.
This is the issue.

In His zeal for His honor he 'visits'
- pays attention to, the perversity of fathers,
and more importantly,
to its effects, upon the children
- to the third and fourth in the series of offspring.
Generations is implied,
though not stated in the text.

Now, it is the perversity
of those hating **YAHWEH** that is involved.
The following verse helps to clarify this.

To hate someone
is to act as their enemy in Hebrew thought.
Thus, it is the enemies of **YAHWEH**
to whom He pays very careful attention,
even to their third and fourth generations,
to see what they do.

Ex. 20:6 but doing kindness to thousands,
to those loving Me
and guarding My directives.

Many "translations" use 'showing'.
The word means to do or to make,
not to show.

Also, 'kindness' is often translated
as mercy, love, or faithfulness.
This is misleading.
The term means kindness.

This kindness is done
to the thousands who are loving **YAHWEH**,
and who are guarding His directives
(principles, not commands).

Important within this is the Hebrew concept of **love**.
It is **not** an issue of 'good feelings' toward someone.
This term refers to **loyalty** as its primary principle.
The good feelings may be part of this,
but **the loyalty, the faithfulness**
that forms the Hebrew concept of love,
is far more important to comprehend.

Ex. 20:7 You are not to lift up
the Name of **YAHWEH** *itself* **אֱלֹהִים**, your Elohim,
for the sake of emptiness.
Indeed, **YAHWEH** will not cause to be undefiled
whoever lifts up His Name *itself* **אֱלֹהִים**
for the sake of emptiness.

**This 'Word' has been
exceedingly misinterpreted and abused.**

**It is in fact violated
by every so-called "translation"
that replaces the very Name, **YAHWEH**,
with "the LORD", Jehovah, Ha Shem,
and every other false representation
of the sacred Name of **YAHWEH**.**

The emphasis in the Hebrew text
reveals the atrocity involved in such practices.

The idea of 'lift up' can have many connotations.
In a general sense it means to use it.
In a more serious sense it means to "swear by it",
to take an oath by using it.

The word for 'emptiness' also means
nothingness, vanity, worthlessness.
It means to use the Name
for a meaningless purpose.

Please note that in both cases
the sense is "for", "for the sake of",
reflecting an intentional abuse of the Name.

naqah means to be (or to make) clean.
The concept, with its given verb sense in the text,
is that of being made undefiled.
And **YAHWEH** will not cause one to be undefiled
one who abuses His Name.

This is rendered as guiltless,
innocent, etc. in many translations.
But each of these miss
the central issue of defilement.

To be defiled is to be forbidden access to **YAHWEH**.
To be defiled is to be held responsible
for whatever it is that defiles you.

Ex. 20:8 Remember the Sabbath day *itself* **אֱלֹהִים**
to set it apart!

zakar means to mark so as to be recognized,
i.e. to remember.
Placing a mark (sign) upon something
facilitates our ability to recall its purpose.
We do this in many ways.

The Sabbath is later designated
as "**the sign of The Covenant**" for Yisra'el.
It became "the mark"
by which The Covenant was to be remembered."

qadash is a primitive root that means to be clean.
It's almost always translated as sanctify,
consecrate, dedicate, etc.
Once again we see
the concept of undefilement (cleanness).

This extremely important day in the life of Yisra'el
was to be treated with great respect
precisely because of what it represents,
a reminder of The Covenant with **YAHWEH**.

This is the only Word
that receives three more verses
to support what is to be involved
in this remembrance.

Ex. 20:9 Six days you are to work
and do all your employment,
mla'kah means deputyship,
service, i.e. employment.
The concept is that of your "paid job"
or other normal work day.
A deputy is one who works for another.

Ex. 20:10 but the seventh day
is a Sabbath to **YAHWEH**, your Elohim.
You are not to do any employment,
you,
or your son,
or your daughter,
or your male servant,
or your female servant,
or your livestock,
or your stranger who is within your gates,
To ensure understanding of the importance
of this seventh day, this Sabbath,
YAHWEH outlines who and what
is to be included.

There are supporting passages of Scripture
that identify this as a day for all of these
to rest from their labors, efforts, work.

It's of interest to realize
that virtually every culture on earth
has observed the seventh day,
the one we call Saturday, as a day of rest.
This is not confined to Yisra'el.
Only in "The Christian Era"
have some places shifted
to the first day of the week
instead of the seventh,
and the seventh is usually
closely tied to it in many ways.

Ex. 20:11 because for six days **YAHWEH** made
the skies *themselves* נא
and the earth *itself* נא
the sea *itself* נא
and everything *itself* נא that is in them.

And He rested on the seventh day.

For this reason **YAHWEH** blessed
The Sabbath day *itself* נא.
And He set it apart.

Ex. 20:12 You are to honor your father *himself* נא
and your mother *herself* נא
in order that your days
are prolonged upon the soil
which **YAHWEH**, your Elohim, is giving to you.

Ex. 20:13 You are not to murder.
ratsach - to dash in pieces,
i.e. to kill; especially to murder.

Ex. 20:14 You are not to commit adultery.

Ex. 20:15 You are not to steal.

Ex. 20:16 You are not to be an untruthful witness against your neighbor.

Ex. 20:17 You are not to desire for yourself your neighbor's house.
You are not to desire for yourself your neighbor's wife,
or his male servant,
or his female servant,
or his ox,
or his donkey,
or whatever belongs to your neighbor."

This is the Tenth Word.
It's the last one the people heard before they asked that **YAHWEH** stop speaking to them directly.

chamad means to delight in or to desire.
The desire to have something is selfishness.
It's characterized by "I want..."
It is the offense (sin) of Chavvah (Eve) in the Garden of Eden.

It is the fundamental source of every offense, everything that denies YAHWEH His proper place of authority in our lives - as The One Who has created us.

'Even' is used where the conjunction occurs to emphasize the inclusive nature of this list.

Ex. 20:18 And all the people observed the sounds themselves נא,
the lightning flashes themselves נא,
the sound of the ram's horn itself נא,
and the mountain itself נא smoking.
And the people observed.
And they trembled.
And they stood at a distance.

Ex. 20:19 And they said to Moshe, "You yourself נא speak with us!
And we will listen attentively.
But let not The Elohim speak with us lest we die."

This marks the end of **The Ten Words**, as terminated by the people themselves. They perceived that if they kept listening to **YAHWEH** they would all end up dead.

It's very important to recognize that this is the only portion of The Torah that the people actually heard spoken by YAHWEH Himself.

Everything after this essentially interprets how these things are to be carried out.

Ex. 20:20 And Moshe said to the people, "Do not be afraid!
Indeed, for the sake of proving you yourselves נא The Elohim has come, even in order that the reverence of Him will exist before your faces so that you will not offend."

Moshe lays out the purpose of **YAHWEH's** visit and His speaking to the people directly.

The concept is difficult to convey into English with one word. Prove comes the closest, and it means to validate, to confirm, or to assess something.

YAHWEH is interested in seeing if this experience

will "prove" to be significant enough
for the children of Yisra'el
to choose to be faithful to The Covenant
which He is establishing with them.

By means of this awe-inspiring,
although terrifying, display,
and by means of a direct encounter
with The Living Elohim,
a deep sense of awe and reverence
is instilled within the people
so they do not 'sin' - go astray (offend).

This last phrase is key to the entire Torah!

Going astray is missing the target aimed at
- pleasing **YAHWEH**
by doing what He tells us He desires.
It's referred to as 'missing the mark',
but that's often taken far too lightly,
or is grossly misunderstood.

**The entire focus is on rebellion
- refusal to follow YAHWEH's instructions.**

This is the only full assembly of people
in all of Scripture
to whom YAHWEH speaks directly and audibly.
That has profound significance!

There are other places His voice is heard,
but it typically does not involve
a large assembly of His people.

Ex. 20:21 And the people stood at a distance.
But Moshe drew near to the thick darkness
where The Elohim was.

Ex. 20:22 And **YAHWEH** said to Moshe,
"Thus you are to say to the children of Yisra'el.
'You yourselves **nx** have seen
that I have spoken to you from The Heavens.

Ex. 20:23 You are not to make of Me Myself **nx**
gods of silver.
And you are not to make
gods of gold for yourselves.

This is a very different rendering of this verse.
The Hebrew uses a format here
that points directly at "Me".
Literally it says,
"You are not to make Me Myself gods sliver..."

It's common practice in Hebrew
to use the following term as "of silver", for instance.
If it works for that,
then it must also work for "make Me..."
Thus, it becomes "make **OF** Me..."

How does this fit Scripture?
This is the key question we **must ask**
in this very important verse.

In the ancient cultures it was common practice
to make for yourself a "copy" of your 'god'.
Teraphim, etc. are examples of this,
such as the ones Ribkah stole
from her father, Laban.
This was so common
that it was extremely likely
to happen with the Yisra'elites.
They had just left the culture of Mitsraim
where these little 'gods and goddesses'
were everywhere.
And in fact, this very act
will shortly take place
with the "golden calf" incident.

Therefore, it's only fitting
that **YAHWEH** would instruct His people
not to do such things in regard to Him.

He is THE ETERNALLY EXISTING ONE!
He is NOT to be 'duplicated'
by any artificial means!

YAHWEH Himself is to be worshipped,
not some "image" of **YAHWEH!**

Even the very concept of a slaughter site
in the next two verses points in this direction.

Ex. 20:24 A slaughter site of soil
you are to make for Me.
And you are to slaughter upon it
your olah *itself* **תא**
and your shelem *itself* **תא**
your sheep *themselves* **תא**
and your oxen *themselves* **תא**.

In every place where I cause
My Name *itself* **תא** to be remembered
I will come to you.
And I will bless you.

'olah means a step, an ascent,
that which goes up.
It's traditionally translated as "burnt offering".

But this idea comes from the practice
of burning the complete offering presented,
causing it to 'go up' in smoke.
It is not contained
within the meaning of the word used.
In actual practice it's a consecration offering,
an offering of complete surrender.
It's used to make atonement
for one's offenses, or mis-steps.

In many ways it's unfortunate
that this has been taught as a burnt offering
because it represents far more.

Everything is consumed.
It represents
committing everything to YAHWEH.

shelem means to return a favor.
Essentially, it's a thanksgiving offering
for **YAHWEH's** kindness
in providing for one's needs.

The offering was eaten
together with the priest who sacrificed it
right at the time of its preparation.

The fat parts were burned on the altar
as "a pleasing aroma to **YAHWEH**".
Scripture teaches us
that the fat belongs to **YAHWEH**.
It is not ours to eat.

This is the first place the shelem offering
is mentioned in Scripture.
It's often translated as a "**shalom**" offering.
This is associated
with the concept of a 'peace' offering.

Now take note of the promise made by **YAHWEH**.
In every place where "I cause My Name..."
I will come, and I will bless you!

The condition is that **YAHWEH**
causes His Name to be remembered there.
It's His action, not that of human beings.

Ex. 20:25 And if you make for Me
a slaughter site of stone
you are not to build it *itself* **תא** of something cut,
because your tool has rubbed upon it,
causing it to be defiled.
Any slaughter site of stone
was to be of natural stone, not cut stone.

A human tool rubbing or scraping on it
causes defilement of the stone.
It is no longer **YAHWEH's** stone.
It is 'contaminated' (defiled) by damaging it.

Ex. 20:26 And you are not to go up on steps
to My slaughter site
by which your nakedness
may be exposed upon it.'

Chapter 21

Ex. 21:1 These are the regulations
which you are to set before their faces.

Ex. 21:2 When you acquire a Hebrew slave,
he is to serve six years.

And in the seventh
he goes out free, without charge.

Ex. 21:3 If he comes in with *just* his body
he is to go out with *just* his body.

If he comes in as husband of a woman
his wife is also to go out with him.

The literal sense of the Hebrew is given.
The reference is to 'his back',
meaning his body, or his labor.
This carries much greater significance
than "himself" does.

ba'al is the term for husband.
It means either a master or a husband,
and is often translated as 'lord'.

It's very important to recognize
the real meaning of this term
because of its extensive use in connection
with the false-god also identified by this term.

This forms a persuasive argument
against using the term, "Lord"
in connection with **YAHWEH**
or **YAHUSHUA**, The Messiah.

Ex. 21:4 If his master gives to him a wife
and she has born to him sons or daughters,
the wife and her children are her master's,
and he is to go out with *just* his body.

'adown - sovereign, i.e. controller.
Traditionally translated as **lord**, master, owner.
A sovereign is one who rules over you.
That's the real meaning of this term.
It is often used as **Adonai**.

In old English style
this term was designated as 'lord'
to make a distinction between the role
of the one involved here and the king,
the sovereign of the country.

From the standpoint of Scripture
the use of 'master' is the better choice.
It avoids the use of 'lord'
which has caused such great pollution of the text.

The term is, however, also used
in regard to **YAHWEH** and to **YAHUSHUA**.
In those instances
its most appropriate form should be 'sovereign'.

Ex. 21:5 And if the slave says, says,
'I love my master himself **אני**,
my wife herself **אני**,
and my children themselves **אני**.

I will not go out free.'

Ex. 21:6 then his master is to bring him near,
to The Elohim.

And he is to bring him near the door,
even to the doorpost.

And his master is to pierce his ear with an awl.
And he is to serve him forever.

'ahab means to have affection for.

It's virtually always translated as 'love',
whether physical or otherwise.

Love in the Hebrew mind
was equated with loyalty, faithfulness.
It was not equated with 'nice feelings'.

There is much debate concerning
to whom the slave is to be brought.
The term used is **ha elohim**.
It literally means "the gods".
Some perceive this to be judges,
acting on behalf of The Elohim Himself.
This term is actually used
to refer to judges in some places in the text.

Ex. 21:7 And when a man
sells his daughter herself **תָּא** as a female slave
she is not to go out
like the male slaves go out.

Ex. 21:8 If she is bad in the eyes of her master
who has designated her for himself
then she is to be redeemed.
He has no authority to sell her to a foreign people
since he has been deceitful with her.

Ex. 21:9 And if he has appointed her to his son,
with the regulation of daughters he is to do to her.

Ex. 21:10 If he takes another for himself
her food, her clothing, and her marriage rights
are not to be reduced.

Ex. 21:11 And if he does not do these three for her
she is to go out without charge, without silver.

Ex. 21:12 One striking a man and he dies
is to be put to death, put to death.

Ex. 21:13 But if he did not lie in wait
and The Elohim brought him to his hand
then I will set a place for you where he is to flee.

Ex. 21:14 But when a man
boils up against his neighbor
to kill him by craftiness,
even from beside My slaughter site
you are to take him to be put to death.

The slaughter site was a place of refuge
for someone committing a grievous offense.
One would flee there and cling to the altar,
thereby claiming protection by **YAHWEH**.
In cases of premeditated murder
not even this last resort
was able to protect them.

Ex. 21:15 And one who strikes
his father or his mother
is to be put to death, put to death.

Ex. 21:16 And one stealing a man
and he sells him,
or he is found in his hand,
is to be put to death, put to death.

The crime is kidnapping.
The intent is to sell the person
or demand a ransom for them.

Ex. 21:17 And one dishonoring
his father or his mother
is to be put to death, put to death.

Ex. 21:18 And when men fight
and one man strikes another man *himself* **תָּא**
with a stone or with his fist
and he does not die but lies upon his bed,
Ex. 21:19 if he gets up again
and walks outside upon his staff,

the one striking him is innocent.
Only, he is to pay for his rest
and his healing, his healing.

Ex. 21:20 And when a man strikes
his male slave *himself* נא
or his female slave *herself* נא with a stick
and he dies under his hand,
he is to be avenged, avenged.

Ex. 21:21 But if he remains alive a day or two
he is not avenged because he is his money.
"Money" in this instance
is a reference to "property".

Ex. 21:22 And when men quarrel
and they strike a woman with child,
and her offspring comes out
and there is no injury
he is to be fined,
fined by the woman in accord
with what the woman's husband sets.
And he is to give it by means of the judges.

Ex. 21:23 But if there is injury
then you are to give life in place of life,
Ex. 21:24 eye in place of eye,
tooth in place of tooth,
hand in place of hand,
foot in place of foot,
Ex. 21:25 burn in place of burn,
wound in place of wound,
lash in place of lash.

There are limited places in Scripture
where this type of response is permitted.
It is **not** a general principle,
and is not to be applied indiscriminately.
Far too often it is taken out of context.

Ex. 21:26 And when a man strikes
the eye *itself* נא of his male slave
or the eye *itself* נא of his female slave
and ruins it
he is to send him out free
for the sake of his eye.

Ex. 21:27 And if the tooth of his male slave
or his female slave falls out
he is to send him out free
for the sake of his tooth.

Ex. 21:28 And when an ox gores a man *himself* נא
or a woman *herself* נא and he dies
then the ox is to be stoned, stoned.
And its flesh *itself* נא is not to be eaten.
And the owner of the ox will be innocent.

Ex. 21:29 But if the ox was butting
yesterday and the day before,
and its owner has been testified against,
but he has not guarded it,
and it causes the death of a man or a woman,
the ox is to be stoned.
And its owner is also to be put to death.

Ex. 21:30 If a redemption price is placed upon him
he is to give the ransom for his life,
whatever is placed upon him.

Ex. 21:31 Whether it has gored a son
or gored a daughter,
according to this regulation it is done to him.

Ex. 21:32 If the ox gores a male slave
or a female slave
he is to give to his master thirty shekels of silver.
And the ox is to be stoned.

Ex. 21:33 And when a man opens a pit,
or if a man digs a pit and does not cover it
and an ox or a male ass falls in there
Ex. 21:34 the owner of the pit
is to make restitution.
He is to give silver to its owner.
And the dead *animal* is his.

Ex. 21:35 And when the ox of a man
strikes the ox *itself* נח of his neighbor and it dies
they are to sell the live ox *itself* נח
and split in two the silver *itself* נח from it.
And they are also to split in two
the dead one *itself* נח.

Ex. 21:36 Or if it was known
that the ox was butting
from yesterday and the day before
and its owner has not guarded it
he is to make restitution, make restitution,
ox in place of ox.
And the dead one is to be his.

Chapter 22

Ex. 22:1 When a man steals an ox or a sheep
and he slaughters it or sells it
he is to restore five oxen for an ox
and four sheep for a sheep.

Ex. 22:2 If the thief is found breaking in
and he is struck and he dies
there is no blood guilt for him.

Ex. 22:3 If the sun has risen over him
there is blood guilt for him.
He is to make restitution, make restitution.
If he has not *the means*
he is to be sold on account of his theft.

Ex. 22:4 If the stolen item is found,
found alive in his hand,
whether it is an ox or male ass, or sheep,
he is to restore double.

Ex. 22:5 When a man lets a field
or vineyard be consumed,
and sends out his animal *itself* נח,
and it consumes in another man's field
he is to make restitution
with the best of his field
and the best of his vineyard.

Ex. 22:6 When fire breaks out and finds thorns
and devours stacked grain,
or standing grain, or the field,
the one kindling the burning *itself* נח
is to make restitution, make restitution.

Ex. 22:7 When a man gives silver or goods
to his neighbor to guard
and it is stolen out of the man's house,
if the thief is found he is to restore double.

Ex. 22:8 If the thief is not found
then the master of the house
is to be brought before the judges
to see if he has put his hand
into his neighbor's goods.

ha elohim is used here again.
As in other cases,
there is debate over what this means.
Generally it's believed
that this refers to "the judges"
who are acting in the place of The Ellohim
in making a determination for a case.

While this is likely what took place
it does lend an atmosphere of confusion
concerning "The Elohim" and its uses.

Ex. 22:9 For every word concerning a violation,
for ox, for male ass, for sheep, for clothing,
for everything which he says
that it belongs to him,
the judges are to come to the word of the two.
Whoever the judges declare wrong
is to restore double to his neighbor.

Ex. 22:10 When a man gives to his neighbor
a donkey, or ox, or sheep,
or any animal to guard and it dies,
or is injured, or is taken captive,
no one seeing it,

Ex. 22:11 an oath of **YAHWEH** is to exist
between the two of them
that he has not put forth his hand
into his neighbor's goods.
And the owner of it is to accept it.
And he is not to make restitution.

Ex. 22:12 But if he has stolen, stolen from him,
he is to make restitution to its owner.

Ex. 22:13 If it is torn to pieces, torn to pieces,
he is to bring it for evidence.
The torn one is not to be restored.

Ex. 22:14 And when a man
asks something from his neighbor
and it is injured or dies,
the owner of it not being with it,
he is to make restitution, make restitution.

Ex. 22:15 If its owner was with it
he is not to make restitution.
If it was hired he is entitled to the hire.

Ex. 22:16 And when a man deludes a virgin,
a woman not engaged,
and he lies *carnally* with her
he is to pay the bride price,
the bride price for her,
to be his wife.

patah - to open wide;
figuratively, to delude.
This is often translated as 'seduce'.
However, there is also
a literal sense involved here
that's less subtle.
The concept of opening wide
means exposing her.

Ex. 22:17 If her father refuses,
refuses to give her to him,
he is to pay according to
the bride price of virgins.

Ex. 22:18 One practicing witchcraft is not to live.

Ex. 22:19 Anyone lying *carnally* with an animal
is to be put to death, put to death.

Ex. 22:20 One slaughtering to a god
other than to **YAHWEH** alone
is to be devoted to destruction.

charam means to seclude;
specifically (by a ban) to religious uses
(especially destruction).
It's often used in relation to anything
not supporting the worship
and honor of **YAHWEH**.

Spoils of war, whole communities,
or sometimes individuals

were placed "under the ban",
meaning they were forbidden to be used
for any purpose within Yisra'el.
The result was typically
their total destruction.
This is where the concept of
"devoted to destruction" comes from.

The term, by itself, means
something similar to *qadosh*,
holy, set apart; separated.

Ex. 22:21 And a foreigner
you are not to treat violently.
And you are not to afflict them.
Indeed, you were foreigners
in the land of Mitsraim.

Ex. 22:22 Every widow or fatherless child
you are not to humiliate.

Ex. 22:23 When you humiliate,
humiliate he himself **אָנ**,
when he cries out, cries out to Me
I will listen attentively,
listen attentively to her cry.

Ex. 22:24 And My nostrils will blaze.
And I will kill you yourself **אָנ** with the sword.
And your wives will be widows.
And your children will be fatherless.

The attention given to this subject
makes it very clear that **YAHWEH**
is extremely serious about such things.
It deserves our very careful consideration.

Ex. 22:25 If you lend silver
to My people themselves **אָנ**,
to the humble themselves **אָנ** who are with you,
you are not to be like a creditor to him.
You are not to set interest upon him.

Ex. 22:26 If you bind your neighbor's garment
as a pledge, a pledge,
you are to return it to him
at the going down of the sun

Ex. 22:27 because it is his only covering,
his covering for his skin.
In what will he lie down?
And it will be that he cries out to Me.
And I will listen attentively
because I Myself am kind.

Ex. 22:28 The Elohim
you are not to treat with disrespect.

And a leader of your people
you are not to bitterly curse.

nasiy' - an exalted one.
This refers to a leader of the people.

Many have misinterpreted this term
to include "speaking ill" against a leader.
But the injunction is very specific.
It refers to a bitter curse,
such as was placed upon the soil
after Chavvah (Eve) and Adam offended.
Some have also tried to extend this
to anyone having authority over another.
There is no valid basis
for that interpretation.

Ex. 22:29 Your abundance,
and your vintage,
and your first born sons
you are not to delay giving to Me.

Ex. 22:30 Likewise you are to do
with your oxen,
with your sheep.

Seven days it is to be with its mother.
On the eighth day you are to give it to Me.

These two verses
belong together as one thought.
The translation is different than most,
but it ties together the immediacy
of giving one's best to **YAHWEH**.
He is to be first in our lives.
There is to be no delay in giving to Him
what is rightfully His.

Ex. 22:31 And set apart men
you are to be for Me.

And flesh torn to pieces in the field
you are not to eat.
You are to throw it itself **תא** to the dogs.

Chapter 23

Ex. 23:1 You are not to carry an empty rumor.

You are not to put your hand
with the morally wrong
for the sake of being a malicious witness.

Ex. 23:2 You are not to follow many to do harm.

And you are not to respond to a dispute
for the sake of turning after many,
turning aside *what is right*.

The Hebrew is difficult
in the second portion of this verse.
Based on other translations
this appears to be the intent.

Ex. 23:3 And you are not to favor
a weak man in his dispute.

Ex. 23:4 When you meet your enemy's ox
or his ass wandering
you are to return, return it to him.

Ex. 23:5 When you see the ass of one hating you
lying under its burden
you are to refrain from leaving it to him.
You are to loose, loose it with him.

Ex. 23:6 You are not to turn aside the sentence
of your destitute in his dispute.

Ex. 23:7 You are to be far from a false word.

And the innocent and the just you are not to kill
because I will not clear the morally wrong.

Ex. 23:8 And you are not to take a gift
because a gift blinds the clear sighted
and twists the words of the just.

Ex. 23:9 And you are not to oppress a foreigner.
Even you yourselves **תא** know
the life itself **תא** of a foreigner
because you were foreigners
in the land of Mitsraim.

Ex. 23:10 And six years you are to sow
your land itself **תא**,
and you are to gather its produce **itself** **תא**.
Not only was there to be a sabbath day,
there was a Sabbatical year,
and then a Jubilee year
(A sabbath year of sabbath years).

Ex. 23:11 But the seventh you are to release it.
And you are to leave it.
And the destitute of your people are to eat.

And what is left
the animals of the field are to eat.
Do the same with your vineyard
and your olive grove.

Ex. 23:12 Six days you are to do your work.
And on the seventh day you are to rest
in order that your ox and your ass might sit down,
and the son of your female slave
and the sojourner are able to breathe.

There are some nuances in this verse
that generally get overlooked
in many translations.

There are three different terms
used to express 'resting'.
The first is to cease from exertion
and was used for the seventh day of creation.
The second means to sit down, to rest.
The third means literally to breathe,
and is often translated as 'be refreshed'.

This is likely the source for the saying
'catch your breath'.

Ex. 23:13 And according to everything
that I have said to you,
you are to protect it.

And the name of other gods
you are not to take note of.
They are not to be heard from your mouth.

Ex. 23:14 Three times in a year
you are to observe a pilgrimage festival to Me.

chagag - properly, to move in a circle;
(specifically) to march in a sacred procession,
to observe a festival.
The proper concept is the pilgrimage-festival.

Once the Temple was built
three times each year the males,
and usually their families as well,
made a journey, a pilgrimage,
to Yerushalaim for these festivals.

Ex. 23:15 The Festival of Unleavened Bread *itself* תא
you are to protect.

Seven days you are to eat unleavened bread
as I have directed you,
at the time appointed in the month of Abib,
because in it you came out from Mitsraim.

And you are not to appear before Me
empty handed.

Ex. 23:16 Also the Festival of The Harvest
of the First Fruits of your labors
which you have sown in the field,
and The Festival of the Ingathering,
at the outgoing of the year,
at the ingathering of your labors *themselves* תא
from the field.

Unleavened Bread is Matzot.
It occurs at the same time
as Pesach, or Passover.
Harvest of First Fruits is Shavuot, or Pentecost.
The Ingathering is Sukkoth, or Tabernacles.
These are the three required festivals.

Ex. 23:17 Three times in a year
all your males are to be seen
before the face of your Sovereign, **YAHWEH**.

Ex. 23:18 You are not to offer
the blood of My sacrifice with leaven.

And the fat of My sacrifice
is not to remain until morning.

The Hebrew in this verse is difficult
in regard to the offering/sacrifice terminology.
It requires some adjustments
in order to make sense in English.
This seems to best represent what's intended.

Ex. 23:19 The first of the first fruits of your soil
you are to bring into
The House of **YAHWEH**, your Elohim.

A young goat you are not to boil
in its mother's milk.

Ex. 23:20 Behold!
I Myself am sending
a messenger before your face
to protect you on the way
and to bring you into the place
which I have established.

Ex. 23:21 Guard yourselves before his face,
and listen attentively to his voice!
Do not be bitter against Him
because He will not put up with your rebellion.
Indeed, My Name is within Him.

This is a little different
than most translations of this verse.
The first word means to guard,
protect, or watch over.
It's a warning concerning how to act
in the presence of this messenger.
The messenger is **not** an "angel"
as many translations give it.

They are to listen attentively to his voice
(typically, obey).
They are not to be bitter toward him.
That's the literal sense.
It does not mean rebel as some have it.

They are told he will not "lift up"
(some want to say pardon, or bear, carry)
your rebellion.
For our comprehension of this
the more accurate sense is "put up with".
We understand that concept very well.

And the last portion points to the reality
that the Name of **YAHWEH is within him**.

There are various ways to interpret this.
Some say 'his authority' is with him,
which **YAHWEH's** name certainly represents.
But the literal sense suggests
"My Name is in the middle of him."
Thus, we've used within him.
There are also those who suggest
this is **YAHWEH** Himself in some other 'form',
yet He Himself states it is His messenger.

Ex. 23:22 However, if you listen attentively,
listen attentively to his voice,
and you do all that I speak,
then I will be an enemy
of your enemies themselves **תא**
and I will distress those distressing you.

Ex. 23:23 Indeed, My messenger
will go before your faces.
And he will bring you in
to the Amorites,
and the Hittites,
and the Perizzites,
and the Canaanites,
and the Hivvites,
and the Yebusites.
And I will cause them to hide.
kachad - to secrete by act or word;
to hide, to conceal, to destroy.

Most seem to want to interpret this based on historical acts, but the literal sense is that of causing them to hide, not to be "cut off". There are other terms that would apply more accurately if that were the intent.

Ex. 23:24 You are not to bow down to their gods. And you are not to serve them.

And you are not to do according to their deeds. Instead, you are to pull them down, pull them down and break in pieces, break in pieces their monuments!

matstsebah means something standing, a column or memorial stone, an image of some kind, etc. These were virtually all objects of worship in these pagan nations. They were to be destroyed totally in order to eliminate the risk of the Yisra'elites following the practices of those they conquered.

Ex. 23:25 And you are to serve **YAHWEH** your Elohim, *Himself* **תא**. And He will bless your food *itself* **תא** and your water *itself* **תא**.

And I will cause sickness to turn away from your midst.

Ex. 23:26 There will not be one miscarrying or sterile in your land. I will fulfill the number of your days.

Ex. 23:27 My terror *itself* **תא** I will send out before your faces. And I will cause confusion for all the people *themselves* **תא** who come against you. And I will give to you the backs of all your adversaries *themselves* **תא**.

Ex. 23:28 And I will send out the hornet *itself* **תא** before your faces. And I will drive out the Hivvite *themselves* **תא**, the Kena'anite *themselves* **תא**, and the Hittite *themselves* **תא** from before your faces.

The term for hornet is related directly to the term for leprosy. It appears the use of 'hornet' may be a Hebraism for some type of plague or destruction.

Ex. 23:29 I will not drive them out from before your faces in one year lest the land become a devastation and the animals of the field multiply more than you.

Ex. 23:30 Little by little I will drive them out from before your faces until you bear fruit and occupy the land *itself* **תא**.

Ex. 23:31 And I will establish your boundary *itself* **תא** from The Sea of Reeds to The Sea of The Philistines, and from the wilderness to The Euphrates. Indeed, I am giving into your hand the inhabitants of the land *themselves* **תא**. And you are to drive them out from before your faces.

Ex. 23:32 You are not to cut a covenant with them or with their gods.

Ex. 23:33 They are not to dwell in your land
lest they cause an offense
for you yourselves **nx** against Me
because you are serving their gods.
Indeed, it will become a snare to you.”

Chapter 24

Ex. 24:1 And to Moshe He said,
“Come up to **YAHWEH**, you yourself **nx**
and Aharon, Nadab, and Abihu,
and seventy of the elders of Yisra'el.
And you are to bow down from a distance.

Ex. 24:2 And Moshe is to draw near
to **YAHWEH** by himself.
But they are not to draw near.
And the people are not to go up with him.”

Ex. 24:3 And Moshe went.
And he reported to the people
all the words themselves **nx** of YAHWEH
and all the regulations themselves **nx**.

And all the people answered with one voice.
And they said,
“**All the words which YAHWEH has spoken**
we will do!”

Ex. 24:4 And Moshe wrote
all the Words themselves **nx** of YAHWEH.

And he rose up early in the morning.
And he built a slaughter site
at the foot of the mountain
and twelve standing columns
for the twelve tribes of Yisra'el.

Ex. 24:5 And he sent young men themselves **nx**
of the children of Yisra'el.
And they sent up olahs.
And they slaughtered shelem slaughterings of bulls
to **YAHWEH**.
olot is the plural form of olah.
shelem is a thanksgiving offering.

Ex. 24:6 And Moshe took half the blood.
And he put it in bowls.
And half the blood
he sprinkled on the slaughter site.

Ex. 24:7 And he took **The Book of The Covenant**.
And he read it in the ears of the people.

And they said,
“**All that YAHWEH has spoken we will do.**
And we will listen attentively.”

*Once again we have evidence of an edited text.
This reiterates the lines of v. 3.
Considering the context v. 3
it is likely in a different location
than its original position, or, it's a duplication
from another version of the text.*

*Also, this specifies "The Book of The Covenant".
It was not likely called that
when Moshe first read it to them.
That's more than likely a later change to the text,
made to clarify what he was reading to them.*

*Also, it should be called a **scroll**, not a 'book'.
There was no such thing
as a "book" in those days.*

Ex. 24:8 **And Moshe took the blood *itself* **וְכַל**.
And he sprinkled it on the people.
And he said, "Behold!
The blood of The Covenant
which YAHWEH has cut with you
concerning all these Words."**

It's extremely important to note
the institution of a blood-covenant.
This establishes a "non-breakable" contract
between the parties involved.
The blood symbolizes
that if either one breaks the covenant
they are subject to having
their own blood shed.

This is a 'formal' contract.
It is to be taken extremely seriously.

Many fail to recognize
that the "Old Covenant", as it is called,
established at Mount Sinai,
was, in fact, a "blood-covenant".
Without this recognition
the importance of this covenant is overlooked.

It's also important to note
that this covenant is specifically with
the children of Yisra'el.
There is no mention of any 'gentile' involvement in it.
It is binding upon the Yisra'elites
- and no one else,
unless they swear an oath to abide by it.
This reality is often ignored.
It must NOT be overlooked.

Ex. 24:9 And Moshe went up,
and Aharon, Nadab, and Abihu,
and seventy of the elders of Yisra'el.
Ex. 24:10 And they saw
The Elohim of Yisra'el **Himself** **וַיֵּרָא**.

And under His feet...
like workmanship of sapphire
and the same as the skies for brightness.

Ex. 24:11 But to the extremities
of the children of Yisra'el
He did not stretch out His hand.

And they saw **The Elohim Himself** **וַיֵּרָא**.
And they ate and they drank.

There is much debate over this passage.
It all focuses on the Scriptures
which tell us no human being
has ever seen the **face** of **YAHWEH** and lived.

Some suggest a vision took place.
We don't know what actually took place,
but we are reasonably safe in assuming
they did **not** see His face.
They saw, perhaps, His shekinah glory,
and as such they experienced
His presence with them.

But what's often missed
is that this event included a "fellowship meal"
among the contracting parties to The Covenant,
the elders acting on behalf
of the children of Yisra'el,
This is most important.
In Eastern culture you may not harm one
with whom you have just shared such a meal.
This 'meal' further solidifies The Covenant.
And that's indeed worth noting.

'atsiy - means extremities.
Many have 'forced' this to mean
'nobles or chiefs', meaning the 70 elders.
But that's not what the text says.

The reference appears to mean that in spite of the fact these 70 elders "saw The Elohim"
YAHWEH did not stretch out His hand, **even toward** the extremities of the people. In other words, not one person was negatively affected, even though they had "seen The Elohim."

There's no need to force this to mean 'nobles or chiefs'.

Ex. 24:12 And **YAHWEH** said to Moshe, "Come up to Me on the mountain and stay there! And I will give to you tablets of stone *themselves* **nx**, even the instruction and the directives which I have written, for the sake of teaching them."

torah - a precept or statute.
From a root word that means to teach, instruct.
Torah = instruction.

mitsvah - a command, directive; often translated as a law, ordinance, or precept.

Once again we find a tendency to 'force' the understandings and meanings of these terms into pre-conceived ideas of what they're supposed to be.

YAHWEH does not give 'orders', He gives instructions.

The concept of one's free will has already been presented in previous notes within Exodus. Free will does not permit 'commands'. Commands **require** a response. There is no freedom in a requirement.

But there is definitely freedom in **instruction**. You choose to follow or not follow an instruction. The same is true for a **directive**. It's a principle - not a demand. It's a standard by which to assess your actions. It is not forced upon you.

Please, take very careful note of the last line of this verse. **"for the sake of TEACHING."**

That line captures perfectly what **YAHWEH** intends with this material, including the "written code", which has **inappropriately** been called "The Law".

NOTE: Legalism is NEVER YAHWEH's Intention.

Ex. 24:13 And Moshe got up, and his assistant, Yahoshua. And Moshe went up to the mountain of The Elohim.

Ex. 24:14 And he said to the elders, "Remain here for us until we return to you. And behold! Aharon and Hur are with you. Whoever has matters is to come to them."

Ex. 24:15 And Moshe went up onto the mountain. And a cloud covered the mountain *itself* **nx**.

Ex. 24:16 And the glory of **YAHWEH** settled down on Mount Sinai.

And the cloud covered it for six days.
And on the seventh day He called to Moshe
from the midst of the cloud.

Ex. 24:17 And the sight of the glory of **YAHWEH**
was like a consuming fire
on the top of the mountain
to the eyes of the children of Yisra'el.

Ex. 24:18 And Moshe went
into the midst of the cloud.
And he went up onto the mountain.
And Moshe was on the mountain
forty days and forty nights.

Chapter 25

Ex. 25:1 And **YAHWEH** spoke to Moshe, saying,
Ex. 25:2 "Say to the children of Yisra'el
that they are to bring an elevated gift to Me.
From everyone himself תָּא
whose heart urges him
you are to accept My elevated gift itself תָּא.
truwmah - a present, specifically one lifted up.
These are freewill gifts or offerings.
They are not required.

Ex. 25:3 And this is the elevated gift
which you are to accept from they themselves תָּא,
gold,
and silver,
and copper,
Ex. 25:4 and blue violet,
and red-purple,
and maggot scarlet,
and fine linen,
and goats' hair,
Ex. 25:5 and rams' skins, red,
and fine leather skins,
and acacia wood,
Ex. 25:6 oil for the light,
fragrances for the anointing oil
and for the sweet incense,
Ex. 25:7 shoham stones,
and stones for setting for the ephod
and for the breast piece.

Ex. 25:8 And they are to make for Me
a set apart place.
And I will remain permanently in their midst.
miqdash - a consecrated place or thing.
It is a place set apart from everything else
for **YAHWEH's** own purposes.

shakan - to reside or permanently stay.
This is different
than the normal word for 'dwell' or 'settle'.
It specifically points to a permanent state
of **YAHWEH's** presence.
It foreshadows the indwelling presence
of His divine nature after Shavuot (Pentecost)
under The New Covenant.

The concept of a 'mighty one'
remaining permanently
in the midst of a group of people
is foreign to every other religious concept.
Not even "imaginary gods"
were considered to do this.

Ex. 25:9 According to everything that I Myself
am showing you yourself, תָּא
the structure itself תָּא
of The Dwelling Place itself תָּא
and the structure itself תָּא
of all its implements,
even in this manner you are to make it.

The emphasis in this verse is very powerful.
It is **YAHWEH** Himself
Who is showing Moshe himself
the structure itself of the dwelling place
and everything in it.

This was not a mere 'pattern',
it was apparently more of a precise model.
The implication is that this is an exact replica
of The Dwelling Place in The Heaven.
There are some differences
from the typical translations again.
'I Myself', 'showing' (participle form - active),
'structure', 'implements'.
Each has specific terms
with specific meanings.

Ex. 25:10 And they are to make
a chest of acacia wood,
two and a half cubits long,
a cubit and a half wide,
and a cubit and a half high.

'arown - a box; chest.
Typically this is "translated" as 'ark'.
This was definitely not a boat of any kind.
It was a box.
So was the building Noah made.

A cubit was the length of the forearm
from the elbow to the wrist.
There are two different sizes known,
18 inches, and 21 inches,
the longer being referred to
as the 'royal cubit'.
The longer cubit
is probably the one used here.

Ex. 25:11 And you are to overlay it itself **תָּא**
with pure gold.
Inside and outside you are to overlay it.
And you are to make on it
a border of gold all around.

tahowr - pure.
The key concept here is 'undefiled'.
Everything related to The Dwelling Place
is to be undefiled, and kept that way.
Nothing defiled, 'unclean' or 'impure'
was allowed in or near it.

There's a fascinating connection here
with Noah's 'box'.
He was to cover it within and without also.
It was covered with 'pitch',
but the word used
is the same word used for "atonement".

This chest will have on top of it
"The Cover of Atonement",
often called 'the mercy seat'.

Ex. 25:12 And you are to pour out for it
four rings of gold
and set them upon its four corners,
two rings on one side,
and two rings on the other side.

yatsaq - to pour out.
Most translate this as 'cast'.
However, the concept
of something poured out
has great significance
in the worship processes
of The Dwelling Place,
so it seems appropriate
to use that terminology here.

Ex. 25:13 And you are to make
separate sticks of acacia
and overlay they themselves **תָּא** with gold.

Ex. 25:14 And you are to put the sticks themselves **תָּא**
into the rings on the sides of the chest
for the sake of carrying
the chest itself **תָּא** with them.

Ex. 25:15 The sticks are to be
in the rings of the chest.
They are not to be removed from it.

Ex. 25:16 And you are to put into the chest
The Testimony *itself* **תָּנִיחַ** which I am giving to you.

A 'testimony' is the same as evidence.
In this case it is the written Word of **YAHWEH**
that contained The Covenant with Yisra'el.

It would end up serving
as both a witness to them
and as evidence against them
in the days and years ahead.

Ex. 25:17 And you are to make
a Cover of Atonement of pure gold,
two and a half cubits long
and a cubit and a half wide.

kapporeth - the term is used
only in connection with this chest.

It's root word means to cover.
But especially in this instance
it means to cover with atonement.

Once a year the great priest entered into
the most sacred place in The Dwelling
and sprinkled 'the blood of atonement'
directly on this cover.
That act was intended to 'cover'
the offenses of Yisra'el.

Few recognize the connection to Passover.
The blood of The Passover Lamb
served as a 'cover',
thereby protecting the Yisra'elites
from the destruction of their firstborn.

Likewise, this foreshadows the 'covering'
of the blood of **YAHUSHUA**, The Messiah,
by which our offenses are "atoned"
(reconciled by covering).

The symbolism involved in this Dwelling Place
is most significant.

Ex. 25:18 And you are to make
two cherubim of gold.

Make they *themselves* **תָּנִיחַ** of hammered work
at the two ends of The Cover of Atonement.

Cherubim are found
in several places in Scripture.
The exact meaning and description
are elusive.

They guard the entrance
to The Garden of Eden
and they are found in the vicinity
of **YAHWEH's** Throne.

The Chest of The Testimony
represents the 'footstool' of **YAHWEH**.
Thus, these cherubim
guard His presence symbolically.
Many believe they may look like lions,
and not like little chubby 'angels'.

Ex. 25:19 And make one cherub at one end,
and the other cherub at the other end
from The Cover of Atonement.
Make the cherubim *themselves* **תָּנִיחַ**
above The Cover of Atonement at its two ends.

Ex. 25:20 And the cherubim are to be
spreading out their wings upward,
shielding The Cover of Atonement,
and their faces one toward the other.
Toward The Cover of Atonement
their faces are to be.

Ex. 25:21 And you are to put

The Cover of Atonement *itself* **תא**
on top of the chest, over it.
And you are to put into the chest
The Testimony *itself* **תא** which I am giving to you.

Ex. 25:22 And I will meet with you
by appointment there.
And I will speak with *you yourself* **תא**
from above The Cover of Atonement,
from between the two cherubim
which are upon The Chest of The Testimony,
everything *itself* **תא** which I direct you *yourself* **תא**
for the sake of the children of Yisra'el.

Ex. 25:23 And you are to make
a table of acacia wood,
two cubits long, a cubit wide,
and a cubit and a half high.
Ex. 25:24 And you are to overlay it *itself* **תא**
with pure gold.
And you are to make a border of gold all around.
Ex. 25:25 And you are to make for it a rim,
a hand breadth all around.
And you are to make a gold moulding
for the rim all around.
Ex. 25:26 And you are to make for it
four rings of gold.
And you are to put the rings *themselves* **תא**
on the four corners which are at its four feet.
Ex. 25:27 Beside the border are the rings to be,
as holders for the sticks
to carry the table *itself* **תא**.
Ex. 25:28 And you are to make
the sticks *themselves* **תא** of acacia wood.
And you are to overlay
they *themselves* **תא** with gold.
And the table *itself* **תא**
will be carried with them.

Ex. 25:29 And you are to make its bowls,
and its ladles, and its jars, and its pitchers
which are for pouring from them.
Make they *themselves* **תא** of pure gold.

Ex. 25:30 And you are to put on the table
The Bread of The Presence
before My face continually.
[The phrase "Bread of The Presence"
is literally 'bread before My face'.
It is to be kept 'before My face' continually.](#)

[While this is typically called the 'shewbread'
the term is very misleading.
It gives no sense that it is to be
before the presence of **YAHWEH** Himself.](#)

Ex. 25:31 And you are to make
a menorah of pure gold.
The menorah is to be made of hammered work.
Its stem and its shaft, its cups,
its ornamental knobs and its blossoms
are to exist from it.
[The term, **menorah**, has been left here
as a transliteration of the Hebrew term.
Most people now understand what a menorah is,
whereas a 'lampstand' has less relevance today,
even though they mean the same thing.](#)

Ex. 25:32 And six stems are to come out of its sides,
three stems of the menorah out of one side,
and three stems of the menorah out of the other side,
Ex. 25:33 three almond shaped cups on one stem,
with knobs and blossoms,
and three almond-shaped cups on the other stem
with knobs and blossoms:
the same for the six stems

coming out of the menorah.

Ex. 25:34 And on the menorah itself **תא**,

four almond-shaped cups

with knobs and blossoms,

Ex. 25:35 and a knob beneath two stems, from it,

a knob beneath two stems, from it,

and a knob beneath two stems, from it,

according to the six stems

coming out of the menorah.

Ex. 25:36 Their knobs and their stems

are to be from it,

all of it of hammered work of pure gold.

Ex. 25:37 And you are to make

its lamps themselves **תא**, seven.

And they are to elevate its lamps themselves **תא**.

And they will cause light opposite it,

before the face of it.

Ex. 25:38 And its tongs and its trays, of pure gold.

Ex. 25:39 It itself **תא** is to be made

of a talent of undefiled gold,

all these implements themselves **תא**.

Ex. 25:40 Now watch and do

according to the model

which you yourself **תא** saw on the mountain!

Chapter 26

Ex. 26:1 And The Dwelling Place itself **תא**

you are to make with ten curtains

of twisted linen, and blue violet, and purple,

and maggot scarlet.

You are to make cherubim of skilled work,

they themselves **תא**.

Ex. 26:2 The length of one curtain

is twenty eight cubits,

and the width four cubits.

The curtain is of one measure,

one for all the curtains.

Ex. 26:3 Five curtains are to be joined

one to another,

and five curtains are to be joined

one to another.

Ex. 26:4 And you are to make loops of blue violet

at the one edge for a joint.

And you are to do the same

at the edge of the last curtain,

at the second joint.

Ex. 26:5 Fifty loops you are to make

on the first curtain

and fifty loops you are to make

on the edge of the curtain at the second joint

for accepting the loops, one to another.

The Hebrew literally says

'a woman to her sister'.

This is apparently a common Hebraism.

It occurs several times here.

Ex. 26:6 And you are to make fifty clasps of gold.

And you are to join the curtains themselves **תא**,

one to another with the clasps.

And The Dwelling Place will be united.

Ex. 26:7 And you are to make

curtains of goats' hair

for a tent over The Dwelling Place.

Eleven curtains you are to make

they themselves **תא**.

Ex. 26:8 The length of each curtain, thirty cubits,

and the width, four cubits,

one measure for each of the eleven curtains.

Ex. 26:9 And you are to join the five curtains themselves **תא** separately, and the six curtains themselves **תא** separately. And you are to double over the sixth curtain at the front, in front of the tent.

Ex. 26:10 And you are to make fifty loops on the edge of the curtain, the last one, at the joint, and fifty loops on the edge of the curtain, the second curtain of the joint.
Ex. 26:11 And you are to make clasps of copper, fifty. And you are to put the clasps themselves **תא** into the loops.
And you are to join the tent itself **תא**.
And it is to be united.

Ex. 26:12 And the remnant, the excess of the curtains of the tent, the half curtain that remains, is to hang over the back of The Dwelling Place.
Ex. 26:13 And a cubit on one side and a cubit on the other side of what remains of the length of the curtains of the Tent is to hang over the sides of The Dwelling Place, on this side and on that side to cover it.

Ex. 26:14 And you are to make a covering for the tent of rams' skins dyed red, and a covering of fine leather above that.

Ex. 26:15 And you are to make the boards themselves **תא** for The Dwelling Place of acacia wood, standing upright.
Ex. 26:16 Ten cubits, the length of a board, and a cubit and a half the width of the board, each one,
Ex. 26:17 two tenons for each board parallel one to another.
Thus you are to make all the boards of The Dwelling Place.

Ex. 26:18 And you are to make the boards themselves **תא** for The Dwelling Place, twenty boards for the side toward The Negev, southward.
Ex. 26:19 Forty sockets of silver you are to make under the twenty boards, two sockets under each board for its two tenons.

Ex. 26:20 And for the second side of The Dwelling Place, for the north side, twenty boards,
Ex. 26:21 and their forty sockets of silver, two sockets under one board, two sockets under another board.

Ex. 26:22 And for the end of The Dwelling Place, toward the sea, you are to make six boards.
Ex. 26:23 And two boards you are to make for the corners of The Dwelling Place, at the sides.

Ex. 26:24 And they are to be identical from the bottom.
And they are to be united at the top by the first ring.
Thus it is to be for both of them.
They are to exist as the two corners.

Ex. 26:25 And there are to be eight boards and their sockets of silver, sixteen sockets, two sockets under the one board, and two sockets under the other board.

Ex. 26:26 And you are to make bars of acacia wood, five for the boards on one side of The Dwelling Place,

Ex. 26:27 and five bars for the boards on the other side of The Dwelling Place, and five bars for the boards of the side of the Dwelling Place, for the side toward the sea,

Ex. 26:28 and the bar for the center, in the middle of the boards, going through from end to end.

Ex. 26:29 And the boards themselves תא you are to overlay with gold.

And their rings themselves תא you are to make of gold

as holders for the bars.

And you are to overlay

the bars themselves תא with gold.

Ex. 26:30 And you are to erect

The Dwelling Place itself תא

according to its regulations,

which you were shown on the mountain.

Ex. 26:31 And you are to make a screen of blue violet, and purple, and maggot scarlet, and fine woven linen, the work of a skilled workman.

It itself תא is to be made with cherubim.

Ex. 26:32 And you are to put it itself תא

on the four columns of acacia,

overlaying them with gold,

their clasps of gold,

upon four sockets of silver.

Ex. 26:33 And you are to put the screen itself תא under the clasps.

And you are to bring there,

within the screen,

The Chest of The Testimony itself תא.

And the screen will make a separation for you between The Set Apart Place and The Set Apart Set Apart Place.

The text literally says what is given here. It does not say "the most set apart place".

However, Hebraically, this would say something more like "The Extremely Set Apart Place." (or sacred place).

Ex. 26:34 And you are to put

The Cover of Atonement itself תא

upon The Chest of The Witness

in The Set Apart Set Apart Place.

Ex. 26:35 And you are to station the table itself תא outside the screen,

and the menorah itself תא opposite the table,

on the south side of The Dwelling Place.

And the table you are to put on the north side.

Ex. 26:36 And you are to make a covering for the door of the Tent of blue violet, and purple, and maggot scarlet, and fine linen, the work of an embroiderer.

Ex. 26:37 And you are to make for the covering five columns of acacia.

And you are to overlay they themselves תא with gold, their clasps of gold.

And you are to pour out
five sockets of copper for them.

Chapter 27

Ex. 27:1 And you are to make
the slaughter site itself **נח** of acacia wood,
five cubits of length, and five cubits of width.

The slaughter site is to be square,
and three cubits its height.

Ex. 27:2 And you are to make its horns
on its four corners.

Its horns are from it.

And you are to overlay it itself **נח** with copper.

Ex. 27:3 And you are to make
its pots for its fat, and its shovels,
and its bowls, and its forks, and its firepans.
You are to make them of copper.

The forks used are traditionally
three-pronged meat hooks.
It's interesting that this is the implement held
by 'the little red devil' that represents Lucifer.

Also, the word for copper
is often translated as bronze.
Copper is the proper understanding,
and it is used in this text
for all instances of 'bronze'.
When you consider the issue of purity
you'll understand that bronze
is a 'polluted' material, not pure.
Copper is pure.
An impure metal would not be used
in The Dwelling Place or in The Temple.

Ex. 27:4 And you are to make for it a grating,
a network of copper.

And you are to make on the network
four copper rings at its four corners.

Ex. 27:5 And you yourself **נח** are to put it
under the rim of the slaughter site, beneath.

And the network is to be
halfway up the slaughter site.

Ex. 27:6 And you are to make
sticks for the slaughter site,
sticks of acacia wood.

And you are to overlay they themselves **נח**
with copper.

Ex. 27:7 And you are to put
the sticks themselves **נח** into the rings.

And the sticks are to be on the two sides
of the slaughter site for carrying it itself **נח**.

Ex. 27:8 With hollow boards

you are to make it itself **נח**.

As it was shown to you yourself **נח**

on the mountain,

in that manner they are to make it.

Ex. 27:9 And you are to make the courtyard
of the Dwelling Place itself **נח**.

For the Negev side, southward,
hangings for the courtyard of fine woven linen,
one hundred cubits long for one side,

Ex. 27:10 and its columns, twenty,
and his sockets, twenty of copper,

hooks for the columns

and their binders of silver,

Ex. 27:11 and in the same manner

for the north side in length,

hangings one hundred cubits long,

with its twenty columns,

and their sockets, twenty of copper,

and the hooks for the columns

and their binders of silver.

Ex. 27:12 And the width of the courtyard on the side of the sea, hangings of fifty cubits, their columns, ten and their sockets, ten.

Ex. 27:13 And the width of the courtyard on the eastward side, toward the sunrise, fifty cubits.

Ex. 27:14 And fifteen cubits, the hangings for a side, their columns three, and their sockets three.

27:15 And for the other side fifteen cubits, their columns three, and their sockets three.

Ex. 27:16 And for the gate of the courtyard, a screen, twenty cubits, of blue violet, and purple, and maggot scarlet, and fine woven linen, work of an embroiderer, its columns, four, and its sockets, four.

Ex. 27:17 All the columns around the courtyard attached with silver, their hooks of silver and their sockets of copper.

Ex. 27:18 The length of the courtyard, one hundred cubits, and the width, fifty like fifty, and the height five cubits, woven of fine linen, and its sockets of copper.

Ex. 27:19 For all the implements of The Dwelling Place for all its service, all its pegs, and all the pegs of the courtyard, copper.

Ex. 27:20 And you yourself **תָּא**, you are to instruct the children of Yisra'el themselves **תָּא**. And they are to bring to you oil, pure beaten olive oil for the light, for the light to ascend continually.

Ex. 27:21 In The Tent of Appointment, outside the screen which is in over The Testimony, Aharon and his sons are to arrange it itself **תָּא** from evening until morning before the face of **YAHWEH**, a rule forever to their generations for the sake of the children of Yisra'el themselves **תָּא**.

chuqqah - an appointment.
This is traditionally translated as 'a statute'.
Using that interpretation turns this into a fixed law, and many would claim it is so. However, that misses the concept of an appointment, in The Tent of Appointment (a term which is also perverted into 'tabernacle' or 'tent of meeting').

The festivals of Yisra'el are appointments with YAHWEH.

This same concept applies to everything that was done in The Tent of Appointment.

Chapter 28

Ex. 28:1 And you yourself **תָּא**, bring near Aharon himself **תָּא**, your brother, and his sons themselves **תָּא**, he himself **תָּא** from among the children of Yisra'el

to officiate as priest to Me,
Aharon, Nadab and Abihu, El'azar and Itamar,
the sons of Aharon.

Ex. 28:2 And you are to make set apart garments
for Aharon, your brother,
for honor and for beauty.

qodesh - a sacred place or thing.
Traditionally, holy, consecrated, dedicated, etc.
his word comes from **qadash** - to be clean.

The words are identical in form,
using the same letters.
Only the vowel pointings
that were assigned later
allow any distinction between them.

The concept of being set apart
has already been presented.
So has the concept of purity,
meaning to be undefiled.
Therefore, these items are to be undefiled,
not contaminated by the world.

beqed - a covering, i.e. clothing.
The concept of 'covering'
is extensive in Scripture.
In this instance these undefiled garments
are to cover the humanness
of Aharon and his sons.
Their 'flesh' is not to be seen
in the presence of **YAHWEH**.

Ex. 28:3 And you yourself **תָּא**,
you are to speak to all the wise of heart,
whom I have filled with a nature of wisdom.
And they are to make
the garments themselves **תָּא** of Aharon,
to set him apart
for officiating as priest to Me.

Ex. 28:4 And these are the garments
which they are to make,
a breastpiece,
and an ephod,
a robe,
a checkered tunic,
a turban,
and a waistband.

And they are to make
set apart garments for Aharon, your brother,
and for his sons,
for officiating as priest to Me.

Ex. 28:5 And they are to take the gold itself **תָּא**,
and the blue violet itself **תָּא**,
and the purple itself **תָּא**,
and the maggot scarlet itself **תָּא**,
and the fine linen itself **תָּא**.

Ex. 28:6 And they are to make the ephod itself **תָּא**
of gold, of blue violet, and of purple,
and of maggot scarlet, and of fine woven linen,
the work of a skilled workman.

Ex. 28:7 Two shoulder pieces
are to be joined to it at its two edges,
and it is to be joined.

28:8 And the strap of the ephod which is on it
is to be of the same workmanship,
of gold, of blue violet, and purple,
and maggot scarlet, and fine woven linen.

Ex. 28:9 And you are to take
two shoham stones themselves **תָּא**.

And you are to engrave upon them
the names of the sons of Yisra'el,
shoham - generally thought to be onyx,
but also thought to be beryl or chrysoprase.

Ex. 28:10 six of their names on the first stone,
and the remaining six names themselves **תא**
on the other stone,
according to their birth order.
Ex. 28:11 With the work of a craftsman of stone,
engravings of a signet,
you are to engrave the two stones themselves **תא**
with the names of the sons of Yisra'el.
You are to surround they themselves **תא**
with braids of gold.
Ex. 28:12 And you are to put
the two stones themselves **תא**
on the shoulder pieces of the ephod,
memorial stones for the sons of Yisra'el.

And Aharon is to carry
their names themselves **תא**
before the face of **YAHWEH**
on his two shoulders
for the sake of a memorial.

Ex. 28:13 And you are to make braids of gold.
Ex. 28:14 And two chains of pure gold cords
you are to make for they themselves **תא**
of braided work.
And you are to put
the braided chains themselves **תא**
into the settings.

Ex. 28:15 And you are to make
a breastpiece of judgment,
thoughtful work, like the work of the ephod.
And you are to make it of gold,
of blue violet, and purple,
and maggot scarlet,
and fine woven linen, it itself **תא**.
Ex. 28:16 Square it is to be, doubled,
a span its length and a span its width.

*A span was considered to be
the spread of one's hand,
approximately six inches.*

*Four square (squared and doubled).
There is another reference to foursquare
in the book of Revelation.
It is in reference to the Holy City,
New Jerusalem. (Rev 21:16)*

Ex. 28:17 And you are to fill it
with settings of stones,
four rows of stones,
a row of a ruby, a topaz, and an emerald,
the first row,
Ex. 28:18 and the second row,
a turquoise, a sapphire, and a diamond;
Ex. 28:19 and the third row,
a jacinth, an agate, and an amethyst;
Ex. 28:20 and the fourth row,
a beryl, and a shoham, and a jasper.
Braidings of gold are to be their settings.

Ex. 28:21 And the stones are to be
according to the names of the sons of Yisra'el,
twelve, by their names,
engravings of a signet,
one name upon each,
according to the twelve tribes.

Ex. 28:22 And you are to make
upon the breastpiece
braided chains of corded work of pure gold.

Ex. 28:23 And you are to make upon the breastpiece two rings of gold. And you are to put the two rings themselves **תא** on the two ends of the breastpiece.

Ex. 28:24 And you are to put the two cords of gold themselves **תא** into the two rings at the ends of the breastpiece.

Ex. 28:25 And the two ends themselves **תא** of the two cords you are to put on the two settings. And you are to put them on the shoulder pieces of the ephod, toward the front.

Ex. 28:26 And you are to make two rings of gold. And you are to put they themselves **תא** on the two ends of the breastpiece, on the edge of it which is on the inner side of the ephod.

Ex. 28:27 And you are to make two rings of gold. And you are to put they themselves **תא** on the two shoulder pieces, underneath the ephod, toward the front of it, close to the seam, above the strap of the ephod.

Ex. 28:28 And they are to tie the breastpiece by means of its rings to the rings of the ephod using a blue violet cord, so that it is above the waistband of the ephod. And the breastpiece is not to come loose from the ephod.

Ex. 28:29 And Aharon is to carry the names themselves **תא** of the sons of Yisra'el on the breastpiece of judgment, over his heart, as he goes into The Set Apart Place, for a memorial before the face of **YAHWEH** continually.

Ex. 28:30 And you are to put into the breastpiece of judgment the Urim itself **תא** and the Tummim itself **תא**.

And they are to be over the heart of Aharon as he goes in before the face of **YAHWEH**.

And Aharon is to carry the judgment itself **תא** of the children of Yisra'el over his heart before the face of **YAHWEH** continually.

There's much discussion about these items, but little is known about them. They are called "the lights and the perfections", based on their usage, not on what they were.

It's believed they were likely two objects, one thought to be light and the other dark, by which yes or no answers were determined (judgments made) in matters brought before **YAHWEH** for clarification.

Ex. 28:31 And you are to make the robe itself **תא** of the ephod all of blue violet.

Ex. 28:32 And there is to be a head opening in the center of it.

There is to be around the edge a woven edge like the opening in scaled armor. It is not to become torn.

Ex. 28:33 And you are to make on its hem
pomegranates of blue violet,
and purple, and maggot scarlet,
all around its hem,
and bells of gold between them all around,
Ex. 28:34 a bell of gold and a pomegranate,
a bell of gold and a pomegranate,
on the hem of the robe all around.

Ex. 28:35 And it is to be upon Aharon
for officiating as priest.
And its sound will be heard
at his going into The Set Apart Place
before the face of **YAHWEH**
and at his coming out.
And he will not be put to death.

Ex. 28:36 And you are to make
a plate of pure gold.
And you are to engrave on it
the engraving of a signet,
"**SET APART TO YAHWEH.**"

Ex. 28:37 And you are to put it *itself* **תא**
on a blue violet cord.
And it is to be on the turban, on the front.
On the front of the turban it is to be.

Ex. 28:38 And it is to be
upon the forehead of Aharon.
And Aharon is to carry the perversion *itself* תא
of the set apart things
which the children of Yisra'el set apart
for all their set apart gifts.
And it is to be upon his forehead continually
for the sake of being pleasing on their behalf
before the face of **YAHWEH**.

Ex. 28:39 And you are to weave the robe
of fine linen.
And you are to make the turban
of fine linen.
And you are to make the waistband
of embroidered work.

Ex. 28:40 And for Aharon's sons
you are to make tunics.
And you are to make for them waistbands.
And caps you are to make for them,
for splendor and for beauty.

Ex. 28:41 And you are to clothe
they themselves תא,
Aharon himself תא, your brother,
and his sons themselves תא
with he himself תא.
And you are to anoint they themselves תא.
And you are to fill their hands themselves תא.
And you are to set apart they themselves תא.
And they are to officiate as priests to Me.

One phrase needs to be clarified.

It is "to fill their hands".

This is traditionally translated
as 'ordain' or 'consecrate'.

This is apparently an idiom
for filling the hands,
which was actually done
with sacrificial offerings
at the time of their being set apart
for priestly service.

It may also signify
filling their hands with authority,
since they are acting
on **YAHWEH's** behalf before the people.

Ex. 28:42 And make for them linen underwear
for covering their nakedness.

From the waist to the thighs they are to be.
Ex. 28:43 And they are to be on Aharon
and on his sons
as they are going into The Tent of Appointment
or as they are coming near the slaughter site
to attend at The Set Apart Place.

And they are not to bring perversion
and be put to death.

It is a rule forever to him
and to his seed after him.

Chapter 29

Ex. 29:1 And this is the word
which you are to do to them
to set apart they themselves **תא**
for the sake of officiating as priests to Me.

Take one bull, a young bull,
and two rams, whole,

tamiym means entire
(literally or figuratively).
As a noun it means integrity or truth.
It's often translated as 'without blemish'.
It means something that is whole,
in the sense of not being deformed,
missing body parts, sick, etc.

Over the years
the concept of "perfect"
has become the focus,
hence the idea of 'unblemished'.

The gifts and sacrifices
to be offered to **YAHWEH**
were always to be
the best of what one had.

Since He is the one Who gives us everything
He is rightfully entitled to ALL of it,
not merely part of it.

He does own it all.
Yet He with great kindness
permits us to have all that we have
as a gift from Him,
and we, in return
are urged to offer our very best to Him
- in everything we do.

Ex. 29:2 and bread, unleavened, mixed with oil,
and thin cakes, unleavened, anointed with oil.
Of wheat flour

you are to make they themselves **תא**.

Ex. 29:3 And you are to put they themselves **תא**
in one basket.

And you are to bring near
they themselves **תא** in the basket,
and the bull itself **תא**
and the two rams themselves **תא**.

Ex. 29:4 And Aharon himself **תא**
and his sons themselves **תא**
you are to bring near to the entrance
of The Tent of Appointment.

And you are to wash
they themselves **תא** with water.

Ex. 29:5 And you are to take
the garments themselves **תא**.
And you are to put on Aharon himself **תא**
the tunic itself **תא**,
and the robe of the ephod itself **תא**,
and the ephod itself **תא**,
and the breastpiece itself **תא**.
And you are to tie it to him
with the waistband of the ephod.

Ex. 29:6 And you are to put
the turban on his head.
And you are to put
the set apart sign of dedication itself **תא**
upon the turban.

Ex. 29:7 And you are to take
the anointing oil itself **תא**.
And you are to pour it on his head.
And you are to anoint he himself **תא**.

Ex. 29:8 And his sons themselves **תא**
you are to bring near.
And you are to put on them the tunics.
Ex. 29:9 And you are to tie they themselves **תא**
with waistbands, Aharon and his sons.
And you are to put the turbans upon them.

And the priesthood is to be theirs,
a rule forever.

And you are to fill the hands
of Aharon and his sons.

The literal sense of the terms is given.
The implication is filling the hands
with authority and responsibility,
and also with the gifts
of the assembly to **YAHWEH**.

This is traditionally translated as 'ordain'.
But few people really comprehend
the meaning of this term.
By using the literal sense
we can more accurately recognize
the authority of the priests
and the awesome responsibility
'placed in their hands'.

Ex. 29:10 And you are to bring near
the bull itself **תא**
before The Tent of Appointment.
And Aharon and his sons are to lean
their hands themselves **תא**
upon the head of the bull.
Ex. 29:11 And you are to slaughter
the bull itself **תא**
before the face of **YAHWEH**
at the entrance of The Tent of Appointment.

Ex. 29:12 And you are to take
of the blood of the bull.
And you are to put it
on the horns of the slaughter site
with your finger.
And all the blood itself **תא**
you are to pour out
at the base of the altar.

Ex. 29:13 And you are to take all the fat itself **תא**,
the fat covering the inner parts themselves **תא**,
and the lobe of the liver itself **תא**,
and the two kidneys themselves **תא**
and the fat itself **תא** which is on them
and turn them into smoke
upon the slaughter site.

Ex. 29:14 But the flesh itself **תא** of the bull,
and its skin itself **תא**,
and its excrement itself **תא**
you are to burn with fire,
separate from the camp.
It is an offense offering.

chatta'ah means an offense.
Within the context of Scripture
every violation of the instruction of **YAHWEH**
is an offense.

It offends because it treats Him with disrespect,
refusing to do what He has instructed you to do
in order to please Him.

This is traditionally called "the sin offering".
To sin is to offend **YAHWEH**.

The Hebrew understanding of this offering
has to do with the de-contamination (undefilement)
of the person or item to which it is connected.

This is difficult to grasp in English translations,
or for those who have no real understanding
of these processes within the Hebrew culture.

Defilement was always
an extremely important issue.
Anything that caused defilement
to the most sacred aspects of Hebrew life
- the Tent of Meeting, The Dwelling Place,
The Holiest Place, The Temple, etc.
- required this type of offering
to "cleanse" (undefile) it.

Ex. 29:15 And you are to take one ram.
And Aharon and his sons are to lean
their hands themselves **תא** on the head of the ram.
Ex. 29:16 And you are to slaughter the ram itself **תא**.
And you are to take its blood itself **תא**.
And you are to sprinkle it
all around on the slaughter site.

Ex. 29:17 And the ram itself **תא**
you are to cut in pieces.
And you are to wash
its inner parts and its legs.
And you are to put them
upon its pieces and on its head.
Ex. 29:18 And you are to turn into smoke
the whole ram itself **תא**
upon the slaughter site.
It is an olah to **YAHWEH**, a pleasing aroma,
an offering by fire to **YAHWEH**.

Ex. 29:19 And you are to take
the second ram itself **תא**.
And Aharon and his sons are to lean
their hands themselves **תא**
upon the head of the ram.
Ex. 29:20 And you are to slaughter
the ram itself **תא**.
And you are to take from its blood.
And you are to put it on the tip
of the right ear of Aharon
and on the tip of the right ear of his sons,
and upon the thumb of their right hand
and on the big toe of their right foot.

And you are to sprinkle the blood itself **תא**
all around on the slaughter site.

Ex. 29:21 And you are to take
from the blood that is on the slaughter site
and from the anointing oil.
And you are to sprinkle it on Aharon
and on his garments, on his sons,
and on the garments of his sons,
he himself **תא**.
And he and his garments will be set apart,
and his sons, and the garments of his sons,
he himself **תא**.

Ex. 29:22 And you are to take
the fat from the ram,
and the fat tail,
and the fat itself **תא**

covering the inner parts themselves תא,
and the lobe of the liver itself תא,
and the two kidneys themselves תא
and the fat itself תא that is on them,
and the right thigh itself תא

because the ram is for his installation,
Some translate this as consecration,
some as ordination.
However, the term means
an installation or setting.
Only when you apply
the religious traditions to this
can you end up with
ordination or consecration,
for which there are other
specific Hebrew terms.

To use the same "translation" here
that belongs with different words
is to cause confusion.
It's not necessary.
It's also not proper translation.

Ex. 29:23 and one loaf of bread,
and one cake of oiled bread,
and one thin cake
from the basket of the unleavened bread
that is before the face of YAHWEH.

Ex. 29:24 And you are to place all of these
in the hands of Aharon
and in the hands of his sons.
And you are to wave they themselves תא,
a lifted presentation before the face of YAHWEH.

What's typically called the 'wave offering'
involved a presentation of the items
before YAHWEH
in a lifting and withdrawing motion.
It's not really a 'waving',
but a lifting in presentation
as a means of thanking YAHWEH
for this gift.

Ex. 29:25 And you are to take they themselves תא
from their hands.
And you are to turn them into smoke upon
the slaughter site, upon the olah,
as a sweet aroma before the face of YAHWEH.
It is an offering by fire to YAHWEH.

Ex. 29:26 And you are to take the breast itself תא
from the ram which was for Aharon's installation,
and present it by lifting,
a lifted offering before the face of YAHWEH.
And it is to be a portion for you.

Ex. 29:27 And you are to set apart
the breast itself תא of the lifted presentation
and the thigh itself תא
of the contribution which is lifted
from that which is for Aharon
and from that which is for his sons.

Ex. 29:28 And it is to be for Aharon and his sons,
an appointment forever
from the children of Yisra'el themselves תא
because it is a gift.

And it is to be a gift
from the children of Yisra'el themselves תא
from their slaughterings of shelem,
their gifts to YAHWEH.

Ex. 29:29 And the set apart garments of Aharon
are to be for his sons after him,
to be anointed in them
and to have their hands themselves תא filled
by means of them.

Once again we see the concept of 'having the hands filled'. This time it is in regard to having one of the sons of Aharon take his place as The Great Priest.

Again, the concept is that of authority, which is represented by one's hands. The authority, and the responsibility of the office, is "placed in their hands", meaning it is placed within their authority.

Ex. 29:30 Seven days the priest from his sons who is in his place is to be clothed in them as he comes to The Tent of Appointment to attend in The Set Apart Place.

Ex. 29:31 And the ram of installation itself **תא** you are to take.

And you are to boil its flesh itself **תא** in a set apart place.

Ex. 29:32 And Aharon and his sons are to eat the flesh itself **תא** of the ram and the bread itself **תא** which is in the basket by the door of The Tent of Appointment.

Ex. 29:33 And they are to eat those themselves **תא** with which atonement has been made for the sake of filling their hands themselves **תא** for the sake of setting apart they themselves **תא**.

And a stranger is not to eat them. Indeed, they are set apart.

Ex. 29:34 And if there remains flesh from the installations or from the bread until the morning, then you are to burn the remainder itself **תא** in fire. It is not to be eaten because it is set apart.

Ex. 29:35 And you are to do to Aharon and his sons in this manner, according to everything that I have directed you yourself **תא**.

Seven days you are to fill their hands.

Ex. 29:36 And a bull as an offense offering you are to prepare for each day for the sake of the atonements.

And you are to offer the offense offering upon the slaughter site as your atonement upon it. And you are to anoint it itself **תא** to set it apart.

Because of the terms used the Hebrew in this verse is difficult to translate effectively.

What's given appears to reasonably reflect what's intended, but please understand that it may not be exactly what the Hebrews might conceive as taking place.

For seven days the process of installation into the office of the priesthood was to occur. There were multiple 'offerings' presented, each with the intent of purifying, undefiling (through making atonements - plural) for those involved.

The slaughter site itself was also atoned for, anointed, and consecrated.

Ex. 29:37 Seven days you are to make atonement upon the slaughter site.

And you are to set apart it *itself* **תא**.

And the slaughter site is to be set apart, set apart.

Whatever touches the altar is set apart.

Ex. 29:38 And this is what you are to prepare upon the slaughter site,
lambs of the first year,
two, each day, continually.

Ex. 29:39 The first lamb *itself* **תא**
you are to prepare in the morning,
and the other lamb *itself* **תא**
you are to prepare between the evenings,
Ex. 29:40 and one tenth measure of flour
mixed with beaten oil, one fourth of a hin,
and a drink offering,
one fourth hin of wine for the first lamb.

Ex. 29:41 And the other lamb *itself* **תא**
you are to prepare between the evenings
like the morning portion.
And likewise its drink offering
you are to prepare for it
for the sake of a sweet aroma by fire to **YAHWEH**,
Ex. 29:42 a continual olah for your generations
at the entrance to The Tent of Appointment,
before the face of **YAHWEH**,
where I will meet with you there,
by appointment,
to speak to you there.

Ex. 29:43 And there I will meet by appointment
with the children of Yisra'el.
And it will be set apart by My glory.

The concept is more than simply
'meet with you'.

The terms mean to meet by appointment.
These are pre-arranged meetings,
not casual, spur-of-the-moment events.

Throughout Scripture, beginning in Genesis 1,
the concept of appointed times is presented to us.
Yet because of a failure
to convey this concept
into the English translations
we miss this factor.
The Festivals Yisra'elites were to maintain
were identified as "**YAHWEH's appointed times**".

Each meeting has a specific purpose
from **YAHWEH's** perspective.

It's vital that we comprehend this reality
so we can more fully appreciate
what He has established for us.

Ex. 29:44 And I will set apart
The Tent of Appointment *itself* **תא**
and the slaughter site *itself* **תא**.

And Aharon *himself* **תא**
and his sons *themselves* **תא**
I will set apart
to officiate as priests to Me.

We are reminded by these last verses
that ALL of the fore-going instructions
are being given directly to Moshe
by **YAHWEH** Himself.

It is His instruction.
And He has prepared all of this
as a means of establishing meeting times
between Himself and His chosen people.

Ex. 29:45 And I will stay permanently
in the midst of the children of Yisra'el.

And I will be for them their Elohim.

Ex. 29:46 And they will know that
I Myself am YAHWEH, their Elohim,
Who has brought out they themselves **אנ**
from the land of Mitsraim
for the sake of dwelling in the midst of them.

I Myself am YAHWEH, their Elohim!

Chapter 30

Ex. 30:1 And you are to make an *incense table*,
a place for burning incense.

You are to make it itself **אנ** of acacia wood,

Note: This is a unique piece.

It's not truly an "altar",
which is a place for the sacrifice of animals,
a slaughter site.

The language used is specific to this piece,
and very different
from what are typically called "altars".

More appropriately,
this should be called the "table of incense"
since it is effectively built much like the table
for the unleavened bread.

Perhaps one might claim
that incense is being "sacrificed here"
because it is burned on this table.
but that seems to be
a bit of a stretch of terminology.

Ex. 30:2 a cubit long and a cubit wide.
It is to be square and its height two cubits,
its horns from it.

Ex. 30:3 And you are to overlay it itself **אנ**
with pure gold,
its top itself **אנ**
and its sides themselves **אנ**, all around,
and its horns themselves **אנ**.

And you are to make for it
a rim of gold all around.

Ex. 30:4 And two gold rings you are to make for it
beneath the rim on two edges of it.

You are to make them on its two sides.
And they are to be holders for the sticks
with which to carry it itself **אנ**.

Ex. 30:5 And you are to make
the sticks themselves **אנ** of acacia wood.

And you are to overlay
they themselves **אנ** with gold.

Ex. 30:6 And you are to put it itself **אנ**
before the screen that is in front of
The Chest of The Testimony,
in front of The Cover of Atonement
that is on The Testimony,
where I will meet by appointment with you.

Ex. 30:7 And Aharon is to turn into smoke
sweet incense upon it in the morning.

In the morning as he is tending
the lamps themselves **אנ**
he is to turn incense into smoke upon it.

Ex. 30:8 And as Aharon is lighting
the lamps themselves **אנ**
between the evenings
he is to turn incense into smoke upon it,

a continual incense
before the face of **YAHWEH**
for your generations.

Ex. 30:9 You are not to cause foreign incense
to rise upon it,
or an olah,
or a contribution,
and no drink offering
is to be poured out on it.

The term for 'foreign'
is not the normal term
for stranger or foreigner.
It refers to "other formulas" of incense.
Only one specific formula
was permitted to be used
in the set apart Dwelling Place.

Ex. 30:10 And Aharon is to make atonement
upon its horns once in a year
from the blood of the offense offering.
The atonement he is to make upon it
once in a year for your generations.
Set apart, set apart it is to **YAHWEH**.”

Ex. 30:11 And **YAHWEH** spoke to Moshe, saying,
Ex. 30:12 “When you take up
the head count *itself* נח
of the children of Yisra’el
for the sake of numbering them
then each one is to give
an atonement for his life to **YAHWEH**,
as you number they *themselves* נח.
Then there will be
no infliction of disease on them
as you number they *themselves* נח.

Ex. 30:13 This is to be given
by everyone passing over
among those being numbered,
half a shekel according to the shekel
of The Set Apart Place,
twenty gerahs being a shekel.
The half shekel is a gift to **YAHWEH**.

This 'price' was placed on the head,
so-to-speak,
of every person who was accounted for
in a head count.

While this was often done
to determine the size of the armed forces,
it was also done at other times
to determine the size
of the population of Yisra’el.

The half shekel price
is considered to be a ransom
for the person so counted.
It was 'paid' as a gift to **YAHWEH**.
In times of war it served as an atonement
for one who had taken the life of another.

Also to be noted is the "passing over".
The atonement signifies such an event
- a passing over of the debt owed
by the person involved.

Ex. 30:14 All those passing over to be numbered
from twenty years old and above
are to give a gift to **YAHWEH**.

Ex. 30:15 The rich is not to give more
and the poor is not to give less
than half a shekel
when you are giving the gift *itself* נח
to **YAHWEH**
for the sake of making
atonement for your lives.

Ex. 30:16 And you are to take
the atonement silver itself **תא**
from the children of Yisra'el.
And you are to give it itself **תא**
for the work of The Tent of Appointment.
And it is to be for the children of Yisra'el
as a memorial before the face of **YAHWEH**
for the sake of making atonement
on behalf of your lives.”

Ex. 30:17 And **YAHWEH** spoke to Moshe, saying,
Ex. 30:18 "And you are to make a basin of copper,
and a base of copper for washing.
And you are to put it itself **תא**
between The Tent of Appointment
and the slaughter site.
And you are to put water in there.
Ex. 30:19 And Aharon and his sons
are to wash from it their hands themselves **תא**
and their feet themselves **תא**.

Ex. 30:20 As they are going into
The Tent of Appointment
they are to wash with water.
Then they will not die.

Also, as they come near the slaughter site
to officiate as priest,
to turn into smoke
offerings by fire to **YAHWEH**,
Ex. 30:21 then they are to wash
their hands and their feet.
Then they will not be put to death.

And it is to be for them
an appointment forever
to him and to his seed
for their generations.”

Ex. 30:22 And **YAHWEH** spoke to Moshe saying,
Ex. 30:23 “And you yourself **תא**,
take for yourself choice fragrances,
free flowing myrrh, five hundred shekels,
and fragrant cinnamon,
half of it, two hundred and fifty,
and fragrant cane, two hundred and fifty
Ex. 30:24 and cassia, five hundred
according to the shekel
of The Set Apart Place,
and olive oil, a hin.

Ex. 30:25 And you are to make from it itself **תא**
a set apart oil of anointing,
an aromatic compound,
the work of a perfumer.
It is to be set apart for anointing.

Ex. 30:26 And you are to anoint with it
The Tent of Appointment itself **תא**
and The Chest of The Testimony itself **תא**,
Ex. 30:27 and the table itself **תא**
and all its utensils themselves **תא**,
and the menorah itself **תא**
and its utensils themselves **תא**,
and the table of incense itself **תא**,
30:28 and the slaughter site of the olah itself **תא**
and all its utensils themselves **תא**,
and the basin itself **תא**
and its base itself **תא**.
Ex. 30:29 And you are to set apart
they themselves **תא**.
And they are to be set apart, set apart.
Whatever touches them becomes set apart.

Ex. 30:30 And Aharon *himself* **אָהָרֹן**
and his sons *themselves* **אֲשֶׁר**
you are to anoint.
And you are to set apart *they themselves* **אֲשֶׁר**
for the sake of officiating as priests to Me.

Ex. 30:31 And to the children of Yisra'el
you are to speak saying,
'This set apart oil for anointing
is to exist for Me for your generations.
Ex. 30:32 Upon the flesh of a human being
it is not to be smeared.
And with composition
none is to be made like it.
It is set apart.
it is set apart for you.

Ex. 30:33 A man who compounds any like it,
and whoever puts any of it on a foreigner
will even be cut off from his people.' "

Ex. 30:34 And **YAHWEH** said to Moshe,
"Take for yourself fragrant spices,
stacte and onycha
and galbanum fragrances,
and pure frankincense.
Each is to be in equal amounts.
Ex. 30:35 And you are to make *of this itself* **אֲשֶׁר**
incense, an aromatic compound,
the work of a perfumer,
salted, pure, set apart.

Ex. 30:36 And you are to beat some of it very fine.
And you are to put some of it
in front of The Testimony
in The Tent of Appointment
where I will meet with you there
by appointment.
It is set apart, set apart for you.

Ex. 30:37 And the incense which you make,
according to its composition,
you are not to make for yourselves.
It is to be set apart for you, for **YAHWEH**.

30:38 Whoever makes any like it to smell it,
he will be cut off from his people."

Chapter 31

Ex. 31:1 And **YAHWEH** spoke to Moshe saying,
Ex. 31:2 "See, I have called by name
Betzal'el, son of Uri,
son of Hur, of the tribe of Yahudah.

Betzal'el means in the shadow of El.

Uri means my light.

Hur means white linen.

Ex. 31:3 And I have filled *he himself* **אֲשֶׁר**
with The Divine Nature of The Elohim,
with wisdom,
and with intelligence,
and with knowledge,
and with total stewardship

ruach - wind, by resemblance breath.

Hebraically this represents the divine nature.

mla'kah - properly, deputyship, ministry;
generally employment or work.

It's often translated as workmanship,

but it seems to imply
something more than that.

Deputyship means acting
on someone else's behalf,
not your own.

That implies stewardship,
careful management,
of the activities involved.

Ex. 31:4 for the sake of designing devices,
in gold, and in silver, and in copper,
31:5 and in cutting stones for setting,
and in carving wood,
for working with total stewardship.

Ex. 31:6 And I Myself, behold!
I have given to he himself **תא**,
Oholiab himself **תא**,
son of Ahisamak of the tribe of Dan.
And into the heart of each wise hearted one
I have given wisdom.
And they are to make everything itself **תא**
that I have given to you as instruction,
Oholiab means tent of the father.
Ahisamak means brother of support.

Ex. 31:7 The Tent of Appointment itself **תא**,
and The Chest of The Testimony itself **תא**,
and The Cover of Atonement itself **תא**
that is on it,
and all the utensils themselves **תא**
of The Dwelling,

Ex. 31:8 and the table itself **תא**,
and its utensils themselves **תא**,
and the undefiled menorah itself **תא**
with all its utensils themselves **תא**,
and the table of incense itself **תא**,

Ex. 31:9 and the slaughter site of olah itself **תא**
with all its utensils themselves **תא**,
and the basin itself **תא**
and its base itself **תא**,

Ex. 31:10 and the woven garments themselves **תא**,
and the set apart garments themselves **תא**
for Aharon the priest,
and the garments themselves **תא** of his sons
for officiating as priests.

Ex. 31:11 and the oil of anointing itself **תא**
and the sweet incense itself **תא**
for The Set Apart Place.

According to all that I have instructed you
they are to do.”

Ex. 31:12 And **YAHWEH** spoke to Moshe saying,

Ex. 31:13 “And you yourself **תא**,
speak to the children of Yisra'el saying,
'Assuredly, My Sabbaths themselves **תא**
you are to protect.

Indeed, it is a sign between Me and you
for your generations,
for the sake of knowing
that I Myself, **YAHWEH**,
am setting you apart.

Ex. 31:14 And you are to protect
The Sabbath itself **תא**.
Indeed, it is set apart for your sakes.

One defiling it is to be put to death,
put to death!

When anyone is doing work on it
then his life is to be cut off
from among his people.

Ex. 31:15 Six days your employment is to be done.
But on the seventh day is a Special Sabbath,
set apart to **YAHWEH**.

Everyone doing employment
on The Sabbath Day
it to be put to death,
put to death!

shabbat shabbathown

is the phrase used here.
This is very important.
Literally it means an intermission of rest.

For the Yisra'elites it is a Special Sabbath.
This is to occur **every Sabbath Day**.
No normal forms of 'employment'
are to be conducted.

Some have taken this to extremes,
suggesting no "effort" of any kind
can be made on The Sabbath.
That this is not the case
one has only to look at the actions
of **YAHUSHUA**, The Messiah,
during His earthly ministry.

His actions **and** His words plainly teach
that doing what is good and right
for the sake of others
is perfectly permissible on The Sabbath Day.

Indeed, these things are
"the works of **YAHWEH**",
which are legitimate for one to do
on The Sabbath Day.
Otherwise, The Messiah Himself
would not have done them.

It is one's "selfish employment",
work done for one's own benefit,
that is prohibited.

Ex. 31:16 And the children of Yisra'el
are to protect The Sabbath *itself* **nx**,
for the sake of doing The Sabbath *itself* **nx**
for their generations as an eternal covenant
Ex. 31:17 between Me and the Children of Yisra'el

it is a sign to eternity.

Indeed, for six days **YAHWEH** made
the skies *themselves* **nx**
and the earth *itself* **nx**.
But on the seventh day
He rested and He breathed.' ”

shabath - to repose, i.e. desist from exertion.
It is from this word that both **shabbath**,
The Sabbath Day,
and **shabbathown**,
a special holiday of rest,
are derived.

naphash - to breathe.
Some want to transform this
into "be refreshed".
We might put it in the vernacular of today
and say, 'catch one's breath'.
In a very real sense that's what we do
when we pause from our labors to rest.

MOST IMPORTANTLY:
These verses clearly establish
the significance of The Sabbath Day
in the eyes of **YAHWEH** Himself.

**Twice He repeats the double injunction
that one violating this instruction
was to be put to death.**

**It is a most egregious offense to YAHWEH.
Violation brings the penalty of death.
There is no greater penalty.**

All of this is set within the context
of an eternal covenant with **YAHWEH**
to protect and to **DO The Sabbath Day**
(meaning to act out, to perform)
according to His instructions.
**It is a sign forever
between Yisra'el and YAHWEH.**

And if you declare yourself
to be one who "follows **YAHWEH**",
who "believes in **YAHWEH**",
then you are "grafted into" the vine of Yisra'el,
and you have become
"the seed of Abraham" along with them.

In so doing you accept the responsibility
to protect The Sabbath also.

To disregard it is to disrespect **YAHWEH**.
It is rebellion!

Ex. 31:18 And He gave to Moshe
as He ended speaking
with he himself **אָנְךָ** on Mount Sinai
two tables of The Testimony,
tables of stone,
engraved by the finger of The Elohim.
YAHWEH engraved the tables of stone Himself.
Moshe did not engrave them.
This point is often overlooked.
It should not be ingored.

It is His Word, not Moshe's.

Many have tried
to make the words belong to Moshe,
especially within the Yisra'elite community.
Their loyalty then belongs to Moshe,
not to **YAHWEH**.
That's a very huge mistake.

Chapter 32

Ex. 32:1 And the people observed
that Moshe was delayed
in coming down from the mountain.
And the people assembled before Aharon.
And they said to him, "Get up!
Make for us gods which will go before us
because this Moshe,
the man who brought us up
from the land of Mitsraim,
we do not know what has become of him!"

Ex. 32:2 And Aharon said to them,
"Break off the golden earrings
which are in the ears of your wives,
of your sons, and of your daughters,
and bring them to me."

Ex. 32:3 And all the people broke off
the golden earrings themselves **אָנְכֶם**
which were in their ears.

And they brought them to Aharon.

Ex. 32:4 And he took this from their hand.

And he formed it itself **אָנְכֶם**
with an engraving tool.

And he made a molten calf.

And they said, "These are your gods, Yisra'el,
that brought you out from the land of Mitsraim!"

It's believed the "gods" Aharon made
did not involve one calf, but two.
This apparently was similar
to what they had seen in Mitsraim,
a two-headed calf, or something similar.

Because it was familiar to them
they readily accepted this as their "elohim"
- to their great shame -
after what they had experienced to this point.

Ex. 32:5 And Aharon observed.
And he built a slaughter site in front of it.

And Aharon called out.

And he said,

"Tomorrow is a festival to **YAHWEH**."

Ex. 32:6 And they rose up early on the next day.
And they sent olahs up in smoke.
And they brought shelem offerings.

And the people sat down to eat and drink.
And they rose up to make sport.

olot is the plural of *olah*.
This is normally translated as 'burnt offerings',
but it fails to convey fully the concept of an *olah*,
which is a sacrifice of complete surrender.

They are now doing this
to a golden calf image,
and not to **YAHWEH** Himself,
Who is The Living Elohim!

The shelem offerings
were "thanksgiving" offerings,
and they were eaten by the people
along with the priests
in what's understood to be
a 'fellowship meal'.

tsachaq means to laugh outright.
But it's also used
to refer to sexual play (make sport),
which was a duplication of the sexual activities
that formed the worship of idols.

It's the term used by Pharaoh's wife
to accuse Yoseph
of trying to sexually assault her.

Take note of the fact the children of Yisra'el
did this **early the next morning**.
They wasted no time in abandoning **YAHWEH**,
replacing Him with a molten idol.
This is called apostasy!

Ex. 32:7 And **YAHWEH** said to Moshe,
"Go down, because your people are ruined
whom you brought out
from the land of Mitsraim!

shachath - to decay, to ruin.
This is often translated as 'corrupted'.
It refers to defiling themselves.

It's the very same term **YAHWEH** used
in regard to the people who were destroyed
by the flood of Noah.

Ex. 32:8 They have turned aside quickly
from the way which I instructed them.

They have made themselves a molten calf.
And they have prostrated themselves to it.
And they have sacrificed to it.
And they have said,
'This is your god, Yisra'el,
who brought you out
from the land of Mitsraim!' "

Ex. 32:9 And **YAHWEH** said to Moshe,
"I have seen this people themselves **תא**.
And behold!

It is a stiff-necked people!

Ex. 32:10 And now cease with Me!
And My hot anger will flare against them.
And I will terminate them.
And I will make for you yourself **תא**
a great nation."

kalah - to end.
YAHWEH is not merely
going to 'consume' or 'destroy' them,
He is going to make a complete end of them.

Then, for Moshe himself,
He will create a great nation.
But notice Moshe's humble response.

Ex. 32:11 But Moshe soothed the face *itself* נא
of **YAHWEH**, his Elohim.

And he said,

“**YAHWEH**, why does Your anger flare
against Your people
whom You have brought out
of the land of Mitsraim
by great force and with a powerful hand?

chalah - to be rubbed or worn.
The term is used in this instance
as an identificaion of endearment.
It represents the stroking of the face
of one loved to calm and soothe them.

Ex. 32:12 Why should the Mitsraites speak saying,
‘Into mischief He brought them out,
for the sake of killing they *themselves* נא
on the mountains
and for the sake of eliminating them
from the face of the soil’?

Turn from the flaring of Your anger!
And have regret
over the harm toward Your people.

Ex. 32:13 Remember Abraham,
Yitzhak,
and Yisra’el,
Your servants,
to whom You swore by Yourself.
And You said to them,
‘I will increase your seed *itself* נא
like the stars of the skies.
And all this land of which I have spoken
I will give to your seed.
And they will inherit it forever.’ ”

Ex. 32:14 And **YAHWEH** had regret
over the harm which He had said
He would do to His people.

**This is a passage we would do well
to consider extremely carefully.**
Moshe, one person,
caused **YAHWEH** Himself
to turn from His fierce anger
by interceding on behalf of the children of Yisra’el.
This is a phenomenal lesson!

Some might refer to this
as "standing in the gap" for the sake of others.

Moshe confronted The Elohim of all Creation
- directly, and humbly.
**And his intercession
spared 3-4 million people!**

Ex. 32:15 And Moshe turned.
And he went down from the mountain.
And the two tablets of The Testimony
were in his hand,
the tablets being engraved
on both sides of them,
being engraved on this one and on that one.

The tables were written on both sides.
This meant that the writing
could not be “sealed” from the eyes of another.
When things were written on one side only
(on a scroll)
it could be sealed
and no one could know what was in it
but the party or parties who wrote it!

Ex. 32:16 And the tablets,
they were the work of The Elohim.
And the writing,
it was the writing of The Elohim,
engraved upon the tablets.

Ex. 32:17 And Yahoshua heard
the sound *itself* תא
of the people as they shouted.
And he said to Moshe,
“A sound of battle is in the camp.”
Ex. 32:18 But he said,
“It is not the sound
of the responding of force,
nor is it the sound
of the crying out in defeat,
but it is the sound
of responding with singing that I hear.”

Ex. 32:19 And it was as he came near to the camp.
And he saw the calf *itself* תא,
and the dancing.
And Moshe’s anger flared.
And he threw down from his hands
the tablets *themselves* תא.
And he broke they *themselves* תא
at the foot of the mountain.

Moshe was not merely angry here.
His act is symbolic.
He is proclaiming the fact
that Israel has broken
The Covenant of YAHWEH
by their actions,
which **YAHWEH** had just **SPOKEN** to them,
and which they had **AGREED TO!**
They were therefore guilty of great offense.

Ex. 32:20 And he took the calf *itself* תא
which they had made.
And he burned it with fire.
And he ground it until it was powder.
And he spread it over the face of the water.
And he caused
the children of Yisra’el *themselves* תא
to drink it.

Ex. 32:21 And Moshe said to Aharon,
“What did this people do to you
that you have brought upon it
a great offense?”
Ex. 32:22 And Aharon said,
“Do not let the hot anger of my master flare.
You *yourself* תא know the people *itself* תא,
that it is harmful.

The reference to the people is singular.
They are referred to as a single unit.
This is true in many instances in the text,
but for a more clear understanding of the text
it’s often translated as if it were plural.

Ex. 32:23 And they said to me,
‘Make us gods which will go before us
because this Moshe,
the man who brought us
out of the land of Mitsraim,
we do not know what has become of him.’
Ex. 32:24 And I said to them,
‘Whoever has gold, break it off.’
And they gave it to me.
And I threw it into the fire.
And this calf came out.”

Ex. 32:25 And Moshe observed
the people *themselves* תא,
that they were set free
because Aharon had set them free
to scornful whispering among their enemies.

Ex. 32:26 And Moshe stood
at the entrance of the camp.
And he said, “Whoever is for **YAHWEH**, to me!”
And all the sons of Levi gathered to him.

Moshe “took a stand”!
And he invited all who were willing
to join him in that stand.
Only the tribe of Levi
responded to this call to integrity!
They therefore became the priestly tribe
from that day forward!

Only those WILLING to respond
and act on YAHWEH's behalf
are fit to be priests before Him!

Ex. 32:27 And he said to them,
“Thus says **YAHWEH**, The Elohim of Yisra'el,
‘Put each man his sword upon his side.
Pass over and back
from gate to gate in the camp.
And kill each one his brother himself **nx**,
and each one his neighbor himself **nx**,
and each one his near relative himself **nx**.’ ”

Ex. 32:28 And the sons of Levi did
according to the word of Moshe.
And about three thousand men
of the people fell that day.

Ex. 32:29 And Moshe said,
“Your hands are filled today for **YAHWEH**
because each one has been
against his son
and against his brother.
And a blessing is given to you today.”
Once again we see the filling of the hands
as a sign of granting authority.
This time the Levites, as a group,
are granted this position
among the children of Yisra'el.
They will play a pivotal role in the community
from this day forward.

Ex. 32:30 And it was on the next day.
And Moshe said to the people,
“You yourselves **nx**,
you have offended a great offense.
But now I am going up to **YAHWEH**.
Perhaps I can make an atonement
on behalf of your offense.”

Ex. 32:31 And Moshe returned to **YAHWEH**.
And he said,
“Alas now,
these people have offended a great offense!
And they have made for themselves
gods of gold!

Ex. 32:32 And now,
if You would, bear their offense...
But if not, please erase me from Your book
which You have written.”

Moshe intercedes for the people,
going so far as to ask
that if **YAHWEH** will not pardon their offense,
then Moshe's name would be erased
from the book **YAHWEH** has written.

It's assumed this is The Book of Life
referred to later in Scripture.
This is an extremely bold request
from one who has been offended
almost as much as **YAHWEH** Himself.

Ex. 32:33 And **YAHWEH** said to Moshe,
“Whoever has offended against Me,
him I will erase from My book.
YAHWEH's response is clear.
It is the one who offends against Him
that will be erased from the book.

**This is a clear indication
of who will spend eternity with YAHWEH
and who will not.**

Anyone who's offense
is "not covered" by the Blood of The Lamb
will not be listed in The Book of Life.

Ex. 32:34 And now go!
Lead the people themselves **תא**
to the place of which I have spoken to you!
Behold!
My Messenger is going on your behalf
before your face.

And in the day of My taking account of them,
indeed, I will take account of their offense!"
Perhaps it's not crystal clear,
but Moshe has just made atonement
for the children of Yisra'el - for now.

They will be held accountable
at the final judgment,
but **YAHWEH** has just told Moshe to go,
lead the people,
meaning they will not be obliterated - for now.

Ex. 32:35 And **YAHWEH** struck
the people themselves **תא**
on account of their having made
the calf itself **תא**,
which Aharon had made.

Chapter 33

Ex. 33:1 And **YAHWEH** said to Moshe,
"Go!

Go up from here, you yourself **תא**,
and the people whom you have brought out
from the land of Mitsraim
to the land of which I swore
to Abraham, to Yitzhak, and to Ya'akov, saying,
'To your seed I will give it.',
to a land flowing with milk and honey.

The last two lines
have been moved up from verse 3.
They do not fit there, but they do fit here.
This is apparently an editorial or copyist error.

Ex. 33:2 And I will send a messenger before you.
And I will drive out
the Kena'anite themselves **תא**,
and the Amorite,
and the Hittite,
and the Perizzite,
and the Hivvite,
and the Yebusite.

Ex. 33:3 Indeed,
I am not going up in your midst
because you yourselves **תא**
are a stiff necked people,
lest I terminate you on the way."
This statement by **YAHWEH**
marks an important shift
in His relationship with the Yisra'elites.

The Tent of Appointment
has been in the midst of the camp.
In the following portion of the text
we see it moved outside the camp.

YAHWEH is still present,
but He is not dwelling
in the midst of the camp as before.

Ex. 33:4 And the people heard
this bad word itself **תא**.
And they mourned.

And no one put on his ornaments.

Ex. 33:5 And **YAHWEH** said to Moshe,
"Say to the children of Yisra'el,
'You yourselves **nx** are a stiff-necked people.
*If I go up in your midst for one moment
I will terminate you.*

And now, take off your ornaments.
And I will decide what to do with you.'"

Ex. 33:6 And the children of Yisra'el
stripped off their ornaments *themselves* **nx**
at Mount Horeb.

*There's further evidence here
of the editing of the text.
If you note the flow of ideas
it's quite easy to see
that this is not a natural flow of ideas.*

Ex. 33:7 And Moshe took
The Dwelling Place *itself* **nx**.
And he pitched it outside the camp,
far from the camp.
And he called it "The Tent of Appointment."

And it existed that everyone seeking **YAHWEH**
went out to The Tent of Appointment,
which was outside the camp.

*This change in arrangement
has already been noted.
But it's also important
to note the designation
given to The Dwelling Place by Moshe
as it's moved outside of the camp.*

*The text has used this title before,
but only now is an explanation given
concerning how this title
became applied to it.*

*The Dwelling Place
and The Tent of Appointment
are the same thing.
It's just that two different designations
are given for it, depending on the context.
This new title takes on
much greater significance here
because of what now happens
- as the text itself explains.
When the people sought to know
YAHWEH's desire for a certain matter
they would "make an appointment"
to go out of the camp to The Tent.
This provides the basis
for calling it The Tent of Appointment,
instead of The Dwelling Place,
because **YAHWEH** is no longer
dwelling in their midst.
He meets with Moshe outside the camp.*

Ex. 33:8 And it existed that
as Moshe was going out to The Tent
all the people got up.
And each man stood
at his entrance to his tent.
And they looked intently at Moshe
until he went into The Tent.

Ex. 33:9 And it existed as Moshe
was going into The Tent
that the column of cloud descended.
And the column stood
at the entrance of The Tent.
And He would speak with Moshe.

Ex. 33:10 And all the people saw
the column of cloud *itself* **nx**

standing at the entrance to The Tent.
And all the people got up.
And they prostrated themselves,
each one at the entrance of his tent.

Ex. 33:11 And **YAHWEH** spoke to Moshe
face to face,
as a man speaks to his companion.

Then he would return to the camp.
But his servant, Yahoshua, son of Nun,
a young man,
did not withdraw from the midst of The Tent.

The concept of Moshe speaking "face-to-face,
as with a companion" is striking.

We know Moshe
did not actually see **YAHWEH's** face.
The following verses confirm this truth.
Yet there was a dialog between them
that was like having a conversation
with someone you know well.
It's this aspect of the relationship
that we need to focus upon.

Few others in Scripture
are given this rare opportunity,
and virtually none of them
are spoken of in this same manner.

This is one of the few indications
that reveal to us just how close
Yahoshua was to Moshe
in his relationship with **YAHWEH**.

He was with Moshe on the mountain at Sinai.
Here we find him staying, personally,
within The Tent,
even after Moshe has left.

Yahoshua has not been "ordained"
in any special ceremony at this point in the text.
There's no real explanation for his presence,
other than his being a servant to Moshe.
And while he was one of only two
who explored the land of Kena'an
that gave a good report,
there is nothing else to indicate
just how he was designated
as Moshe's assistant.

Ex. 33:12 And Moshe said to **YAHWEH**,
"See, You Yourself **nx** are saying to me,
'Bring up this people themselves **nx**.'
But You Yourself **nx**
have not made known to us
who himself **nx** You are sending with us.

And You Yourself **nx** have said,
'I have known you by name.
And also, 'You have found favor in My eyes.'
Ex. 33:13 And now, please,
if I have now found favor in Your eyes,
please cause me to know
Your ways themselves **nx**,
and to know You
in order that I might find favor in Your eyes.

And consider!
This nation is Your people!"

Ex. 33:14 And He said, "**My Presence is going.**
And I will cause you to settle."

There is some debate
about the meaning of this verse.
What's given is the literal sense.

YAHWEH's presence, literally "My face",
is going with them,

but not in the midst of the camp.
And the sense appears to be that **YAHWEH**
will Himself settle the Yisra'elites
in the land of promise,
just as He has said He would do.

Ex. 33:15 And he said to Him,
"If Your Presence is not going
do not bring us up from here.
Ex. 33:16 And how will it be known here
that I have found favor in Your eyes,
I and Your people?
Is it not in Your going with us
that we are distinguished,
I and Your people, from all the people
who are upon the face of the soil?"

Ex. 33:17 And **YAHWEH** said to Moshe,
"Even this word *itself* **אך**
which you have spoken
I will do
because you have found favor in My eyes,
and I know you by name."

**No other person in Scripture
is identified as being "known by name",
personally, by YAHWEH.**

This has now been repeated for us,
confirming this matter - two witnesses.
For **YAHWEH** to state
that He knows Moshe "by name"
means He knows His character, his reputation,
and everything there is to know about him.

Ex. 33:18 Then he said,
"Please let me see Your splendor *itself* **אך**."

Ex. 33:19 And He said,
"I Myself will cause all My goodness
to pass over in front of you.
And I will call out by name,
YAHWEH, to your face.

And I will show favor
to he *himself* whom I favor **אך**.
And I will have compassion
on he *himself* **אך** on whom
I will have compassion."

Once again the concept of "pass over"
is presented to us.

YAHWEH will "pass over" Moshe
- in fulness of compassion,
and with great favor shown,
because Moshe is a human being also,
regardless of his closeness to **YAHWEH**.

This special revelation to Moshe
is unique in all of Scripture.

Moshe was privileged to have
"all the goodness of **YAHWEH**"
pass over before his face.
Astonishing!
And **YAHWEH** would speak
(call out or proclaim)
His very own personal Name to Moshe,
to his face!

**No other human being
is identified with this privilege in Scripture.**

And lest we miss the significance of this event,
YAHWEH Himself states plainly
that He determines upon whom He shows favor
and upon whom He has compassion.

He is doing both of these things for Moshe
in this specific event.
Otherwise, Moshe would not survive
a personal exposure to such splendor and majesty.

Ex. 33:20 **However, He said,**
“You are not able to see My face itself נא.
Indeed, no human being
can see Me and live.”

This verse is placed in bold because
it is of extreme importance within Scripture.

The so-called 'appearances' of **YAHWEH**,
where people are identified as having 'seen Him',
all **must be subject**
to this statement by YAHWEH Himself.
If they do not fit with this in some manner
- they are FALSE!

Moshe was allowed to see "his back side",
but not His face.
This, essentially, has to be the case
in all other portions of Scripture as well.
Something other than His face
is indeed allowed to be seen
- but not His face itself.

Ex. 33:21 And **YAHWEH** said,
“Behold, My place itself נא!
And you are to station yourself upon the rock.

There are no verbs in the first line
other than "behold".
The literal sense suggests **YAHWEH**
is simply telling Moshe to see,
to look carefully at the place of His choosing.
He is to station himself there.

And we might also take note
of the reference to "the rock"
upon which he is to stand.
This is an often used metaphor
for The Messiah.
Upon what better Rock
could one station themselves
for the purpose of observing
the splendor of **YAHWEH** Himself?

Ex. 33:22 And it will exist
as My splendor is passing over.
And I will also place you in the cleft of the rock.
And I will shield you
with the palm of My hand over you
while I pass over.

Ex. 33:23 And I will turn away
the palm of My hand itself נא
and you will see My backside itself נא.
But My face will not be seen.”

Twice a reference is made to 'pass over',
and twice a reference is made to
'the palm of My hand'
as that which 'covers' Moshe,
protecting him, and covering his offense-nature.
The imagery is stunning!

Shielded by the hand of **YAHWEH** Himself!
Sheltered within The Rock.

This is the palm of the hand,
rather than the hand itself,
which is the normal reference to hand
found in these passages.

The palm - that was pierced...????
The Rock - that covers our offense-nature????
The passing over of our offense-debt????
The symbolism is indeed profound!

Chapter 34

Ex. 34:1 And **YAHWEH** said to Moshe,
“Cut for yourself two tablets of stone
like the first ones.

And I will engrave upon the tablets
the words themselves נא
that were on the first tablets which you broke.

Ex. 34:2 And have them set by morning.
And you are to come up in the morning
to Mount Sinai.
And you are to station yourself
before Me there
on the top of the mountain.
Ex. 34:3 And no man is to come up with you.
And also, no man is to be seen
on the whole mountain.
Also, the flocks and the herds are not to feed
in front of this mountain.”

Ex. 34:4 And he cut two tablets of stone
like the first ones.

And early in the morning Moshe got up.
And he went up to Mount Sinai
as **YAHWEH** had directed he himself **תא**.
And he took in his hand two tablets of stone.

Ex. 34:5 And **YAHWEH** came down in a cloud.
And he stationed himself beside Him there.
And he called out by name, "**YAHWEH!**"

Ex. 34:6 And **YAHWEH** passed over
before his face.
And He called out, "**YAHWEH! YAHWEH!**
A compassionate El,
and *one* showing favor,
patient with anger,
and abounding in kindness and faithfulness,
Ex. 34:7 protecting kindness toward thousands,
bearing perversity,
and rebellion,
and offense,
but by no means clearing the guilty,
accounting for the perversity of the fathers
upon the children and the children's children
to the third and to the fourth generation.”

Ex. 34:8 And Moshe hurried.
And he bowed himself to the earth.
And he worshiped.

Ex. 34:9 And he said,
“If, now I have found favor
in Your eyes, my Sovereign,
may my Sovereign please go in our midst.

Indeed, it is a stiff-necked people.
But forgive our perversity and our offense.
And take us as Your permanent possession.”

Ex. 34:10 And He said,
“Behold!
I am cutting a covenant.
Before all your people
I am going to do extraordinary things
which have not been created in all the earth,
or in any nation.

And all the people who exist
in the midst of you yourselves **תא**
will see the acts themselves **תא** of **YAHWEH**.

Indeed, awesome is that
which I will do for your people.

Ex. 34:11 Protect for yourselves
that itself **תא** which I am instructing you this day!

Behold!
I am driving out from before your faces
the Amorite themselves **תא**.

and the Ken'anite,
and the Hittite,
and the Perizzite,
and the Hivvite,
and the Yebusite.

Ex. 34:12 Protect yourself
lest you cut a covenant
with the inhabitants of the land
into which you yourself תַּנְּךָ are going,
lest it become a snare in your midst.

Ex. 34:13 Instead, tear down
their slaughter sites themselves תַּנְּךָ!
And smash their monuments themselves תַּנְּךָ!
And cut off their Asherim themselves תַּנְּךָ!

Ex. 34:14 Indeed, you are not
to prostrate yourselves to another god
because **YAHWEH** is zealous for His Name.
He is a zealous El.

Many seem to miss the point of this verse,
in large part because it appears
it is often mistranslated.
Jealous is used rather than zealous.

YAHWEH is zealous,
but He is **not** jealous (filled with envy).
That is not part of His nature.

Ex. 34:15 ...lest you cut a covenant
with the inhabitants of the land
and they go whoring after their gods,
and they slaughter to their gods,
and they invite you,
and you eat of its slaughterings,
Ex. 34:16 and you take from his daughters
for your sons,
and his daughters go whoring
after their gods,
and your sons go whoring
after their gods.

The word translated as whoring
is the word for adultery.
This terminology is used often in Scripture
to characterize unfaithfulness to **YAHWEH**.

The worship of pagan idols
often included sexual activities.
But it's not so much those activities
that are in view here,
but rather the "apostasy" of Yisra'el
that's involved in their being
unfaithful to **YAHWEH**.

In the Hebrew culture
YAHWEH was viewed as the husband
and the people were His 'bride'.
So the terminology has great significance
in that context.

Ex. 34:17 Molten gods
you are not to make for yourselves.

Ex. 34:18 The Festival of Unleavened Bread itself תַּנְּךָ
you are to protect.
Seven days you are to eat unleavened bread
as I have directed you,
at the appointed time of the month of Abib
because in the month of Abib
you came out from Mitsraim.

Ex. 34:19 Every breacher of the womb is Mine,
and all the firstling males of your livestock,
ox and sheep.

Ex. 34:20 But the firstling of a male ass
you are to ransom with a lamb.

And if you do not ransom it
then you are to break his neck.

Every firstborn of your sons
you are to ransom.
And he is not to be seen
before My face without cause.

Ex. 34:21 Six days you are to work.
But on the seventh day you are to rest.
At plowing time and at harvest
you are to rest.

Ex. 34:22 And the Festival of Shavuot
you are to perform for yourself,
the first fruits of wheat harvest,
and the Festival of The Ingathering
at the turning of the year.

Ex. 34:23 Three times in a year
all your males are to be seen
before the face *itself* **nx** of The Sovereign,
YAHWEH, The Elohim of Yisra'el,

Ex. 34:24 Indeed, I will dispossess nations
from before your faces.
And I will enlarge your borders *themselves* **nx**.
And no one will desire your land *itself* **nx**
as you go up to be seen
before the face *itself* **nx**
of **YAHWEH,** your Elohim
three times in a year.

These two verses provide the instruction
that every male is to be seen
before the face of **YAHWEH**
three times in a year.

They are to do this
because of what He will do for them,
so it is to be in gratitude
that they go up before Him.

Introduced here is the concept of **YAHWEH**
as The Sovereign of Yisra'el.
This has not been directly presented before.
It serves as a subtle notice
to the children of Yisra'el
that **HE is their King.**

In a world of kingdoms,
honoring the king is an important ritual.
It is this type of honoring
that they are to consider
as they go up before His face.

Ex. 34:25 You are not to slaughter with leaven
the blood of My sacrifices.

And the slaughtering
for The Festival of The Passover
is not to remain until morning.

Ex. 34:26 The first of the first fruits of your land
you are to bring
to The House of **YAHWEH,** your Elohim.

You are not to boil a young goat
in its mother's milk."

Ex. 34:27 And **YAHWEH** said to Moshe,
"Write for yourself these words *themselves* **nx**,
because according to the speech
of these words
I have cut a covenant with you *yourself* **nx**
and with Yisra'el *itself* **nx**."

Ex. 34:28 And he was there with **YAHWEH**
forty days and forty nights.
He ate no food and he drank no water.

And He wrote on the tablets
the words *themselves* **תא** of the covenant,
The Ten Words.

Please take note that it is **The Ten Words**,
NOT "The Ten Commandments".
Torah does not give commandments,
it gives instructions.
The use of 'commandments'
does **not** agree with the Hebrew text!

Ex. 34:29 And it was as Moshe
was coming down from Mount Sinai.
And the two tablets of The Testimony
were in Moshe's hand as he was coming down
from the mountain.
And Moshe did not know
that the skin of his face radiated
on account of His speaking to He Himself **תא**.

Ex. 34:30 And Aharon
and all the children of Yisra'el
saw Moshe himself **תא**.
And behold!
The skin of his face radiated.
And they were afraid to come near him.

Ex. 34:31 And Moshe called to them.
And Aharon
and all the rulers of the assembly
returned to him.
And Moshe spoke to them.

Ex. 34:32 And after this
all the children of Yisra'el came near.
And he gave as direction to them
everything itself **תא**
that **YAHWEH** had spoken
with he himself **תא** on Mount Sinai.

Ex. 34:33 And Moshe finished speaking
with they themselves **תא**.
And he put a veil over his face.

34:34 And as Moshe went in
before the face of **YAHWEH**
to speak with He Himself **תא**
he would remove the veil itself **תא**
until his coming out.
And having come out
he spoke to the children of Yisra'el
everything itself **תא** that he had been directed.

Ex. 34:35 And the children of Yisra'el
saw the face itself **תא** of Moshe.

And Moshe returned the veil itself **תא** over his face,
until he went in to speak with He Himself **תא**.

Chapter 35

Ex. 35:1 And Moshe called together
all the assembly of the children of Yisra'el.
And he said to them,
"These are The Words
which **YAHWEH** has directed
you yourselves **תא** to do.

Ex. 35:2 Six days employment is to be done.
And the seventh day is to be set apart,
a Sabbath of rest to **YAHWEH**.
Anyone who does employment on it
is to be put to death.

shabath shabbathown is the phrase translated as "Sabbath of rest".

shabath - to repose, i.e. desist from exertion. It is from this word that both **shabbath**, The Sabbath Day, and **shabbathown**, a special holiday or rest, are derived.

The use of this terminology constitutes an emphatic statement. This is confirmed by stating the death penalty is the result of a violation of these things.

The Sabbath Day is to be treated with the utmost respect. Yet many today fail to even acknowledge the seventh day as important.

Ex. 35:3 You are not to kindle a fire in any of your dwelling places on The Sabbath day."

Ex. 35:4 And Moshe spoke to all the assembly of the children of Yisra'el saying, "This is the word

which **YAHWEH** has directed saying, Ex. 35:5 'Take from you yourselves **תא** a gift to **YAHWEH**.

Everyone whose heart is willing may bring the gift *itself* **תא** to **YAHWEH**: gold, and silver, and copper,

Ex. 35:6 and blue violet, and purple, and maggot scarlet, and fine linen, and goats' hair,

Ex. 35:7 and ram skins dyed red, and fine leather, and acacia wood,

Ex. 35:8 and oil for the light, and spices for the anointing oil and for the sweet incense,

Ex. 35:9 and shoham stones, and stones for setting in the ephod and in the breast piece.

Ex. 35:10 And all the wise hearted among you are to come and make everything *itself* **תא** that **YAHWEH** has directed,

Ex. 35:11 The Dwelling Place *itself* **תא**,
its tent *itself* **תא**,

and its covering *itself* **תא**,

its clasps *themselves* **תא**,

and its boards *themselves* **תא**,

its bars *themselves* **תא**,

its columns *themselves* **תא**,

and its sockets *themselves* **תא**,

Ex. 35:12 the chest *itself* **תא**,

and its sticks *themselves* **תא**,

The Cover of Atonement *itself* **תא**,

and the curtain *itself* **תא** for the covering,

Ex. 35:13 the table *itself* **תא**,

and its sticks *themselves* **תא**,

and all its utensils *themselves* **תא**,

and the bread of the presence *itself* **תא**,

Ex. 35:14 and the menorah *itself* **תא** for the light,

and its utensils *themselves* **תא**,

and its lamps *themselves* **תא**,

and the oil *itself* **תא** for the light,

Ex. 35:15 and the table of incense *itself* **תא**,

and its sticks *themselves* **תא**,

and the anointing oil *itself* **תא**,

and the fragrant incense *itself* **תא**,

and the screen *itself* **תא** for the entrance,

at the entrance of The Dwelling Place,

Ex. 35:16 the slaughter site of olah *itself* **תא**,

and its copper grating *itself* **תא** which is for it,

its sticks *themselves* **תא**,
and all its utensils *themselves* **תא**,
the basin *itself* **תא**,
and its base *itself* **תא**,
Ex. 35:17 the hangings *themselves* **תא**
of the courtyard,
its columns *themselves* **תא**,
and their sockets *themselves* **תא**,
and the covering *itself* **תא**
for the gate of the courtyard,
Ex. 35:18 the pegs *themselves* **תא**
of The Dwelling Place,
and the pegs *themselves* **תא**
of the courtyard,
and their cords *themselves* **תא**,
Ex. 35:19 the woven garments *themselves* **תא**
for attending in The Set Apart Place,
the set apart garments *themselves* **תא**
for Aharon the priest
and the garments *themselves* **תא**
of his sons to officiate as priests.’ ”

Ex. 35:20 And all the assembly
of the children of Yisra'el
went out from before the face of Moshe.

Ex. 35:21 And everyone came
whose heart lifted him up.
Even everyone
whose nature *itself* **תא** was willing
came with the gift *itself* **תא** to **YAHWEH**
for the stewardship
of The Tent of Appointment,
and for all its work,
and for the set apart garments.

Ex. 35:22 And they came,
the men with the women.
All whose hearts were willing
brought earrings and nose rings,
and rings and necklaces, all items of gold,
even everyone who made
an elevated presentation of gold
to **YAHWEH**.
Ex. 35:23 And everyone who found, he *himself* **תא**,
blue violet, and purple, and maggot scarlet,
and fine linen, and goats' hair,
and rams' skins dyed red, and fine leather,
brought them.
Ex. 35:24 Everyone who raised a gift *itself* **תא**
of silver or copper brought it to **YAHWEH**.
And everyone who found, he *himself* **תא**,
acacia wood for all work of the stewardship
brought it.

Ex. 35:25 And all the wise hearted women
spun with their hands.
And they brought what they had spun,
the blue violet *itself* **תא**,
and the purple *itself* **תא**,
the maggot scarlet *itself* **תא**,
and the fine linen *itself* **תא**.

Ex. 35:26 And all the women
whose hearts were lifted up,
they *themselves* **תא** with wisdom,
spun the goats' hair *itself* **תא**.

Ex. 35:27 And the rulers brought
shoham stones *themselves* **תא**,
and the stones *themselves* **תא**
for setting in the ephod
and in the breastpiece,

Ex. 35:28 and the spices themselves **נח**,
and the oil itself **נח** for the light,
and for the anointing oil,
and for the sweet incense.

Ex. 35:29 Every man and woman
whose hearts were willing,
they themselves **נח**, brought
for all the work which **YAHWEH**
had directed them to make
by the hand of Moshe.
All the children of Yisra'el
brought spontaneously to **YAHWEH**.

Ex. 35:30 And Moshe said
to the children of Yisra'el,
"See, **YAHWEH** has called by name
Betzal'el, son of Uri, son of Hur,
of the tribe of Yahudah.

Ex. 35:31 And He has filled he himself **נח**
with The Divine Nature of The Elohim,
with wisdom,
with intelligence,
and with knowledge,
and with total stewardship,

Ex. 35:32 to design devices to be made
with gold and with silver and with copper,

Ex. 35:33 and with cutting of stones for setting,
and with carving of wood,
to do skillfully with all the work.

Ex. 35:34 And He has put in his heart
the ability to teach,
he and Oholiab, son of Ahisamak,
of the tribe of Dan.

Ex. 35:35 He has filled they themselves **נח**
with a heart of wisdom
to do all work of an engraver,
and a designer, and an embroiderer,
in blue violet and in purple,
and in maggot scarlet, and in fine linen,
and to do weaving, doing all the work,
and designing the devices.

Chapter 36

Ex. 36:1 And Betzal'el and Oholiab,
and every wise hearted man
in whom **YAHWEH** has given
wisdom and intelligence
to know how to do all work for the service
of The Set Apart place itself **נח**,
they are to make
all that **YAHWEH** has directed."

Ex. 36:2 And Moshe called Betzal'el and Oholiab,
and every wise hearted man in whose heart
YAHWEH had given wisdom in their heart,
everyone whose heart lifted him up,
to come near for the work itself **נח**.

Ex. 36:3 And they received from the face of Moshe
every gift itself **נח**
which the children of Yisra'el had brought
for the work of the service of The Set Apart Place,
for the sake of making it itself **נח**.

And they brought to him more,
spontaneously,
morning by morning.

Ex. 36:4 And all the craftsmen who were doing
all the work of The Set Apart Place came,
each from the work itself **נח**
for The Set Apart Place that they were doing.

Ex. 36:5 And they spoke to Moshe saying,

“The people are bringing more than enough for the service of the work *itself* **תא** which **YAHWEH** has directed us to do.”

Ex. 36:6 And Moshe directed them.
And they passed over,
proclaiming throughout the camp saying,
“A man or a woman
is not to do any more work
for the gift for The Set Apart Place.”
And the people
were restrained from bringing.
Ex. 36:7 And the work was enough
for all the work of making *it* *itself* **תא**,
more than enough.

Ex. 36:8 And all the wise hearted
did the work of making
for The Dwelling Place *itself* **תא**,
ten hangings of fine linen, and blue violet,
and purple, and maggot scarlet.
With cherubim of skillful work
they made *they themselves* **תא**.

Ex. 36:9 The length of each hanging
was twenty eight cubits,
and the width four cubits,
each individual hanging,
having one measure for all the hangings.

Ex. 36:10 And he joined
the five hangings *themselves* **תא**,
one to another.
And five curtains he joined,
one to another.

Ex. 36:11 And he made loops of blue violet
on the edge of the hanging at the end of one joint.
He did the same on the edge of the last hanging
at the second joint.
Ex. 36:12 Fifty loops he made on one hanging,
and fifty loops he made
on the edge of the hanging
which was at the second joint,
holding the loops one to another.

Ex. 36:13 And he made fifty clasps of gold.
And he joined the hangings *themselves* **תא**
one to another with the clasps.

And The Dwelling Place was united.

Ex. 36:14 And he made hangings of goat's hair
for the tent above The Dwelling Place.
Eleven curtains he made *they themselves* **תא**.

Ex. 36:15 The length of each hanging
was thirty cubits,
and the width four cubits.
The hangings were of one size
for the eleven hangings.

Ex. 36:16 And he joined
five hangings *themselves* **תא** separately,
and six hangings *themselves* **תא** separately.

Ex. 36:17 And he made fifty loops
for the edge of the end hanging at the joint,
and fifty loops on the edge of the hanging
of the second joint.

Ex. 36:18 And he made hooks of copper,
fifty for joining the tent *itself* **תא** to become one.

Ex. 36:19 And he made a covering for the tent of ram's skins dyed red, and a covering of fine leather over that.

Ex. 36:20 And he made for The Dwelling Place itself **תא** boards of acacia wood, standing upright,
Ex. 36:21 ten cubits the length of each board and a cubit and a half the width of each board,
Ex. 36:22 two tenons for each board for joining one to another.
Thus he did to all the boards of The Dwelling Place.

Ex. 36:23 And he made the boards themselves **תא** for The Dwelling Place,
twenty boards for the Negev side, southward.
36:24 And forty sockets of silver he made for under the twenty boards,
two sockets under each board for its two tenons,
two sockets under each other board for its two tenons.

Ex. 36:25 And for the side of The Dwelling Place, the second one for the north side, he made twenty boards,
Ex. 36:26 and their forty sockets of silver, two sockets under the one board, and two sockets under another board.

Ex. 36:27 And for the side of The Dwelling Place toward the sea he made six boards.
Ex. 36:28 And he made two boards for The Dwelling Place at its sides.
Ex. 36:29 And they were double at the bottom. And they were completely united at the top by the first ring.
In this manner he made two of them for the two corners.
Ex. 36:30 And there were eight boards, and their sockets of silver, sixteen sockets, two sockets,
two sockets under each of the boards.

Ex. 36:31 And he made bars of acacia wood, five bars for the boards on one side of The Dwelling Place,
Ex. 36:32 and five bars for the boards on the other side of The Dwelling Place, and five bars for the boards of The Dwelling Place at its side toward the sea.

Ex. 36:33 And he made the bars themselves **תא** for the middle to pass through the center of the boards from one end to the other.

Ex. 36:34 And the boards themselves **תא** he overlaid with gold.
And their rings themselves **תא** he made of gold, as holders for the bars.
And he overlaid the bars themselves **תא** with gold.

Ex. 36:35 And he made the screen itself **תא** of blue violet, and purple, and maggot scarlet, and fine linen. With skillful work he made it itself **תא** with cherubim.

Ex. 36:36 And he made for it four columns of acacia wood.

And he overlaid them with gold,
with their hooks of gold.
And he cast for them four sockets of silver.

Ex. 36:37 And he made a covering
for entrance of The Tent
of blue violet, and purple, and maggot scarlet,
and fine woven linen, of embroidered work,
Ex. 36:38 and its columns *themselves* **תא**, five,
and its hooks *themselves* **תא**.
And he overlaid their tops
and their binders with gold,
and their five sockets with copper.

Chapter 37

Ex. 37:1 And Betzal'el made The Chest *itself* **תא**
of acacia wood,
two cubits and a half its length,
a cubit and a half its width,
and a cubit and a half its height.
Ex. 37:2 And he overlaid it with pure gold
inside and outside.
And he made a rim of gold all around it.
Ex. 37:3 And he cast for it four rings of gold
for its four feet,
two rings on its one side,
and two rings on its second side.
Ex. 37:4 And he made sticks of acacia wood.
And he overlaid they *themselves* **תא** with gold.
Ex. 37:5 And he put the sticks *themselves* **תא**
into the rings on the sides of The Chest,
to carry The Chest *itself* **תא**.

Ex. 37:6 And he made a Cover of Atonement
of pure gold,
two cubits and a half its length
and a cubit and a half its width.

Cover of Atonement is used in place of
the traditional 'mercy seat' translation.
This title is far more descriptive
and more directly connected
to the function of this cover.

First, it is a cover, not a 'seat'.
No one sits on it.
Second, it covers The Testimony,
the two tablets of The Covenant,
that were placed inside.

But far more importantly,
it serves as the place
where atonement is made once a year
for the offenses of the Yisra'elites.

Critical to a proper understanding
is the concept that their offenses
are not 'removed', they are **covered**
- by the blood of the sacrifices
made on their behalf.

The connection between this
and The New Covenant
established by the shed blood
of **YAHUSHUA**, The Messiah
as a covering for our offense-debt
is most important.

Ex. 37:7 And he made two cherubim of gold.
Of hammered work he made they *themselves* **תא**
from the two ends of The Cover of Atonement,
Ex. 37:8 one cherub from this end
and the other cherub from the other end.
He made the cherubim *themselves* **תא**
from the two ends.

Ex. 37:9 And the cherubim
were spreading their wings upward,

covering with their wings
The Cover of Atonement,
and their faces, one toward the other.
Toward The Cover of Atonement
were the faces of the cherubim.

Ex. 37:10 And he made
the table itself **תא** of acacia wood,
two cubits its length, a cubit its width,
and a cubit and a half its height.

Ex. 37:11 And he overlaid it itself **תא**
with pure gold.

And he made for it a rim of gold all around it.

Ex. 37:12 And he made a border for it,
a handbreadth all around.

And he made a rim of gold
for its border all around it.

Ex. 37:13 And he cast for it four rings of gold.

And he put the rings themselves **תא**
at the four corners,
which are its four legs.

Ex. 37:14 The rings were next to the border,
holders for the sticks to carry the table.

Ex. 37:15 And he made the sticks themselves **תא**
of acacia wood.

And he overlaid they themselves **תא** with gold,
to carry the table itself **תא**.

37:16 And he made the utensils themselves **תא**
which were on the table,
its dishes themselves **תא**,
and its cups themselves **תא**,
and its bowls themselves **תא**,
and its jars themselves **תא**
which were for pouring from them,
of pure gold.

Ex. 37:17 And he made the menorah itself **תא**
of pure gold.

Of hammered work

he made the menorah itself **תא**.

Its shaft, and its stem, its cups,
its knobs, and its blossoms were from it.

Ex. 37:18 And six stems went out from its sides,
three stems of the menorah
from the first side,
and three stems of the menorah
from the other side,

Ex. 37:19 three almond shaped goblets
on one stem,

with knobs and blossoms,
and three almond shaped goblets
on the other stem,

with knobs and blossoms,
the same for the six stems
coming out of the menorah,

Ex. 37:20 and on the menorah itself **תא**,
four almond shaped goblets

with their knobs and blossoms,

Ex. 37:21 and a knob under
the first two stems from it,

and a knob under
the second two stems from it,

and a knob under
the third two stems from it

for the six stems coming out of it.

Ex. 37:22 Their knobs and their stems from it
were all of one hammered work of pure gold.

Ex. 37:23 And he made

its seven lamps themselves **תא**,

and its tongs, and its trays, of pure gold.

37:24 He made it itself אַתּ
of a talent of pure gold,
even all its utensils themselves אַתּ.

Ex. 37:25 And he made
the table of incense itself אַתּ of acacia wood,
a cubit its length
and a cubit its width, square,
and two cubits its height.
Its horns were from it.

Ex. 37:26 And he overlaid it itself אַתּ
with pure gold,
its top itself אַתּ
and its sides themselves אַתּ all around,
and its horns themselves אַתּ.
And he made a rim of gold for it
all around it.

Ex. 37:27 And two rings of gold he made for it
beneath its rim on its two sides
as holders for the sticks
with which to carry it itself אַתּ upon them.

Ex. 37:28 And he made the sticks themselves אַתּ
of acacia wood.
And he overlaid they themselves אַתּ with gold.

Ex. 37:29 And he made
the set apart anointing oil itself אַתּ,
and the sweet incense itself אַתּ, pure,
the work of a perfumer.

Chapter 38

Ex. 38:1 And he made
the slaughter site of olah itself אַתּ
of acacia wood,
five cubits its length,
and five cubits its width, square,
and three cubits its height.

Ex. 38:2 And he made its horns
on its four corners.
Its horns were from it.
And he overlaid it itself אַתּ with copper.

Ex. 38:3 And he made
all the utensils themselves אַתּ
for the slaughter site,
the pots themselves אַתּ,
and the shovels themselves אַתּ,
and the bowls themselves אַתּ,
and the forks themselves אַתּ,
and the firepans themselves אַתּ.
He made all its utensils of copper.

Ex. 38:4 And he made for the slaughter site
a grating, a network of copper
from beneath its rim downward at its middle.

Ex. 38:5 And he cast four rings
for the four corners of the copper grating
as holders for the sticks.

Ex. 38:6 And he made the sticks themselves אַתּ
of acacia wood.
And he overlaid they themselves אַתּ
with copper.

Ex. 38:7 And he put the sticks themselves אַתּ
into the rings
on the sides of the slaughter site
to carry it itself אַתּ with them.
Hollow boards he made for it itself אַתּ.

Ex. 38:8 And he made the basin itself אַתּ of copper
and its stand itself אַתּ of copper
from the copper mirrors
of those who were assembling,
who assembled at the door
of The Tent of Meeting.

Ex. 38:9 And he made the courtyard itself **תא**.
For the Negev side, southward,
the hangings of the courtyard
were of fine linen,
one hundred cubits,
Ex. 38:10 their columns, twenty,
and their sockets, twenty, of copper,
the hooks of the columns
and their bands, of silver.
Ex. 38:11 And for the north side,
one hundred cubits,
their columns, twenty,
and their sockets, twenty, of copper,
the hooks of the columns and their bands, of silver.

Ex. 38:12 And for the sea side
hangings of fifty cubits,
their columns, ten, and their sockets, ten,
the hooks of the columns
and their bands, of silver.

Ex. 38:13 And for the front, toward the sunrise,
fifty cubits.
Ex. 38:14 hangings, fifteen cubits to the side,
their columns, three,
and their sockets, three,
Ex. 38:15 and on the other side,
from this one and from that one
of the entrance to the courtyard,
hangings, fifteen cubits,
their columns, three,
and their sockets, three.

Ex. 38:16 All the hangings of the courtyard,
all around, were of fine linen,
Ex. 38:17 and the sockets for the columns,
of copper,
the hooks of the columns and their bands,
of silver,
and the overlay of their tops, of silver.
And they had bands of silver,
all the columns of the courtyard.

Ex. 38:18 And the covering
for the entrance of the courtyard
was the work of an embroiderer,
of blue violet, and purple,
and maggot scarlet, and of fine linen,
and twenty cubits its length,
and the height along its width, five cubits,
corresponding to the hangings of the courtyard,
Ex. 38:19 their columns, four,
and their sockets, four, of copper,
and their hooks, of silver,
and the overlay of their tops
and their binders, of silver.
Ex. 38:20 And all the pegs of The Dwelling Place,
and of the courtyard all around,
were of copper.

Ex. 38:21 These were the accountings
of The Dwelling Place,
The Tent of The Testimony,
which was accounted
by the direction of Moshe,
for the work of the Levites,
by the hand of Itamar,
son of Aharon, the priest.

Ex. 38:22 And Betzal'el son of Uri, son of Hur,
of the tribe of Yahudah,
made everything itself **תא**
that **YAHWEH** had directed Moshe himself **תא**.

Ex. 38:23 And with he himself **תא**,
Oholiab, son of Ahisamak, of the tribe of Dan,
an engraver, and designer, and embroiderer
in blue violet, and in purple, and in maggot scarlet,
and in fine linen.

Ex. 38:24 All the gold, that having been used
in all the work of The Set Apart Place,
and it was the gold of the elevated gifts,
was twenty nine talents
and seven hundred and thirty shekels,
according to the shekel of The Set Apart Place.

Ex. 38:25 And the silver
of the numbering of the assembly
was one hundred talents
and one thousand seven hundred
and seventy five shekels,
according to the shekel of The Set Apart Place,
Ex. 38:26 a bekah, a half a shekel per head,
according to the shekel of The Set Apart Place,
for everyone passing over
under the numbering,
from twenty years old and above,
for six hundred and three thousand
five hundred and fifty *men*.

Ex. 38:27 And the hundred talents of silver
were for casting the sockets themselves **תא**
for The Set Apart Place
and the sockets themselves **תא** of the hangings,
one hundred sockets
from the hundred talents,
a talent for each socket.

Ex. 38:28 And of the one thousand seven hundred
and seventy five shekels themselves **תא**
he made hooks for the columns,
and he overlaid their tops,
and he made bands for they themselves **תא**.

Ex. 38:29 And the copper of the elevated gifts
was seventy talents
and two thousand four hundred shekels.

Ex. 38:30 And with it he made
the sockets themselves **תא**
for the entrance of The Tent of Meeting,
and the copper slaughter site itself **תא**,
and the copper grating itself **תא** which was for it,
and all the utensils themselves **תא**
for the slaughter site,

Ex. 38:31 and the sockets themselves **תא**
for the courtyard all around,
and the sockets themselves **תא**
for the entrance to the courtyard,
and all the pegs themselves **תא**
for The Dwelling Place,
and all the pegs themselves **תא**
for the courtyard all around.

Chapter 39

Ex. 39:1 And from the blue violet,
and the purple,
and the maggot scarlet
they made woven garments
for officiating in The Set Apart Place.
And they made
the set apart garments themselves **תא**
which were for Aharon,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 39:2 And he made the ephod itself **תא** of gold,

of blue violet, and purple, and maggot scarlet,
and of fine linen.

Ex. 39:3 And they hammered out
sheets of gold *itself* תא.
And they cut it into threads for working it in
with the blue violet, and the purple,
and the maggot scarlet, and the fine linen,
skillful work.

Ex. 39:4 They made shoulder pieces for it
to join it together at its two edges.
Ex. 39:5 And the waistband of his ephod,
which was over it,
was of the same work, of gold, and blue violet,
and purple, and maggot scarlet, and fine linen,
according to what **YAHWEH**
had directed Moshe *himself* תא.

Ex. 39:6 And they made
the shoham stones *themselves* תא,
surrounded by braids of gold engravings,
engraved as signets,
according to the names
of the sons of Yisra'el.

Ex. 39:7 And he put they *themselves* תא
on the shoulders of the ephod,
memorial stones for the sons of Yisra'el,
according to what **YAHWEH**
had directed Moshe *himself* תא.

Ex. 39:8 And he made the breastpiece *itself* תא,
skillful work, like the work of the ephod,
of gold, blue violet, and purple,
and maggot scarlet, and fine linen.

Ex. 39:9 It was square.
They made it double,
the breastpiece *itself* תא,
its length a span,
its width a span,
doubled.

Ex. 39:10 And they filled it in
with four rows of stones,
a row of ruby, topaz, and emerald
was the first row;

Ex. 39:11 and the second row,
turquoise, sapphire, and diamond;

Ex. 39:12 and the third row,
jacinth, agate, and amethyst;

Ex. 39:13 and the fourth row,
beryl, shoham, and jasper,
surrounded by braided work of gold
in their settings.

Ex. 39:14 And the stones
were according to the names
of the sons of Yisra'el, twelve of them,
according to their names,
engravings of a signet,
one for each name,
according to the twelve tribes.

Ex. 39:15 And they made for the breastpiece
corded chains, woven work, of pure gold.

Ex. 39:16 And they made two settings of gold
and two rings of gold.

And they put the two rings *themselves* תא
on the two ends of the breastpiece.

Ex. 39:17 And they put the two cords of gold
on the two rings,
on the ends of the breastpiece.

Ex. 39:18 And the two ends
of the two cords *themselves* תא

they fastened onto the two settings.
And they put them
on the shoulder pieces of the ephod,
on the front of it.
Ex. 39:19 And they made two rings of gold.
And they put them
on the two ends of the breastpiece,
on the edge of it

which was on the inner side of the ephod.
Ex. 39:20 And they made two rings of gold.
And they put them
on the two shoulder pieces,
at the bottom of the ephod,
on the front of it,
close to its seam,
above the waistband
of the shoulder garment.

Ex. 39:21 And they tied the breastpiece itself **nx**
from its rings to the rings of the ephod
with a cord of blue violet so it was above
the waistband of the ephod,
and in order that the breastpiece
would not come loose from the ephod,
according to what **YAHWEH**
had directed Moshe himself **nx**.

Ex. 39:22 And he made
the robe itself **nx** of the ephod
of woven work, all of blue.

Ex. 39:23 And the opening of the robe
was in the center,
like the opening in scaled armor,
with a woven binding
all around the opening,
so that it would not tear.

Ex. 39:24 And they made on the hem of the robe
pomegranates of blue violet, and purple,
and maggot scarlet, intertwined.

Ex. 39:25 And they made bells of pure gold.
And they put the bells themselves **nx**

in between the pomegranates
on the hem of the robe all around,
in between the pomegranates,

Ex. 39:26 a bell and a pomegranate,
a bell and a pomegranate,
on the hem of the robe all around,
for the attending,

according to what **YAHWEH**
had directed Moshe himself **nx**.

Ex. 39:27 And they made
the tunics themselves **nx**
of fine linen, the work of a weaver,
for Aharon and his sons,

Ex. 39:28 and the turban itself **nx** of fine linen,
and the ornamented caps of fine linen,
and the underwear themselves **nx** of woven linen,

Ex. 39:29 and the waistband itself **nx**
of woven linen, and blue violet,
and purple, and maggot scarlet,
the work of an embroiderer,
according to what **YAHWEH**
had directed Moshe himself **nx**.

Ex. 39:30 And they made the plate itself **nx**
of the set apart sign of dedication of pure gold.

And they wrote upon it
with written engravings of a signet,
SET APARTNESS TO YAHWEH.

Ex. 39:31 And they put on it a blue cord,
to set it on the top of the turban

according to what **YAHWEH** had directed Moshe himself **תא**.

Ex. 39:32 And all the work of The Dwelling Place of The Tent of Appointment was completed.

And the children of Yisra'el did according to everything that **YAHWEH** had directed Moshe himself **תא**. Thus they did.

Ex. 39:33 And they brought The Dwelling Place itself **תא** to Moshe, the tent itself **תא** and all its furnishings themselves **תא**, its clasps, its boards, its bars, and its columns, and its sockets, Ex. 39:34 and the covering itself **תא** of rams' skins dyed red, and the covering itself **תא** of fine leather, and the veil of the screen itself **תא**, Ex. 39:35 The Chest of The Testimony itself **תא** and its sticks themselves **תא**, and The Cover of Atonement itself **תא**, Ex. 39:36 the table itself **תא**, and all its utensils themselves **תא**, and the bread of the presence itself **תא**, Ex. 39:37 the undefiled menorah itself **תא** its lamps of arrangement themselves **תא**, and all its utensils themselves **תא**, and the oil for light itself **תא**, Ex. 39:38 and the golden incense table itself **תא**, and the anointing oil itself **תא**, and the sweet incense itself **תא**, and the hanging itself **תא** for the entrance to the tent, Ex. 39:39 the copper slaughter site itself **תא**, and its copper grating itself **תא** which was for it, its sticks themselves **תא**, and all its utensils themselves **תא**, the basin itself **תא**, and its base itself **תא**, Ex. 39:40 the hangings themselves **תא** of the courtyard, its columns themselves **תא** and its sockets themselves **תא**, the covering for the entrance of the courtyard itself **תא**, its cords themselves **תא**, and its pegs, and all the utensils themselves **תא** for the service of The Dwelling Place, for The Tent of Appointment, Ex. 39:41 the woven garments themselves **תא** for attending in The Set Apart Place, the set apart garments themselves **תא** for Aharon the priest, and the garments themselves **תא** for his sons to officiate as priests.

Ex. 39:42 According to everything that **YAHWEH** had directed Moshe himself **תא**, thus the children of Yisra'el did all the work itself **תא**.

Ex. 39:43 And Moshe saw all the work itself **תא**. And behold! They had done it itself **תא** according to what **YAHWEH** had directed. Thus they had done.

And Moshe blessed they themselves **תא**.

Chapter 40

Ex. 40:1 And **YAHWEH** spoke to Moshe saying,

Ex. 40:2 "On the day of the first new moon,
on the first of the new moon,
you are to raise up
The Dwelling Place *itself* תא,
The Tent of Appointment.

We see different references
made to this complex.
At times it's referred to as The Dwelling Place.
At other times it's referred to
as The Tent of Appointment.

The Dwelling Place is The Set Apart Place
with its furnishings.
It is the location where **YAHWEH**
was understood to "stay"
in the midst of the assembly.

The Tent of Appointment is,
more technically speaking,
the courtyard area outside The Dwelling Place.
The Dwelling Place was entered only by the priests.
The Tent of Appointment could be entered
by any undefiled person.

It's where the animals
were slaughtered for the "offerings",
and where their gifts
were presented to **YAHWEH**.

Since The Dwelling Place is in the middle
of The Tent of Appointment.
Many references refer to it **also**
as The Tent of Appointment.

It was with **YAHWEH**
one was to have their appointment
- at His Dwelling Place.

Ex. 40:3 And you are to put there
The Chest of The Testimony *itself* תא.

And you are to screen off The Chest
with the veil *itself* תא.

Ex. 40:4 And you are to bring in
the table *itself* תא.
And you are to arrange
its arrangement *itself* תא.
And you are to bring in
the menorah *itself* תא
and you are to light
its lamps *themselves* תא.

Ex. 40:5 And you are to put
the table of gold *itself* תא for the incense
in front of The Chest of The Testimony.
And you are to put up the cover *itself* תא
of the entrance to The Dwelling Place.

Ex. 40:6 And you are to put
the slaughter site of olah *itself* תא
in front of the entrance for The Dwelling Place,
The Tent of Appointment.

Ex. 40:7 And you are to put the basin *itself* תא
between The Tent of Meeting
and the slaughter site.
And you are to put water therein.

Ex. 40:8 And you are to put
the courtyard *itself* תא all around.
And you are to put up the covering *itself* תא
for the entrance of the courtyard.

Ex. 40:9 And you are to take
the anointing oil *itself* תא.
And you are to anoint

The Dwelling Place *itself* **תא**
and everything *itself* **תא** that belongs to it.
And you are to set apart it *itself* **תא**
and all its utensils *themselves* **תא**.
And it will be set apart.

Ex. 40:10 And you are to anoint
the slaughter site of the olah *itself* **תא**
and all its utensils *themselves* **תא**.
And you are to set apart
the slaughter site *itself* **תא**.
And the slaughter site
is to be set apart, set apart.
Ex. 40:11 And you are to anoint the basin *itself* **תא**
and its base *itself* **תא**.
And you are to set apart it *itself* **תא**.

Ex. 40:12 And you are to bring Aharon *himself* **תא**
and his sons *themselves* **תא** to the entrance
of The Tent of Appointment.

And you are to wash
they *themselves* **תא** with water.
Ex. 40:13 And you are to clothe Aharon *himself* **תא**
with the set apart garments *themselves* **תא**.
And you are to anoint he *himself* **תא**.
And you are to set apart he *himself* **תא**
to officiate as priest to Me.

Ex. 40:14 And his sons *themselves* **תא**
you are to bring near.
And you are to clothe they *themselves* **תא**
with tunics.
Ex. 40:15 And you are to anoint they *themselves* **תא**
according to how you anointed
their father *himself* **תא**.
And they are to officiate as priests to Me.
And their anointing will exist
for the sake of them existing
as an eternal priesthood
for their generations.”

Ex. 40:16 And Moshe did according to everything
that YAHWEH had directed he *himself* **תא**.
Thus he did.

Ex. 40:17 And it was in the first new moon
of the second year,
on the first day of the new moon.
The Dwelling Place was erected.
[Note the specific timing of this event.](#)
[We are given these times](#)
[so we can see YAHWEH's patterns for things.](#)

Ex. 40:18 And Moshe erected
The Dwelling Place *itself* **תא**.
And he set its sockets *themselves* **תא**.
And he placed its boards *themselves* **תא**.
And he put in its bars *themselves* **תא**.
And he raised up its columns *themselves* **תא**.
Ex. 40:19 And he spread out the tent *itself* **תא**
over The Dwelling Place.
And he placed
the covering *itself* **תא** of the tent over it,
on top of it,
according to what YAHWEH
had directed Moshe *himself* **תא**.

Ex. 40:20 And he took and he put
The Testimony *itself* **תא** into The Chest.
And he placed the sticks *themselves* **תא**
onto the The Chest.
And he put The Cover of Atonement *itself* **תא**
on top of The Chest.

Ex. 40: 21 And he brought The Chest itself **תא**
into The Dwelling Place.
And he placed the veil itself **תא**,
the covering.
And he screened off
The Chest of The Testimony
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:22 And he put the table itself **תא**
in the Tent of Appointment,
on the north side of The Dwelling Place,
outside the veil.

Ex. 40:23 And arranged the bread of the presence
in order upon it before **YAHWEH**,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:24 And he placed the menorah itself **תא**
in The Tent of Appointment,
opposite the table,
on the side of The Dwelling Place,
southward.

Ex. 40:25 And he lighted the lamps
before **YAHWEH**,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:26 And he placed
the golden table of incense itself **תא**
in The Tent of Meeting in front of the veil.

Ex. 40:27 And he turned into smoke
sweet incense on it,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:28 And he placed the covering itself **תא**
for the entrance of The Dwelling Place.

Ex. 40:29 And the slaughter site of the olah itself **תא**
he placed in front of the entrance
of The Dwelling Place, The Tent of Appointment.

And he caused to ascend upon it
the olah itself **תא**
and the grain gift itself **תא**,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:30 And he placed the basin itself **תא**
between The Tent of Meeting
and the slaughter site.

And he put water therein for washing.

Ex. 40:31 And Moshe, and Aharon, and his sons
washed from it their hands themselves **תא**
and their feet themselves **תא**.

Ex. 40:32 As they were going
into The Tent of Appointment,
and as they came near the slaughter site
they washed, according to what **YAHWEH**
had directed Moshe himself **תא**.

Ex. 40:33 And he raised up the courtyard itself **תא**
all around for The Dwelling Place
and for the slaughter site.

And he put up the covering itself **תא**
for the entrance to the courtyard.

And Moshe completed the work itself **תא**.

Ex. 40:34 And the cloud covered
The Tent of Appointment itself **תא**.

And the splendor of **YAHWEH** filled
The Dwelling Place *itself* **תא**.

Ex. 40:35 And Moshe was not able to go
into The Tent of Appointment
because the cloud had settled upon it.

And the splendor of **YAHWEH**
filled The Dwelling Place *itself* **תא**.

Ex. 40:36 And at the ascending of the cloud
from upon The Dwelling Place
the children of Yisra'el
set out on all their journeys.
40:37 And if the cloud did not ascend
then they did not set out
until the day it ascended.

Ex. 40:38 Indeed, the cloud of **YAHWEH**
was on The Dwelling Place by day.
And fire was on it by night
before the eyes of all the house of Yisra'el,
on all their journeys.

3. Leviticus - Vayyiqra (Version 3.1: 7-15-2021)

Chapter 1

Lev. 1:1 And He called to Moshe.

And **YAHWEH** spoke to him
from the Tent of Appointment, saying:

Lev. 1:2 "Speak to the children of Yisra'el
and say to them,

"When a human being from them approaches
with an approach offering to **YAHWEH**
from the animals,
from the herd or from the flock,
you are to approach
with your approach offering *itself* **תא**.

adam - human being.

Obviously this is not "Adam".

It also means more than "a man".

By definition it means a human being.

qorban - something brought
near the slaughter site.

Generally speaking, any offering.

These are gifts presented

for the sake of drawing near

or approaching toward **YAHWEH**.

Because of this they will be referred to
as an "approach offering".

behemah - a dumb beast (animal).

Typically, a herd-animal, but not limited to these.

Lev. 1:3 If his offering is an olah from the cattle,
a male, whole.

He is to approach

with his approach offering *itself* **תא**

to the Tent of Appointment

for the sake of being pleasing

before the face of **YAHWEH**.

olah - means a step or something ascending.

It's used of "burnt offerings"

because they are entirely sent up

in smoke before **YAHWEH**.

Most importantly, this is a surrender offering

- it is surrendered 100% to **YAHWEH**

and it serves as one's representation

of their personal total surrender to **YAHWEH**.

baqar - beef or ox, generally cattle.

This is often referred to as a herd animal

(as opposed to one from a flock

- which indicates sheep or goats.)

tamiym - entire, whole.
It means completely healthy.
This is often translated as 'without blemish'.

The last line, "before the face of **YAHWEH**"
is the literal sense of the terms used.
This is typically translated as
"being accepted, or acceptable,
in the presence of **YAHWEH**.
This is, indeed, the very purpose
of the "approach offering"
- to gain acceptance,
to be found pleasing to **YAHWEH**.

Lev. 1:4 He is to lay his hand
upon the head of the olah.
And it will be accepted for him
for the sake of a covering over him.

The concept of being pleasing,
being accepted, is repeated here.
The sacrificial offering is accepted
as if it were himself.
**Most importantly, it's accepted
as a covering over him.**

kaphar - to cover
(specifically with bitumen; pitch);
figuratively, to expiate or set free,
atone for, ransom, pardon, etc.
The blood of the sacrifice
serves as a **covering for his sinful state**.

Laying his hand on its head
symbolizes the transfer
of his offenses to the sacrifice.

All of this is a foreshadowing
of The Messiah's sacrifice on our behalf
many centuries later historically.

Lev. 1:5 He is to slaughter the son of the herd
before the face of **YAHWEH**.

And the sons of Aharon, the priests,
are to bring near the blood *itself* **תא**.
And they are to splash the blood *itself* **תא**
against the slaughter site, all around,
which is at the entrance
of The Tent of Appointment.

Lev. 1:6 Then he is to skin the olah *itself* **תא**.

And he is to cut it *itself* **תא** into its sections.

Lev. 1:7 And the sons of Aharon, the priest,
are to put fire upon the slaughter site.

And they are to arrange wood upon the fire.

Lev. 1:8 And the Sons of Aharon, the priests,
are to arrange the sections *themselves* **תא**,
the head *itself* **תא**, and the fat *itself* **תא**,

upon the wood that is upon the fire
that is upon the slaughter site.

1:9 And its innards and its shins
he is to wash in water.

And the priest is to turn all of it *itself* **תא**
into smoke upon the slaughter site,
as an olah of fire,
a soothing aroma to **YAHWEH**.

Lev. 1:10 And if his approach offering
is from the flock,
from the sheep or from the goats for an olah
he is to bring near a male, whole.

Lev. 1:11 And he is to slaughter it *itself* **תא**
on the north side of the slaughter site,
before the face of **YAHWEH**.

And the sons of Aharon, the priests,

are to splash its blood itself **תא**
against the slaughter site, all around.

Lev. 1:12 And he is to cut it itself **תא**
into its sections,
and the head itself **תא**,
and its fat itself **תא**.

And the priest is to arrange they themselves **תא**
upon the wood that is upon the fire
that is upon the slaughter site.

Lev. 1:13 And the innards and the shins
he is to wash in water.
And the priest is to bring near
all of it itself **תא**.
And he is to turn it into smoke
upon the slaughter site.
It is an olah of fire,
a soothing aroma to **YAHWEH**.

Lev. 1:14 And if his approach offering of olah
is from the birds for **YAHWEH**
then he is to bring near from turtledoves
or from young pigeons
as his approach offering itself **תא**.

Lev. 1:15 And the priest is to bring it near,
to the slaughter site.
And he is to pinch off its head itself **תא**.
And he is to turn it into smoke
upon the slaughter site.

And he is to drain out its blood
against the side of the slaughter site.
Lev. 1:16 And he is to remove its crop itself **תא**
with its feathers.
And he is to throw it itself **תא**
beside the slaughter site,
eastward, in the place of the ashes.

Lev. 1:17 And he is to tear open it itself **תא**
by its wings, not separated.
And the priest is to turn it itself **תא** into smoke
upon the slaughter site
upon the wood that is upon the fire.
It is an olah by fire,
a soothing aroma to **YAHWEH**.

Chapter 2

Lev. 2:1 And when a breathing being
approaches with an approach offering,
a gift to **YAHWEH** of flour,
it will be his approach offering.
And he is to pour oil on it.
And he is to put frankincense on it.
*minchah - bestow;
a donation or tribute originally,
but later used frequently of the grain offerings.*

Lev. 2:2 And he is to bring it
to the sons of Aharon, the priests.
And he is to take a handful from there,
a full handful from its flour, and from its oil,
along with all its frankincense.
And the priest is to turn into smoke
its reminder portion itself **תא**
upon the fire of the slaughter site,
a soothing aroma to **YAHWEH**.

Lev. 2:3 And the remainder from the grain gift
is for Aharon and his sons,
a set apart set apart thing
from the offerings by fire for **YAHWEH**.

qodesh qadashim - literally "sacred of sacreds",
or "consecrated of consecrateds".

The double wording is a Hebrew way
of intensifying the concept.
These offerings are considered to be
"the holiest of the holy things",
"the set apart set apart things".

Lev. 2:4 And when you approach
with an approach offering
of a grain gift baked in an oven...
flour cakes, unleavened mixed with oil,
wafers, unleavened, anointed with oil.
Lev. 2:5 And if a grain gift on a pan
is your approach offering...
flour mixed with oil.
It is to be unleavened.
Lev. 2:6 Crumble it itself **תא** into bits
and pour oil upon it.
It is a grain gift.

Lev. 2:7 And if a grain gift by a frying pan
is your approach offering
it is to be made with flour with oil.
Lev. 2:8 And as you bring a grain gift itself **תא**
which is made from these to **YAHWEH**
then he is to bring it near, to the priest.
And he is to come near to the slaughter site.
Lev. 2:9 And the priest is to lift up
from the grain gift
its reminder portion itself **תא**.
And he is to turn it into smoke
upon the slaughter site,
an offering by fire,
a soothing aroma to **YAHWEH**.
Lev. 2:10 And the remainder from the grain gift
is for Aharon and his sons,
a set apart set apart thing
from the offerings by fire for **YAHWEH**.

Lev. 2:11 Every grain gift
which you bring near to **YAHWEH**
is not to be made with leaven.
Indeed, any leaven and any honey,
you are not to turn into smoke from it
as an offering by fire to **YAHWEH**.

Lev. 2:12 An approach offering of first fruits
you are to bring near to **YAHWEH**.
But upon the slaughter site
they are not to ascend as a soothing aroma.

Lev. 2:13 And all your approach offerings
of a grain gift, with salt you are to salt it.
And you are not to omit
the salt of your Elohim's covenant
from upon your grain gift.
Upon all your approach offerings
you are to bring near salt.

Lev. 2:14 And if you bring near a grain gift
of first fruits to **YAHWEH**,
fresh heads of grain toasted with fire,
grits of fresh grain you are to bring near,
a grain gift itself **תא** of your first fruits.
Lev. 2:15 And you are to put oil on it.
And you are to place frankincense on it.
It is a grain gift.
Lev. 2:16 And the priest is to turn into smoke
the reminder portion itself **תא**
from its grits and from its oil
along with all its frankincense,
an offering by fire to **YAHWEH**.

Chapter 3

Lev. 3:1 And if a shelem offering
is his approach offering,
if it is from the cattle he is to bring it near,
if male, if female,
whole he is to bring it near
before the face of **YAHWEH**.

shelem - returning a favor,
a thanksgiving offering,
but most often termed a peace offering.
It's root word is *shalam*
which means to be safe or complete, whole.
While the Hebrew uses *shelem*
a substitution is frequently made using *shalom*.

Shalom means safe,
total well being in every aspect of one's life.

It also is used to mean peace.
The overlap of the meanings of these terms
often causes some confusion
since they are so similar
in both the way they are written
and in their meanings.

The peace offering was eaten in part
as a fellowship meal before **YAHWEH**.
This symbolized the reconciliation
between the parties involved.
There were several variations
of the peace offering
- thanks, vows, free will, etc.

Lev. 3:2 And he is to lay his hand
on the head of his approach offering.
And he is to slaughter it at the entrance
of The Tent of Appointment.
And the sons of Aharon, the priests,
are to splash the blood itself **תא**
against the slaughter site, all around.

Lev. 3:3 And he is to bring near
from the sacrifice of the shelem offering,
an offering by fire to **YAHWEH**,
the fat itself **תא**
that covers the innards themselves **תא**
and all the fat itself **תא** that is on the innards.

Lev. 3:4 and the two kidneys themselves **תא**
and the fat itself **תא** that is on them,
that is on the loins.

And the lobe on the liver itself **תא**
above the kidneys he is to remove.

Lev. 3:5 And the sons of Aharon
are to turn into smoke it itself **תא**
upon the slaughter site,
upon the olah that is upon the wood
that is upon the fire,
an offering by fire,
a soothing aroma to **YAHWEH**.

Lev. 3:6 And if his approach offering
is from the flock for a sacrifice
of a shelem offering to **YAHWEH**,
a male or a female, whole,
he is to bring near.

Lev. 3:7 And if it is a lamb that he brings near
for his approach offering itself **תא**
he is to bring near it itself **תא**
before the face of **YAHWEH**.

Lev. 3:8 And he is to lay his hand itself **תא**
on the head of his approach offering.
And he is to slaughter it itself **תא**
in front of The Tent of Appointment.
And the Sons of Aharon
are to splash its blood itself **תא**
against the slaughter site, all around.

Lev. 3:9 And he is to bring near
from the sacrifice of his shelem offering,
an offering by fire to **YAHWEH**.
Its fat, the whole thick tail
next to the backbone he is to remove.

And the fat itself **תא**
that covers the innards themselves **תא**
and all the fat itself **תא** that is on the innards,
3:10 and the two kidneys themselves **תא**
and the fat itself **תא** that is on them,
that is on the loins,
and the lobe itself **תא** which is on the liver
above the kidneys he is to remove.

Lev. 3:11 And the priest is to turn it into smoke
upon the slaughter site as food,
an offering by fire to **YAHWEH**.

Note the insertion here of "as food".
It was common practice to consider sacrifices
as "food for the gods" in Eastern cultures.

This presents a problem for Western minds
because we have little sense
of the purpose for this,
especially when used in connection
with **YAHWEH**, The Creator of all things.
Surely He does not need our sacrifices as "food".
Yet the concept persisted within Hebrew culture.

Lev. 3:12 And if a goat is his approach offering
he is to bring it near before the face of **YAHWEH**.

Lev. 3:13 And he is to lay his hand itself **תא**,
on the head of his approach offering.
And he is to slaughter it itself **תא**
in front of The Tent of Appointment.

And the Sons of Aharon
are to splash its blood itself **תא**
against the slaughter site, all around.

Lev. 3:14 And he is to bring near
from the sacrifice of the shelem offering
an offering by fire to **YAHWEH**,
the fat itself **תא**

that covers the innards themselves **תא**
and all the fat itself **תא** that is on the innards,
Lev. 3:15 and the two kidneys themselves **תא**
and the fat itself **תא** that is on them,
that is on the loins,
and the lobe on the liver itself **תא**
above the kidneys he is to remove.

Lev. 3:16 And the priest is to turn it into smoke
upon the slaughter site as food,
an offering by fire, a soothing aroma.

All the fat is for **YAHWEH**,

Lev. 3:17 a rule forever for your generations
in all your settlements.

Any fat, any blood, is not to be eaten!" "

The fat is considered to be
"the best part" of the animal.
It is reserved for **YAHWEH** alone.

But there are also health benefits
from this practice.

The blood is "sacred".
It is the source of life within the body.
It is to be treated with the utmost respect.
It is never to be eaten.

Blood was consumed in many pagan
and idolatrous worship practices.

The act is detestable to YAHWEH.
He will never tolerate it.

Chapter 4

Lev. 4:1 And **YAHWEH**

spoke to Moshe saying,

Lev. 4:2 "Speak to the children of Yisra'el saying,

"When a breathing being errs in ignorance

concerning any of **YAHWEH's** directives

that are not to be done,

and he does any one of them...

The end is left incomplete
because what follows
outlines a variety of situations
and how they are to be handled.

nephesh - a breathing creature.

chata' - properly, to miss; generally, to sin
(more correctly, to offend
by violating the instructions given by **YAHWEH**.)

shegagah - a mistake
or inadvertent transgression.
This is an error done
without forethought or intent.
It's an accidental error.

mitsvah - a command.
However, it's root is **tsavah**
which means to enjoin (charge).
This is best understood in the sense of
a directive or a precept (a principle).

Lev. 4:3 If The Anointed Priest should err,

bringing guilt upon the people,

then he is to bring near

for the sake of his error

by which he has erred

a bull, a young of the cattle, whole,

to **YAHWEH** for the sake of the offense.

The Anointed Priest would be considered
to be what is commonly referred to
as "The High Priest".
More correctly, he is "The Great Priest."

mashiyach, mashiach - anointed.
Specifically used to refer to The Messiah.

'ashmah - guiltiness, fault.
An error such as this brings guilt
upon the entire community of Yisra'el
since he is the authoritative leader of the people.

chatta'ah - an offense, and its penalty,
occasion, sacrifice, or expiation.
(This term comes from the base word
used in verse 2, **chata'**.)

Uniquely, these terms are often used
to identify the consequences,
as well as the act itself.

Traditionally this is 'translated'
as a "sin offering".
And while in practice
that was in fact what happened,
that's not what the language places here.

The young bull is brought because of the error.
It is then sacrificed to provide
the "blood of covering" (atonement) for his error.

Hebrew tradition identifies this offense
as bringing a form of "contamination"
(defilement) upon the entire community.
As such it becomes a very serious matter.

Lev. 4:4 And he is to bring the bull **itself** **תא**
to the entrance of The Tent of Appointment,
before the face of **YAHWEH**.

And he is to lay his hand *itself* תא
on the head of the bull.
And he is to slaughter the bull *itself* תא
before the face of **YAHWEH**.

Lev. 4:5 And The Anointed Priest
is to take some of the blood of the bull.
And he is to bring it *itself* תא
into The Tent of Appointment.

Lev. 4:6 And the priest is to dip
his finger *itself* תא in the blood.
And he is to sprinkle some of the blood
seven times before the face of **YAHWEH**,
before the veil of The Set Apart Place.

Lev. 4:7 And the priest
is to put some of the blood on the horns
of the table of the sweet incense
before the face of **YAHWEH**
that is in The Tent of Appointment.

And all the blood *itself* תא of the bull
he is to pour out at the foundation
of the slaughter site of olah
that is at the entrance
of The Tent of Appointment.

Lev. 4:8 And all of the fat *itself* תא
of the bull of the offense
he is to lift up from it,
the fat *itself* תא that covers the innards
and all the fat *itself* תא that is on the innards,
Lev. 4:9 the two kidneys *themselves* תא,
and the fat *itself* תא that is on them,
that is on the loins,
and the lobe *itself* תא of the liver
above the kidneys he is to remove
Lev. 4:10 just as it is lifted up from the ox
of the sacrifice of a shelem offering.
And the priest is to turn them into smoke
on the slaughter site of olah.

Lev. 4:11 And the skin *itself* תא of the bull,
and all its flesh,
with its head, and with its shins,
and its innards, and its excrement

Lev. 4:12 he is to bring out,
all *the rest of the bull itself* תא,
outside the camp to an undefiled place,
to the emptying place
for the sacrificial ashes.

And he is to burn it *itself* תא
upon wood in fire.

Upon the emptying place
for the sacrificial ashes it is to be burned.

tahowr, tahor - pure, clean.
The concept is that of an undefiled place,
one that is "ritually pure"
- has been ceremonially 'cleansed'
to make it undefiled.

Defilement is seldom used
in English translations.
However, it should take center stage.
It is **the essential concept**
related to the set apart things.

Whatever was undefiled
(clean, pure, etc.) was acceptable.
Whatever was defiled
(contaminated in any manner by any act)
was absolutely forbidden to be in contact
with the set apart things and areas.
Nothing defiled was to be allowed
in the presence of YAHWEH!

Lev. 4:13 And if the entire community
of Yisra'el errs
and it is concealed
from the eyes of the assembly
and they do one
of any of **YAHWEH's** directives
that is not to be done and they are guilty,
Lev. 4:14 and it becomes known concerning it,
the error in which they erred,
the assembly is to bring near a bull,
a young of the cattle
for the sake of the offense.
They are to bring it itself **תא**
to the Tent of Appointment.
Lev. 4:15 And the elders of the community
are to lay their hands themselves **תא**
on the head of the bull
before the face of **YAHWEH**.
And one is to slaughter the bull itself **תא**
before the face of **YAHWEH**.

Lev. 4:16 Then The Anointed Priest
is to bring some of the blood of the bull
into The Tent of Appointment.
Lev. 4:17 And the priest is to dip his finger
in some of the blood.
And he is to sprinkle it seven times
before the presence of **YAHWEH**,
before the veil itself **תא**.

Lev. 4:18 And some of the blood
he is to put on the horns
of the table of incense
that is before the face of **YAHWEH**
that is in The Tent of Appointment.

And all the blood itself **תא** he is to pour out
at the foundation of the slaughter site of olah
that is at the entrance
of The Tent of Appointment.

Lev. 4:19 And all its fat itself **תא**
he is to lift up from it.
And he is to turn it into smoke
on the slaughter site.
Lev. 4:20 And he is to do with the bull
just as he did with the bull of offense.
Thus is he to do with it.
And the priest
is to make atonement for their sake.
And there will be forgiveness for them.

Lev. 4:21 And he is to take the bull itself **תא**
outside the camp.
And he is to burn it itself **תא**
just like he burned the first bull itself **תא**.

It is an offense offering of the assembly.

Lev. 4:22 When a leader errs
and has done unintentionally
any of the directives
of **YAHWEH**, his Elohim,
that is not to be done, and is guilty,
Lev. 4:23 or it is made known to him
his error by which he erred,
then he is to bring
as his approach offering itself **תא**
a hairy one of goats, a male, whole.
Lev. 4:24 And he is to lay his hand
on the head of the hairy one.
And he is to slaughter it itself **תא**
at the place

where the offering of olah *itself* תא
is slaughtered, before the face of **YAHWEH**.

It is an offense offering.

Lev. 4:25 And the priest is to take
some of the blood of the offense offering
with his finger.

And he is to put it on the horns
of the slaughter site of olah.

And its blood *itself* תא he is to pour out
at the foundation of the slaughter site of olah.

Lev. 4:26 And all its fat *itself* תא
he is to turn into smoke on the slaughter site
like the fat of the sacrifice
of the shelem offering.

And the priest is to make atonement for him
for his error.

And it will be forgiveness to him.

Lev. 4:27 And if a breathing being
errs by mistake
from the people of the land
by doing one of the directives of **YAHWEH**
that is not to be done, and is guilty,

Lev. 4:28 or it is made known to him
the error in which he erred,
then he is to bring as his approach offering
a hairy one of goats, whole, a female,
on account of the error in which he erred.

Lev. 4:29 And he is to lay his hand *itself* תא,
on the head of the offense offering.

And he is to slaughter
the offense offering *itself* תא
at the place of the olah.

Lev. 4:30 And the priest is to take
some of the blood of the offense offering
with his finger.

And he is to put it on the horns
of the slaughter site of olah.

And all its blood *itself* תא he is to pour out
at the foundation of the slaughter site of olah.

Lev. 4:31 And all its fat *itself* תא he is to remove,
like the fat that was removed from upon
the sacrifice of the shelem offering.

And the priest is to turn it into smoke
on the slaughter site,

for a soothing aroma to **YAHWEH**.

And the priest will make atonement for it.

And it will be forgiveness to him.

Lev. 4:32 And if he brings a lamb
as his approach offering
for an offense offering,
a female, whole, he is to bring.

Lev. 4:33 And he is to lay his hand *itself* תא
on the head of the offense offering.

And he is to slaughter
the offense offering *itself* תא
at the place of the olah.

Lev. 4:34 And the priest is to take
some of the blood of the offense offering
with his finger.

And he is to put it on the horns
of the slaughter site of olah.

And all its blood *itself* תא he is to pour out
at the foundation of the slaughter site of olah.

Lev. 4:35 And all its fat *itself* תא he is to remove,
like the fat of the lamb that was removed
from upon the sacrifice
of the shelem offering.

And the priest is to turn they themselves תא
into smoke on the slaughter site,

upon the offering by fire to **YAHWEH**.
And the priest will make atonement for it.
And it will be forgiveness to him.

Chapter 5

Lev. 5:1 Now a breathing being who errs,
and he hears the sound of an oath,
and he himself is a witness,
either seeing or knowing,
if he does not declare it
then he is to carry his perversion.

The flow of thought is difficult.

This seems to speak to the guilt of a witness
who remains silent when he knows something,
but who fails to tell what he knows,
rather than the guilt of the one who errs.

Lev. 5:2 Or a breathing being
that touches anything defiled,
either the carcass of a defiled animal,
or the carcass of defiled cattle,
or the carcass of defiled crawling things,
and it is concealed from him
even he himself is defiled,
and he is guilty.

Lev. 5:3 Or when he touches
human defilement
concerning any of its defilement
by which one is defiled
and it is concealed, hidden from him,
when he knows it he is guilty.

Lev. 5:4 Or when a breathing being
swears thoughtlessly with his lips
for bad or for good,
for everything a human being
speaks thoughtlessly in swearing
and it is concealed from him,
when he knows it
he is guilty for one of these.

Lev. 5:5 And it will exist,
when he is guilty for one of these,
and he confesses how he has erred
on account of this,

Lev. 5:6 then he is to bring
his liability offering *itself* **אָח** to **YAHWEH**
for the sake of the offense
with which he has offended,
a female from the flock,
a she lamb, or a hairy she goat,
for the sake of the offense.

And the priest is to make atonement for him
because of his offense.

'asham - guilt; by implication, a fault;
also a sin-offering.

The offering, here called an "offense-offering"
is tied to one's guilt for some action.
These actions were often evaluated by the priest
and some form of restitution was made.
Because of this it's often
been called a "guilt offering".
However, since the term implies guilt
and there is a 'penalty' associated with it,
it seems better to call this a **liability offering**.

Lev. 5:7 But if his hand cannot reach
enough for a sheep
he is to bring as his liability offering *itself* **אָח**
for what he erred,
two turtledoves,
or two young pigeons to **YAHWEH**,
one for an offense offering,
and one for an olah.

Lev. 5:8 And he is to bring they themselves **אָח**
to the priest.

And he is to bring near that *itself* תא
which is for the offense offering first.
And he is to pinch off its head *itself* תא
at the nape of the neck.
But he is not to separate it.
Lev. 5:9 And he is to sprinkle some of the blood
of the offense offering
against the side of the slaughter site.
And the remaining blood is to be drained out
at the foundation of the slaughter site.

It is an offense *offering*.

Lev. 5:10 And the second one *itself* תא
he is to do as an olah, according to regulation.
And the priest is to make atonement
on account of his error by which he has erred.
And it will be forgiveness for him.

Lev. 5:11 But if his hand cannot reach
for two turtledoves or for two young pigeons
he is to bring as his approach offering *itself* תא
by which he has erred
a tenth of an ephah of flour
for an offense offering.
He is not to place oil on it.
And he is not to put frankincense on it
because it is an offense offering.
Lev. 5:12 And he is to bring it to the priest.
And the priest is to take a handful from it,
a full handful, a reminder portion *itself* תא.
And he is to turn it into smoke
on the slaughter site,
upon the offering by fire to **YAHWEH**.

It is an offense offering.

Lev. 5:13 And the priest
is to make atonement for him for his error
in which he erred in one of these.
And it will be forgiveness for him.
And it will be for the priest,
like the grain gift.' "

Lev. 5:14 And **YAHWEH** spoke to Moshe saying,
Lev. 5:15 "A breathing being,
when he acts unfaithfully,
he is unfaithful and errs by mistake
concerning the set apart things of **YAHWEH**,
he is to bring
as his liability offering *itself* תא to **YAHWEH**
a ram, whole, from the flock
according to your valuation in silver shekels,
according to the set apart shekel,
for his offense offering.

Lev. 5:16 And for that *itself* תא
by which he offended
concerning the set apart things
he is to make peace.
And a fifth of it *itself* תא he is to add to it.
And he is to give it *itself* תא to the priest.
And the priest is to make atonement for it
with the ram of the liability offering.
And it will be forgiveness for him.

Lev. 5:17 But if a breathing being,
when he errs and he does
one of the directives of **YAHWEH**
that are not to be done,
even if he did not know and is guilty,
he must carry his perversion.
[Perversion - literally, crookedness.](#)

Lev. 5:18 And he is to bring a ram,
whole, from the flock,
according to your valuation,
as a liability offering to the priest.
And the priest is to make atonement
for his offense by which he offended,
even if he did not know.
And it will be forgiveness for him.

Lev. 5:19 It is a liability offering.
He is guilty, guilty before **YAHWEH!**"

Note: In traditional English texts Chapter 6 begins here.
However, in the Hebrew text it does not begin
until what is normally seen as following verse 30.

Chapter 6

Lev. 6:1 (H 5:20)

And **YAHWEH** spoke to Moshe saying,

Lev. 6:2 (H 5:21)

"A breathing being,
when one errs and acts unfaithfully,
is unfaithful against **YAHWEH**,
and he lies concerning his neighbor
concerning a deposit,
or concerning what is placed
in one's hand *for safe keeping*,
or concerning robbery,
or has oppressed his neighbor,

Lev. 6:3 (H 5:22)

or has found a lost thing
and lies concerning it,
or he swears falsely about anything at all
that a human being does
to err concerning these,

Lev. 6:4 (H 5:23)

then it will exist,
when he has erred and is guilty,
he is to return
the stolen thing *itself* **נא** that he stole,
or the thing *itself* **נא** he got by oppression,
or the deposit *itself* **נא**
that he was to manage, it *itself* **נא**,
or the lost thing *itself* **נא** that he found,
6:5 (H 5:24)

or anything about which he swears falsely.

And he is to restore it *itself* **נא**
according to its original value.

And he is to add its fifth to it.

To him whose it is he is to give it
on the day of his offense offering.

Lev. 6:6 (H 5:25)

And his liability offering *itself* **נא**
he is to bring to **YAHWEH**,
a ram, whole, from the flock,
according to your assessment,
for a liability offering,
to the priest.

Lev. 6:7 (H 5:26)

And the priest
is to make atonement for him
before the face of **YAHWEH**.
And it will be forgiven to him
for the sake of one of anything he has done,
being guilty on account of it."

Lev. 6:8 (H 6:1)

And **YAHWEH** spoke to Moshe saying,

Lev. 6:9 (H 6:2)

"Instruct Aharon *himself* **נא**
and his sons *themselves* **נא** saying,
'This is the instruction for the olah.

It is to ascend
upon the fuel of the slaughter site
all night until dawn.
And the fire of the slaughter site
is to be kept burning on it.
torah - instruction.
Note the use of this term.
This is **not** a commandment.
It is an **instruction**.

Lev. 6:10 (H 6:3)
And the priest is to clothe himself
in his extended garment of linen.
And underwear of linen he is to wear
over his "flesh".
And he is to lift up
the ashes themselves **נא**
by which the fire has consumed
the olah itself **נא**
upon the slaughter site.
And he is to set them
beside the slaughter site.
Lev. 6:11 (H 6:4)
Then he is to strip off
his garments themselves **נא**
and clothe himself in other garments.
And he is to bring out
the ashes themselves **נא**
to outside the camp,
to an undefiled place.

Lev. 6:12 (H 6:5)
And the fire on the slaughter site
is to be kept burning on it.
It is not to be extinguished!

And the priest is to kindle wood on it
at dawn, at dawn!
And he is to arrange on it the olah.
And he is to turn into smoke on it
the fat of the shelem offering.

Lev. 6:13 (H 6:6)
Fire is to be continually burning
upon the slaughter site.
It is not to be extinguished!

Lev. 6:14 (H 6:7)
And this is the Instruction for the grain gift.
Aharon's sons are to bring near it itself **נא**,
before the face of **YAHWEH**,
to the front of the slaughter site.

Lev. 6:15 (H 6:8)
And he is to lift up a handful
from the flour of the grain gift,
and some of its oil,
and all of the frankincense itself **נא**
that is upon the grain gift.
And he is to turn it into smoke
on the slaughter site,
a soothing aroma,
its reminder portion for **YAHWEH**.

Lev. 6:16 (H 6:9)
And the remainder of it
Aharon and his sons are to eat.
Unleavened it is to be eaten,
in a set apart place.
In the courtyard of The Tent of Appointment
they are to eat it.

Lev. 6:17 (H 6:10)
It is not to be baked with leaven.
As their portion I have given it itself **נא**

from My offering by fire.
It is set apart, set apart!
As the offense offering,
so also is the liability offering.

Lev. 6:18 (H 6:11)
Every male among the children of Aharon
may eat it,
a decree to eternity for your generations
from the offering by fire to **YAHWEH**.
Everything that touches it is set apart! "

Lev. 6:19 (H 6:12)
And **YAHWEH** spoke to Moshe saying,
Lev. 6:20 (H 6:13)
This is the approach offering
of Aharon and his sons
that they are to bring near to **YAHWEH**
on the day of his being anointed, *it itself* **אָנֹכִי**.
A tenth measure of an ephah of flour
as a continual grain gift,
half of it at dawn
and half of it at sunset.
Lev. 6:21 (H 6:14)
On a pan, with oil, it is to be made.
Mixed are you to bring it,
as baked crumbled bits of grain
you are to bring it near,
a soothing aroma to **YAHWEH**.

Lev. 6:22 (H 6:15)
Also the priest anointed in his place
from his sons is to do *it itself* **אָנֹכִי**,
a decree for eternity,
to **YAHWEH**, entirely turned into smoke.

Lev. 6:23 (H 6:16)
And every grain gift of a priest
is to be entirely turned into smoke.
It is not to be eaten!"

Lev. 6:24 (H 6:17)
And **YAHWEH** spoke to Moshe saying,
Lev. 6:25 (H 6:18)
"Speak to Aharon and to his sons saying,
'This is the Instruction for the offense offering.

In the place where the olah is slaughtered
the offense offering is to be slaughtered,
before the face of **YAHWEH**.
It is set apart, set apart!

Lev. 6:26 (H 6:19)
The priest who is sacrificing
the offense offering *itself* **אָנֹכִי** is to eat it.
In a set apart place it is to be eaten,
in the courtyard
of The Tent of Appointment.
*The rendering of this verse gives the intent.
The Hebrew is difficult,
and does not provide a clear sense
of what is to happen in the first two lines.*

Lev. 6:27 (H 6:20)
Whatever touches its flesh is set apart.
And if some of its blood
is spattered on a garment
it is to be washed in a set apart place.
Lev. 6:28 (H 6:21)
And a vessel of earthenware
in which it was boiled is to be broken.
And if it was in a copper vessel
that it was boiled
it is to be scoured and rinsed with water.

Lev. 6:29 (H 6:22)
Any male among the priests
may eat it itself **תא**.
It is set apart, set apart!

6:30 (H 6:23)
But any offense offering
from which the blood is brought
into The Tent of Appointment
to make atonement in The Set Apart Place
is not to be eaten!
In fire it is to be burned!

Chapter 7

Lev. 7.1 And this is the Instruction
for the liability offering.
It is set apart, set apart!

Lev. 7:2 In the place
where they slaughter the olah itself **תא**
they are to slaughter
the liability offering itself **תא**.

And its blood itself **תא** is to be splashed
upon the slaughter site, all around.

Lev. 7:3 And all its fat from it itself **תא**
is to be brought near,
the thick tail itself **תא** and the fat itself **תא**
that covers the innards,

Lev. 7:4 and the two kidneys themselves **תא**
and the fat itself **תא** that is on them,
that is on the loins,
and the lobe of the liver itself **תא**
above with the kidneys is to be removed.

Lev. 7:5 And the priest
is to turn they themselves **תא**
into smoke on the slaughter site,
an offering by fire to **YAHWEH**.
It is a liability offering.

Lev. 7:6 Any male among the priests may eat it.
In a set apart place it is to be eaten.
It is set apart, set apart!

Lev. 7:7 As the offense offering,
so also the liability offering.
One Instruction for them.

The priest who makes atonement with it,
it is to be for him.

Lev. 7:8 And the priest who brings near
the olah itself **תא** of a man,
the skin of the olah that he brings near
is for the priest.
It is to be for him.

Lev. 7:9 And any grain gift
that is baked in an oven,
and any that is done in a frying pan
or on a baking pan,
it is for the priest that brings it near,
he himself **תא**.
It is to be for him.

Lev. 7:10 But any grain gift,
mixed with oil or dry,
for any of the sons of Aharon it is to be,
each man like his brother.

Lev. 7:11 And this is the Instruction
for the sacrifice of the shelem offering
that is brought near to **YAHWEH**.

Lev. 7:12 If it is on account of thanksgiving
that he brings it near
he is to bring near
with the sacrifice of thanksgiving
unleavened cakes mixed with oil,

unleavened wafers anointed with oil,
and flour mixed into cakes,
overflowing with oil.
Lev. 7:13 With cakes of leavened bread
he is to bring near his approach offering,
with his sacrifice of thanksgiving
as a shelem offering.

Note the shift here
and the introduction of **leavened** cakes.
This should catch our attention.
This same use of both
unleavened and leavened food
also occurs during Shavuot (Pentecost).

Lev. 7:14 And he is to bring near from it
one from each gift as a gift to **YAHWEH**.
It is for the priest
who splashes the blood *itself* נא
of the shelem offering.
It is to be for him.

Lev. 7:15 And the flesh
of his sacrifice of thanksgiving,
his shelem offering,
on the day of his bringing it near
it is to be eaten.
He is not to leave any of it until morning.

Lev. 7:16 And if a promise offering
or a spontaneous offering
is his sacrifice of approach offering,
on the day of his bringing near
his sacrifice *itself* נא it is to be eaten.
On the next day
the remainder of it may be eaten.

The promise offering
is normally called the vow offering.
Since this often involved
an oath of some kind
it was considered a vow.
However, the literal sense
of the term is "promise".

Similarly, the spontaneous offering
is traditionally called a "freewill offering".
But using that terminology loses the sense
of being a gift offered
whenever one chooses.

It's not merely "freely given"
but it's done without prior contemplation.
Otherwise, it's not spontaneous,
which is what the term literally means.

Lev. 7:17 But that remaining
from the flesh of the sacrifice
on the third day is to be burned in fire.

Lev. 7:18 And if it is eaten,
if any of the flesh
of his sacrifice of his shelem offerings
is eaten on the third day,
what he has brought near
will not be accepted!
It *itself* נא will not be
regarded on his behalf.
It is detestable!
And the breathing being eating from it
will carry his perversion!

Lev. 7:19 And the flesh
that touches anything defiled
is not to be eaten!
It is to be burned in fire!
But all the undefiled flesh,
he may eat of it.

Lev. 7:20 And the breathing being
who eats flesh
from the sacrifice of shelem offerings

which are for **YAHWEH**
while his defilement is upon him,
the breathing being is even to be cut off,
that one,
from his people!

nephesh - properly, a breathing creature,
i.e. animal of (abstractly) vitality.

While often translated as "soul",
**there is no such concept
in ancient Hebrew thought.
"Soul" is a Greek invention.**

This could be translated
as 'life' or 'person',
but it's also used of animals.

karath - to cut (off, down, or asunder).
This same term is used
in connection with The Messiah,
Who was "cut off" on our behalf.
It refers to destruction.

Lev. 7:21 And a breathing being,
when he touches anything
defiled by human defilement,
or by a defiled animal,
or by anything filthy, defiled,
and he eats from the flesh
of the sacrifice of shelem offerings
which are for **YAHWEH**,
that breathing being is also
to be cut off be from his people! "

Lev. 7:22 And **YAHWEH** spoke to Moshe saying,
Lev. 7:23 Speak to the children of Yisra'el saying,
"Any fat of an ox or a lamb or a goat
you are not to eat!

Lev. 7:24 And fat from a carcass
and fat from a torn animal
may be used for any work.
But to eat, you are not to eat it!

Lev. 7:25 When anyone
is eating fat from an animal
from which an offering by fire
is brought near for **YAHWEH**,
even cut off from his people
is that breathing being to be who is eating!

Lev. 7:26 And any blood you are not to eat
throughout all your settlements,
of flying things or of animals!

Lev. 7:27 Any person who eats any blood,
that breathing being
is to be cut off from his people! "

Lev. 7:28 And **YAHWEH** spoke to Moshe saying,
Lev. 7:29 "Speak to the children of Yisra'el saying,
'He who brings near his sacrifice *itself* **nx**
of shelem offerings to **YAHWEH**
is to bring near

his approach offering *itself* **nx** to **YAHWEH**
from his sacrifice of shelem offerings.

Lev. 7:30 His hands are to bring
the offerings by fire *themselves* **nx** of **YAHWEH**.

The fat *itself* **nx** with the breast he is to bring.
The breast *itself* **nx** for presenting it *itself* **nx**
as a presentation offering

before the face of **YAHWEH**.

Lev. 7:31 And the priest is to turn into smoke
the fat *itself* **nx** on the slaughter site.

And the breast is to be for Aharon
and for his sons.

Lev. 7:32 And the right thigh *itself* **nx**
of the presented gift

you are to give to the priest
from your sacrifice of shelem offerings.
Lev. 7:33 He who is bringing near
the blood *itself* אַ
of the shelem offerings
and the fat *itself* אַ
from the sons of Aharon,
it is to be for him,
the right thigh for a portion.
Lev. 7:34 Indeed, the breast *itself* אַ
of the elevation offering
and the thigh *itself* אַ of the contribution
I have taken from
the children of Yisra'el *themselves* אַ,
from their sacrifices of shelem offerings,
and I have given they *themselves* אַ
to Aharon, the priest, and to his sons,
as an appointment to eternity
from the children of Yisra'el *themselves* אַ.

Lev. 7:35 This is the anointed share of Aharon
and the anointed share of his sons
from the offerings by fire of **YAHWEH**,
from the day He brought near they *themselves* אַ
to officiate as priests for **YAHWEH**,
Lev. 7:36 which **YAHWEH** directed
to be given to them from the day
of His anointing they *themselves* אַ,
from the children of Yisra'el *themselves* אַ
as a rule to eternity for their generations.' "

Lev. 7:37 This is the Instruction
concerning the olah,
concerning the grain gift,
concerning the offense offering,
and concerning the liability offering,
concerning the dedication offering,
and concerning the sacrifice of shelem offerings
Lev. 7:38 that **YAHWEH** gave as direction
to Moshe *himself* אַ at Mount Sinai
on the day of his directing
the children of Yisra'el *themselves* אַ
to bring near
their approach offerings *themselves* אַ
to **YAHWEH** in the wilderness of Sinai.

Chapter 8

Lev. 8:1 And **YAHWEH** spoke to Moshe saying,
Lev. 8:2 "Take Aharon *himself* אַ
and his sons *themselves* אַ with he *himself* אַ,
the garments *themselves* אַ,
and the oil for anointing *itself* אַ,
and the bull for the offense offering *itself* אַ,
and the two rams *themselves* אַ,
and the basket of unleavened bread *itself* אַ.
Lev. 8:3 And the entire assembly *itself* אַ
is to assemble at the entrance
to The Tent of Appointment."

Lev. 8:4 And Moshe did according to what
YAHWEH had directed he *himself* אַ.
And the assembly assembled
at the entrance to The Tent of Appointment.

Lev. 8:5 And Moshe said to the assembly,
"This is the word that **YAHWEH**
has directed to be done."

Lev. 8:6 And Moshe brought near
Aharon *himself* אַ
and his sons *themselves* אַ.
And he washed they *themselves* אַ with water.
Lev. 8:7 And he put on him the tunic *itself* אַ.
And he girded he *himself* אַ with the sash.

And he clothed he himself **תא**
with the robe itself **תא**.
And he put on him the ephod itself **תא**.
And he girded he himself **תא**
with the waistband of the ephod.
And he tied it to him with it.
Lev. 8:8 And he placed on him
the breastpiece itself **תא**.
And he put into the breastpiece
the Urim itself **תא**
and the Thummim itself **תא**.

It's not known at this point
what the Urim and the Thummim were.
Their meaning appears to be
"the Lights and the Perfections."
Many suggest they were two items,
one light and one dark,
that were used in "casting lots"
to make decisions for the children of Yisra'el.

Lev. 8:9 And he placed
the turban itself **תא** on his head.
And he placed on the turban
at the front of his face,
the plate of gold itself **תא**,
the set apart crown,
according to what **YAHWEH**
had directed Moshe himself **תא**.

Lev. 8:10 And Moshe took
the oil of the anointing itself **תא**.
And he anointed
The Dwelling Place itself **תא**
and everything itself **תא** that was in it.
And he set apart they themselves **תא**.
Lev. 8:11 And he sprinkled some of it
on the slaughter site seven times.
And he anointed the slaughter site itself **תא**,
and all its vessels themselves **תא**,
and the basin itself **תא**,
and its stand itself **תא**
for the sake of setting set them apart.
Lev. 8:12 And he poured
some of the oil for anointing
on the head of Aharon.
And he anointed he himself **תא**
for the sake of setting him apart.

Lev. 8:13 And Moshe brought near
the sons of Aharon themselves **תא**.
And he clothed them in robes.
And he girded
they themselves **תא** with sashes.
And he wrapped headbands for them
according to what **YAHWEH**
had directed Moshe himself **תא**.
Lev. 8:14 And he brought near
the bull of the offense offering itself **תא**.
And Aharon and his sons
laid their hands themselves **תא**
upon the head of the bull
of the offense offering.
Lev. 8:15 And he slaughtered it.
And Moshe took the blood itself **תא**.
And he put it on the horns
of the slaughter site, all around,
with his finger.
And he atoned for the offense
of the slaughter site itself **תא**.
And the blood itself **תא** he poured out
at the foundation of the slaughter site.
And he set it apart
for the sake of making atonement upon it.

The reference to
the offense of the slaughter site
reflects the purpose

of putting the blood upon its horns
(a symbol of its power and authority).

This is traditionally translated as "purified".
But the word used is **chata**,
to miss, hence, to offend.

The slaughter site cannot offend by itself.
However, it is contaminated
by the offenses that surround it.
And it is the place where atonement
for those offenses will be made.
This is a transference of the offense
for the action of "covering the offense
with the blood of the sacrifice".

To look at this in straight translation
would be to say Moshe
made the slaughter site offend.
That can only make sense to us
when we consider
that The Messiah, **YAHUSHUA**,
"became 'sin' for us".

Like the slaughter site,
He took our place.
He took upon Himself our offenses,
and in doing so was then able
to make atonement for us.

Lev. 8:16 And he took
all the fat *itself* **תא** that is on the innards,
and the lobe of the liver *itself* **תא**,
and the two kidneys *themselves* **תא**,
and their fat *itself* **תא**.
And Moshe turned them into smoke
on the slaughter site.

Lev. 8:17 And the bull *itself* **תא**,
and its skin *itself* **תא**,
and its flesh *itself* **תא**,
and its excrement *itself* **תא**
he burned in fire outside the camp,
according to what **YAHWEH**
had directed Moshe *himself* **תא**.

Lev. 8:18 And he brought near
the ram for the olah *itself* **תא**.
And Aharon and his sons
laid their hands *themselves* **תא**
upon the head of the ram.

Lev. 8:19 And he slaughtered it.
And Moshe splashed the blood *itself* **תא**
on the slaughter site, all around.

Lev. 8:20 And the ram *itself* **תא**
he cut into its pieces.
And Moshe turned into smoke
the head *itself* **תא**,
and the pieces *themselves* **תא**,
and the fat *itself* **תא**.

Lev. 8:21 And the innards *themselves* **תא**
and the shins *themselves* **תא**
he washed with water.

And Moshe turned into smoke
the entire ram *itself* **תא**
upon the slaughter site,
It is an olah, for a soothing aroma,
an offering by fire to **YAHWEH**,
according to what **YAHWEH**
had directed Moshe *himself* **תא**.

Lev. 8:22 And he brought near
the second ram *itself* **תא**,
the ram for consecration.
And Aharon and his sons
laid their hands *themselves* **תא**
on the head of the ram.

Lev. 8:23 And he slaughtered it.
And Moshe took some of its blood.
And he put it on the ridge
of the right ear of Aharon,
and on the thumb of his right hand,
and on the big toe of his right foot.

Lev. 8:24 And he brought near
the sons of Aharon themselves **אֵת**.
And Moshe put some of the blood
on the ridge of their right ear,
on the thumb of their right hand,
and on the big toe of their right foot.
And Moshe splashed the blood itself **אֵת**
on the slaughter site, all around.

Lev. 8:25 And he took the fat itself **אֵת**,
and the fat tail itself **אֵת**,
and all the fat itself **אֵת** that is on the innards,
and the lobe of the liver itself **אֵת**,
and the two kidneys themselves **אֵת**,
and their fat itself **אֵת**,
and the right thigh itself **אֵת**.

Lev. 8:26 And from the basket
of unleavened bread
that was before the face of **YAHWEH**
he took one cake of unleavened bread,
and one cake of oil bread, and one wafer.
And he put them on the fat
and on the right thigh.

Lev. 8:27 And he put all of this itself **אֵת**
upon the palms of Aharon
and upon the palms of his sons.
And they waved these themselves **אֵת**
as a presentation offering
before the face of **YAHWEH**.

Lev. 8:28 And Moshe took
these themselves **אֵת** from their palms.
And he turned them into smoke
on the slaughter site, on the olah,
as their consecration offerings,
for a soothing aroma.
It is an offering by fire to **YAHWEH**.

Lev. 8:29 Then Moshe took the breast itself **אֵת**.
And he waved it as a presentation offering
before the face of **YAHWEH**,
from the ram of consecration.
It was for Moshe as a portion,
according to what **YAHWEH**
had directed Moshe himself **אֵת**.

Lev. 8:30 And Moshe took
some of the oil for anointing
and some of the blood
that was upon the slaughter site.
And he sprinkled it on Aharon,
on his garments, on his sons,
and on the garments of his sons,
he himself **אֵת**.
And he set apart Aharon himself **אֵת**,
his garments themselves **אֵת**,
and his sons themselves **אֵת**,
and the garments of his sons themselves **אֵת**,
he himself **אֵת**.

Lev. 8:31 And Moshe said to Aharon
and to his sons,
"Boil the flesh itself **אֵת** at the entrance
to The Tent of Appointment.
And there you are to eat it itself **אֵת**
and the bread itself **אֵת** that is in the basket
of the consecrations as I have directed,
saying to Aharon and his sons, "Eat it!"
Lev. 8:32 And the remainder
of the flesh and of the bread

you are to burn in fire.

Lev. 8:33 And from the entrance
to The Tent of Appointment
you are not to go out for seven days,
until the time of fulfilling
of the days of consecrations,
because with seven days
your hands *themselves* אַתְּ are filled.

The hands were filled
with authority for the office.

Lev. 8:34 According to what
has been done this day
YAHWEH has directed it to be done
for the sake of making atonement for you.

Lev. 8:35 And at the entrance
to The Tent of Appointment
you are to sit day and night
for seven days.

And you are to protect
the duty *itself* אַתְּ of **YAHWEH!**
And you will not be put to death
because according to this
I have been directed.

Lev. 8:36 And Aharon and his sons did
all the words *themselves* אַתְּ
that **YAHWEH** had directed
by the hand of Moshe.

Chapter 9

Lev. 9:1 And it was on the eighth day.
Moshe called Aharon and his sons
and the elders of Yisra'el.

Lev. 9:2 And he said to Aharon,
"Take yourself a calf, a young of the cow,
for an offense offering,
and a ram for an olah, whole,
and bring them near,
before the face of **YAHWEH**.

Lev. 9:3 And to the children of Yisra'el
you are to speak saying,
"Take a hairy one of the goats
for a offense offering
and a calf and a lamb,
year old ones, whole,
for an olah,

Lev. 9:4 and an ox and a ram
for shelem offerings
to sacrifice before the face of **YAHWEH**,
and a grain gift mixed with oil,
because today
YAHWEH will be seen by you!" "

Lev. 9:5 And they took that *itself* אַתְּ
which Moshe had directed
to the front of The Tent of Appointment.
And the entire assembly came near
and stood before the face of **YAHWEH**.

Lev. 9:6 And Moshe said, "This is the word
that **YAHWEH** has directed you to do.
Then the Splendor of **YAHWEH**
will be seen by you!"

Note: **YAHWEH** will be "seen"
in the form of His splendor made visible,
not His face!
This agrees with the Scripture principle
that no one can see His face and live.

Lev. 9:7 And Moshe said to Aharon,
"Go near to the slaughter site
and prepare your offense offering *itself* אַתְּ
and your olah *itself* אַתְּ

for the sake of making atonement
on your behalf and on behalf of the people.
And prepare the approach offering itself אַתָּה
of the people.
And make atonement on their behalf,
according to what YAHWEH has directed."

Lev. 9:8 And Aharon
came near to the slaughter site.
And he slaughtered the calf itself אַתָּה
for the offense offering that was for him.
Lev. 9:9 And the sons of Aharon
brought near to him the blood itself אַתָּה.
And he dipped his finger in the blood.
And he put it
on the horns of the slaughter site.
And the blood itself אַתָּה he poured out
at the foundation of the slaughter site.
Lev. 9:10 And the fat itself אַתָּה
and the kidneys themselves אַתָּה
and the lobe on liver itself אַתָּה
from the offense offering
he turned into smoke on the slaughter site,
according to what YAHWEH
had directed Moshe himself אַתָּה.

Lev. 9:11 And the flesh itself אַתָּה
and the skin itself אַתָּה
he burned in fire outside the camp.

Lev. 9:12 And he slaughtered the olah itself אַתָּה.
And the sons of Aharon presented to him
the blood itself אַתָּה.
And he splashed it on the slaughter site,
all around.

Lev. 9:13 And the olah itself אַתָּה
they presented to him in its pieces,
also the head itself אַתָּה.
And he turned them into smoke
upon the slaughter site.
Lev. 9:14 And he washed
the innards themselves אַתָּה
and the shins themselves אַתָּה.
And he turned them into smoke
upon the olah
upon the slaughter site.

Lev. 9:15 And he brought near
the approach offering itself אַתָּה of the people.
And he took the hairy goat itself אַתָּה
of the offense offering
that was for the people.
And he slaughtered it.
And he sacrificed it for offense
like the first one.

Lev. 9:16 And he brought near the olah itself אַתָּה.
And he prepared it according to regulation.

Lev. 9:17 And he brought near
the grain gift itself אַתָּה.
And he filled his palm with some of it.
And he turned it into smoke
upon the slaughter site,
beside the morning olah.

Lev. 9:18 Then he slaughtered the ox itself אַתָּה
and the ram itself אַתָּה
of the sacrifice of shelem offering
that was for the people.
And the sons of Aharon presented to him
the blood itself אַתָּה.
And he splashed it on the slaughter site,
all around.

Lev. 9:19 And *they took the fat itself* **תא** of the ox and of the ram, the fat tail and what is on the kidneys, and the lobe of the liver.

Lev. 9:20 And they put *the fat itself* **תא** beside the breasts.

And he turned the fat into smoke on the slaughter site.

Lev. 9:21 And the breasts *themselves* **תא** and *the right thigh itself* **תא** Aharon waved for a presentation offering before the face of **YAHWEH** according to what He had directed Moshe.

Lev. 9:22 And Aharon lifted *his hands themselves* **תא** toward the people. And he blessed them. And he came down from preparing the offense offering, the olah, and the shelem offering.

Lev. 9:23 And Moshe and Aharon went into The Tent of Appointment. And they came out. And they blessed *the people themselves* **תא**.

And the Splendor of **YAHWEH** was seen by all the people.

Lev. 9:24 And fire went out from before **YAHWEH**. And it consumed upon the slaughter site *the olah itself* **תא** and *the fat itself* **תא**.

And when all the people saw they shouted for joy! And they fell on their faces.

Chapter 10

Lev. 10:1 And the sons of Aharon, Nadab and Abihu, took each man his fire pan. And they put fire in them. And they placed incense on it. And they brought it near, before the face of **YAHWEH**, disgusting fire, which *they themselves* **תא** had not been directed to bring.

Nadab means volunteer.

Abihu means he is my father.

Lev. 10:2 And fire went out from before the face of **YAHWEH**. And it consumed *they themselves* **תא**. And they died before the face of **YAHWEH**.

Lev. 10:3 And Moshe said to Aharon, "It is what **YAHWEH** spoke saying, 'By those coming near to Me I will be set apart. And before all the people I will be honored!'"

Aharon was speechless.

Lev. 10:4 And Moshe called Misha'el and Eltzafan, the sons of Uzzi'el, uncle of Aharon. And he said to them, "Come near! Carry *your brothers themselves* **תא** from *the face itself* **תא** of The Set Apart Place to outside the camp!"

Misha'el means who is what El is.

Eltzafan means El is my covering.
Uzzi'el means El is my strength.

Lev. 10:5 And they came near.
And they carried them by their tunics
outside the camp
according to what Moshe had spoken.

Lev. 10:6 And Moshe said to Aharon
and to El'azar and to Itamar, his sons,
"Your heads you are not to uncover
and your garments you are not to tear
even on account of this.
Then you will not be put to death
and He will *not* burst out in rage
upon the entire assembly!

And your kindred,
the entire House of Yisra'el,
are to weep for the burning *itself* תא
that **YAHWEH** has kindled.
El'azar means El is helper.
Itamar means coast of the palm tree.

Lev. 10:7 And from the entrance
to The Tent of Appointment
you are not to go out,
lest you be put to death,
because the oil of anointing of **YAHWEH**
is upon you!

And they did according to the word of Moshe.

Lev. 10:8 And **YAHWEH** spoke to Aharon saying,
Lev. 10:9 "Wine and intoxicant
you *yourself* תא are not to drink,
nor your sons *themselves* תא,
you *yourself* תא,
as you go into The Tent of Appointment
or you will be put to death.
A rule to eternity for your generations.
The unstated implication here seems to be
that Nadab and Abihu were drunk
when they brought incense
that was not specifically prescribed
into The Set apart Place.

Lev. 10:10 And *it is* for a separation
between the set apart and the common,
between the defiled and the undefiled,
Lev. 10:11 and for the sake of instructing
The children of Yisra'el *themselves* תא
according to all the directives *themselves* תא
that **YAHWEH** has spoken to them
by the hand of Moshe.

This last verse appears to be
a later addition to the text.
The wording doesn't fit the flow of the story.
It appears to be a clarifying statement,
inserted for later generations.

Lev. 10:12 And Moshe spoke to Aharon
and to El'azar and to Itamar,
his sons who remained,
"Take the grain gift *itself* תא,
the remainder of
the offerings by fire of **YAHWEH**,
and eat it unleavened
beside the slaughter site.
Indeed it is set apart.
It is set apart!

Lev. 10:13 And you *yourself* תא are to eat it
in a set apart place
because it is your appointment
and the appointment of your sons
from the offerings by fire of **YAHWEH**.

Indeed, according to this I have been directed."

Lev. 10:14 And the breast *itself* נא
of the presentation offering
and the thigh *itself* נא of the elevated gift
you are to eat in an undefiled place,
you yourself נא,
and your sons, and your daughters,
you yourself נא,
because it is your appointment
and the appointment of your children,
given from the shelem offerings
of the children of Yisra'el.
Lev. 10:15 The thigh of the elevated gift
and the breast of the presentation offering,
and the fat for upon the fire
they are to bring
to elevate as a presentation offering
before the face of **YAHWEH**.
It is to be for you and for your sons,
you yourself נא,
an appointment to eternity,
according to what **YAHWEH** has directed.

Lev. 10:16 And the hairy goat *itself* נא
of the liability offering Moshe sought.
He sought it!
And behold!
It had been burned!
And he burst out in rage
against El'azar and against Itamar,
the sons of Aharon,
the remaining ones, saying,
Lev. 10:17 "Why did you not eat
the liability offering in The Set Apart Place
since it is set apart, set apart?
And it *itself* נא has been given to you
for the sake of bearing
the perversion *itself* נא of the assembly,
for the sake of making atonement for them
before the face of **YAHWEH**.
Lev. 10:18 Behold!
Its blood *itself* נא has not been brought
into The Set Apart Place, inside!
You were to eat, eat it *itself* נא,
in The Set Apart Place as I directed!"

Lev. 10:19 And Aharon said to Moshe,
"Behold!
Today they brought near
their liability offering *itself* נא
and their olah *itself* נא
before the face of **YAHWEH**.
And I *myself* נא
have encountered these things.
Had I eaten the liability offering today
would it have been pleasing
in the eyes of **YAHWEH**?
Lev. 10:20 And Moshe listened attentively.
And it was good in his eyes.

Chapter 11

Lev. 11:1 **YAHWEH** spoke to Moshe
and to Aharon saying to them,
Lev. 11:2 "Speak to the children of Yisra'el
saying to them,
"These are the living things
that you are to eat
from all the animals that are on the land.

This is a change from [Gen 9:3](#)
where **YAHWEH** said
everything that moved was good for food.
Now there are restrictions
placed on clean and unclean.

Lev. 11:3 Every one splitting a hoof,
and having a split hoof
bringing up the cud,
among the living things;
this itself **אָת** you are to eat.

Lev. 11:4 However, this itself **אָת**
you are not to eat
from those bringing up the cud,
or from those having a hoof:
the camel itself **אָת**.

Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

Lev. 11:5 And the hyrax itself **אָת**.
Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

Lev. 11:6 And the hare itself **אָת**.
Indeed, it brings up the cud,
but a hoof it does not have.
It is defiled for you.

Lev. 11:7 And the pig itself **אָת**.
Indeed, it has a hoof
and it cleaves a cleft in the hoof,
but the cud it does not bring up.
It is defiled for you.

Lev. 11:8 From their flesh you are not to eat.
And their carcass you are not to touch.
They are defiled for you!

Lev. 11:9 This itself **אָת** you may eat
from all that are in the waters.
Everything in the waters
that has fins and scales,
in the seas or in the streams,
they themselves **אָת** you are to eat.

Lev. 11:10 But everything that does not
have fins and scales
in the seas or in the streams,
from all that swarm in the waters,
even from every live breathing being
that is in the waters,
they are detestable for you!

Lev. 11:11 Even detestable they are for you!
From their flesh you are not to eat!
Even their carcass itself **אָת** you are to detest!

Lev. 11:12 Everything that does not have
fins and scales in the waters,
it is detestable for you!

Lev. 11:13 And these themselves **אָת**
you are to detest among the birds.
They are not to be eaten!
They are detestable!

The eagle itself **אָת**,
and the bearded vulture itself **אָת**,
and the black vulture itself **אָת**,

Lev. 11:14 and the kite itself **אָת**
and the falcon itself **אָת**

according to its kind,

Lev. 11:15 every raven itself **אָת**
according to its kind,

Lev. 11:16 and the desert owl itself **אָת**,

and the screech owl itself **אָת**,

and the sea gull itself **אָת**,

and the hawk itself **אָת** according to its kind,

Lev. 11:17 and the little owl itself **אָת**,

and the cormorant itself **אָת**,

and the great owl itself **אָת**,

Lev. 11:18 and the barn owl itself **אָת**,

and the pelican itself **אָת**,

and the Egyptian vulture itself **אָת**,

Lev. 11:19 and the stork itself **תא**,
the heron according to its kind,
and the hoopoe itself **תא**,
and the bat itself **תא**.

Lev. 11:20 Any flying swarming creature
that goes about on all fours,
it is detestable for you!

Lev. 11:21 However, this itself **תא** you are to eat
from any flying swarming creature
that goes about on all fours:
those having jointed legs above their feet
with which to leap over the ground.

Lev. 11:22 From these themselves **תא**
you are to eat:
the locust itself **תא**
according to its kind,
and the bald locust itself **תא**
according to its kind,
and the cricket itself **תא**
according to its kind,
and the grasshopper itself **תא**
according to its kind.

Lev. 11:23 But any flying swarming creature
that has four legs,
it is detestable for you!

Lev. 11:24 And by these you are defiled.
Everyone touching their carcass
is defiled until sunset.

Lev. 11:25 And everyone carrying
part of their carcass is to wash his garments.
And he is defiled until sunset.

Lev. 11:26 For every animal
that divides a divided hoof,
but split, is not split through,
and its cud it does not bring up,
they are defiled for you.
Anyone touching them is defiled!

Lev. 11:27 And everyone that goes about
on its paws among all the live animals
that go about on all fours,
they are defiled for you.
Anyone laying a hand on their carcass
is defiled until sunset.

Lev. 11:28 And the one carrying
their carcass itself **תא**
is to wash his clothes.
And he is defiled until sunset.
They are defiled for you!

Lev. 11:29 And this for you is defiled
among the swarming creatures
that crawl on the ground:
the weasel, and the mouse,
and the great lizard according to its kind;
Lev. 11:30 and the gecko, the monitor lizard,
and the common lizard,
the sand lizard, and the chameleon.

Lev. 11:31 These are the defiled for you
among all the crawling creatures.
Anyone touching them when they are dead
is defiled until sunset.

Lev. 11:32 And anything upon which
one of them falls when they are dead
is defiled,
whether any vessel of wood, or cloth,
or skin, or sackcloth.
Any vessel that can be used to work with them
is to go through water.
It is defiled until sunset,

and then it is undefiled.

Lev. 11:33 And any earthen vessel
into which one of them falls,
within it, everything within it is defiled.

And it itself **nx** you are to break!

Lev. 11:34 From all the food that is to be eaten,
when *such* water comes upon it, it is defiled.
And any beverage that might be drunk
in any *such* vessel, it is defiled.

Lev. 11:35 And anything upon which
their carcass falls is defiled.

An oven or a two pot stove is to be demolished.
They are defiled.

And they will remain defiled for you.

Lev. 11:36 However, a spring
or a cistern for gathering water is undefiled.
But one touching their carcass is defiled.

Lev. 11:37 And when their carcass falls
upon any sowing seed for sowing it is undefiled.

Lev. 11:38 But when water is put on the seed
and their carcass falls on it,
it is defiled for you.

Lev. 11:39 And when one of the animals dies
that is food for you
the one touching its carcass
is defiled until sunset.

Lev. 11:40 And anyone eating from its carcass
is to wash his garments.

And he is defiled until sunset.

And one carrying its carcass itself **nx**
is to wash his garments.

And he is defiled until sunset.

Lev. 11:41 And any crawling thing
that crawls upon the ground,
it is detestable!

It is not to be eaten!

Lev. 11:42 Anything going about on its belly,
anything going about on all fours,
up to anything with many legs
among all crawling things
that crawl upon the ground,
you are not to eat them
because they are detestable!

Lev. 11:43 You are not to cause
your lives themselves **nx** to be detestable
on account of any crawling thing that crawls.
And you are not to be contaminated by them
and become defiled by them.

Lev. 11:44 **Indeed,**
I Myself am YAHWEH, your Elohim!

And you are to be undefiled!
And you are to be set apart
because I Myself am set apart!

And your lives themselves **nx**
are not to be defiled
by means of any crawling thing
that crawls about upon the ground.

Lev. 11:45 **Indeed, I Myself am YAHWEH,**
The One bringing up you yourselves **nx**
from the land of Mitsraim
for the sake of existing
as The Elohim to you!

You are to be set apart
because I am set apart! "

Lev. 11:46 This is the Instruction
for animals, flying things,
and all the live breathing beings
that swarm in the waters,
and all the breathing beings
that crawl upon the ground
Lev. 11:47 for the sake of a separation
between the defiled and the undefiled,
between the animals for eating
and the animals that you are not to eat.

Chapter 12

Lev. 12:1 And **YAHWEH** spoke to Moshe saying,
Lev. 12:2 "Speak to the children of Yisra'el saying,
"When a woman has seed sown
and gives birth to a male
then she is defiled for seven days.
Like the days
of her menstruation and infirmity,
she is defiled.

It's known that the woman
does not have "the seed" in herself.
It must be "sown in her" by the male.

The menstrual flow was considered
as "sickness", or infirmity,
because of the "contamination"
it caused for her.
It involves the sloughing off of dead tissue,
and therefore causes defilement.

Lev. 12:3 And on the eighth day
the flesh of his foreskin is to be circumcised.

Lev. 12:4 For thirty days and three days
she remains in her blood of undefilement.

On any set apart thing
she is not to lay her hand.
And to a set apart area
she is not to go
until the fulfilling of the days
of her undefilement.

Lev. 12:5 And if she gives birth to a female
she remains defiled for two weeks,
like the days of her menstruation.

And for sixty days and six days
she remains in her blood of undefilement.

Lev. 12:6 And the days of her undefilement
being fulfilled for a son or for a daughter,
she is to bring a lamb of the first year
for an olah,
and a young pigeon or a turtledove
for a offense offering
to the entrance of The Tent of Appointment,
to the priest.

Lev. 12:7 And he is to bring it near
before the face of **YAHWEH**.
And he is to make atonement for her.
And she will be undefiled from her flow of blood.

This is the Instruction
for the one giving birth
to a male or to a female.

Lev. 12:8 And if her hand
does not find enough means for a lamb
she is to take two turtledoves
or two young pigeons,
one for an olah,
and one for an offense offering.

And the priest will make atonement for her.
And she will be undefiled.' "

Chapter 13

Lev. 13:1 And **YAHWEH** spoke to Moshe
and to Aharon saying,

Lev. 13:2 "A human being,
when there is in the skin of his flesh
a swelling, or a scab, or a shiny spot
and it becomes in the skin of his flesh
a contagious skin disease
he is to be brought to Aharon, the priest,
or to one of his sons, the priests.

The defects in the skin
are traditionally translated as "leprosy".
But the regulations applied
to any skin disease
that might be communicable.

Some spots only involved an infected wound.
Others involved a serious diseased condition.

Lev. 13:3 And the priest is to look at
the contagious skin disease *itself* nx
in the skin of the flesh.

And *if* a hair in the affliction
has turned white,
and the look of the affliction is deeper
than the skin of his flesh,
it is a contagious skin disease.
And *if* the priest sees it
then it *itself* nx is defiled.

Lev. 13:4 And if a spot is white
in the skin of his flesh
and is not deeper appearing than the skin,
and the hair has not turned white,
then the priest is to shut up
the affliction *itself* nx for seven days.

Lev. 13:5 And the priest is to look at it
on the seventh day.

And behold!

The affliction has stood still in his sight.
The affliction has not spread in the skin.
The priest is to shut it up
for seven days a second time.

Lev. 13:6 And the priest is to look at it *itself* nx
on the seventh day a second time.

And behold!

The affliction has faded,
and the affliction has not spread in the skin.
Then the priest *is to declare him* undefiled.
It is a scab.

And he is to wash his garments.

And he is undefiled.

Lev. 13:7 But if the scab has spread,
spread in the skin
after having been seen by the priest
for sake of his undefilement,
he is to be seen again by the priest.

Lev. 13:8 And the priest is to look.

And behold!

The scab has spread in the skin.
And to the priest it is defiled.
It is a contagious skin disease.

Lev. 13:9 An affliction of leprosy,
when it exists on a person
and he is brought to the priest,

Lev. 13:10 and the priest looks at it,
and behold, a white swelling is in the skin,
and it has turned the hair white
and live raw flesh is in the swelling,

Lev. 13:11 it is an old affliction
in the skin of his flesh.

And he is defiled to the priest.

He is not to be shut up
because he is defiled.
Lev. 13:12 And if the affliction breaks out,
breaks out in the skin,
and the affliction covers
all the skin *itself* אָנּוּ of the diseased,
from his head and as far as his feet,
wherever the eye of the priest looks,
Lev. 13:13 and the priest looks, and behold,
the affliction has covered all his flesh *itself* אָנּוּ
then he is undefiled by the affliction.
All of it has turned white.
He is undefiled!
Lev. 13:14 But on the day he sees in it raw flesh
he is defiled.
Lev. 13:15 And the priest is to look at
the raw flesh *itself* אָנּוּ.
Then he is defiled.
The raw flesh, it is defiled.
It is a contagious disease.
Lev. 13:16 Or when the raw flesh returns
and it turns back to white
then he is to come to the priest.
Lev. 13:17 And the priest is to look at it.
And behold!
The affliction has turned back to white.
And to the priest he is undefiled.
The affliction *itself* אָנּוּ, it is undefiled.

Lev. 13:18 And flesh, when there is in its skin
a boil and it heals,
Lev. 13:19 but there exists in place of the boil
a white swelling
or a reddish white shiny spot
then it is to be seen by the priest.
Lev. 13:20 And the priest is to look.
And behold!
It appears lower than the skin
and its hair has turned white,
to the priest he is defiled.
It is a contagious affliction.
In the boil it has broken out.
Lev. 13:21 But if the priest looks at it,
and behold,
there is not in it any white hair
and it is not lower than the skin
but it has faded,
the priest is to shut it up for seven days.
Lev. 13:22 And if it spreads,
spreads in the skin,
to the priest it *itself* אָנּוּ is defiled.
It is a contagious disease.
Lev. 13:23 But if under it
the affliction has stood still,
the bright spot not having spread,
it is the inflammation of the boil.
To the priest it is undefiled.

Lev. 13:24 Or flesh, when there is on the skin
a burn by fire
and there exists on the live flesh of the burn
a shiny spot, reddish white or white,
Lev. 13:25 and the priest looks at it it *itself* אָנּוּ,
and behold,
the hair has turned white in the shiny spot
and it appears deeper than the skin,
it is an affliction.
In the burn it has broken out.
And to the priest it *itself* אָנּוּ is defiled.
It is a contagious disease.
Lev. 13:26 But if the priest looks at it,
and behold,
there is not in the bright spot any white hair,
and it is not lower than the skin,

and it has faded,
the priest is to shut it up for seven days.
Lev. 13:27 And the priest is to look at it
on the seventh day.
If it has spread,
spread on the skin, it itself תא,
to the priest it is defiled.
It is a contagious disease.
Lev. 13:28 But if under it
the shiny spot has stood still,
not having spread in the skin,
and it has faded,
it is a swelling from the burn.
To the priest it is undefiled
because it is an inflammation from the burn.

Lev. 13:29 And a man or a woman,
when they have an affliction on the head
or on the beard
Lev. 13:30 then the priest is to look at
the affliction itself תא.
And behold,
it appears deeper than the skin,
and in it there is thin yellow hair.
Then it is defiled, it itself תא, to the priest.
It is a scale.
It is an affliction of the head or of the beard.
Lev. 13:31 But when the priest looks
at the affliction itself תא of the scale,
and behold,
it does not appear deeper than the skin,
and there is no black hair in it
the priest is to shut up
the affliction of scale itself תא
for seven days.
Lev. 13:32 And the priest is to look at
the affliction itself תא
on the seventh day.
And behold, the scale has not spread,
and there is not in it yellow hair,
and the appearance of the scale
is not deeper than the skin,
Lev. 13:33 then he is to shave himself.
But the scale he is not to shave.
And the priest is to shut up
the scale itself תא
for seven days a second time.
Lev. 13:34 And the priest is to look
at the scale itself תא
on the seventh day.
And behold,
the scale has not spread in the skin,
and its appearance
is not deeper than the skin,
to the priest it itself תא is undefiled.
And he is to wash his garments,
and he is undefiled.

Lev. 13:35 But if the scale has spread,
spread in the skin after his undefilement,
Lev. 13:36 then the priest is to look at him.
And behold,
the scale has spread in the skin.
The priest need not examine him
for the yellow hair.
He is defiled.
Lev. 13:37 And if in his eyes
the scale has stood still
and black hair has sprouted in it
the scale has healed.
He is undefiled.
And to the priest he is undefiled.

Lev. 13:38 And a man or a woman,

when there is in the skin of their flesh
shiny spots, white shiny spots,
Lev. 13:39 and the priest looks, and behold,
in the skin of their flesh,
shiny spots, faded or white.
It is a rash.
It has sprouted on the skin.
He is undefiled.

Lev. 13:40 And a man,
when his head becomes smooth,
he is bald.
He is undefiled.

Lev. 13:41 And if on the edge of his face
his head becomes smooth,
he is forehead bald.
He is undefiled.

Lev. 13:42 But when there is in the bald spot
or on the forehead an affliction,
white and reddish,
it is a sprouting skin disease
on his bald spot
or on his forehead.

Lev. 13:43 And the priest is to look at it itself **את**.
And behold, the swelling of the disease
is white and reddish,
in his bald spot or on his forehead
like the appearance of a skin disease
of the skin of his flesh,
Lev. 13:44 he is a skin diseased man.

He is defiled!

He is defiled to the priest!
On his head is his affliction.

Lev. 13:45 And the one on whom
is the skin disease,
his garments are to be torn
and his head is to be made bare.
And his upper lip is to be covered.
"Defiled! Defiled!", he is to cry out!

Lev. 13:46 All the days
that the affliction is on him
he is defiled.

He is defiled.

He is to dwell alone.

Outside of the camp is his location to be.

Lev. 13:47 And a covering,
when there is in it an affliction of disease,
in a cloth of wool or a cloth of linen,

Lev. 13:48 or in the woof or in the warp
of the linen or of the wool,
or in an animal skin

or in anything used of skin,

Lev. 13:49 and if the affliction

is greenish or reddish

in the cloth or the skin,

or in the woof or in the warp,

or in any vessel of skin,

it is an affliction of disease.

And it is to be seen by the priest himself **את**.

Lev. 13:50 And the priest is to look at

the affliction itself **את**.

And he is to shut up the affliction itself **את**
for seven days.

Lev. 13:51 And seeing the affliction itself **את**
on the seventh day,

if the affliction has spread in the cloth,

or in the woof or in the warp,

or in the skin,

for everything which is done with the skin

for the sake of work the disease is bitter.

The affliction is defiled.

Lev. 13:52 And it is to be burned,

the covering *itself* **את**,
or the woof *itself* **את**,
or the warp *itself* **את**
in the wool or in the linen,
or in any vessel of skin *itself* **את**
that has in it any affliction,
for it is a bitter disease!
In fire it is to be burned!

Lev. 13:53 But if the priest looks, and behold,
the affliction has not spread in the covering
whether in the woof or in the warp,
or in any vessel of skin,

Lev. 13:54 then the priest is to direct
that they wash
that in which is the affliction *itself* **את**.

And it is to be shut up
for seven days a second time.

Lev. 13:55 And the priest is to look
after the affliction *itself* **את**
has been washed.

And behold, the affliction has not changed
to his eyes *themselves* **את**
and the affliction has not spread,
it is defiled.

In fire you are to burn it!
It is a mold on its "bald spot"
or on its "forehead."

Lev. 13:56 But if the priest looks, and behold!
The affliction has faded
after it *itself* **את** has been washed
he is to tear it *itself* **את** from the cloth,
or from the skin,
or from the woof,
or from the warp.

Lev. 13:57 And if it is seen again in the covering,
whether in the woof, or in the warp,
or in any vessel of skin,
it is a sprouting thing.

In fire you are to burn it,
in whatever there is the affliction *itself* **את**.

Lev. 13:58 But the covering,
or the woof, or the warp,
or any vessel of skin that you have washed
and the affliction has departed from them,
and it has been washed a second time,
then it is undefiled.

Lev. 13:59 This is the instruction
for the affliction of disease
in a covering of wool or of linen,
or the warp or the woof,
or any vessel of skin,
for the sake of undefiling it
or for the sake of defiling it.

torah is used in line one.
It means **instruction**, not 'law'.

The traditional terms used in this chapter
are 'clean' and 'unclean'.
They are specifically connected to defilement
because any defilement causes great problems
for anything that is to be set apart (holy).
It cannot enter the set apart places,
and it is not wanted in the community itself
since **YAHWEH** dwells in its midst.

Chapter 14

Lev. 14:1 And **YAHWEH** spoke to Moshe saying,
Lev. 14:2 This is the Instruction
for the one diseased.

On the day of his undefiling
he is to be brought to the priest.

Lev. 14:3 And the priest is to go outside the camp.
And the priest is to look.

And behold,
the affliction of disease has healed
on the one diseased.

Lev. 14:4 And the priest is to direct.
And he is to take for the undefiling
two birds, live, undefiled,
and wood of cedar,
and maggot scarlet,
and hyssop.

Lev. 14:5 And the priest is to direct.
And he is to slaughter
one of the birds *itself* את
in an earthen vessel over living water.

Lev. 14:6 The living bird *itself* את he is to take,
it *itself* את, and the cedar wood *itself* את,
and the maggot scarlet *itself* את,
and the hyssop *itself* את.

And he is to dip they *themselves* את
and the living bird *itself* את
in the blood of the slaughtered bird
over living water.

Lev. 14:7 And he is to sprinkle it on the one
being undefiled from the disease
seven times,
and he will be undefiled.

And he is to send away
the living bird *itself* את
into the open field.

Lev. 14:8 And the undefiled one
is to wash his garments *themselves* את.

And he is to shave off
all of his hair *itself* את.

And he is to wash in water.
Then he is undefiled.
And afterward he is to come into the camp.
But he is to stay outside his tent
for seven days.

Lev. 14:9 And it will exist that
on the seventh day
he is to shave off all his hair *itself* את.
His head *itself* את, and his beard *itself* את,
and his eyebrows *themselves* את.
Even all his hair *itself* את he is to shave off.
And he is to wash his garments *themselves* את.
And he is to wash his flesh *itself* את in water.
Then he is undefiled.

Lev. 14:10 On the eighth day
he is to take two male lambs, whole,
and one female lamb in its first year, whole,
and three tenths ephah of flour
for a grain gift, mixed with oil,
and one log of oil.

Lev. 14:11 And the priest is to stand
the one *himself* את being undefiled
and they *themselves* את
before the face of **YAHWEH**
at the entrance to The Tent of Appointment.

Lev. 14:12 And the priest is to take
the one lamb *itself* את.
And he is to bring near it *itself* את
for a liability offering.

Also the log of oil *itself* את.
And he is to present they *themselves* את
for a presentation offering
before the face of **YAHWEH**.

Lev. 14:13 And he is to slaughter
the lamb *itself* את
in the place where he slaughters
the offense offering *itself* את
and the olah *itself* את,
in a set apart place,

because like the offense offering,
the liability offering is for the priest.
It is a set apart, set apart!
Lev. 14:14 And the priest is to take
some of the blood of the liability offering.
And the priest is to place it
on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot.
Lev. 14:15 And the priest is to take
some of the log of oil.

And he is to pour it
on the left palm of the priest.
Lev. 14:16 And the priest is to dip
his right finger *itself* תא
in some of the oil that is on his left palm.
And he is to sprinkle some of the oil
with his finger seven times
before the face of **YAHWEH**.

Lev. 14:17 And from the remaining oil
that is in his palm
the priest is to place some
on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot,
on top of the blood of the liability offering.
Lev. 14:18 And the remaining oil
that is on the palm of the priest
he is to place upon the head
of the one being undefiled.
And the priest is to make atonement for him
before the face of **YAHWEH**.

Lev. 14:19 And the priest is to prepare
the offense offering *itself* תא.
And he is to make atonement for the one
being undefiled from his defilement.
And afterward he is to slaughter
the olah *itself* תא.

Lev. 14:20 And the priest
is to send up the olah *itself* תא
and the grain gift *itself* תא
on the slaughter site.
And the priest having made atonement for him,
then he is undefiled.

Lev. 14:21 But if he is poor
and his hand does not reach far
he is to take one lamb
for a liability offering for presentation
for making atonement for him by it,
and one tenth measure of flour
mixed with oil for a grain gift,
and a log of oil,

Lev. 14:22 and two turtledoves
or two young pigeons,
whatever his hand can reach.
And the one will be the offense offering,
and the other the olah.

Lev. 14:23 And he is to bring they *themselves* תא
on the eighth day of his being undefiled
to the priest,
to the entrance of The Tent of Appointment
before the face of **YAHWEH**.

Lev. 14:24 And the priest is to take
the lamb *itself* תא of the liability offering
and the log of oil *itself* תא.
And the priest is to elevate
they *themselves* תא
for a presentation offering
before the face of **YAHWEH**.

Lev. 14:25 And he is to slaughter the lamb *itself* **תא** of the liability offering.
And the priest is to take
some of the blood of the liability offering.
And he is to place it
on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot.

Lev. 14:26 And some of the oil
the priest is to pour out
on the left palm of the priest.

Lev. 14:27 And the priest is to sprinkle
with his right finger some of the oil
that is on his left palm seven times
before the face of **YAHWEH**.

Lev. 14:28 And the priest is to place
some of the oil that is on his palm
on the ridge of the right ear
of the one being undefiled,
and on the thumb of his right hand,
and on the big toe of his right foot,
on the place above
the blood of the liability offering.

Lev. 14:29 And the remaining oil
that is on the palm of the priest
he is to place on the head
of the one being undefiled
for the sake of making atonement for him
before the face of **YAHWEH**.

Lev. 14:30 And he is to prepare the one *itself* **תא**
of the turtledoves or the young pigeons
from what his hand can reach,

Lev. 14:31 whatever *itself* **תא** his hand can reach,
the one for an offense offering *itself* **תא**,
and the other for an olah *itself* **תא**,
with the grain gift.

And the priest is to make atonement
or the one being undefiled
before the face of **YAHWEH**. "

Lev. 14:32 This is the Instruction for the one
who has an affliction of disease
whose hand cannot reach means
for his undefilement.

Lev. 14:33 And **YAHWEH** spoke to Moshe
and to Aharon saying,

Lev. 14:34 "When you enter the land of Kena'an
which I Myself

am giving to you for a possession
and I put an affliction of disease in a house
in the land of your holding

Lev. 14:35 and one comes whose house it is
and reports to the priest saying,
'Something like a disease
has been seen by me in the house.'

Lev. 14:36 And the priest is to direct
that the house *itself* **תא**

is to be cleared before the priest comes
to see the disease *itself* **תא**.

Then all that is in the house
will not be made defiled.

And after that the priest is to go in
to see the house *itself* **תא**.

Lev. 14:37 And he is to look
at the disease *itself* **תא**.

And behold!

The disease is in the walls of the house,
a greenish or reddish depression.

And their appearance is deeper
than the wall *surface*.

Lev. 14:38 Then the priest
is to go out of the house,
to the entrance of the house.
And he is to shut up the house itself **את**
for seven days.
Lev. 14:39 And he is to return on the seventh day.
And he is to look.
And behold!
The disease has spread
in the walls of the house.
Lev. 14:40 Then the priest is to direct.
And they are to pull out
the stones themselves **את**
in which is the disease.
And they are to throw they themselves **את**
outside the city in a defiled place.
Lev. 14:41 And the house itself **את**
is to be scraped inside, all around.
And they are to pour out the dirt itself **את**
that has been scraped off
outside the city, in a defiled place.
Lev. 14:42 And they are to take other stones
and bring them
instead of the original stones.
Other dirt they are to take.
And they are to re-plaster
the house itself **את**.

Lev. 14:43 And if the disease returns
and sprouts in the house
after pulling out the stones themselves **את**,
even after the house itself **את**
has been scraped,
and after it has been plastered,
Lev. 14:44 then the priest is to come.
And he is to look.
And behold!
The disease has spread in the house.
It is a bitter disease in the house.
It is defiled.
Lev. 14:45 And the house itself **את**,
its stones themselves **את**,
and its wood itself **את** is to be torn down.
And all the dirt of the house
is also to be sent away,
outside the town,
to a defiled place.
Lev. 14:46 And one going into the house
during all the days
of it itself **את** being shut up
will be defiled until sunset.
Lev. 14:47 And one lying in the house
is to wash his garments themselves **את**.
And one eating in the house
is to wash his garments themselves **את**.
Lev. 14:48 And if the priest should go in,
go in and look.
And behold!
The disease has not spread in the house
after the re-plastering of the house itself **את**.
Then to the priest
the house itself **את** is undefiled.
Indeed, the disease has been cured.
Lev. 14:49 And he is to take
for the offense of the house itself **את**
two birds, and cedar wood,
maggot scarlet, and hyssop.
Lev. 14:50 And he is to slaughter
the one bird itself **את**
in an earthen vessel over living water.
Lev. 14:51 And he is to take
the cedar wood itself **את**,
and the hyssop itself **את**,
and the maggot scarlet itself **את**,

and the live bird *itself* **תא**,
and he is to dip *they themselves* **תא**
in the blood of the slaughtered bird
and in the living water.
And he is to sprinkle it on the house
seven times.

Lev. 14:52 And he is to de-offense
the house itself **תא**
with the blood of the bird
and with the living water,
and with the live bird,
and with the cedar wood,
and with the hyssop,
and with the maggot scarlet.

Lev. 14:53 And he is to send away
the living bird itself **תא**
outside the town,
into the open field.
And he is to make atonement for the house.
It is undefiled.' "

Lev. 14:54 This is the Instruction
for any affliction of disease,
for scales,
Lev. 14:55 for disease of a covering
or of a house,
Lev. 14:56 for swelling,
for scabs,
or for shiny spots,
Lev. 14:57 for the sake of teaching
concerning the day of defilement
and concerning the day of undefilement.
This is the Instruction for disease.

Chapter 15

Lev. 15:1 And **YAHWEH** spoke
to Moshe and to Aharon saying,
Lev. 15:2 "Speak to the children of Yisra'el
and say to them,
'A man, a man when he has
a flow from his flesh,
a discharge, it is defiled.
Lev. 15:3 And this is his defilement
whether his discharge
is flowing from his flesh
or his flesh is sealed up
from his discharge itself **תא**.
It is his defilement.
Lev. 15:4 Any bed upon which he lies
and any device that he sits on is defiled.
Lev. 15:5 And one who touches his bed
is to wash his garments and wash in water.
And he is defiled until sunset.
Lev. 15:6 And one who sits on the device
on which he with the discharge sat upon it
is to wash his garments and wash in water.
And he is defiled until sunset.
Lev. 15:7 And one who touches the flesh
of the one with the flow
is to wash his garments and wash in water.
And he is defiled until sunset.
Lev. 15:8 And if one with a flow
spits on one who is undefiled
he is to scrub his garments
and wash in water.
And he is defiled until sunset.
Lev. 15:9 And any saddle on which
one with a flow rides is defiled.
Lev. 15:10 Anyone touching anything
that is under him is defiled until sunset.
And one who carries they themselves **תא**
is to wash his garments and wash in water.
And he is defiled until sunset.

Lev. 15:11 Anyone whom
the one with the flow touches
and he has not rinsed his hands in water
is also to wash his garments
and wash in water.
And he is defiled until sunset.
Lev. 15:12 And an earthen vessel
that the one with a flow touches
is to be shattered.
And any wooden vessel is to be rinsed in water.
Lev. 15:13 And when the one with a flow
is undefiled from his discharge
he is to count for himself seven days
for the sake of his undefilement
And he is to wash his garments
and wash his flesh in living water.
And he is undefiled.

Lev. 15:14 On the eighth day
he is to take for himself
two turtledoves or two young pigeons.
And he is to come
before the face of **YAHWEH**
at the entrance to The Tent of Appointment.
And he is to give them to the priest.
Lev. 15:15 And the priest
is to prepare they themselves **אֵם**,
the one as a offense offering
and the other as an olah.
And the priest is to make atonement for him
before the face of **YAHWEH**
because of his discharge.

Lev. 15:16 And a man,
when there goes out from him
an emission of seed,
is to wash in water all of his flesh *itself* **אֵם**.
And he is defiled until sunset.
Lev. 15:17 And any garment
and any animal skin
on which there is an emission of seed
is to be washed in water.
And it is defiled until sunset.

Lev. 15:18 And a woman who lies with a man,
she herself **אֵם**,
with an emission of seed,
they are to wash in water.
And they are defiled until sunset.

Lev. 15:19 And a woman,
when she is issuing blood from her flesh,
seven days she is to remain in her rejection.
And everything touching her
is defiled until sunset.
Lev. 15:20 Everything that lies upon her
in her rejection is defiled.
And everything that she sits upon is defiled.
Lev. 15:21 And anyone who touches her bed
is to wash his garments and wash in water.
He is defiled until sunset.
Lev. 15:22 And anyone touching any device
upon which she sits
is to wash his garments and wash in water.
And he is defiled until sunset.
Lev. 15:23 Whether it is on the bed
or upon the device she is sitting upon,
by touching it he is defiled until sunset.
Lev. 15:24 And if a man lies down,
lies down with her herself **אֵם**,
and her menstruation is upon him,
then he is defiled for seven days.
Any bed upon which he lies is defiled.

Lev. 15:25 And a woman,
when she has an issue of her blood
for many days,
not at the time of her menstruation,
or when it flows beyond her menstruation,
all the days of her defiled issue
are as the days of her menstruation.
She is defiled.

Lev. 15:26 Any bed upon which she lies
all the days of her discharge
are to be like the bed
during her menstruation.

And any device that she sits upon is defiled
like the defilement of her menstruation.

Lev. 15:27 And anyone touching them is defiled.
He is to wash his garments
and wash in water.

And he is defiled until sunset.

Lev. 15:28 And if she is undefiled
from her discharge
she is to number seven days.

And afterward she is undefiled.

Lev. 15:29 And on the eighth day
she is to take herself

two turtledoves or two young pigeons.

And she is to bring they themselves **תא**
to the priest,

to the entrance of The Tent of Appointment.

Lev. 15:30 And the priest is to prepare
the one for an offense offering itself **תא**
and the other as an olah itself **תא**.

And the priest is to make atonement for her
before the face of **YAHWEH**
because of her defiled discharge.

Lev. 15:31 And the children of Yisra'el themselves **תא**
are to abstain from defilement.

Then they will not be put to death
on account of their defilement
by defiling My Dwelling itself **תא**
which is in their midst.

Lev. 15:32 This is the Instruction
for one with a flow
and for one from whom goes out
an emission of seed,
being defiled by it,

Lev. 15:33 and for one infirm in her menstruation,
and the one who has a discharge itself **תא**
for a man, even for a male or female
who lies with a defiled one.

Chapter 16

Lev. 16:1 And **YAHWEH** spoke to Moshe
after the death of the two sons of Aharon
on account of their coming near
before the face of **YAHWEH**
and they were put to death.

Lev. 16:2 **YAHWEH** said to Moshe,
"Tell Aharon, your brother,
that he is not to go in at just any time
to The Set Apart Place,
within the veil
before The Cover of Atonement
that is upon The Chest.
Then he will not be put to death.

Indeed, in a cloud I will be seen
above The Cover of Atonement.

Lev. 16:3 According to this is Aharon
to enter The Set Apart Place:
with a bull, a young one of the herd,
for a offense offering,

and a ram for an olah.
Lev. 16:4 A tunic of linen,
set apart, he is to wear.
And linen breeches
are to be over his "flesh".
And with a sash of linen
he is to gird himself.
And with a turban of linen
he is to wrap himself.
These are set apart garments.
And he is to wash in water his flesh *itself* תא.
Then he is to clothe himself with them.

Lev. 16:5 From the assembly *itself* תא
of the Children of Yisra'el he is to take
two hairy goats for a offense offering
and one ram for an olah.

Lev. 16:6 And Aharon is to bring near
the bull *itself* תא for the offense offering
that is for him.

And he is to make atonement
on behalf of himself
and on behalf of his household.

Lev. 16:7 And he is to take
the two hairy goats *themselves* תא.

And he is to stand they *themselves* תא
before the face of **YAHWEH**
at the entrance to The Tent of Appointment.

Lev. 16:8 And Aharon is to give lots
upon the two hairy goats,
one lot for **YAHWEH**
and one lot for the scapegoat.

azazel - goat of departure, scapegoat.
There is considerable discussion
concerning whether *azazel*
is a name for some location.

Some believe it was a high cliff
over which this goat was run, to destroy it.
It's also thought by some
to represent a "wilderness demon".

It seems important
to consider this instruction as we have it,
not as someone might "think" it should be.
Let Scripture speak for itself.

Perhaps in some sense
it's a foreshadowing of The Messiah
taking upon Himself our offenses
and removing them
from consideration before **YAHWEH**.

Lev. 16:9 And Aharon is to bring near
the hairy goat *itself* תא
upon which fell the lot for **YAHWEH**.

And he is to prepare it
for the offense offering.

Lev. 16:10 And the hairy goat
upon which fell the lot
for the scapegoat
is to be stood alive
before the face of **YAHWEH**
for the sake of making atonement upon it,
for the sake of sending away it *itself* תא
as the scapegoat, into the wilderness.

Traditionally many use *azazel* in this verse
as a "name"
rather than as a term of description.
However, if one is consistent
in translating the term as "scapegoat"
there is nothing lost in the translation
except the "traditions of men".
You'll have to decide for yourself
which makes more sense in this context.

Lev. 16:11 And Aharon is to bring near
the bull *itself* תא of the offense offering

that is for him.

And he is to make atonement
on behalf of himself
and on behalf of his household.
And he is to slaughter the bull itself **תא**
of the offense offering that is for him.

Lev. 16:12 And he is to take a fire pan
full of burning coals of fire
from upon the slaughter site,
from before the face of **YAHWEH**,
and two handfuls
of sweet incense, finely ground.
And he is to go inside the veil.
Lev. 16:13 And he is to put the incense itself **תא**
upon the fire before the face of **YAHWEH**.
And the cloud of the incense will cover
The Cover of Atonement itself **תא**
that is over The Testimony.
Then he will not be put to death.

Lev. 16:14 And he is to take
some of the blood of the bull.
And he is to sprinkle it with his finger
on the front of The Cover of Atonement,
eastward.
And upon The Cover of Atonement
he is to sprinkle seven times
some of the blood with his finger.

Lev. 16:15 And he is to slaughter
the male goat itself **תא**
of the offense offering that is for the people.
And he is to come with its blood itself **תא**
within the veil.
And he is to do with its blood itself **תא**
as he did with the blood of the bull.
And he is to sprinkle it itself **תא**
upon The Cover of Atonement,
and in front of The Cover of Atonement.
Lev. 16:16 And he is to make atonement
for the sake of The Set Apart Place
on account of the defilement
of the children of Yisra'el,
on account of their rebellions,
on account of all their offenses.
And thus he is to do
with The Tent of Appointment
which stays permanently with they themselves **תא**,
in the midst of their defilement.

Lev. 16:17 And any human being
is not to be in The Tent of Appointment
as he goes in to make atonement
in The Set Apart Place
until he comes out.

He is to make atonement
on behalf of himself
and on behalf of his household,
and on behalf
of the entire assembly of Yisra'el.

Lev. 16:18 And he is to go out
to the slaughter site
that is before the face of **YAHWEH**.
And he is to make atonement on it.
And he is to take
some of the blood of the bull
and some of the blood of the male goat.
And he is to put it on the horns
of the slaughter site, all around.
Lev. 16:19 And he is to sprinkle on it
some of the blood

with his finger seven times.
And he is to undefile it.
And he is to set it apart from the defilement
of the children of Yisra'el.

Lev. 16:20 And having finished from undefiling

The Set Apart Place *itself* אַת
and The Tent of Appointment *itself* אַת
and the slaughter site *itself* אַת
then he is to bring near
the live hairy goat *itself* אַת.

Lev. 16:21 And Aharon is to lay
his two hands *themselves* אַת
on the head of the live hairy goat.
And he is to confess over it
all the perversions *themselves* אַת
of the children of Yisra'el,
and all their rebellions *themselves* אַת,
for the sake of all their offenses.
And he is to place they *themselves* אַת

upon the head of the hairy goat.
And he is to send it away
by the hand of a man who is ready,
into the wilderness.

Lev. 16:22 And the hairy goat
is to carry upon itself
all their perversions *themselves* אַת
to a separate area.
And he is to send away
the hairy goat *itself* אַת
into the wilderness.

Lev. 16:23 Then Aharon is to go
to The Tent of Appointment.
And he is to strip off
his linen garments *themselves* אַת
in which he clothed himself for the sake
of going into The Set Apart Place.
And he is to lay them down there.

Lev. 16:24 And he is to wash
his flesh *itself* אַת in water
in a set apart place.
And he is to put on
his garments *themselves* אַת.
And he is to go out.
And he is to prepare his olah *itself* אַת
and the olah *itself* אַת of the people.
And he is to make atonement
on behalf of himself
and on behalf of the people.

Lev. 16:25 And the fat *itself* אַת
of the offense offering
he is to turn into smoke
upon the slaughter site.

Lev. 16:26 And the one sending away
the hairy goat *itself* אַת as a scapegoat
is to wash his garments
and wash his flesh in water.
And after doing thus
he may come into the camp.

Lev. 16:27 And the bull *itself* אַת
of the offense offering
and the hairy goat *itself* אַת
of the offense offering
whose blood *itself* אַת has come in
for the sake of making atonement
in The Set apart Place
are to go outside the camp.
And they are to burn with fire
their skins *themselves* אַת,
and their flesh *itself* אַת,

and their excrement *itself* אָת.

Lev. 16:28 And one who is burning
they themselves אָת
is to wash his garments
and wash his flesh *itself* אָת in water.
And after doing so
he may come into the camp.

Lev. 16:29 And it will be for you
as an eternal rule.
In the seventh new moon,
on the tenth after the new moon
you are to humble your lives *themselves* אָת.

And any employment you are not to do,
the native or the sojourner
who sojourns in your midst,
Lev. 16:30 because on this day
atonement is to be made for your sakes
for the sake of undefiling you yourselves אָת
from all your offenses
before the face of **YAHWEH**.
You will be undefiled.

Lev. 16:31 It is a Special Sabbath for you.
And you are to humble
your lives *themselves* אָת,
an eternal rule.

Lev. 16:32 The priest who has been anointed,
he himself אָת,
even whose hand *itself* אָת
has been filled
to officiate in place of his father
will make atonement.
And he is to dress in
the garments of linen *themselves* אָת,
the garments of The Set Apart Place.
Lev. 16:33 And he is to make atonement
for the consecrated place *itself* אָת,
The Set Apart Place.
And for The Tent of Appointment *itself* אָת
and for the slaughter site *itself* אָת
he is to make atonement.
And for the priests
and for all the people of the assembly
he is to make atonement.

Lev. 16:34 And this will be for you
an eternal rule,
to make atonement
for the children of Yisra'el
once a year."

And he did according to what **YAHWEH**
had directed Moshe *himself* אָת.

Chapter 17

Lev. 17:1 And **YAHWEH** spoke to Moshe saying,
Lev. 17:2 "Speak to Aharon and to his sons
and to all the children of Yisra'el.
And say to them,
'This is the word
that **YAHWEH** has directed saying,
Lev. 17:3 Any man of The House of Yisra'el
who slaughters an ox,
or a sheep,
or a goat,
in the camp,
or who slaughters it outside the camp,
Lev. 17:4 and to the entrance
of The Tent of Appointment
he does not come to bring it near

as an approach offering to **YAHWEH**
in front of The Dwelling of **YAHWEH**,
blood is to be accounted to that man.
Blood he has shed.

And that man himself is to be cut off
from the midst of his people
Lev. 17:5 in order that the children of Yisra'el
will bring their slaughterings themselves **תא**
that they are slaughtering
upon the face of the open field.
And they are to come to **YAHWEH**,
to the entrance of The Tent of Appointment,
to the priest.

And they are to slaughter them
as sacrifice of shelem offerings to **YAHWEH**,
they themselves **תא**.

Lev. 17:6 And the priest is to splash
their blood itself **תא**
against the slaughter site of **YAHWEH**
at the entrance of The Tent of Appointment.
And he is to turn the fat into smoke
as a soothing aroma to **YAHWEH**.

Lev. 17:7 And they are no longer to slaughter
their sacrifices themselves **תא**
to the hairy goat demons
after whom they are whoring.

An eternal statute this is to be for them
for their generations."

Lev. 17:8 And to them you are to say,
'Any man of the House of Yisra'el
or from the sojourners
who sojourn in their midst
who offers up an olah or a sacrifice
Lev. 17:9 but to The Tent of Appointment
does not come
to prepare it itself **תא** for **YAHWEH**,
that man is to be cut off from his people!

Lev. 17:10 And any man
of The House of Yisra'el
or of the sojourners
that sojourn in their midst
who eats any blood,
even I will set My face against the person
who is eating the blood itself **תא**!
And I will cut off he himself **תא**
from the midst of his people,

Lev. 17:11 **because the life of the flesh
is in the blood!**

**And I Myself have given it to you
upon the slaughter site for the sake
of making atonement for your lives!
Indeed,
the blood makes atonement for life!**

[This is an extremely important Truth of Scripture.
It is not to be treated with disrespect.](#)

Lev. 17:12 For this reason I have said
to the children of Yisra'el
any life among you is not to eat blood!
And the sojourner that sojourns in your midst
is not to eat blood!

Lev. 17:13 And any man of the children of Yisra'el
or of the sojourner who sojourns in your midst
who hunts as game a living animal
or a bird that is to be eaten
is to pour out its blood itself **תא**.

And he is to cover it with dirt,
Lev. 17:14 **because the life of all flesh,
the blood in it is life!**

And I say to the children of Yisra'el,
**The blood of all flesh
you are not to eat
because the life of all flesh,
it is its blood!
Anyone eating it will be cut off!**

Lev. 17:15 And any life that eats a carcass
or something torn to pieces,
among the natives
or among the sojourners,
is then to wash his garments.
And he is to wash in water.
And he is defiled until sunset.
Then he is undefiled.
Lev. 17:16 But if he does not wash them,
and his flesh he does not wash,
then he will carry his perversion! "

Chapter 18

Lev. 18:1 And **YAHWEH** spoke to Moshe saying,
Lev. 18:2 "Speak to the children of Yisra'el
and say to them,

'I Myself am YAHWEH, your Elohim!

Lev. 18:3 According to acts
done in the land of Egypt
in which you were settled
you are not to do!
And according to the acts done
in the land of Kena'an
to which I am bringing you yourselves **תא**
you are not to do!
And according to their rules
you are not to walk!

Lev. 18:4 My regulations themselves **תא**
you are to do!
And My rules themselves **תא**
you are to protect,
for the sake of walking according to them!

I Myself am YAHWEH, your Elohim!

Lev. 18:5 And you are to protect
My rules themselves **תא**
and My regulations themselves **תא**,
which the human being is to do,
they themselves **תא**.
And he is to live according to them.

I Myself am YAHWEH!

Lev. 18:6 Any man is not to approach at all
any body of his own "flesh".
You are not to come near
for the sake of exposing their "nakedness"!

I Myself am YAHWEH!

The references here
to "flesh" and "nakedness"
are both euphemisms for one's genitals.
The concept is that of sexual relationships
with members of one's own family.

Lev. 18:7 The "nakedness" of your father
or the "nakedness" of your mother
you are not to expose!
She is your mother.
You are not to expose her "nakedness"!

Lev. 18:8 The "nakedness" of your father's wife
you are not to expose!

She is the "nakedness" of your father.
Lev. 18:9 The "nakedness" of your sister,
the daughter of your father,
or the daughter of your mother,
born in the house or born outside,
you are not to expose their "nakedness"!

Lev. 18:10 The "nakedness" of your son's daughter
or of your daughter's daughter,
you are not to expose their "nakedness"!
Indeed, they are your "nakedness".

Lev. 18:11 The "nakedness" of the daughter
of your father's wife,
born to your father, she is your sister.
You are not to expose her "nakedness"!

Lev. 18:12 The "nakedness" of your father's sister
you are not to expose!
She is the relative of your father.

Lev. 18:13 The "nakedness" of your mother's sister
you are not to expose!
Indeed, she is the relative of your mother.

Lev. 18:14 The "nakedness" of your father's brother
you are not to expose!
To his wife you are not to come near!
She is your aunt.

Lev. 18:15 The "nakedness"
of your daughter-in-law
you are not to expose!
She is your son's wife.
You are not to expose her "nakedness"!

Lev. 18:16 The "nakedness" of your brother's wife
you are not to expose!
She is the "nakedness" of your brother.

Lev. 18:17 The "nakedness" of a woman
and her daughter you are not to expose!
Her son's daughter herself **תא**
or her daughter's daughter herself **תא**
you are not to take in marriage,
exposing their "nakedness"!
They are relatives.
It is treachery!

Lev. 18:18 And a woman along with her sister
you are not to take in marriage
to be distressing
by exposing her "nakedness"
in addition to her during her lifetime!

Lev. 18:19 And toward a woman
during her menstrual defilement
you are not to come near,
exposing her "nakedness"!

Lev. 18:20 And to the wife of your neighbor
you are not to give your emission of seed,
for the sake of being defiled with her!

Lev. 18:21 And your seed you are not give
for the sake of passing over to Molekh!

And you are not to profane
the Name itself **תא** of your Elohim!

I Myself am YAHWEH!

Lev. 18:22 And a male himself **תא**
you are not to lie down with

as if lying with a woman!
It is detestable!

Lev. 18:23 And with any animal
you are not to give your emission of seed,
being defiled by it!

A woman is not to stand before an animal,
mating with it!
It is perversion!

Lev. 18:24 You are not to be defiled
by any of these!
Indeed, by all of these the nations
that I Myself am sending out
from before your faces
have been defiled.

Lev. 18:25 Even the land is defiled.
And I called it to account for its perversion.
And the land has vomited out
its inhabitants themselves תא.

Lev. 18:26 But you yourselves are to protect
My rules themselves תא
and My regulations themselves תא.

And you are not to do
any of these detestable things,
the native or the sojourner
who sojourns in your midst.

Lev. 18:27 Indeed, all these
detestable things themselves תא
have been done by men of the land
who were before you.
And they defiled the land.

Lev. 18:28 Then the land will not vomit out
you yourselves תא in your defilement
as it vomited out the nation itself תא
that was before you.

Lev. 18:29 Indeed, anyone who does
any of these detestable things,
even cut off will those lives be
who are doing them
from among their people!

Lev. 18:30 You are to keep My duty itself תא
by not doing the detestable customs
that were done before you.
And you are not to be defiled by them!

I Myself am YAHWEH, your Elohim!

Chapter 19

Lev. 19:1 And YAHWEH spoke to Moshe saying,

Lev. 19:2 "Speak to the entire assembly
of the children of Yisra'el.

And say to them,
'Set apart you are to be,
because I Myself am set apart,
YAHWEH, your Elohim!

Lev. 19:3 Each man,
his mother and his father you are to revere.

And My Sabbaths themselves תא
you are to protect.

I Myself am YAHWEH, your Elohim!

Lev. 19:4 Do not turn to
what is good for nothing.
And molten elohim
you are not to make for yourselves.

I Myself am YAHWEH, your Elohim!

Lev. 19:5 Now when you slaughter
a sacrifice of shelem offering to **YAHWEH**,
for the sake of your acceptance
you are to slaughter it.

Lev. 19:6 On the day of your sacrifice
it is to be eaten,
and on the next day.
But what remains until the third day
is to be burned in fire.

Lev. 19:7 And if it is eaten,
eaten on the third day,
it is contaminated.

It will not be acceptable.

Lev. 19:8 And one eating it
will carry his perversion
because a set apart thing *itself* **nx** of **YAHWEH**
he has profaned.

And that life will be cut off from his people!

Lev. 19:9 Now when you cut down
the harvest *itself* **nx** of your land
you are not to finish
to the edges of your field
by cutting it down.

And the gleanings of your harvest
you are not to gather.

Lev. 19:10 And your vineyard
you are not to glean.

And the strays of your vineyard
you are not to gather.

For the sake of the humiliated
and for the sojourner
you are to leave they *themselves* **nx**.

I Myself am YAHWEH, your Elohim!

Lev. 19:11 You are not to steal!

And you are not to lie!

You are not to deal falsely,
each man with his companion!

Lev. 19:12 You are not to swear
with My Name falsely and profane
the Name *itself* **nx** of your Elohim!

I Myself am YAHWEH!

Lev. 19:13 You are not to defraud
your neighbor *himself* **nx**!

And you are not to rob!

You are not to keep overnight
the wages of one hired
beside you *yourself* **nx** until morning.

Lev. 19:14 You are not to insult the deaf!
And before the blind
you are not to put a stumbling block!

And you are to revere your Elohim!

I Myself am YAHWEH!

Lev. 19:15 You are not to do injustice in judgment!

You are not to lift up *in favor*
the face of the poor.

And you are not to honor
the face of the great.

With rightness
you are to judge your companion!

Lev. 19:16 You are not to go
as a scandal monger among your people!

You are not to stand
on the blood of your neighbor!

I Myself am YAHWEH!

Standing on the blood of a neighbor
is a Hebraism for disrespecting your neighbor
by not helping him
when he's in need or in adversity
- when his life is at stake.

Lev. 19:17 You are not to hate
your brother himself **תא** in your heart!

Be right, be right
with your companion himself **תא**.
Then you will not carry an offense
because of him!

Lev. 19:18 You are not to avenge!

And you are not to carry a grudge against
the children themselves **תא** of your people!

**And you are to love your companion
as you love yourself!**

I Myself am YAHWEH!

Lev. 19:19 My rules themselves **תא**
you are to protect!

Your animal you are not to breed
with different kinds!
Your field you are not to sow
with different seeds!
A garment of mingled threads
is not to go on you!

Lev. 19:20 And a man,
when he lies with a woman herself **תא**
with an emission of seed
and she is a female servant
betrothed to another man
but not redeemed,
she has not been redeemed,
or freedom has not been given her,
there is to be punishment.

They are not to be put to death
because she has not been freed.

Lev. 19:21 And he is to bring
his liability offering itself **תא** to **YAHWEH**,
to the entrance of The Tent of Appointment,
a ram as a liability offering.

Lev. 19:22 And the priest
is to make atonement for him
with the ram of the liability offering
before the face of **YAHWEH**

because of the offense
with which he has offended.
And he will be forgiven for the offense
with which he has offended.

Lev. 19:23 And when you go into the land
and you plant any tree for eating
you are to regard its fruit as uncircumcised,
uncircumcised is its fruit *itself* **nx**.

For three years
it is to exist for you as uncircumcised.
It is not to be eaten!

Lev. 19:24 And in the fourth year
all its fruit is to be a set apart
for rejoicing to **YAHWEH**.

Lev. 19:25 And in the fifth year
you are to eat its fruit *itself* **nx**,
to add to you its produce.

I Myself am YAHWEH, your Elohim!

Lev. 19:26 You are not to eat anything with blood!

You are not to practice divination!

You are not to practice witchcraft!

Lev. 19:27 You are not to round off
the corners of your head!
You are not to ruin
the corners *themselves* **nx** of your beard!

*Both of these
were practices related to idolatry.*

Lev. 19:28 And an incision for a *dead* life
you are not to make in your flesh!

And marks or cuttings
you are not to put on you!

I Myself am YAHWEH!

Lev. 19:29 You are not to defile
your daughter *herself* **nx**
by making her a whore!

And the land is not to go whoring
and have the land be filled with treachery.

Lev. 19:30 My Sabbaths *themselves* **nx**
you are to protect!

My Set Apart Place you are to revere!

I Myself am YAHWEH!

Lev. 19:31 You are not to turn to necromancers!
*Necromancers are mediums, spiritists.
They speak to the dead.*

And to conjurers you are not to inquire
for the sake of being defiled by them!

I Myself am YAHWEH, your Elohim!

Lev. 19:32 Before gray hair you are to rise.
And you are to honor the face of the elderly.

And you are to revere your Elohim!

I Myself am YAHWEH!

Lev. 19:33 And when one sojourns
with you yourself **אָתָּ**,
a stranger in your land,
you are not to oppress he himself **אָתָּ**.
Lev. 19:34 As the native born among you
he is to be to you,
the stranger who dwells
with you yourself **אָתָּ**.
And you are to love him
as you love yourself.

Indeed, you were strangers
in the land of Mitsraim.

I am YAHWEH your Elohim!

Lev. 19:35 You are not to do injustice,
in measure, in weight, or in capacity.
Lev. 19:36 Just balances,
just weights,
a just ephah,
and a just hin you are to have!

I Myself am YAHWEH, your Elohim,
Who brought out you yourselves **אָתָּ**
from the land of Mitsraim!

Lev. 19:37 You are to protect
all my rules themselves **אָתָּ**
and all my regulations themselves **אָתָּ**.
And you are to do they themselves **אָתָּ**!

I Myself am YAHWEH!

Chapter 20

Lev. 20:1 And **YAHWEH** spoke to Moshe saying,
Lev. 20:2 "And to the children of Yisra'el
you are to say,
'Any man of the children of Yisra'el
or of the sojourners who sojourn in Yisra'el
who gives from his seed to Molekh
is to be put to death, be put to death!
The people of the land
are to pelt him with stones!

Lev. 20:3 And I Myself
will direct My face itself **אָתָּ**
against that man!
And I will cut off he himself **אָתָּ**
from among his people
because from his seed
he has given to Molekh,
for the sake of defiling
My Set Apart Place itself **אָתָּ**,
even for the sake of defiling
My set apart Name itself **אָתָּ**!

Lev. 20:4 And if the people of the land
cause to be hidden,
cause their eyes themselves **אָתָּ**
to be hidden from that man himself
on account of his giving
from his seed to Molekh
by failing to put to death he himself **אָתָּ**,
Lev. 20:5 then I Myself
will set My face itself **אָתָּ**
against that man and against his family!
And I will cut off he himself **אָתָּ**
and everyone himself **אָתָּ**
who goes whoring after him,
to go whoring after the Molekh,
from among their people.

Lev. 20:6 And the life who turns
to a necromancer or to wizards
for the sake of whoring after them,
even I will direct My face itself **תא**
against that person!
And I will cut off he himself **תא**
from among his people!

Lev. 20:7 Now, you are to be undefiled!
And you are to be set apart because
I Myself am YAHWEH, your Elohim!

Lev. 20:8 You are to protect
My rules themselves **תא**!
And you are to do they themselves **תא**!

**I Myself, YAHWEH,
am the One setting you apart!**

chuqqah - an enactment,
hence, an appointment
(of time, space, quantity, labor, or usage).

This term generally refers
to customs or decrees.
The context seems to support
the idea of customs,
normal practices of the culture.

This is not the same term as that used for "laws",
although many translations use that term here
because of the idea of "an enactment".

The concept of appointment
seems far more appropriate,
YAHWEH having "appointed" these things
as what He desires of His people.
Those appointments are typically understood
to be customs of the culture.

Lev. 20:9 When any man dishonors
his father himself **תא**
or his mother herself **תא**
he is to be put to death, put to death!
His father and his mother
he has dishonored.
His blood is on him!
The last line means
he is responsible for his own death.

Lev. 20:10 A man who commits adultery
with the wife herself **תא** of another man,
who commits adultery
with the wife herself **תא** of his neighbor
is to be put to death, put to death,
the adulterer and the adulteress!

Lev. 20:11 A man who lies
with the wife herself **תא** of his father,
the "nakedness" of his father
he has exposed.
The two of them are to be put to death,
put to death!
Their blood is upon them!

Lev. 20:12 And a man who lies
with his daughter-in-law herself **תא**,
the two of them are to be put to death,
put to death!
They have done perversion!
Their blood is upon them!

Lev. 20:13 And a man who lies
with a male himself **תא**
as one lies with a woman,
a detestable thing
the two of them have done!

They are to be put to death,
put to death!
Their blood is upon them!

Lev. 20:14 A man who takes a woman herself אַתּ
and her mother herself אַתּ,
it is treachery!
In fire they are to be burned,
he himself אַתּ and they themselves אַתּ!
And there is to be
no *such* treachery among you!

Lev. 20:15 And a man who gives
his emission of seed to an animal
is to be put to death,
put to death!
And the animal itself אַתּ you are to slaughter!

Lev. 20:16 And a woman
who approaches any animal
for the sake of mating with it itself אַתּ
you also are to kill,
the woman herself אַתּ
and the animal itself אַתּ.
They are to be put to death,
put to death!
Their blood is upon them!

Lev. 20:17 A man who takes his sister herself אַתּ,
the daughter of his father
or the daughter of his mother,
and he sees her "nakedness" itself אַתּ,
and she sees his "nakedness" itself אַתּ,
it is a disgraceful thing!
And they are to be cut off
before the eyes of their people!
The "nakedness" of his sister he has exposed.
His perversion he will carry!

Lev. 20:18 And a man who lies
with a woman herself אַתּ in her infirmity,
and exposes her "nakedness" itself אַתּ,
her source itself אַתּ he has laid bare.
And she has exposed
her source of blood itself אַתּ.
And the two of them are to be cut off
from among their people!

Lev. 20:19 And the nakedness
of your mother's sister
or your father's sister
you are not to expose
because his own relative herself אַתּ
he has laid bare.
Their perversion they are to carry!

Lev. 20:20 And a man who lies
with his aunt herself אַתּ,
the "nakedness" of his uncle
he has exposed.
Their offense they are to carry.
Childless will they die!

Lev. 20:21 And a man that takes
the wife herself אַתּ of his brother,
she is separated.
The "nakedness" of his brother
he has exposed.
Childless they will be!

Lev. 20:22 Now you are to protect
all My rules themselves אַתּ
and all My regulations themselves אַתּ!
And you are to do they themselves אַתּ!

Then you yourselves **תא**
will not be vomited out of the land
into which I Myself
am bringing you yourselves **תא**
for the sake of settling in it.

Lev. 20:23 And you are not to walk
according to the customs of the nations
that I Myself am sending out
from before your faces!
Indeed, all these things themselves **תא**
they have done.
And I was disgusted with them!

Lev. 20:24 And I say to you,
"It is you who will occupy their soil itself **תא!**
And I Myself am giving it to you
for the sake of occupying it itself **תא**,
a land flowing with milk and honey."

I Myself am YAHWEH, your Elohim,
Who has separated you yourselves **תא**
from the nations!

Lev. 20:25 And you are to cause a separation
between the undefiled animals
and the defiled ones,
and between the defiled fowl
and the undefiled.
And you are not to make
your lives themselves **תא** detestable
on account of an animal, or a fowl,
or anything which crawls on the ground
which I have separated
for your sake as defiled.

Lev. 20:26 And you are to be set apart to Me
because I Myself, **YAHWEH**, am set apart!

And I have separated you yourselves **תא**
from the nations
for the sake of being Mine!

Lev. 20:27 And a man or a woman,
when they have with them
a necromancer or a wizard,
are to be put to death,
put to death!
With stones you are to pelt they themselves **תא!**
Their blood is upon them! "

Chapter 21

Lev. 21:1 And **YAHWEH** said to Moshe,
"Speak to the priests, the sons of Aharon.
And say to them,
'For the sake of a life among his people
one is not to be made defiled
Lev. 21:2 except for his relative,
one near to him,
for his mother,
or for his father,
or for his son,
or for his daughter,
or for his brother,
Lev. 21:3 or for his virgin sister,
the one near to him
who has never belonged to a man.
For her he may make himself defiled.

Lev. 21:4 A priest is not
to make himself defiled among his people
for the sake of profaning Him.

Lev. 21:5 They are not to make baldness on their head.
And the edge of their beard they are not to shave off.
And in their flesh they are not to make cuts.

Lev. 21:6 Set apart they are to be to their Elohim.
And they are not to defile the Name of their Elohim because the offerings by fire themselves **nx** of **YAHWEH**, the food offerings of their Elohim, they bring near!
And they are to be set apart!

Lev. 21:7 An adulterous woman or a defiled one they are not to take.
And a woman driven out from her husband they are not to take because he is set apart to his Elohim.
Lev. 21:8 And you are to set him apart because the food itself **nx** of your Elohim he brings near.
He is to be set apart for you.

Indeed I Myself, **YAHWEH**, am set apart,
The One setting you apart!

Lev. 21:9 And the daughter of a man, a priest, when she defiles herself by adultery, it is her father himself **nx** that she defiles.
In fire she is to be burned!

Lev. 21:10 And the priest, the one greater than his brothers, who has had poured on his head the oil of anointing and who has had filled his hands themselves **nx** for the sake of wearing the garments themselves **nx**, his head he is not to bare, and his garments he is not to tear!

Lev. 21:11 And on the account of any dying life he is not to go in.
For his father or his mother he is not to make himself defiled!

Lev. 21:12 And from The Set Apart Place he is not to go out!
And he is not to defile The Set Apart Place itself **nx** of his Elohim because the set apart oil of the anointing of his Elohim is upon him!

I Myself am YAHWEH!

Lev. 21:13 And he is to take a woman in her virginity.
Lev. 21:14 A widow, or a driven out woman, or one defiled by adultery, these themselves **nx** he is not to take.
Instead, a virgin from his people he is to take as a wife.

Lev. 21:15 And he is not to defile his seed among his people.
Indeed, I Myself, **YAHWEH**, am setting him apart!

Lev. 21:16 And **YAHWEH** spoke to Moshe saying,
Lev. 21:17 "Speak to Aharon saying,
'A man from your seed,
for their generations,
who has in him a defect
is not to come near
for the sake of causing to come near
the food of his Elohim!

Lev. 21:18 Indeed, any man
who has in him a defect
is not to come near,
a man blind,
or lame,
or facially disfigured,
or too long limbed,
Lev. 21:19 or a man that has in him
a broken leg or a broken arm,
Lev. 21:20 or a hunchback,
or a dwarf,
or a defect in his eye,
or a scab or eruptions,
or crushed testicles.

Lev. 21:21 Any man who has in him a defect
from the seed of Aharon, the priest
is not to approach
for the sake of bringing near
the offerings by fire themselves נא of YAHWEH!
A defect is in him.
The food of his Elohim itself נא
he is not to approach
for the sake of bringing it near!

Lev. 21:22 The food offerings of his Elohim,
from the most set apart,
or from the set apart portions, he may eat.

Lev. 21:23 However, the veil
he is not to enter!
And the slaughter site
he is not to approach
because a defect is in him!
He is not to defile
My Set Apart Places themselves נא!

Indeed, I Myself, **YAHWEH**,
am setting them apart!" "

Lev. 21:24 And Moshe spoke to Aharon
and to his sons
and to all the children of Yisra'el.

Chapter 22

Lev. 22:1 And **YAHWEH** spoke to Moshe saying,
Lev. 22:2 "Speak to Aharon and to his sons,
that they are to treat as dedicated
the set apart gifts of the children of Yisra'el.

And they are not to defile
My Set Apart Name itself נא
with what they are setting apart to Me.

I Myself am YAHWEH!

Lev. 22:3 Say to them,
'For your generations,
any man who comes near,
from all of your seed,
to the set apart things
which the children of Yisra'el
set apart for **YAHWEH**,
and his defilement is upon him,

that person will be cut off
from before My face!

I Myself am YAHWEH!

Lev. 22:4 Any man of the seed of Aharon,
if he has a disease or a discharge,
of the set apart things
he is not to eat until he is undefiled.

And anyone touching anything
defiled by a *dead* life,
or a man from whom goes out
an emission of seed,
Lev. 22:5 or a man that touches
any crawling thing by which he is defiled,
or a human being that is defiled
by whatever is his defilement,
Lev. 22:6 the life who touches it
is defiled until sunset.

And he is not to eat of the set apart things
unless he washes his flesh in water.

Lev. 22:7 And at the going down of the sun,
then he is undefiled.
And afterward he may eat
from the set apart things
because they are his food.

Lev. 22:8 And a carcass or a torn animal
he is not to eat,
to be defiled by it.

I Myself am YAHWEH!

Lev. 22:9 And they are to keep My duty *itself* אֲנִי!
And they are not carry an offense
on account of it,
and be put to death
because they have defiled it.

I Myself, **YAHWEH**, am setting them apart!

Lev. 22:10 And any outsider
is not to eat the set apart things.
A sojourner of a priest or a hired servant
is not to eat the set apart things.

Lev. 22:11 But a priest,
when he buys a life with his wealth,
that one may eat of it.
And one born into his household
may eat of his food.

Lev. 22:12 And the daughter of a priest,
when she belongs to a man, an outsider,
she is not to eat of the presentation offerings,
the set apart things.

Lev. 22:13 And the daughter of a priest,
if she is a widow or one driven out,
and she has no child,
and she returns to her father's household
as in her youth,
from her father's food she may eat.

But any outsider is not to eat of it.

Lev. 22:14 And a man, when he eats
a set apart thing by mistake,
then he is to add its fifth to it.
And he is to give to the priest
the set apart thing *itself* אֲנִי.

Lev. 22:15 But they are not to defile
the set apart things themselves נא
of the children of Yisra'el
which they have lifted up to **YAHWEH**.

Lev. 22:16 And they themselves נא
will carry the perversion of an offense
by eating their set apart things themselves נא.

Indeed, I Myself, **YAHWEH**,
am setting you apart!

Lev. 22:17 And **YAHWEH** spoke to Moshe saying,
Lev. 22:18 "Speak to Aharon and to his sons
and to all the children of Yisra'el.

And say to them,
'A man from The House of Yisra'el
or from the sojourners in Yisra'el
who brings near his approach offering
for any of their vows,
or for any of their spontaneous gifts
that they bring near to **YAHWEH** for an olah,
Lev. 22:19 for your acceptance
they are to be whole,
a male among the cattle,
among the sheep,
or among goats.

Lev. 22:20 Any in which is a defect
you are not to bring near
because it will not be acceptable
for your sake.

Lev. 22:21 And a man, when he brings near
a sacrifice of a shelem offering to **YAHWEH**
for the sake of making a vow of separation
or for a spontaneous offering,
from the herd or from the flock it is to be,
whole, for the sake of acceptance.
Any defect is not to be in it.

Lev. 22:22 One blind or broken, or mutilated,
or with a spotted eye, or scab, or eruptions,
you are not to bring these near to **YAHWEH!**

An offering by fire
you may not give from them
upon the slaughter site to **YAHWEH**.

Lev. 22:23 But an ox or a sheep,
long limbed or stunted,
you may sacrifice it
as a spontaneous offering.
But for a vow
it itself נא is not to be prepared.
It will not be accepted.

Lev. 22:24 And one bruised, or smashed,
or torn up, or cut off *in the testicles*
you are not to bring near to **YAHWEH**.

Also, in your land
these are not to be prepared.

Lev. 22:25 And from the hand of a foreigner
you are not to bring near
the food itself נא of your Elohim
from any of these.
Indeed, their corruption is in them.
A defect is in them.
They will not be accepted for your sake! "

In the ancient world sacrifices
were seen as "the food of the gods".

Within the nation of Yisra'el
this is an oxymoron, yet it is still used.

Their Elohim does not need food,
since He is the very source of all food.

Lev. 22:26 And **YAHWEH** spoke to Moshe saying,
Lev. 22:27 "An ox, or a sheep, or a goat,
when it is born is to remain seven days
under its mother.
And from the eighth day and forward
it will be accepted as an approach offering,
as an offering by fire to **YAHWEH**.

Lev. 22:28 And an ox or a sheep,
it *itself* **nx** and its young *itself* **nx**,
you are not to slaughter on one day.

Lev. 22:29 And when you slaughter
a sacrifice of thanksgiving to **YAHWEH**,
for the sake of your acceptance
you are to slaughter it.
Lev. 22:30 On that day it is to be eaten.
Nothing is to remain from it until morning.

I Myself am YAHWEH!

Lev. 22:31 And you are to protect My directives!
And you are to do they *themselves* **nx**!

I Myself am YAHWEH!

Lev. 22:32 And you are not to defile
My set apart Name *itself* **nx**!
And I am to be set apart
among the children of Yisra'el!

I Myself, **YAHWEH**, am setting you apart,
Lev. 22:33 The One bringing out
you *yourselves* **nx**
from the land of Mitsraim
for the sake of existing for you
as The Elohim.

I Myself am YAHWEH!

Chapter 23

Lev. 23:1 And **YAHWEH** spoke to Moshe saying,
Lev. 23:2 "Speak to the children of Yisra'el.
And say to them,
'The appointed times of YAHWEH,
which you are to proclaim
to they *themselves* **nx,**
the set apart convocations are these.

They are My appointed times:

Lev. 23:3 Six days employment is to be done.
But on the seventh day is a Special Sabbath,
a set apart convocation.
Any employment you are not to do.
It is a Sabbath to **YAHWEH**
in all your settlements.

shabbath shabbathown - a Special Sabbath.
shabbath means intermission.
shabbathown is traditionally translated as "rest".
That yields "an intermission of rest"
for this combination.

The second term comes from the first.
They essentially mean the very same thing.
But when they are used in combination in Scripture
the general sense is that of a Special Sabbath,
a day in which **YAHWEH** is to be honored
by not doing one's "normal employment" activities.

Tradition, however, has taught that this means "absolutely no effort is to be put forth (work) for ANYTHING."
This is based on their interpretation of certain events that took place on The Sabbath Day. However, those interpretations are subject to debate.

The original term used in Genesis is **shabath**. The spelling is only slightly different. It means the same thing, to rest.

The use of the combined term seems to indicate a "more special" Sabbath than usual. It's used in relation to only some of the appointed times of **YAHWEH**.

The Sabbath Day was instituted for the children of Yisra'el at Mount Sinai as part of The Torah. It was to be a special sign to the Yisra'elites to remind them each week of what **YAHWEH** had done and was still doing for them.

Lev. 23:4 **These are the appointed times of YAHWEH**, set apart convocations which you are to proclaim, they themselves **תָּנִן**, at their appointed times.

The appointed times of **YAHWEH** are traditionally referred to as "The Feasts of Israel". This is not really proper!

While they were given to Yisra'el as part of **YAHWEH's** Instructions to them (The Torah) they should properly be referred to as "**The Appointed Times of YAHWEH**." That is what they are. And that's exactly how the Hebrew text describes them. They are not called "feasts" except by translators who do not choose to follow what the text literally says.

Tradition has once again replaced The Word of **YAHWEH**.

Note that the text actually says, "The appointed times of **YAHWEH**... are to *be proclaimed* **at their appointed times.**"

Lev. 23:5 On the first new moon, on the fourteenth after the new moon, between the evenings, is **Passover to YAHWEH**.

"Between the evenings" has been interpreted many ways. Generally it refers to sundown. But it has also been identified as late afternoon when the sun is approaching the horizon. It apparently does not mean "after dark".

Passover is the first annual appointed time. A careful study of it and all the references to it in Scripture is extremely enlightening.

Virtually everything that happens in Scripture is ultimately tied to the concept of "passing over" the penalty for one's offenses against **YAHWEH**.

Lev. 23:6 On the fifteenth day
after this new moon
is **The Festival of Unleavened Bread**
to **YAHWEH**.
Seven days
unleavened bread you are to eat!

Lev. 23:7 On the first day
a set apart convocation is to exist for you.
Any laborious work you are not to do.
Lev. 23:8 And you are to bring near
an offering by fire to **YAHWEH**
for seven days.
On the seventh day is a set apart convocation.
Any laborious work you are not to do.'

Lev. 23:9 And **YAHWEH** spoke to Moshe saying,
Lev. 23:10 "Speak to the children of Yisra'el.
And say to them,
'When you enter the land
that I Myself am giving you
and you cut down its harvest *itself* תא
then you are to bring a sheaf *itself* תא
of the first of your harvest to the priest.

Lev. 23:11 And he is to elevate
the sheaf *itself* תא
before the face of **YAHWEH**
for the sake of acceptance for you.
On the day after The Sabbath
the priest is to elevate it.

This is often referred to
as The Feast of First Fruits.
However, it's often confused
with the harvest festival
that occurs 50 days later
at Shavuot (Pentecost).
This first one is for the barley harvest.
The second one is for the wheat harvest.

Lev. 23:12 You are to prepare
on the day of elevating the sheaf *itself* תא
a sheep, whole, in its first year,
as an olah to **YAHWEH**,
Lev. 23:13 and its grain gift,
two tenth measures of flour mixed with oil,
an offering by fire to **YAHWEH**,
a soothing aroma,
and its drink offering of wine,
a fourth of a hin.

Lev. 23:14 And bread,
or parched grain,
or groats
you are not to eat until that same day,
until you have brought
the approach offering *itself* תא of your Elohim.

A rule to eternity for your generations
in all your settlements.

Lev. 23:15 And you are to count for yourselves
from the day after The Sabbath,
from the day that you bring
the elevated sheaf *itself* תא,
seven Sabbaths.
Whole *weeks* they are to be.
Lev. 23:16 Until the day after the seventh Sabbath
you are to count, **fifty days**.
Then you are to bring near a grain gift
of new *grain* to **YAHWEH**.

Lev. 23:17 From your settlements
you are to bring bread
as an elevation offering, two *loaves*.

Two tenth measures of flour they are to be.
With leaven you are to bake them,
as first fruits to **YAHWEH**.

This is known as **Shavuot**.
Traditionally, it is called "Pentecost",
based on the concept of fifty days.
**This is the only appointed time
that calls for leaven.**
Leaven is typically considered
to represent "an offense".

This is the only appointed time
that specifically involves the presentation
of the "good news" to "the Gentiles".
As non-Yisra'elites they are perceived
as being contaminated, having "leaven".

The out-pouring of The Divine Nature
took place on this date,
the sixth of Sivan on the Hebrew calendar.

Only unleavened bread
was allowed in The Tent of Appointment.

Tradition also suggests this was the date
for the giving of The Torah at Sinai,
the birth of Moshe,
and The Flood of Noah.

Lev. 23:18 And you are to bring near,
along with the bread,
seven lambs, whole, a year old,
and a bull, a young of the herd,
and rams, two.

They will be an olah to **YAHWEH**,
and their grain gift,
and their drink offerings,
an offering by fire,
a soothing aroma to **YAHWEH**.

Lev. 23:19 And you are to prepare
one hairy goat for an offense offering
and two sheep, a year old,
for a sacrifice of shelem offering.

Lev. 23:20 And the priest is to elevate
they themselves **תָּא**
with the bread of the first fruits
as an elevation offering
before the face of **YAHWEH**
with the two lambs.

They are to be set apart to **YAHWEH**
for the priest.

Lev. 23:21 And you are to proclaim
on that very same day
that a set apart convocation there will be for you.
Any laborious work you are not to do!

A rule to eternity in all your settlements
for your generations.

Lev. 23:22 And when you cut down
the harvest itself **תָּא** of your land
you are not to complete
the edge of your field in cutting it down.
And the gleaning of your harvest
you are not to glean.
For the oppressed and for the stranger
you are to leave them.

I Myself am YAHWEH, your Elohim! "

Lev. 23:23 And **YAHWEH** spoke to Moshe saying,
Lev. 23:24 Speak to the children of Yisra'el saying,

'On the seventh new moon,
on day one of the new moon,
there is to be for you a Special Sabbath,
a memorial blowing,
a set apart convocation.

The day is known as Yom Teruah,
or Feast of Trumpets.
This is a preparation for the next feast
which is a vitally important harvest feast.

Lev. 23:25 Any laborious work you are not to do.
And you are to bring near
an offering by fire to **YAHWEH.**' "

Lev. 23:26 And **YAHWEH** spoke to Moshe saying,
Lev. 23:27 Assuredly, on the tenth
after this seventh new moon,
it is The Day of Atonement.
A set apart convocation
there is to be for you.
And you are to humble
your lives *themselves* תָּנָח.
And you are to bring near
an offering by fire to **YAHWEH.**

Lev. 23:28 And any laborious work
you are not to do on that very same day.

Indeed, it is **The Day of Atonement**,
for the sake of making atonement for you
before the face of **YAHWEH**, your Elohim.

The Day of Atonement is known as **Yom Kippur**.
The Hebrew word for atonement is *kaphar*.
It means "to cover".
This same term is used in the story of Noah.
The container he built was to be **covered**.
It covered the 'corrupted' wood
from which the container was built.

Likewise, we are taught
that the blood of The Messiah, **YAHUSHUA**,
covers the guilt of our offenses.

This day is considered to be
the most holy day in Yisra'el.
It is a time to humble yourself
and pray, confessing all your offenses.

Lev. 23:29 When any life
does not humble himself
on that very same day
he is to be cut off from his people.

Lev. 23:30 And if any life does any employment
on that very same day
I will cause that life *itself* תָּנָח to perish
from among his people!
Lev. 23:31 Any employment you are not to do.

A rule to eternity for your generations
in all your settlements.

Lev. 23:32 It is Special Sabbath for you.
And you are to humble
your lives *themselves* תָּנָח.

On the ninth day after the new moon,
at sunset,
from sunset to sunset you are to rest.
It is for you a Sabbath!' "

Lev. 23:33 And **YAHWEH** spoke to Moshe saying,
Lev. 23:34 "Speak to the children of Yisra'el saying,
'On the fifteenth day
after this seventh new moon

is **The Festival of Sukkot**

for seven days to **YAHWEH**.

This festival is also known as Tabernacles.

Sukkot means booths,

in the sense of temporary shelters.

It's the last of the appointed times of **YAHWEH**.

It's also the final harvest of the year.

Lev. 23:35 On the first day

is a set apart convocation.

Any laborious work you are not to do.

Lev. 23:36 For seven days

you are to bring near

an offering by fire to **YAHWEH**.

On the eighth day, there is to be for you

a set apart convocation.

And you are to bring near

an offering by fire to **YAHWEH**.

It is an assembly.

Any laborious work you are not to do.

Lev. 23:37 **These are**

the appointed times of YAHWEH

which you are to proclaim

for you yourselves אַתְּ,

set apart convocations

for the sake of bringing near

offerings by fire to **YAHWEH**,

olah,

grain gift,

sacrifices,

and drink offerings,

the word for the day on its day,

Lev. 23:38 besides The Sabbaths of **YAHWEH**,

and besides your gifts,

and besides your vow offerings,

and besides all your spontaneous offerings

that you give to **YAHWEH**.

Lev. 23:39 Surely, on the fifteenth day

after the seventh new moon

when you have gathered

the produce of the land **אֶתְּ**

you are to celebrate

the festival **אֶתְּ** of **YAHWEH**

for seven days.

On the first day is a Sabbath of rest

and on the eighth day is a Sabbath of rest.

shabbathown is used twice in this verse,

without **shabbath**.

This indicates a different type of occasion

than a normal Sabbath or a Special Sabbath.

The context suggests its meaning.

Lev. 23:40 And you are to take for yourselves

on the first day

the fruit of magnificent trees,

branches of palm trees,

and boughs of dense trees,

and willows of the brook.

And you are to rejoice

before the face of **YAHWEH**, your Elohim,

for seven days.

Lev. 23:41 And you are to celebrate it **אֶתְּ**

as a festival to **YAHWEH**

for seven days a year.

A rule to eternity for your generations.

In the seventh new moon

you are to celebrate it **אֶתְּ**.

Lev. 23:42 In booths you are to dwell
for seven days.
Every native in Yisra'el
is to dwell in booths
Lev. 23:43 in order that
your generations may know
that in booths I caused to dwell
the children of Yisra'el themselves תא
at My bringing out of they themselves תא
from the land of Mitsraim,
I Myself, **YAHWEH**, your Elohim!

Lev. 23:44 And Moshe declared
the appointed times themselves תא of **YAHWEH**
to the children of Yisra'el.

Chapter 24

Lev. 24:1 And **YAHWEH** spoke to Moshe saying,
Lev. 24:2 "Give direction
to the children of Yisra'el themselves תא.
And they are to bring to you
oil of olives, clear, beaten,
for light, for burning lamps continually.

Lev. 24:3 Outside the veil of The Testimony,
in The Tent of Appointment,
Aharon is to arrange it itself תא
from sunset to dawn
before the face of **YAHWEH** continually.
A rule to eternity for your generations.

Lev. 24:4 On the undefiled menorah
he is to arrange the lamps themselves תא
before the face of **YAHWEH** continually.

Lev. 24:5 And you are to take flour.
And you are to bake it itself תא,
twelve loaves,
two tenth measures is to be the one loaf.
Lev. 24:6 And you are to place they themselves תא
in two rows, six per row,
on the undefiled table,
before the face of **YAHWEH**.
Lev. 24:7 And you are to place upon the row
pure frankincense.
And it is to be with the bread as a memorial,
an offering by fire to **YAHWEH**.

Lev. 24:8 On every Sabbath Day
he is to arrange it,
before the face of **YAHWEH** continually
from the children of Yisra'el themselves תא.
It is a covenant to eternity.

Lev. 24:9 And they are to be for Aharon
and for his sons.
And they are to eat them
in a set apart place
because they are set apart.
It is set apart for him
from the offerings by fire of **YAHWEH**.
A rule to eternity."

Lev. 24:10 Now the son of an Yisra'elite woman
(he was also the son of a Mitsraite man)
went out among the children of Yisra'el.
And they quarreled in the camp,
the son of the Yisra'elite *woman*
and a man of Yisra'el.
Lev. 24:11 And the son of the Yisra'elite woman
cursed The Name itself תא.
And he trivialized it.
And they brought he himself תא to Moshe.

And the name of his mother was Shelomit,
daughter of Dibri, of the tribe of Dan.

Shelomit means peaceableness.
Dibri means my word.
Dan means judge.

It's very likely this verse
has been altered from its original form.

The use of "The Name" (**Ha-Shem**)
was not common
until much later in Yisra'elite history.
It was used as a **replacement** for **YAHWEH**.
At the very least,
it seems likely that "**YAHWEH**"
has been **deleted** from the text by an editor.

There are two words to note.
naqab - to puncture,
literally or figuratively; pierced.
The concept is that
of wounding or damaging a thing.
It's often translated as "blasphemed",
but that's not its literal sense.

qalal - to be (causatively to make)
light, trifling, etc.;
to trivialize. ("take the name in vain")

Lev. 24:12 And they set him down in custody
for the sake of clarifying for themselves
concerning the mouth of **YAHWEH**.

Lev. 24:13 And **YAHWEH** spoke to Moshe saying,
Lev. 24:14 "Bring out the trivializer himself **נא**,
outside the camp.

And all who heard are to lay
their hands themselves **נא** on his head.
And the entire assembly
is to stone he himself **נא**!

Lev. 24:15 And to the children of Yisra'el
you are to speak saying,
"A man who trivializes his Elohim
is even to carry his offense!

Lev. 24:16 And one cursing
the Name of **YAHWEH**
is to be put to death,
put to death!
The entire assembly
is to stone him with stones!

As for the stranger, so for the native.
One trivializing The Name
is to be put to death!

This clearly delineates the intent
of The Third Word of The Torah.
One is not to treat with disrespect
the Name of **YAHWEH**!

**Deleting it from the text
does exactly this!**

Lev. 24:17 And a man,
when he strikes down any human life,
he is to be put to death,
put to death!

Lev. 24:18 One who strikes down
the life of an animal
is to make good for it,
life in place of life.

Lev. 24:19 And a man,
when he causes a defect in his companion,

as he has done,
thus it is to be done to him,
Lev. 24:20 break in place of break,
eye in place of eye,
tooth in place of tooth.
As he has rendered a defect in a human being,
thus it is to be given to him.

Lev. 24:21 And whoever strikes down an animal
is to make good for it.
But one who strikes down a human being
is to be put to death!

Lev. 24:22 One standard of judgment
there is to be for you.
As for the sojourner,
so is it to be for the native.

Indeed, I Myself am YAHWEH, your Elohim!"

Lev. 24:23 And Moshe spoke
to the children of Yisra'el.
And they took out the trivializer himself **תא**,
outside the camp.
And they stoned he himself **תא** with stones.

And the children of Yisra'el did
according to what **YAHWEH**
had given as direction to Moshe himself **תא**.

Chapter 25

Lev. 25:1 And **YAHWEH** spoke to Moshe
at Mount Sinai saying,
Lev. 25:2 "Speak to the children of Yisra'el.
And say to them,
'When you come to the land
that I Myself am giving to you
then the land is to rest,
a Sabbath to **YAHWEH**.

Lev. 25:3 Six years you are to sow your field.
And six years you are to prune your vineyard.
And you are to gather its produce **יתא**.

Lev. 25:4 And in the seventh year
it is a Special Sabbath.
It is to be for the land,
a Sabbath to **YAHWEH**.
Your field you are not to sow.
And your vineyard you are not to prune.

Lev. 25:5 What grows on its own
of your harvest **יתא**
you are not to cut down.
And the grapes themselves **תא**
of your consecrated vines
you are not to clip off.

A year of Sabbath
there is to be for the land!

Lev. 25:6 And the Sabbath of the land
is for you,
for food for you,
and for your male slave,
and for your female slave,
for your hired servant,
and for your resident foreigner,
the one sojourning with you,
Lev. 25:7 and for your livestock,
and for wild animals that are in your land.
All its produce is to be for eating.

Lev. 25:8 And you are to count for yourselves
seven Sabbaths of years,

seven years, seven times.
And it is to be for you
seven Sabbaths of years,
nine and forty years.

Lev. 25:9 And you are to cause to pass over
a shofar blast.
At the seventh new moon,
on the tenth after the new moon,
on The Day of Atonement,
you are to pass over a shofar *blast*
in all your land.

'abar - to cross over;
used very widely of any transition.
"Pass over" has been used
because of its extreme significance in Scripture.
The shofar, a ram's horn, was to be blown
so that it "passed over" the entire land.
When connected to The Day of Atonement
it symbolizes the passing over of our offense debt
that **YAHWEH** would accomplish much later
in sending The Messiah to earth.

Lev. 25:10 **And you are to set apart
the year *itself* **תָּנָח**, the fiftieth year!**

And you are to proclaim **freedom** in the land
for the sake of all its inhabitants.

It is to be a horn blast for you.

And you are to return,
each man to his possession.

And each man is to return to his family.

yowbel, or yobel - the blast of a horn.
Tradition translates this as "Jubilee".
That's a transliteration of the word,
not a translation of it.
Thus we've been given "The Year of Jubilee".

It should be translated, more properly,
as "**The Year of The Horn Blast.**"

Now a distinction was indeed needed
because Yom Teruah (The Day of The Trumpet)
is held once every year,
at this very same time of the year.

The Year of The Yobel
needs to be distinguished from this.

But there's something else we need to identify.
The blast of the horn was heard
by The Yisra'elites at Mount Sinai
when **YAHWEH** spoke The Torah to them.

There was a loud "noise",
like a rushing wind (horn blast?)
at Shavuot (Pentecost).

And there will be a loud horn blast sounded
at the return of The Messiah.

Each of these events proclaims a "freedom",
a release of some sort.

Lev. 25:11 A horn blast year
the fiftieth year is to be for you.

You are not to sow.

And you are not to cut down

what grows on its own **תָּנָח**.

And you are not to gather

its consecrated vines *themselves* **תָּנָח**.

Lev. 25:12 Indeed, it is a horn blast.

It is to be set apart for you.

From the field you are to eat

of its produce *itself* **תָּנָח**.

Lev. 25:13 In this **Year of The Horn Blast**

you are to return,

each man to his possession.

Lev. 25:14 And when you sell property
to your companion
or purchase it
from the hand of your companion
a man is not to maltreat
his brother himself תא!

Lev. 25:15 According to the number of years
after The Horn Blast Year
you are to purchase
from your companion himself תא.
According to the amount of years of income
he is to sell it to you.

Lev. 25:16 By the speech
of the multitude of years
you are to increase his purchase.
And by the speech of the few years
you are to reduce his purchase
since an amount of income
is what he is selling to you.

Lev. 25:17 And you are not to maltreat,
any man, his companion himself תא.

And you are to revere your Elohim!

**Indeed, I Myself, YAHWEH,
am your Elohim!**

Lev. 25:18 And you are to do
My rules themselves תא!
And My regulations themselves תא
you are to protect!
And you are to do they themselves תא!
Then you will settle on the land with security.
Lev. 25:19 And the land will give its fruit.
And you will eat to satisfaction.
And you will settle with security upon it.

Lev. 25:20 And if you should say,
'What are we to eat in the seventh year?
Behold!
We are not to sow.
And we are not to gather our produce itself תא!'

Lev. 25:21 Then I will direct My blessing itself תא
to you in the sixth year.
And it will make the produce itself תא
for three years.
Lev. 25:22 And you will sow in
the eighth year itself תא.
And you will eat from the old produce
until the ninth year.
Until its produce comes in
you are to eat the old.

Lev. 25:23 And the land
is not to be sold with finality.
Indeed, the land is Mine!

Indeed, you yourselves are strangers
and sojourners with Me.

Lev. 25:24 And in all the land
of your possessions
you are to grant redemption of the land.

Lev. 25:25 When your brother
grows thin from poverty
and he sells some of his possession
his redeemer of nearest kin
is to come to him.

And he is to redeem
the property *itself* **nx** of his brother.

Lev. 25:26 And if there is not a man
to be his redeemer,
but his hand reaches
and brings forth enough to redeem it,
Lev. 25:27 then he is to regard
the years *themselves* **nx** of its sale.
And he is to return the surplus
to the man to whom he sold it.
And he is to return to his possession.

Lev. 25:28 But if his hand does not find
enough to restore it
what he sold is to be in the hand
of the one purchasing *it itself* **nx**
until The Year of The Horn Blast.
Then it is to go free
in The Year of The Horn Blast.
And he is to return to his possession.

Lev. 25:29 And a man,
when he sells a residential house
in a walled town,
its redemption period is until the end
of the whole year of its sale.
A year of days
is to be its redemption period.
Lev. 25:30 And If it is not redeemed by him
within a full year
then it is to be established forever,
the house that is in the town
which is in its wall,
to him who purchases *it itself* **nx**
for his generations.
It is not to go free
in The Year of The Horn Blast.

Lev. 25:31 And houses in villages
that do not have a wall around them,
as upon open fields of the land
they are to be regarded.
There is to be redemption for them.
And in The Year of The Horn Blast
they are to go free.

Lev. 25:32 And towns of the Levites,
the houses of the towns of their possession,
redemption is to be forever
for the sake of the Levites.

Lev. 25:33 And what is to be redeemed
from the Levites,
even the house sold
and the town of their possession,
is to go out *free*
in The Year of The Horn Blast
because houses of Levitical towns,
they are their possession
among the children of Yisra'el.
Lev. 25:34 And the field around their towns
is not to be sold
because it is a possession forever for them.

Lev. 25:35 And when your brother
becomes thin from poverty
and his hand wavers beside you,
then you are to strengthen him
like a stranger or a sojourner.
And he is to live with you.
Lev. 25:36 You are not to take
from he *himself* **nx**
interest on debt or unjust gain.

And you are to revere your Elohim.
And your brother is to live with you!

Lev. 25:37 Your silver *itself* תא
you are not to give him with interest.
And for profit
you are not to give him your food.

Lev. 25:38 **I Myself am YAHWEH, your Elohim**
Who has brought out you yourselves תא
out of the land of Mitsraim
for the sake of giving to you
the land of Kena'an *itself* תא,
for the sake of existing for you
as The Elohim!

Lev. 25:39 And when your brother
is thin from poverty with you
and he sells himself to you,
you are not to work with him
the work of a slave.

Lev. 25:40 As a hired hand, as a sojourner,
is he to be with you.
Until The Year of The Horn Blast
he is to serve with you.

Lev. 25:41 Then he himself
is to go free from beside you,
and his children with him.
And he is to return to his family.
Even to the possession of his fathers
he is to return.

Lev. 25:42 Indeed, My servants are they
whom I have brought out,
they themselves תא,
from the land of Mitsraim.
They are not to be sold as slave property.

Lev. 25:43 You are not to have
dominion over him with crushing labor.
And you are to revere your Elohim!

Lev. 25:44 Now your male slaves
and your female slaves that are yours
from the nations themselves תא
which are around you,
from them you are to purchase
male slaves and female slaves.

Lev. 25:45 And also from the sons
of the residents who are sojourning with you,
from them you may purchase,
or from their families that are with you
which they bear in your land.
And they will be your possessions.

Lev. 25:46 You may bequeath they themselves תא
to your children after you,
to inherit as possessions forever
as your slaves.

But concerning your brothers,
the children of Yisra'el,
a man toward his brother,
you are not to have dominion over him
with crushing labor!

Lev. 25:47 Now when the hand of a foreigner
or a sojourner reaches means with you,
and your brother becomes thin
from poverty with him,
and he sells himself
to the resident sojourner beside you,

or to an offshoot of the sojourner's family,
Lev. 25:48 after he has sold himself
redemption may be his.
One of his brothers may redeem him,
Lev. 25:49 or his uncle,
or the son of his uncle may redeem him,
or from his flesh, from his family,
may redeem him.
Or if his hand reaches means
he may redeem himself.

Lev. 25:50 Then he is to consider
with his purchaser
from the year that he was sold to him
until The Year of The Horn Blast.
And the silver from his sale
is to be according to the number of years.
Like the days of a hired hand
it is to be with him.

Lev. 25:51 If there are still many years,
according to the speech
he is to return it for his redemption
from the silver of his purchase.

Lev. 25:52 And if few remain in years
until The Year of The Horn Blast
he is to regard it to him.
According to its years he is to return it
for his redemption *itself* **תָּנָה**.

Lev. 25:53 As a hired servant year by year
he is to be with him.
He is not to have dominion over him
with crushing labor before your eyes.
Lev. 25:54 And if he has not been redeemed
in these ways he is to go out *free*
in The Year of The Horn Blast,
he and his children with him.

Lev. 25:55 **Indeed, it is to Me
that the children of Yisra'el are servants.
They are My servants
whom I have brought out,
they themselves תָּנָה,
from the land of Mitsraim!**

I Myself am YAHWEH, your Elohim!

Chapter 26

Lev. 26:1 You are not to make
idols for yourselves.
And a carved image or a standing column
you are not to raise up for yourselves.
And a stone image
you are not to place in your land
for the sake
of prostrating yourselves toward it!

Indeed, I Myself am YAHWEH, your Elohim!

There are four different terms used here.
Each represents an idol of some sort.

'eliyl - good for nothing, vain;
specifically an idol.
(An idol is **any image**
used to represent a 'god',
a deity of some sort.

pecel - an idol.

matstsebah - something stationed,
a column or memorial stone;
by analogy, an idol.
From a root word meaning to carve.
Hence, a carved image.

maskiyth - a figure
(carved on stone, the wall, or any object).

This term is used with 'stone',
so it represents a stone figure.
Statue has been used
since it seems to represent the concept.

But the most important issue
is that of 'prostrating oneself
before such an "image-reproduction".

The concept is that of paying homage to it
as if it were your 'god'.
This is not to be done.

Lev. 26:2 My Sabbaths *themselves* תא
you are to protect!
And My Set Apart Place you are to revere!

I Myself am YAHWEH!

Lev. 26:3 If according to My rules you will walk
and My directives *themselves* תא you will protect,
and you will do they *themselves* תא,

Lev. 26:4 then I will give your rains in their seasons.
And the land will give its yield.

And the trees of the field will give their fruit.

Lev. 26:5 And threshing will reach for you
to the vintage *itself* תא.

And the vintage will reach to seeding *itself* תא.

And you will eat your food to satisfaction.

And you will be settled
in security in your land.

Lev. 26:6 And I will grant shalom in the land.

And you will lie down
and nothing will make you tremble.

And I will cause harmful animals
to cease from the land.

And a sword will not pass over
into your land.

shalom - safe, i.e. (figuratively)
well, happy, friendly;
also (abstractly)
welfare, i.e. health, prosperity, peace.

To the Hebrew mind shalom means far more
than merely 'peace'.

It means total well-being
in every aspect of one's life.

Thus, the concept of safety
spreads to every area of one's existence.

Lev. 26:7 And you will pursue
your enemies *themselves* תא.
And they will fall before your faces
by the sword.

Lev. 26:8 And five of you
ill pursue a hundred.

And a hundred of you
will pursue a myriad.

And your enemies will fall before your faces
by the sword.

Lev. 26:9 And I will turn toward you.
And I will make fruitful you *yourselves* תא.
And I will increase you *yourselves* תא.
And I will establish My Covenant *itself* תא
with you *yourselves* תא.

Lev. 26:10 And you will eat the old
as being old.
And the old from before the new
you will send out.

Lev. 26:11 And I will put My Dwelling
in the midst of you.

And I will not detest you yourselves אַתָּה.
Lev. 26:12 And I will walk in the midst of you.
And I will exist for you as The Elohim.
And you yourselves אַתָּה
will exist for Me as a people.

Lev. 26:13 **I Myself, YAHWEH, am your Elohim,**
Who has brought out you yourselves אַתָּה
from the land of Mitsraim,
from your being slaves to them.
I have broken the bars of your yoke.
And I have caused you yourselves אַתָּה
to walk erectly!

The promise
if they are faithful to put YAHWEH first
is overwhelmingly wondrous.

We would do well to learn from this instruction.
What follows portrays the consequences
of **not** following **YAHWEH's** ways.
Study this carefully!

Lev. 26:14 **But if you**
do not listen attentively to Me,
and you do not do
all these directives themselves אַתָּה,
Lev. 26:15 **and if according to My rules**
you reject *living*,
and if My regulations themselves אַתָּה
your life detests,
thus failing to do
all My directives themselves אַתָּה,
thus causing your breaking
of My Covenant itself אַתָּה,

The promises
according to their faithfulness
are countered by the following promises
if they fail to revere **YAHWEH**
and place Him first in their lives.

This is part of the on-going
"if...then..." statements of Scripture.
It's a very powerful reminder
that there are consequences for our actions.
And this "if...then" pattern
is repeated often within Scripture.

Just because **YAHWEH**
spoke these words to Yisra'el
does not mean they do not apply
to the rest of those
who claim to be His people.

Lev. 26:16 **then surely I Myself**
will do this to you:
I will visit upon you panic,
emaciation *itself* אַתָּה,
and the burning fever itself אַתָּה,
causing the eyes to fail,
and weakening the life breath.

You will sow seed for nothing.
And your enemies will eat it.

Lev. 26:17 **And I will set My face against you!**

And you will be smitten
in the face of your enemies.
And those hating you
will have dominion over you.
And you will flee,
but no one will be pursuing
you yourselves אַתָּה!

Lev. 26:18 **And if after all that**
you do not listen attentively to Me
I will add seven times more

**for the sake of punishing
you yourselves תא for your offenses.**

Lev. 26:19 And I will break
your mighty arrogance itself תא!
And I will set
your skies themselves תא like iron
and your land itself תא like copper.
Lev. 26:20 And your might
will be used for emptiness.
And your land
will not give its produce itself תא.
And the trees of the land
will not give their fruit.

**Lev. 26:21 And if you walk with Me in hostility
and are not willing
to listen attentively to Me
then I will add upon you
seven times more blows,
according to your offenses.**

Lev. 26:22 And I will send against you
the wild animals themselves תא.
And they will bereave you yourselves תא.
And they will cut off
your livestock themselves תא.
And they will diminish you yourselves תא.
And the roads will be desolate.

**Lev. 26:23 And if by these things
you are not corrected for Me
but you are walking with Me in hostility
Lev. 26:24 then I will walk,
indeed I Myself,
with you in hostility!
And I will strike you yourselves תא,
I Myself,
yet seven times
on account of your offenses!**

Lev. 26:25 And I will bring against you
an avenging sword,
taking revenge for The Covenant!

And you will gather yourselves
into your walled villages.
And I will send pestilence
into the midst of you!
And you will be given
into the hand of your enemy.

Lev. 26:26 In My breaking
the "staff of bread" for you,
then ten women
will bake your bread in one oven.
And they will return your bread by weight.
And you will eat,
but you will not be filled to satisfaction.

**Lev. 26:27 And if by this
you will not listen attentively to Me,
but you walk with Me in hostility,
Lev. 26:28 then I will walk with you
in the heat of hostility!
And I will discipline you yourselves תא,
even I Myself,
seven times on account of your offenses!**

Lev. 26:29 And you will eat
the flesh of your sons!
And the flesh of your daughters
you will eat!

Lev. 26:30 And I will make desolate
your high places themselves **תא**!
And I will cut down
your sun pillars themselves **תא**!
And I will set your corpses themselves **תא**
upon the corpses of your idols!

And I will detest you yourselves **תא**!
The "high places" were locations
where idols were worshipped
and often involved sexual misconduct.

chamman - a sun-pillar - idol, image.
The literal sense is given.
These were pillars
at which the sun was worshipped.
However, Scripture includes every other idol
for which such things were made.

gilluw! - properly, a log.
This is translated as "idols"
since that is what was created using a log.
If you think in terms of a "totem pole"
you'll have the proper concept of these images.

Lev. 26:31 And I will give
to your walled villages themselves **תא**
desolation!
And I will devastate
your consecrated places themselves **תא**!
And I will not smell your soothing aromas!
Lev. 26:32 And I will devastate,
I Myself, the land itself **תא**!
And your enemies who settle in it
will be astonished on account of it!

Lev. 26:33 And you yourselves **תא**
I will scatter among the nations!
And I will unsheath the sword after you!
And your land will be a devastation!
And your walled villages
will be a desolation.

Lev. 26:34 Then the land
will enjoy its Sabbaths themselves **תא**
all the days of its devastation.

And you yourselves **תא**
will be in the land of your enemies.
Then the land will rest.
And it will enjoy its Sabbaths themselves **תא**.
Lev. 26:35 All the days of its devastation
it will rest which itself **תא**
did not rest on your Sabbaths
in your being settled upon it.

Lev. 26:36 And those remaining among you,
I will bring faintness into their hearts
in the lands of their enemies.
And they themselves **תא** will be put to flight
by the sound of a leaf being blown about.
And they will flee as retreating from a sword.
And they will fall.
But there is no pursuer!
Lev. 26:37 And they will stumble,
a man against his brother,
as before the sword.
But no one is pursuing.
And you will not be able
to stand before your enemies.

Lev. 26:38 And you will perish
among the nations.
And the land of your enemies
will devour you yourselves **תא**.

Lev. 26:39 And those remaining among you will rot away on account of their perversion in the lands of their enemies.
Even because of
he perversions of their fathers
they themselves תא will rot away.

Lev. 26:40 But **if** they acknowledge their perversion itself תא
and the perversion itself תא of their fathers,
according to their unfaithfulness
by which they have acted
unfaithfully against Me,
and also in which they
have walked with Me in hostility,
Lev. 26:41 *for which reason I said,*
"Surely I Myself
will walk with them in hostility!",
and I have brought they themselves תא
into the land of their enemies,
then if they will humble
their uncircumcised heart,
and if they will accept
their perversion itself תא,

The text gives evidence
of something being left out.
It shifts the tone of the statement
causing some ambiguity.
The first line has been added in italics
to suggest a possible correction.

Lev. 26:42 **then** I will take note of
My covenant itself תא with Ya'akov.
And also My covenant itself תא with Yitzhak,
and also My covenant itself תא with Abraham
I will take note of.
And I will take note of the land.

Lev. 26:43 And the land will be left by them.
And it will enjoy its Sabbaths themselves תא
by being desolate of them.
And they will accept responsibility
for their perversion itself תא,
because, even because
My regulations they rejected
and My rules themselves תא
their lives detested!

Lev. 26:44 And **even for all this**,
in their being in the land of their enemies,
I will not reject them.
I will not detest them to finish them off,
for the sake of breaking My Covenant
with they themselves תא!

Indeed, I Myself am YAHWEH, their Elohim!

Lev. 26:45 And I will take note of,
for their sake,
the covenant of the former ones
whom I brought out,
they themselves תא,
from the land of Mitsraim
in the eyes of the nations,
for the sake of being for them The Elohim!.

I Myself am YAHWEH!

Lev. 26:46 These are the rules,
and the regulations,
and the instructions
that **YAHWEH** gave
between Himself and the children of Yisra'el
at Mount Sinai by the hand of Moshe.

Chapter 27

Lev. 27:1 And **YAHWEH** spoke to Moshe saying,

Lev. 27:2 "Speak to the children of Yisra'el.

And say to them,

"When a man makes
an extraordinary promise
according to your valuation of lives,
to **YAHWEH**,

Lev. 27:3 then your valuation for a male
from the age of twenty years
and up to the age of sixty years,
fifty shekels of silver is to be your valuation
according to The Set Apart Place shekel.

Lev. 27:4 And if it is a female
your valuation is to be thirty shekels.

Lev. 27:5 And if it is from five years
and up to the age of twenty years
your valuation for a male, twenty shekels,
and for a female, ten shekels.

Lev. 27:6 And If from the age of a month
and up to the age of five years
then your valuation for a male
is to be five shekels of silver
and for a female your valuation
is to be three shekels of silver.

Lev. 27:7 And if from the age
of sixty years and upward,
if it is a male then your valuation
is to be fifteen shekels,
and for a female, ten shekels.

Lev. 27:8 And If he is poorer than the valuation
then he is to be stood
before the face of the priest.
And the priest is to value he himself **תא**.
According to the mouth
concerning what the hand can reach
of the one promising
the priest is to value him.

Lev. 27:9 If an animal
which one has brought near
is an approach offering to **YAHWEH**,
all of what he gives from it to **YAHWEH**
is to be set apart.

Lev. 27:10 He is not to replace it
and he is not to exchange it itself **תא**,
good with bad, or bad with good.
And if he exchanges it,
exchanges it animal for animal,
it will be that it and its exchanged one
will be set apart.

Lev. 27:11 And If any animal is defiled
which is not to be brought near
as an approach offering to **YAHWEH**
then the animal itself **תא** is to be stood
before the face of the priest.

Lev. 27:12 And the priest
is to value it itself **תא**,
whether good or bad.
According to your valuation by the priest,
so it will be.

Lev. 27:13 And if *he is* redeeming it,
he is to redeem it.
But he is to add its fifth part
over your valuation.

Lev. 27:14 And when a man sets apart his house *itself* **אָת** as set apart to **YAHWEH** then the priest is to value it, whether good or bad. According to what the priest values *it itself* **אָת**, so will it be established.

Lev. 27:15 And if the one setting it apart is to redeem his house *itself* **אָת** then he is to add a fifth part of your silver valuation above it. And it will be his.

Lev. 27:16 And if some of the field of his possession a man has set apart to **YAHWEH** then your valuation is to be according to its seed requirement, the seed of a homer of barley, fifty shekels of silver.

Lev. 27:17 If as of The Year of The Horn Blast he sets apart his field, according to your assessment it will be established.

Lev. 27:18 But if it is after The Year of The Horn Blast that he sets apart his field then the priest is to reckon for him the silver *itself* **אָת** according to the years remaining until The Year of The Horn Blast. And it is to be subtracted from your valuation.

Lev. 27:19 And if redeeming it, he is to redeem the field *itself* **אָת**. The one setting it apart, he himself **אָת**, is also to add a fifth part of the silver of your assessment above it. And it will be established for him.

Lev. 27:20 But if he does not redeem the field *itself* **אָת**, or if he has sold the field *itself* **אָת** to another man, it cannot be redeemed any longer.

Lev. 27:21 And the field will be, in its going out in The Year of The Horn Blast, set apart to **YAHWEH** as a field devoted to the priest. It is to be his possession.

Lev. 27:22 And if his purchased field *itself* **אָת** which is not a field of his possession is set apart to **YAHWEH**

Lev. 27:23 then the priest is to reckon for him the amount of your valuation until The Year of The Horn Blast. And he is to give your valuation *itself* **אָת** at that time. It is set apart to **YAHWEH**.

Lev. 27:24 In The Year of The Horn Blast the field will return to the one from whom he purchased *it itself* **אָת**, to him whose possession of land it is.

Lev. 27:25 And all your assessments are to be according to the shekel

of The Set Apart Place,
twenty gerahs being the shekel.

Lev. 27:26 However, a firstborn that is *already*
a firstborn to **YAHWEH** among animals,
no man is to set apart it itself **nx**,
whether ox or sheep.
It is **YAHWEH's**.

Lev. 27:27 And if among the animals
one is defiled
then he is to redeem it at your valuation
and is to add its fifth part above it.
And if it is not redeemed
then it is to be sold at your valuation.

Lev. 27:28 However, everything devoted
that a man devotes to **YAHWEH**
from everything that is his,
whether of man or of animal,
or of the field of his possession,
it is not to be sold,
and it is not to be redeemed.
Everything devoted is set apart.
It is set apart to **YAHWEH**.

Lev. 27:29 Anyone devoted
that has been devoted
from among human beings
is not to be ransomed.
He is to be put to death,
put to death!

Lev. 27:30 And every tithe of the land
from the seed of the land,
from the fruit of the tree,
it is **YAHWEH's**.
It is set apart to **YAHWEH**.

Lev. 27:31 And if a man is redeeming it,
redeeming from his tithes,
its fifth part he is to add above it.

Lev. 27:32 And every tithe of herd, or of flock,
everything that passes over under the rod,
the tenth one is to be set apart to **YAHWEH**.

Lev. 27:33 He is not to search
between good and bad.
And he is not to exchange it.

And if he exchanges it, exchanges it,
then it is to be and its exchange is to be set apart.
They are not to be redeemed.

Lev. 27:34 These are the directives
that **YAHWEH** gave as directions
to Moshe himself **nx**
for the sake of the children of Yisra'el
at Mount Sinai.

4. Numbers - BEMIDBAR

(Version 3.1: 7-15-2021)

Chapter 1

Num. 1:1 And **YAHWEH** spoke to Moshe
in the Wilderness of Sinai,
in the Tent of Appointment,
on the first day of the second new moon,
in the second year after their going out
from the land of Egypt saying,

Num. 1:2 "Lift up the head *itself* **תא**
of the entire assembly of the children of Yisra'el
by their families,
by their fathers' households,
according to the number of names,
by the skull of every male

The Hebrew is a bit confusing in this verse.
It speaks of lifting up the heads
of the entire assembly.
But there are two terms used in this verse
that can easily get confused in translation.

The first is **rosh**. It means to shake; the head.
It's translated as the top,
the first (in time, rank, etc.), the head, etc.

This is often translated
as "first", or "beginning".
This may indicate a reference
to the first accounting
of the "men of war" within the assembly
after the giving of The Torah
and the establishment
of The Nation of Yisra'el at Sinai.
That would fit the overall context of Scripture.
However, this is typically "translated"
as 'sum', or, 'census'.

The second is **gulgoleth** - a skull.
This generally refers to a person's head.
Given the context it seems clear
that a count was to be taken
of every male skull, individual,
over the age of twenty.
This would provide the basis
for referring to this as a census.

Num. 1:3 from the age of twenty years and upward,
everyone going out to battle in Yisra'el.

You are to number they themselves **תא**
by their groupings,
you yourself **תא** and Aharon.

Num. 1:4 And with you yourselves **תא**
there is to be a man,
a man for a tribe,
a man who is himself
head of his father's household.

This is a different rendering of the verse
when compared to traditional translations.
The **aleph-tav** usage
dictates a different interpretation,
as given here.
The rest of the text
gives the literal sense of the terms,
not an "interpretation" of the words.

Num. 1:5 Now these are the names of the men
who are to stand with you yourselves **תא**.

For Re'uben:
'Elitzur, son of Shede'ur.

Re'uben means behold, a son.
'Elitzur means El is a rock.
Shede'ur means spreader of light.

Num. 1:6 For Shim'on:
Shelumi'el, son of Tzurishaddai.

Shim'on means to listen or to hear.
Shelumi'el means El of shalom.
Tzurishaddai means
The Mighty One is my rock.

Num. 1:7 For Yahudah:
Nahshon, son of Amminadab.

Yahudah means **YAH** is praised.
Nahshon means shining or glistening.
Amminadab means My people are free.

Num. 1:8 For Yissaskar:
Netan'el, son of Tzu'ar.

Yissaskar means he will bring a reward.
Netan'el means given by El.

Tzu'ar means small.

Num. 1:9 For Zebulun:

Eliab, son of Helon.

Zebulun means to dwell, dwelling place.

Eliab means El is my father.

Helon means strength, force.

Num. 1:10 For the Sons of Yosef.

For Ephraim:

Elishama, son of Ammihud.

For Menashe:

Gamli'el, son of Pedahztur.

Yosef means he will add.

Ephraim means double fruit.

Elishama means El who hears.

Ammihud means people of grandeur.

Menashe means causing to forget.

Gamli'el means El is my benefactor.

Pedahztur means rock of release.

Num. 1:11 For Binyamin:

Abidan, son of Gid'oni.

Binyamin means son of the right hand.

Abidan means my father is judge.

Gid'oni means one who cuts down;

I am cut down.

Num. 1:12 For Dan:

Ahi'ezer, son of Ammishaddai.

Dan means judge.

Ahi'ezer means my brother is help.

Ammishaddai means

mighty one of the people,

or people of the mighty one.

Num. 1:13 For Asher:

Pag'i'el, son of Okhran.

Asher means straight, level; happy.

Pag'i'el means impact of El.

Okhran means troubler.

Num. 1:14 For Gad:

Elyasaf, son of De'u'el.

Gad means invader; troop.

Elyasaf means El of my increase, addition.

De'u'el means know El; known of El.

Num. 1:15 For Naftali:

Ahira', son of Einan.

Naftali means my wrestling, struggle.

Ahira' means my bad brother;

my brother is bad.

Einan means having eyes.

Num. 1:16 These were called out of the assembly,
exalted leaders of their father's authority.

They are heads of Yisra'el's families.

'elep - family, associates.

As the first letter of the Aleph-Bet

(the first letter is א)

this represents an ox head.

There are associations to strength, leadership,
and to yoking together connected to it.

Some translate this as "thousands"

since the aleph is used as the 'number' 1,000.

But the etymology indicates it means family.

Num. 1:17 And Moshe and Aharon

took these men *themselves* אָנְכֶם

who had been designated

according to their names.

Num. 1:18 And the entire assembly *itself* אָנְכֶם

was called together

on the first day of the second new moon.

And their births *were* according to their families

by the house of their fathers,

according to the number of names

from the age of twenty years and upward,

by their skulls

Num. 1:19 according to what **YAHWEH**

had directed *Moshe himself* אָנְכֶם.

And he numbered them
in the Wilderness of Sinai.

Num. 1:20 And they were:
The sons of Re'uben, firstborn of Yisra'el,
their generations by their families,
by the house of their fathers,
according to the number of names,
by their skulls, every male
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:21 Their number for the tribe of Re'uben,
six and forty thousand, and five hundred.

matteh - a branch, staff. Figuratively, a tribe.
Tribe is the traditional word used.

Unfortunately this misses
the role of the staff in Yisra'elite culture.
It is the symbol of authority for the household
(or person) to which it belongs.
The staff was used for counting livestock.

One can conceive that
a somewhat similar process is involved here,
hence the use of "staff" instead of "tribe".

Num. 1:22 For the sons of Shim'on,
their generations, by their families,
by the house of their fathers,
according to the number of names,
by their skulls, every male
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:23 Their number for the tribe of Shim'on,
nine and fifty thousand, and three hundred.

Num. 1:24 For the sons of Gad,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:25 Their number for the tribe of Gad,
five and forty thousand,
and six hundred and fifty.

Num. 1:26 For the sons of Yahudah,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:27 Their number for the tribe of Yahudah,
four and seventy thousand, and six hundred.

Num. 1:28 For the sons of Yissaskar,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:29 Their number for the tribe of Yissaskar,
four and fifty thousand, and four hundred.

Num. 1:30 For the sons of Zebulun,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.

Num. 1:31 Their number for the tribe of Zebulun,
seven and fifty thousand, and four hundred.

Num. 1:32 For the sons of Yosef,
For the sons of Ephraim,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:33 Their number for the tribe of Ephraim,
forty thousand and five hundred.

Num. 1:34 For the sons of Menashe,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:35 Their number for the tribe of Menashe,
two and thirty thousand, and two hundred.

Num. 1:36 For the sons of Binyamin,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:37 Their number for the tribe of Binyamin,
five and thirty thousand, and four hundred.

Num. 1:38 For the sons of Dan,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:39 Their number for the tribe of Dan,
two and sixty thousand, and seven hundred.

Num. 1:40 For the sons of Asher,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:41 Their number for the tribe of Asher,
one and forty thousand, and five hundred.

Num. 1:42 For the sons of Naftali,
their generations by their families,
by the house of their fathers,
according to the number of names,
from the age of twenty years and upward,
everyone going out to do battle.
Num. 1:43 Their number for the tribe of Naftali,
three and fifty thousand, and four hundred.

Num. 1:44 These are those having been numbered
which Moshe and Aharon
and the leaders of Yisra'el,
twelve men, numbered;
each man for the house of his father.

Num. 1:45 And they were all numbered
of the children of Yisra'el
according to their fathers' households,
from the age of twenty and upward,
everyone going out to do battle in Yisra'el.

Num. 1:46 And they were, all those numbered,
six hundred thousand and three thousand
and five hundred and fifty.

Num. 1:47 But the Levites,
according to the tribe of their fathers,
were not counted among them.

Num. 1:48 And **YAHWEH** spoke to Moshe saying,
Num. 1:49 Only the tribe *itself* **תא** of Levi
you are not to account for.
And their head *itself* **תא** you are not to lift up
in the midst of the children of Yisra'el.

Num. 1:50 And you *yourself* **תא**
are to make accountable
the Levites *themselves* **תא**
over The Tent of The Testimony,
and over all its implements,
and over all that belongs to it.

They are to carry The Dwelling *itself* **תא**
and all its implements *themselves* **תא**.
And they are to attend to it.
And all around The Dwelling
they are to camp.

Num. 1:51 When The Dwelling is to journey
the Levites are to take down it *itself* **תא**.
And when The Dwelling is to encamp
the Levites are to set up it *itself* **תא**.

And the outsider who comes near
is to be put to death!

Num. 1:52 And the children of Yisra'el
are to camp,
each one according to his encampment,
and each one according to his banner,
according to their assemblies.

Num. 1:53 But the Levites are to camp
all around The Tent of The Testimony.
Then there will be no outrage
against the assembly of the children of Yisra'el.

And the Levites
are to protect the duty *itself* **תא**
of The Tent of The Testimony.

Num. 1:54 And the children of Yisra'el did
according to all that **YAHWEH**
had directed Moshe *himself* **תא**.
Thus they did.

Chapter 2

Num. 2:1 And **YAHWEH** spoke
to Moshe and to Aharon saying,
Num. 2:2 "A man is to camp under his banner
with its insignia of the house of their father
of the children of Yisra'el.

At a distance
all around The Tent of Appointment
they are to encamp.

Num. 2:3 And those encamping at the front,
to the east,
the banner of the camp of Yahudah
according to their assemblies.
And the leader of the Sons of Yahudah,
Nahshon, son of Amminadab.
Num. 2:4 And his assembly,
even those having been numbered,
four and seventy thousand and six hundred.

Num. 2:5 And those encamping beside them.
The tribe of Yissaskar.
And the leader of Yissaskar,
Netan'el, son of Tzu'ar.

Num. 2:6 And his assembly,
even those having been numbered,
four and fifty thousand and four hundred.

Num. 2:7 The tribe of Zebulun.
And the leader of the Sons of Zebulun,
Eliab, son of Helon.

Num. 2:8 And his assembly,
even those having been numbered,
seven and fifty thousand and four hundred.

Num. 2:9 All those having been numbered
of the Camp of Yahudah,
a hundred thousand and eighty thousand,
and six thousand, and four hundred,
by their assemblies.

First are they to journey.

Num. 2:10 The banner of the Camp of Re'uben,
to the south, by their assemblies,
And the leader of the Sons of Re'uben,
Elitzur, son of Shedei'ur.

Num. 2:11 And his assembly,
even those having been numbered,
six and forty thousand and five hundred.

Num. 2:12 And those encamping beside them.
The tribe of Shim'on.

And the leader of the Sons of Shim'on,
Shelumi'el, son of Tzurishaddai.

Num. 2:13 And his assembly,
even those having been numbered,
nine and fifty thousand and three hundred.

Num. 2:14 And the tribe of Gad.
And the leader of the Sons of Gad,
Elyasaf, son of Re'u'el.

Num. 2:15 And his assembly,
even those having been numbered,
five and forty thousand and six hundred and fifty.

Num. 2:16 All those having been numbered
of the camp of Re'uben,
a hundred thousand
and one and fifty thousand,
and four hundred and fifty,
by their assemblies.

And second are they to march.

Num. 2:17 Then will set out
The Tent of Appointment,
the Camp of the Levites,
in the midst of the camps.
According to how they encamp,
so are they to journey,
each one according to his position,
by their banners.

Num. 2:18 The banner of the camp of Ephraim,
according to their assemblies,
toward the sea.

And the leader of the sons of Ephraim,
Elishama, son of Ammihud.

Num. 2:19 And his assembly,
even those having been numbered,
forty thousand and five hundred.

Num. 2:20 And beside them.
The tribe of Menashe.

And the leader of the Sons of Menashe,
Gamli'el, son of Pedahzur.

Num. 2:21 And his assembly,
even those having been numbered,
two and thirty thousand and two hundred.

Num. 2:22 And the tribe of Binyamin.
And the leader of the Sons of Binyamin,
Abidan, son of Gid'oni.

Num. 2:23 And his assembly,
even those having been numbered,
five and thirty thousand and four hundred.

Num. 2:24 All those having been numbered
of the Camp of Ephraim,
a hundred thousand
and eight thousand and a hundred,
by their assemblies.

And third are they to march.

Num. 2:25 The banner of the Camp of Dan,
to the north, by their assemblies.
And the leader of the Sons of Dan,
Ahi'ezer, son of Ammishaddai.

Num. 2:26 And his assembly,
even those having been numbered,
two and sixty thousand and seven hundred.

Num. 2:27 And those encamping beside them.
The tribe of Asher.

And the leader of Asher,
Pag'l'e'l, son of Okhran.

Num. 2:28 And his assembly,
even those having been numbered,
one and forty thousand and five hundred.

Num. 2:29 And the tribe of Naftali.
And the leader of the Sons of Naftali,
Ahira', son of Einan.

Num. 2:30 And his assembly,
even those having been numbered,
three and fifty thousand and four hundred.

Num. 2:31 All those having been numbered
of the Camp of Dan,
a hundred thousand,
and seven and fifty thousand,
and six hundred.

As the last are they to march,
by to their banners.

Num. 2:32 These *are* those having been numbered
of the children of Yisra'el
by the house of their fathers.

All those having been numbered,
the camps by their assemblies,
six hundred thousand and three thousand
and five hundred and fifty.

Num. 2:33 But the Levites were not numbered
in the midst of the children of Yisra'el
according to what **YAHWEH**
had directed Moshe himself **nx**.

Num. 2:34 And the children of Yisra'el did
according to everything that **YAHWEH**
had directed Moshe himself **nx**.

Thus they encamped by their banners,
and thus they journeyed,
each man by his families,
according to the house of his father.

Chapter 3

Num. 3:1 Now these are the generations of Aharon and Moshe at the time **YAHWEH** spoke with Moshe himself **תא** on Mount Sinai.

Num. 3:2 And these are the names of the sons of Aharon.

The firstborn, Nadab, and Abihu, El'azar and Itamar.

Nadab means the willing one.

Abihu means he is my father.

El'azar means El is helper.

Itamar means land of the palm tree.

Num. 3:3 These are the names of the sons of Aharon, the anointed priests, whose hands He filled for the sake of officiating as priests.

male' - to fill.

yad - hand.

This is a Hebraism.

The concept of "filling the hands" can be understood in several different ways.

Primary among them is that of filling them with authority.

The hand often represents one's authority.

In this case

it is the authority of the priesthood, thus enabling them to officiate as such.

But this can also be understood as the literal "filling of the hands" that resulted from their being priests.

The gifts dedicated to **YAHWEH**

at many points became theirs,

literally "filling their hands"

with all the best things of the land.

Num. 3:4 But Nadab and Abihu died before the face of **YAHWEH** on account of their bringing near outside fire before the face of **YAHWEH** in the Wilderness of Sinai. And they did not have children.

And El'azar and Itamar officiated as priests before the face of Aharon, their father.

"before the face"

represents "in his presence".

Num. 3:5 And **YAHWEH** spoke to Moshe saying,

Num. 3:6 "Bring near the tribe of Levi itself **תא**.

And you are to station it itself **תא**

before the face of Aharon the priest.

And they are to serve he himself **תא**.

Num. 3:7 And they are to protect

his duty itself **תא**

and the duty itself **תא** of the entire assembly,

in the presence of The Tent of Appointment,

for the sake of working

the tasks themselves **תא** of The Dwelling.

Num. 3:8 And they are to protect

all the implements themselves **תא**

of The Tent of Appointment,

and the duty itself **תא** of the children of Yisra'el

for the sake of working

the tasks themselves **תא** of The Dwelling.

Num. 3:9 And you are to give

the Levites themselves **תא**

to Aharon and to his sons as gifts.

Gifts are they to him

from the children of Yisra'el themselves **תא**.

Num. 3:10 And Aharon himself **תא**

and his sons themselves **תא**

you are to make accountable.
And they are to protect
their priesthood *itself* נא.

And the outsider who comes near
is to be put to death!"

Num. 3:11 And **YAHWEH** spoke to Moshe saying,

Num. 3:12 **"And behold!**

I Myself have taken
the Levites *themselves* נא
from the midst of the children of Yisra'el
in place of every firstborn
that opens the womb
from the children of Yisra'el.

And the Levites are Mine,

Num. 3:13 **because every firstborn is Mine!**

At the time that I struck every firstborn
in the land of Mitsraim
I set apart as Mine
every firstborn in Yisra'el,
from man to animal.
They are Mine!

I Myself am YAHWEH!"

Num. 3:14 And **YAHWEH** spoke to Moshe
in the Wilderness of Sinai saying,

Num. 3:15 "Number

the Sons of Levi *themselves* נא

by the house of their fathers,
by their families.

Every male

from the age of a month and upward
you are to number."

Num. 3:16 And Moshe numbered

they *themselves* נא

according to the mouth of **YAHWEH**,
according to what He had directed.

Num. 3:17 And these were the Sons of Levi
according to their names.

Gershon, Kohat, and Merari.

Gershon means dispossessed.

Kohat means alliance.

Merari means bitter.

Num. 3:18 And these are the names
of the sons of Gershon by their families.

Libni and Shim'i.

Libni means white.

Shim'i means one who hears.

Num. 3:19 And the sons of Kohat
by their families.

Amram and Yitzhar, Hebron and Uzzi'el.

Amram means exalted people.

Yitzhar means fresh oil.

Hebron means association.

Uzzi'el means El is my strength.

Num. 3:20 And the sons of Merari
by their families.

Mahli and Mushi.

These, they are the families of the Levites,
by the house of their fathers.

Mahli means my weakness.

Mushi means my departure.

Num. 3:21 For Gershon,
the family of the Libnites

and the family of the Shim'ites.
These are they of the families
of the Gershonites.

Num. 3:22 Those having been numbered
according to their number,
every male from the age of a month and upward.
Those having been numbered,
seven thousand and five hundred.

Num. 3:23 The families of the Gershonites
are to encamp behind The Dwelling,
toward the sea.

Num. 3:24 And the leader of the house
of the father of the Gershonites,
Elyasaf, son of Lael.

Elyasaf means El adds.
Lael means belonging to El.

Num. 3:25 And the duty of the Sons of Gershon
concerning The Tent of Appointment:
The Dwelling, and the Tent of its covering,
and the cover itself נא of the entrance
to The Tent of Appointment,

Num. 3:26 and the hangings of the courtyard,
and the cover itself נא
of the entrance to the courtyard
which is beside The Dwelling
and beside the slaughter site, all around,
and its cords themselves נא for all its works.

Num. 3:27 And for Kohat,
the family of the Amramites,
and the family of the Yitzharites,
and the family of the Hebronites,
and the family of the Uzzi'elites.
These are they of the Kohathite families

Num. 3:28 according to number,
every male
from the age of a month and upward,
eight thousand and six hundred,
protecting the duty of The Set Apart Place.

Num. 3:29 The families of the Sons of Kohat
are to encamp along the side of The Dwelling,
to the south.

Num. 3:30 And the leader of the house
of the father for the Kohathite families,
Elitzafan, son of Uzzi'el.

Num. 3:31 And their duty:
The Chest, and the table, and the Menorah,
and the slaughter sites,
and the implements of The Set Apart Place
with which they are served,
and the cover, and all the works of it.

Num. 3:32 And the leader of the Levite leaders,
El'azar, son of Aharon, the priest,
accountable for protecting the duty
of The Set Apart Place.

Num. 3:33 For Merari,
the family of the Mahlites,
and the family of the Mushites.
These are they of the Merarite families.

Num. 3:34 And those having been numbered
according to number, every male
from the age of a month and upward,
six thousand and two hundred.

Num. 3:35 And the leader

of the house of the father
for the families of Merari,
Tzuri'el, son of Abihayil.

On the side of The Dwelling they are to encamp,
to the north.

Tzuri'el means *El is my rock*.
Abihayil means *strength of my father*.

Num. 3:36 And the sons of Merari
are accountable for the duty
of the boards of The Dwelling,
and its bars,
and its columns,
and its sockets,
and all its implements,
and all of its works,
Num. 3:37 and the columns of the courtyard,
all around,
and their sockets,
their pegs,
and their cords.

Num. 3:38 And encamping
in front of The Dwelling, to the east,
in front of The Tent of Appointment,
toward sunrise,
Moshe, and Aharon, and his sons,
protecting the duty of The Set Apart Place
for the sake of the duty
of the children of Yisra'el.

And the outsider who comes near
is to be put to death!

Num. 3:39 All those numbered of the Levites,
whom Moshe and Aharon numbered
according to the mouth of **YAHWEH**,
according to their families.
every male from the age of a month and upward,
two and twenty thousand.

Num. 3:40 And **YAHWEH** said to Moshe,
"Number every firstborn male
of the children of Yisra'el,
from the age of a month and upward.
Take the number *itself* **נא** of their names.

Num. 3:41 And you are to take
the Levites *themselves* **נא** for Me,
I Myself, **YAHWEH**,
in place of every firstborn
among the children of Yisra'el,
and the animals *themselves* **נא** of the Levites
in place of every firstborn animal
among the children of Yisra'el."

Num. 3:42 And Moshe numbered,
according to what **YAHWEH**
had directed he *himself* **נא**,
every firstborn *itself* **נא**
among the children of Yisra'el.

Num. 3:43 And it was every firstborn male
according to the number of names
from the age of a month and upward,
according to their accountings,
two and twenty thousand and two hundred
and seventy and three.

Num. 3:44 And **YAHWEH** spoke to Moshe saying,
Num. 3:45 "Take the Levites *themselves* **נא**
in place of every firstborn
among the children of Yisra'el,

and the animals *themselves* **תא** of the Levites
in place of their animals.

And the Levites are Mine.

I Myself am YAHWEH!

Num. 3:46 And for a ransom *itself* **תא**
of the three and seventy and two hundred,
those in excess more than the Levites
from the firstborn of the children of Yisra'el
Num. 3:47 then you are to take five,
five shekels, for their skulls.
According to the shekel
of The Set apart Place
you are to take it,
twenty gerahs to the shekel.

Num. 3:48 And you are to give the silver
to Aharon and to his sons,
ransoming those in excess among them."

Num. 3:49 And Moshe took
the silver *itself* **תא** of the ransom
from those *themselves* **תא** in excess
of the redeemed of the Levites,
Num. 3:50 from the firstborn *themselves* **תא**
of the children of Yisra'el
he took the silver *itself* **תא**,
five and sixty and three hundred
and a thousand,
according to the shekel
of The Set Apart Place.

Num. 3:51 And Moshe gave
the silver *itself* **תא** of the redemption
to Aharon and to his sons
according to the mouth of YAHWEH
according to what YAHWEH
had directed Moshe *himself* **תא**.

Chapter 4

Num. 4:1 And YAHWEH spoke
to Moshe and to Aharon saying,
Num. 4:2 "Lift up the head *itself* **תא**
of the Sons of Kohat
from the midst of the Sons of Levi,
by their families,
by the house of their fathers,

The idea here is to count them
so it is known how many are available
for the tasks identified.
But it's also used to identify
their particular responsibilities
that are unique to this family of the Levites.

The concept of lifting up the head
is also a Hebraism for showing favor
or specially acknowledging someone.

Num. 4:3 from the age
of thirty years and upward
until the age of fifty years,
everyone entering the assembly
to do employment
in The Tent of Appointment.

Num. 4:4 This is the work of the Sons of Kohat
in The Tent of Appointment,
the set apart of the set apart things.

Typically translated as "most holy things",
the Hebraic manner of speaking
involves the double mention
of that which is set apart,
indicating that these are indeed
the most sacred objects involved
in The Tent of Appointment

(which includes "The Dwelling",
or the central Tent of The Testimony.).

Num. 4:5 Aharon and his sons are to come
when the camp starts on a journey.
And they are to take down
the veil of the covering *itself* **תא**.
And they are to cover with it
The Chest of The Testimony *itself* **תא**.

This is the veil that hung between
The Chest of The Testimony
and the rest of The Dwelling place.

Num. 4:6 And they are to put over
it a covering of tanned leather skin.
And they are to spread a cloth
entirely of blue violet on top of it.
And they are to place its poles.

Num. 4:7 And over The Table of The Presence
they are to spread a cloth of blue violet.
And they are to put upon it
the bowls *themselves* **תא**,
and the ladles *themselves* **תא**,
and the basins *themselves* **תא**,
and the jugs *themselves* **תא**
for the drink offerings.
And the continual bread is to be on it.

Num. 4:8 And they are to spread over these
a cloth of maggot scarlet.
And they are to cover it
with a covering of tanned leather skin.
And they are to place its poles *themselves* **תא**.

Num. 4:9 And they are to take
a cloth of blue violet.
And they are to cover
the Menorah of The Light *itself* **תא**,
and its lamps *themselves* **תא**,
and its tongs *themselves* **תא**,
and its fire pans *themselves* **תא**,
and all the implements *themselves* **תא** for its oil
with which they attend to them.

Num. 4:10 And they are to put it *itself* **תא**
and all its implements *themselves* **תא**
in a covering of tanned leather skin.
And they are to put them on a yoke.

Num. 4:11 And over the golden Table of Incense
they are to spread a cloth of blue violet.
And they are to cover it *itself* **תא**
with a covering of tanned leather skin.
And they are to place its poles *themselves* **תא**.

Num. 4:12 And they are to take
all the implements of the service *themselves* **תא**
with which they attend in The Set Apart Place.
And they are to put them
into a cloth of blue violet.
And they are to cover they *themselves* **תא**
with a covering of tanned leather skin.
And they are to put them on a yoke.

Num. 4:13 And they are to remove the ash
of the slaughter site *itself* **תא**.

And they are to spread over it
a cloth of purple.
Num. 4:14 And they are to put upon it
all its implements *themselves* **תא**
with which they attend upon it,
the fire pans *themselves* **תא**,
the flesh hooks *themselves* **תא**,
the scrapers *themselves* **תא**,
and the bowls *themselves* **תא**,
all the implements of the slaughter site.

And they are to spread over it
a covering of tanned leather skin.
And they are to place its poles.

Num. 4:15 And Aharon and his sons
are to finish covering
The Set Apart Place *itself* תא
and all the implements *themselves* תא
of The Set Apart Place
as the camp starts to journey.

And after this are to come the Sons of Kohat
for the sake of carrying.
But they are not to touch
upon the set apart things
or they will be put to death.

These are the burdens of the Sons of Kohat
in The Tent of Appointment.

Num. 4:16 The accountability of El'azar,
son of Aharon, the priest,
the oil of the light,
and the sweet incense,
and the continual grain gift,
and the oil of the anointing,
accountability for all The Dwelling
and all that is in it,
with The Set Apart Place
and with its implements."

Num. 4:17 And **YAHWEH** spoke
to Moshe and to Aharon saying,
Num. 4:18 "You are not to cut off
the tribe *itself* תא of the families of Kohat
from the midst of the Levites.

Num. 4:19 But do this for them that they may live
and not be put to death in their coming near
to the set apart,
the set apart things *themselves* תא.

Aharon and his sons are to go in
and establish they *themselves* תא,
each man according to his task
and to his burden.

Num. 4:20 But they are not to go in
for the sake of observing
as the set apart things *themselves* תא
are being covered
or they will be put to death."

For one who violated **YAHWEH's** instructions
there was always the possibility
one could be put to death.
This reflects the view that any offense
such as that of Chavvah (Eve)
in The Garden of Eden,
requires the forfeiture of one's life.
Death is the penalty for rebellion.
And rebellion is the willful rejection
of the Word of **YAHWEH**.

Num. 4:21 And **YAHWEH** spoke to Moshe saying,
Num. 4:22 "Lift up the heads *themselves* תא
of the Sons of Gershon,
they also, by the house of their fathers,
by their families.

Num. 4:23 From the age of thirty years
and upward to the age of fifty years
you are to number they *themselves* תא,
all who are going in to assemble,
to assemble for the sake of doing work
in The Tent of Appointment.

Num. 4:24 And this is the work
of the families of the Gershonites,
to serve and to carry.

Num. 4:25 And they are to carry
the hangings themselves תא of The Dwelling,
and The Tent of Appointment itself תא,
its covering,
and the covering of tanned leather
that is over it, on top of it,
and the cover itself תא
for the entrance of The Tent of Appointment,

Num. 4:26 and the hangings
of the courtyard itself תא
and the cover for the entrance,
the gate of the courtyard
that is beside The Dwelling
and beside the slaughter site, all around,
and their cords themselves תא,
and all the implements themselves תא
for their work,
and everything itself תא
that is used by them and their tasks.

Num. 4:27 By the mouth of Aharon and his sons
is to be all the work
of the Sons of the Gershonites
for all their burdens,
and for all their tasks.
And you are to have accountability over them
according to the duty
of all their burdens themselves תא.

Num. 4:28 This is the work of the families
of the Sons of the Gershonites
in The Tent of Appointment.
And their duty is under the hand of Itamar,
son of Aharon, the priest.

Num. 4:29 The Sons of Merari, by their families,
by the house of their fathers
you are to number, they themselves תא.
Num. 4:30 From the age of thirty years and upward
until the age of fifty years you are to number them,
all who are going in to assemble
for the sake of working at
the tasks themselves תא
of The Tent of Appointment.

Num. 4:31 And this is the duty of their burdens
for all their tasks in The Tent of Appointment:
the boards of The Dwelling,
and its bars,
and its columns,
and its sockets,
Num. 4:32 and the columns of the courtyard,
all around,
and their sockets,
and their pegs,
and their cords,
for all their implements,
for all their tasks.

And by designations you are to number
the implements themselves תא
of their carrying duties.

Num. 4:33 This is the work
of the families of the sons of Merari,
according to all their tasks
in The Tent of Appointment
at the hand of Itamar,
son of Aharon, the priest.

Num. 4:34 And Moshe, and Aharon,
and the leaders of the assembly
numbered all the Sons of Kohat themselves **תא**
by their families,
by the house of their fathers,
Num. 4:35 from the age of thirty years
and upward until the age of fifty years,
everyone going in to assemble
for the work in The Tent of Appointment.
Num. 4:36 And they were numbered
by their families,
two thousand seven hundred and fifty.

Num. 4:37 These are the numberings
of the Kohathite families,
all who were serving
in The Tent of Appointment
whom Moshe and Aharon counted
according to mouth of **YAHWEH**
by the hand of Moshe.

Num. 4:38 And those accounted for
of the Sons of Gershon,
by their families,
by the house of their fathers,
Num. 4:39 from the age of thirty and upward
until the age of fifty years,
everyone going in to assemble for work
in The Tent of Appointment.
Num. 4:40 And there were numbered of them
by their families,
by the house of their fathers,
two thousand six hundred and thirty.

Num. 4:41 These are the numbers
of the families of the Sons of Gershon,
everyone working in The Tent of Appointment
whom Moshe and Aharon numbered
according to the mouth of **YAHWEH**.

Num. 4:42 And they were numbered
of the sons of Merari,
by their families,
by the house of their fathers,
Num. 4:43 from the age of thirty years
and upward until the age of fifty years,
everyone going in to assemble for work
in The Tent of Appointment.
Num. 4:44 And they were accounted for them
according to their families,
according to their fathers' households,
three thousand and two hundred.
Num. 4:45 These are the accountings
of the families of the Sons of Merari,
whom Moshe and Aharon numbered
according to the mouth of **YAHWEH**
by the hand of Moshe.

Num. 4:46 All those numbered
whom Moshe and Aharon
and all the leaders of Yisra'el numbered
of the Levites themselves **תא**
by their families, by the house of their fathers
Num. 4:47 from the age of thirty years
and upward until the age of fifty years,
everyone going in to work the works
and to do the work of carrying
in The Tent of Appointment.
Num. 4:48 And there were numbered of them
eight thousand five hundred and eighty.

Num. 4:49 According to the mouth of **YAHWEH**
they themselves **תא** had been numbered
by the hand of Moshe,

each man according to his work
and according to his burden.
And each had been numbered
whom **YAHWEH** had directed Moshe himself **נא**.

Chapter 5

Num. 5:1 And **YAHWEH** spoke to Moshe saying,

Num. 5:2 "Direct
the children of Yisra'el themselves **נא**
that they are to send away from the camp
everyone with skin disease,
and everyone with a discharge,
and everyone defiled
by a *dead* breathing being!

5:3 From male to female
you are to send *them* away,
outside the camp.

You are to send them away.
And they are not to defile
their encampments themselves **נא**
in which I Myself
am dwelling in their midst."

Num. 5:4 And the children of Yisra'el
did according to this.

And they sent away they themselves **נא**
outside the camp.

According to what **YAHWEH** spoke to Moshe,
according to this the children of Yisra'el did.

Num. 5:5 And **YAHWEH** had spoken
to Moshe saying,

Num. 5:6 "Speak to the children of Yisra'el.

A man or a woman,
when they do any offense
done by a human being
by acting unfaithfully
with an unfaithful act against **YAHWEH**,
and that person becomes liable,

Num. 5:7 they are to acknowledge
their offense itself **נא** which they have done.

Then they are to make restitution
for one's liability itself **נא**

in its principal, adding its fifth to it.
And he is to give it to the one
toward whom he became liable.

Num. 5:8 And if there does not exist for the man
a redeemer for the sake of making restitution
of the liability to him
the liability payment
is to be returned to **YAHWEH**,
to the priest,
besides the ram of the atonements
by which atonement is made over him.

Num. 5:9 And every elevated gift
for all the set apart things
of the children of Yisra'el
that they bring near to the priest
are to be his.

Num. 5:10 And a man's
set apart things themselves **נא** for him
will be what a man gives to the priest.
It will be his."

Num. 5:11 And **YAHWEH** spoke to Moshe saying,

Num. 5:12 "Speak to the children of Yisra'el
and say to them,
'A man, a man when his wife turns aside
and acts unfaithfully against him
with an unfaithful act

Num. 5:13 and lays with a man,
she herself תא,
with an emission of seed,
and it is hidden from the eyes of her husband,
and she has been defiled,
but there is no witness against her,
and she has not been caught,
Num. 5:14 but there passes over him
the breath of jealousy,
and he is jealous of his wife herself תא,
and she was defiled,
or the breath of jealousy passes over him
and he is jealous of his wife herself תא,
but she was not defiled,
Num. 5:15 then the man is to bring
his wife herself תא to the priest.
And he is to bring
an approach offering for her,
a tenth of an ephah of barley meal.
There is not to be poured on it any oil
and there is not to be put on it
any frankincense
because it is a grain gift of jealousy,
a grain gift of memorial
that remembers perversion.

Num. 5:16 And the priest
is to bring near her herself תא.
And he is to have her stand
before the face of **YAHWEH**.
Num. 5:17 And the priest is to take
set apart waters in an earthenware vessel.
And from the dirt that exists
on the floor of The Dwelling
the priest is to take some
and put it in the waters.

Num. 5:18 And the priest is to have
the woman herself תא stand
before the face of **YAHWEH**.
And he is to uncover
the head itself תא of the woman.
And he is to give into her palms
the grain gift of memorial itself תא,
the grain gift of jealousy for her.
And in the hand of the priest
is to be The Bitter Waters
causing the bitter curse.
Num. 5:19 And the priest
is to cause her herself תא to swear.
And he is to say to the woman,
"If no man has laid with you yourself תא,
and if you have not
turned aside to defilement
under your husband's authority,
be clear from The Bitter Waters
causing the bitter curse.

Num. 5:20 But if indeed you have turned aside
under your husband's authority,
and indeed you have been defiled,
and a man has given to you
sexual intercourse itself תא
except your husband..."

An unfinished statement in Scripture
is typically a Hebraic manner
of implying dire consequences
for which the one hearing it
is to "fill in the blanks"
concerning what will happen.

Num. 5:21 And the priest
is to cause the woman herself תא
to swear with an oath the curse.

And the priest is to say to the woman,
'May **YAHWEH** give you yourself **תא**
as a curse and as an oath
in the midst of your people
by **YAHWEH** granting
that your sexual organs themselves **תא** fall,
and your womb is congested.
Num. 5:22 And may these
Waters of The Bitterness
go into your internal organs
for the sake of causing
your womb to congest
and your sexual organs to fall!'

And the woman is to say, 'Amen! Amen! '

Num. 5:23 And the priest is to write
the curses themselves **תא**,
of the curses, on a scroll.
And he is to wipe them off
into The Waters of The Bitterness.
Num. 5:24 And he is to cause the woman herself **תא**
to drink The Waters of The Bitterness itself **תא**.
And The Waters of The Bitterness
will go into her for the sake of bitterness.

Num. 5:25 And the priest is to take
from the hand of the woman
the grain gift of jealousy itself **תא**.
And he is to elevate the grain gift itself **תא**
before the face of **YAHWEH**.
And he is to bring near it itself **תא**
to the slaughter site.

Num. 5:26 And the priest is to take a handful
from the grain gift,
its reminder portion itself **תא**.
And he is to turn it into smoke
upon the slaughter site.
And afterward
he is to cause the woman herself **תא**
to drink the waters themselves **תא**.
Num. 5:27 And he will make her drink
the waters themselves **תא**.
And it will be, if she was defiled
and has acted unfaithfully,
unfaithfully against her husband,
The Waters of The Bitterness
will go into her for the sake of bitterness.
And her womb will be congested.
And her sexual organs will fall.
And the woman will become as a curse
in the midst of her people.

Num. 5:28 But if the woman was not defiled,
and she is undefiled, she is innocent,
and she can be sown with seed.' "

Num. 5:29 This is the Instruction for the jealousy
in which a woman turns aside
under her husband's authority
and is defiled,
Num. 5:30 or when there passes over a man
a breath of jealousy,
and he is jealous of his wife herself **תא**.
Then he is to stand the woman herself **תא**
before the face of **YAHWEH**.
And the priest is to do to her
all this Instruction itself **תא**.

Num. 5:31 And the man
will be innocent of perversion.
But this woman will bear
her perversion itself **תא**."

Chapter 6

Num. 6:1 And **YAHWEH** spoke to Moshe saying,

Num. 6:2 "Speak to the children of Yisra'el

and say to them,

'A man or a woman,

when one does an extraordinary act

by vowing a vow of a Nazirite

for the sake of being separated for **YAHWEH**,

naziyr - separate, i.e. consecrated;
from the root, *nazar*,
which means to hold aloof, to abstain from.

The separation involved
is for sacred purposes,
usually connected
to a vow/promise to **YAHWEH**
to do some particular thing.
This is the source of the "Nazirite Vow"
found in Scripture.

It typically involved separation
from any product of the vine,
and was usually established
for a specified period of time.

This is not the same
as being set apart by **YAHWEH**
qodesh - being made "holy".
This is a human action, not a divine one.
Only divine action can truly make one "holy".

Num. 6:3 from wine and intoxicant
one is to abstain.

And fermented wine

and fermented intoxicant

one is not to drink.

And all liquor of grapes

one is not to drink.

Any liquid of grapes

one is not to drink.

And fresh grapes or dried

one is not to eat.

Num. 6:4 All the days of one's being separated

any wine which is made from the vine,

from seeds to skin,

one is not to eat.

Num. 6:5 All the days of one's promise of separation
a razor is not to pass over upon one's head.

Until the fulfilling of days

that one is separated to **YAHWEH**,

one is to be set apart.

The hair of one's head is to grow unkept.

Num. 6:6 All the days

of one's separation to **YAHWEH**,

by the body of a dead breathing being

one is not to come.

Num. 6:7 For a father or for a mother,

or for a brother or for a sister,

one is not to be defiled by them in their dying

because separation to his Elohim

is upon his head.

This is a difficult concept
for most Western minds.
The idea is based on the fact
that it is with one's head
that the decision
to be separated to **YAHWEH** is made.

The hair which grows upon it
is seen by the Hebrews to be "sacred"
because of the promise made.
The head is the foremost part of the body.

Num. 6:8 All the days of one's separation

one is set apart to **YAHWEH**.

In this verse we have a clear delineation of the difference between being "separated", *nezer*, and being "set apart", *qadosh* - sacred.

Unfortunately this is not clearly distinguished in most translations. The concept of "consecration" is used, which implies "holiness". A better term to use would perhaps be "dedicated" (committed).

Num. 6:9 And when one dies having died beside him suddenly, in a moment, and defiles one's head of separation, then he is to shave his head on the day of his becoming undefiled. On the seventh day he is to shave it.

Num. 6:10 And on the eighth day he is to bring two turtledoves or two young pigeons to the priest, to the entrance of The Tent of Appointment. Num. 6:11 And the priest is to prepare one as an offense offering, and one as an olah. And he is to make atonement for him, the one defiled by the *dead* breathing being.

And he is to make his head *itself* נא set apart on that very day. Num. 6:12 And he is to separate to **YAHWEH** the days themselves נא of his separation.

And he is to bring a lamb of the first year as a liability offering. And the former days are lost because his separation was defiled.

Num. 6:13 And this is the instruction for the Nazirite. On the day of his fulfilling his days of separation he *himself* נא is to be brought to the entrance of The Tent of Appointment. Num. 6:14 And he is to bring near as his approach offering *itself* נא to **YAHWEH** a ram of the first year, whole, one as an olah, and one ewe lamb of the first year, whole, as an offense offering, and one ram, whole, as a sacrifice of shelem offering, Num. 6:15 and a basket of unleavened bread, flour cakes mixed with oil, and wafers of unleavened bread spread with oil, their grain gift and their drink offerings.

Num. 6:16 And the priest is to bring it near before the face of **YAHWEH**. And he is to prepare his offense offering *itself* נא and his olah *itself* נא. Num. 6:17 And the ram *itself* נא he is to prepare as a sacrifice of shelem offering to **YAHWEH**, beside the basket of unleavened bread. Then the priest is to prepare his grain gift *itself* נא and his drink offering *itself* נא.

Num. 6:18 And the Nazirite is to shave, at the entrance of The Tent of Appointment, his head of separation *itself* נא.

And he is to take
the hair of his head of separation *itself* אָ.
And he is to put it on the fire,
the fire that is under
the sacrifice of shelem offering.

Num. 6:19 And the priest is to take
the boiled shoulder *itself* אָ of the ram,
and one cake of unleavened bread
from the basket,
and one wafer of unleavened bread.
And he is to put them
in the palms of the Nazirite
after his shaving of separation *itself* אָ.

Num. 6:20 The priest is to elevate
they *themselves* אָ as an elevation offering
before the face of **YAHWEH**.

It is set apart for the priest
beside the breast of the elevation offering
and beside the thigh of the elevated gift.

And afterward the Nazirite may drink wine.

Num. 6:21 This is the Instruction
for the Nazirite who promises
by an approach offering to **YAHWEH**
concerning one's separation,
separate from what his hand can reach.

According to the promise that he has promised,
according to this he is to do,
in addition to the instruction of his consecration.' "

Num. 6:22 And **YAHWEH** spoke to Moshe saying,
Num. 6:23 "Speak to Aharon
and to his sons saying,
'In this manner
you are to bless the children of Yisra'el.
Say to them,
Num. 6:24 "May **YAHWEH** bless you
and protect you!
Num. 6:25 May **YAHWEH** cause His face
to shine upon you
and show favor to you!
Num. 6:26 May **YAHWEH**
lift up His face toward you
and grant to you shalom!" '

Num. 6:27 And are they to place My Name *itself* אָ
upon the children of Yisra'el.
And I Myself will bless them."

Chapter 7

Num. 7:1 And it was on the day
Moshe finished setting up The Dwelling *itself* אָ.
And he anointed it *itself* אָ.
And he set apart it *itself* אָ
and all its implements *themselves* אָ,
and the slaughter site *itself* אָ,
and all its implements *themselves* אָ.

And he anointed them.
And he set apart they *themselves* אָ.

Num. 7:2 And he brought near
the leaders of Yisra'el,
the heads of the houses of their fathers.
They are the leaders of the tribes.

They are the ones
standing over the numbering.

Num. 7:3 And they brought near
their approach offering itself **תא**
before the face of **YAHWEH**,
six covered wagons and twelve oxen,
a wagon for two leaders
and an ox for each one.
And they brought near they themselves **תא**
before The Dwelling.

Num. 7:4 And **YAHWEH** spoke to Moshe saying,
Num. 7:5 "Take some of they themselves **תא**.
And they will be for the work itself **תא**
of The Tent of Appointment.
And give they themselves **תא** to the Levites,
each man according to his work."

Num. 7:6 And Moshe took
the wagons themselves **תא**
and the oxen themselves **תא**.
And he gave they themselves **תא** to the Levites.

Num. 7:7 Two wagons themselves **תא**
and four oxen themselves **תא**
he gave to the sons of Gershon,
according to their work.

Num. 7:8 And four wagons themselves **תא**
and eight oxen themselves **תא**
he gave to the sons of Merari,
according to their work,
under the hand of Itamar,
son of Aharon the priest.

Num. 7:9 And to the sons of Kohat
he did not give any
because the work of The Set Apart Place
they are to carry upon their shoulders.

Note that the Kohathites
could NOT place their burden on carts
because it was most holy.
It MUST be born on their shoulders.

(There is a "type" found here.
The Messiah, **YAHUSHUA**,
bore His own cross
- it was NOT carried for Him!)

Num. 7:10 And the leaders brought near
a dedication offering itself **תא**
for the slaughter site
on the day it itself **תא** was being anointed.

And the leaders brought near
their approach offering itself **תא**
before the slaughter site.

Num. 7:11 And **YAHWEH** said to Moshe,
"One leader per day,
one leader per day they are to bring near
their approach offering itself **תא**
for the dedication of the slaughter site."

Num. 7:12 And the one bringing near
his approach offering itself **תא** on the first day
was Nahshon, son of Amminadab,
of the tribe of Yahudah.

Num. 7:13 And his approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel
of The Set Apart Place,

both of them full of flour mixed with oil
for a grain gift,
Num. 7:14 one ladle, ten *shekels* of gold,
filled with incense,

7:15 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:16 one hairy goat as an offense offering,
Num. 7:17 and as sacrifice of shelem offerings,
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Nahshon,
son of Amminadab.

Num. 7:18 On the second day
Netan'el, son of Tzu'ar,
leader of Yissaskar, came near.

Num. 7:19 He brought near
his approach offering *itself* נח,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel
of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,

Num. 7:20 one ladle, ten *shekels* of gold,
filled with incense,

Num. 7:21 one bull, a young of the herd,
one ram,

one lamb of the first year as an olah,
Num. 7:22 one hairy goat as an offense offering,

Num. 7:23 and as sacrifice of shelem offerings,
oxen two, rams five, he goats five,
and lambs of the first year five.

This is the approach offering
of Netan'el, son of Tzu'ar.

Num. 7:24 On the third day, the leader
of the sons of Zebulun,
Eliab, son of Helon.

Num. 7:25 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,

Num. 7:26 one ladle, ten *shekels* of gold,
filled with incense,

Num. 7:27 one bull, a young of the herd,
one ram,

one lamb of the first year as an olah,
Num. 7:28 one hairy goat as an offense offering,

Num. 7:29 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.

This is the approach offering of Eliab, son of Helon.

Num. 7:30 On the fourth day the leader
of the sons of Re'uben,
Elitzur, son of Shede'ur.

Num. 7:31 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,

Num. 7:32 one ladle, ten *shekels* of gold,
filled with incense,

Num. 7:33 one bull, a young of the herd,
one ram,

one lamb of the first year as an olah,
Num. 7:34 one hairy goat as an offense offering,

Num. 7:35 and as sacrifice of shelem offerings,
oxen two, rams five, he goats five,
and lambs of the first year five.

This is the approach offering of Elitzur,
son of Shede'ur.

Num. 7:36 On the fifth day the leader
of the sons of Shim'on,
Shelumi'el, son of Tzurishaddai.
Num. 7:37 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:38 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:39 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:40 one hairy goat as an offense offering,
Num. 7:41 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Shelumi'el,
son of Tzurishaddai.

Num. 7:42 On the sixth day the leader
of the sons of Gad,
Elyasaf, son of De'u'el.
Num. 7:43 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:44 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:45 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:46 one hairy goat as an offense offering,
Num. 7:47 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Elyasaf,
son of De'uel.

Num. 7:48 On the seventh day the leader
of the sons of Ephraim,
Elishama, son of Ammihud.
Num. 7:49 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:50 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:51 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:52 one hairy goat as an offense offering,
Num. 7:53 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Elishama,
son of Ammihud.

Num. 7:54 On the eighth day the leader
of the sons of Menashe,
Gamli'el, son of Pedahzur.
Num. 7:55 His approach offering,
one plate of silver,

thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:56 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:57 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:58 one hairy goat as an offense offering,
Num. 7:59 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Gamli'el,
son of Pedahzur.

Num. 7:60 On the ninth day the leader
of the sons of Binyamin,
Abidan, son of Gid'oni.
Num. 7:61 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:62 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:63 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:64 one hairy goat as an offense offering,
Num. 7:65 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This was the approach offering of Abidan,
son of Gid'oni.

Num. 7:66 On the tenth day the leader
of the sons of Dan,
Ahi'ezer, son of Ammishaddai.
Num. 7:67 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:68 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:69 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:70 one hairy goat as an offense offering,
Num. 7:71 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Ahi'ezer,
son of Ammishaddai.

Num. 7:72 On the day of the eleventh day
the leader of the sons of Asher,
Pag'l'el, son of Okhran.
Num. 7:73 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:74 one ladle, ten *shekels* of gold,
filled with incense,

Num. 7:75 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:76 one hairy goat as an offense offering,
Num. 7:77 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Pag'l'el,
son of Okhran.

Num. 7:78 On the day of the twelfth day
the leader of the sons of Naftali,
Ahira', son of Einan.
Num. 7:79 His approach offering,
one plate of silver,
thirty and a hundred its shekel weight,
one bowl of silver, seventy shekels
according to the shekel of The Set Apart Place,
both of them full of flour mixed with oil
for a grain gift,
Num. 7:80 one ladle, ten *shekels* of gold,
filled with incense,
Num. 7:81 one bull, a young of the herd,
one ram,
one lamb of the first year as an olah,
Num. 7:82 one hairy goat as an offense offering,
Num. 7:83 and as sacrifice of shelem offerings
oxen two, rams five, he goats five,
and lambs of the first year five.
This is the approach offering of Ahira',
son of Einan.

Num. 7:84 This is the dedication offering
of the slaughter site
on the day of the anointing of it itself **תא**
from the leaders of Yisra'el themselves **תא**,
plates of silver twelve,
bowls of silver twelve,
ladles of gold twelve,
Num. 7:85 thirty and a hundred weight
per one plate of silver
and seventy per one bowl.

All the silver of the implements,
two thousand and four hundred,
according to the shekel of The Set Apart Place.
Num. 7:86 Golden ladles, twelve,
filled with incense.
ten, ten weight per ladle,
according to the shekel of The Set Apart Place.

All the gold of the ladles,
twenty and a hundred.

Num. 7:87 All the oxen for the olah,
twelve bulls, rams twelve,
lambs of the first year twelve,
and their grain gift,
and hairy goats twelve, for the offense offering.
Num. 7:88 And all the oxen
for the sacrifice of shelem offerings,
twenty and four bulls,
rams sixty,
he goats sixty,
lambs of the first year sixty.
This is the dedication offering
of the slaughter site
after they had anointed it itself **תא**.

Num. 7:89 And Moshe was going into
The Tent of Appointment
to speak with He Himself **תא**.
And he heard the voice itself **תא**
speaking to him from above the cover

which is on The Chest of Testimony,
from between the two cherubim.
And He spoke to him.

Chapter 8

Num. 8:1 And **YAHWEH** spoke to Moshe saying,

Num. 8:2 "Speak to Aharon and say to him,
'In your lighting the lamps themselves **נא**
in front of the Menorah

make light with the seven lamps.' "

Num. 8:3 And Aharon did so.

In front of the Menorah he caused it to ascend
according to what **YAHWEH**
had directed Moshe himself **נא**.

Num. 8:4 And this is the workmanship
of the Menorah, hammered gold.

On its stem up to its petals
it was hammered work.

According to the vision that **YAHWEH**
had caused Moshe himself **נא** to see,
according to this
the Menorah itself **נא** was made.

Num. 8:5 And **YAHWEH** spoke to Moshe saying,

Num. 8:6 "Take the Levites themselves **נא**

from the midst of the children of Yisra'el,
and undefile they themselves **נא**.

taher - to be bright, i.e.
(by implication) to be pure.
This term is often translated
as pure, clean, etc.
But this has little to do
with physical cleanliness
and **everything** to do
with moral and ethical cleanliness.

Anything that caused them to be defiled
also meant they were not permitted to approach
The Set Apart Place or The Tent of Appointment.

In this translation of the text
the references to purity and cleansing
will generally be translated as "undefiled".
This will provide
a consistency of thought within the text.
And although there are
several different Hebrew words
used for these concepts they **all** are focused
on the issue of defilement or undefilement.

Num. 8:7 And according to this
you are to do to them for their undefiling.

Sprinkle on them the waters of offense.

And they are to pass over a razor
upon their whole body.

And they are to wash their garments.

And they themselves will be undefiled.

"the waters of offense"
is a reference to the waters for purification
which involved the sacrifice
of a red heifer, hyssop, etc.
This is not clearly identified
as such in this verse,
but it appears to be the intent of the text.

Note also the concept of "pass over"
in connection with the razor.
We've just seen the use of the razor
in regard to the Nazirite promises,
and the sense of its use for purification
is seen again here.

Num. 8:8 And they are to take a bull,
a young of the herd,
and its grain gift, flour mixed with oil.
And a second bull, a young of the herd,
you are to take for the offense offering.

Num. 8:9 And you are to bring near
the Levites themselves **תא**
before The Tent of Appointment.
And you are to call together
the entire assembly
of the children of Yisra'el themselves **תא**.
Num. 8:10 And you are to bring near
the Levites themselves **תא**
before the face of **YAHWEH**.
And the children of Yisra'el are to lay
their hands themselves **תא**
upon the Levites themselves **תא**.

Num. 8:11 Aharon is to elevate
the Levites themselves **תא**
as a presentation offering
before the face of **YAHWEH**
from the children of Yisra'el themselves **תא**.

And they are to perform
the tasks themselves **תא** of **YAHWEH**.

Num. 8:12 And the Levites are to lay
their hands themselves **תא**
on the heads of the bulls.
And they are to prepare
the one itself **תא** as an offense offering
and the other itself **תא**
as an olah to **YAHWEH**
for the sake of making atonement
on behalf of the Levites.

Num. 8:13 And you are to have
the Levites themselves **תא**
stand before Aharon and before his sons.
And you are to elevate they themselves **תא**
as a presentation offering to **YAHWEH**.

Num. 8:14 And you are to separate
the Levites themselves **תא**
from the midst of the children of Yisra'el.
Then the Levites are Mine!

Num. 8:15 And after this
the Levites are to go in
for the sake of serving
The Tent of Appointment itself **תא**
when you have undefiled they themselves **תא**
and elevated they themselves **תא**
as a presentation offering.

Num. 8:16 Indeed, they are given,
they are given to Me
from the midst of the children of Yisra'el,
in place of the one opening every womb,
the firstborn of all the children of Yisra'el.

I have taken they themselves תא for Myself.

Num. 8:17 Indeed, Mine are all the firstborn
among the children of Yisra'el,
among human being and among animal.

In the day I struck all the firstborn
in the land of Mitsraim
I set apart they themselves **תא** as Mine!

Num. 8:18 And I have taken
the Levites themselves **תא**
in place of all the firstborn
among the children of Yisra'el.

Num. 8:19 And I have given
the Levites themselves **תא**,

giving them to Aharon and to his sons
from the midst of the children of Yisra'el,
for the sake of working
the tasks themselves **תא**
of the children of Yisra'el
in The Tent of Appointment,
and for the sake of making atonement
on behalf of the children of Yisra'el.
Then there will not exist a plague
among the children of Yisra'el
as the children of Yisra'el come near
to The Set Apart Place."

Num. 8:20 And Moshe, and Aharon,
and the entire assembly of Yisra'el
did concerning the Levites
according to everything that **YAHWEH**
had directed Moshe himself **תא**
concerning the Levites.
According to this
the children of Yisra'el did to them.

Num. 8:21 And the Levites undefiled themselves.
And they washed their garments.

And Aharon elevated they themselves **תא**
as a presentation offering
before the face of **YAHWEH**.
And Aharon made atonement for them
for the sake of undefiling them.

Num. 8:22 And after this the Levites went in
to work their tasks themselves **תא**
in The Tent of Appointment
in the presence of Aharon
and in the presence of his sons.

According to what **YAHWEH**
had directed Moshe himself **תא**
regarding the Levites,
thus they did concerning them.

Num. 8:23 And **YAHWEH** spoke to Moshe saying,
Num. 8:24 "This is what is for the Levites
from the age
of five and twenty years and upward.
They are to go in for the sake of serving,
according to the tasks
of The Tent of Appointment.

Num. 8:25 And from the age of fifty years
they are to turn back
and they are not to work any longer.
Num. 8:26 But they can attend to
their brothers themselves **תא**
in The Tent of Appointment
for the sake of protecting the duty.
But the tasks they are not to work.

Thus are you to do concerning the Levites
according to their duties."

Chapter 9

Num. 9:1 And **YAHWEH** spoke to Moshe
in the Wilderness of Sinai
in the second year of their going out
from the land of Mitsraim,
at the first new moon saying,
Num. 9:2 "The children of Yisra'el
are to do The Passover itself **תא**
at its appointed time.

[The Passover \(Pesach\)](#)
is of crucial importance in Scripture.
[Everything connected](#)

to the redemption of **YAHWEH's** people
is directly involved with The Passover.

This is a festival, not merely a sacrifice.
It encompassed a special meal
and a vital time of remembering
YAHWEH's deliverance from bondage in Egypt.

It foreshadowed the deliverance
from our bondage to our own offense debt
when The Messiah Himself was crucified,
giving His own life in place of ours.

It was not to be "kept".
It was not to be "observed".
It was to be DONE!

Only in acting out the drama
and remembering the deliverance
YAHWEH had wondrously provided
would the children of Yisra'el be able to comprehend
the awesome nature of their Elohim.

Num. 9:3 On the fourteenth day
of this new moon,
between the setting times,
you are to do it *itself* **nx**,
at its appointed time.
According to all its rules,
and according to all its regulations,
you are to do it *itself* **nx**."

Num. 9:4 And Moshe spoke
to the children of Yisra'el
concerning doing The Passover.
Num. 9:5 And they did The Passover *itself* **nx**
at the first *new moon*,
on the fourteenth day of the new moon,
between the setting times,
in the Wilderness of Sinai.
According to everything that **YAHWEH**
had directed Moshe *himself* **nx**,
according to this the children of Yisra'el did.

Num. 9:6 But there were men who were defiled
by a *dead* human being's life.
And they were not able
to do The Passover on it's day.
And they came near before the face of Moshe
and before the face of Aharon
on that day.

Num. 9:7 And those men said to him,
"As mortals defiled by a *dead* human life
why should we be withheld
from bringing near
the approach offering *itself* **nx** to **YAHWEH**
at its appointed time
in the midst of the children of Yisra'el?"

'enowsh - properly, a mortal.
This is a very distinct term.
It's not the typically used *'ish* - man.

It reflects on the frail nature of these lives,
especially as impacted by defilement.

It's vital to recognize
that **defilement** is the central issue here.
It prevented them from being able
to bring their normal sacrificial offerings
to **YAHWEH**.
They were excluded
from The Tent of Appointment.

Num. 9:8 And Moshe said to them, "Stand still!
And I will listen attentively to
what **YAHWEH** will direct concerning you."

Num. 9:9 And **YAHWEH** spoke to Moshe saying,
Num. 9:10 "Speak to the children of Yisra'el saying,

'A man, a man when he is defiled by a *dead* life
or is on a distant journey,
for you or for your generations,
and does Passover to **YAHWEH**,
Num. 9:11 in the second new moon
on the fourteenth day
between the setting times
he is to do it *itself* **אָנְךָ**.
Together with unleavened bread
and bitter herbs he is to eat it.
Num. 9:12 Nothing is to remain from it until morning.
And a bone is not to be broken in it.
According to all the rules of The Passover
they are to do it *itself* **אָנְךָ**.

Num. 9:13 But he who is undefiled
or has not been on a journey
and fails to do The Passover,
then that life is to be cut off from his people,
he himself,
because the approach offering to **YAHWEH**
he has not brought near
at its appointed time.
That man is to bear his perversion.

This is VERY IMPORTANT to note:
The person who is clean,
yet does NOT participate in Passover
is to be "cut off" from his people.
He is to be exiled
for his failure to honor **YAHWEH**!

Num. 9:14 And when a sojourner sojourns
with *you yourselves* **אִתְּכֶם**
and does Passover to **YAHWEH**,
according to the rules of The Passover
and according to its regulations,
thus he is to do.

One rule is there to be
for you and for the sojourner
and for the native of the land."

Num. 9:15 Now on the day
The Dwelling *itself* **אָנְךָ** was set up
the cloud covered The Dwelling *itself* **אָנְךָ**
beside The Tent of The Testimony.
And at sunset it existed over The Dwelling
as an appearance of fire until dawn.
Num. 9:16 In this manner
it existed continually.
The cloud covered it
and fire appeared at night.

Num. 9:17 And when the cloud ascended
from above the tent, then after this
the children of Yisra'el began their journey.
And in the place where the cloud settled down,
there the children of Yisra'el encamped.

Num. 9:18 By the mouth of **YAHWEH**
the children of Yisra'el journeyed,
and by the mouth of **YAHWEH** they encamped.
All the days that the cloud
dwelt above The Dwelling they encamped.
Num. 9:19 And when the cloud was long,
above The Dwelling for many days,
the children of Yisra'el would protect
the duty *itself* **אָנְךָ** of **YAHWEH**.
And they did not journey.

Num. 9:20 And it was as the cloud existed
a number of days above The Dwelling
by the mouth of **YAHWEH** they encamped.
And by the mouth of **YAHWEH** they journeyed.

Num. 9:21 And it was that as the cloud existed
from sunset until dawn,
and the cloud ascended at dawn,
then they journeyed.

Whether by day or by night,
when the cloud ascended then they journeyed.

Num. 9:22 Whether two days, or a month,
or a year of days,
as the cloud was long above The Dwelling,
dwelling above it,
the children of Yisra'el encamped.
And they did not journey.
But at its ascending they journeyed.

Num. 9:23 By the mouth of **YAHWEH**
they encamped,
and by the mouth of **YAHWEH**
they journeyed.
The duty *itself* **nx** of **YAHWEH**
they protected
by the mouth of **YAHWEH**
by the hand of Moshe.

Chapter 10

Num. 10:1 And **YAHWEH** spoke to Moshe saying,
Num. 10:2 "Make for yourself two trumpets of silver,
of hammered work
you are to make they *themselves* **nx**.
And they are to be used by you
for calling together the assembly
and for the journeying
of the camps *themselves* **nx**.
Num. 10:3 And there is to be sound in them.
And they are to assemble to you,
the entire assembly,
at the entrance of The Tent of Appointment.

Num. 10:4 And if one is sounded
then the leaders,
the heads of the families of Yisra'el,
are to meet before you.

Num. 10:5 And when you sound a blast
the camps sitting on the east are to journey.
Num. 10:6 And when you sound a blast
the second time then will journey
the camps sitting on the south.
Blasts are to be blown for their departures.

Num. 10:7 And in assembling the assembly *itself* **nx**
you are to blow,
but you are not to sound an alarm.

Num. 10:8 And the Sons of Aharon, the priests,
are to sound blasts on the trumpets.
And they are to exist for you
as an eternal rule for your generations.

Num. 10:9 And when you go to battle in your land
because of the distress troubling you *yourselves* **nx**
you are to blow an alarm on the trumpets.
Then you will be brought to mind
before the face of **YAHWEH**, your Elohim.

And you will be delivered from your adversaries.

Num. 10:10 And on the day of your joy,
and at your appointed times
and the heads of your new moons
you are to blow a blast on the trumpets
over your olahs
and over your sacrifice of shelem offerings.
And they will be a reminder for your sake
before your Elohim.

I Myself am YAHWEH, your Elohim!"

Num. 10:11 And it was in the second year
in the second month
on the twentieth after the new moon.
The cloud ascended

from over The Tent of The Testimony.
Num. 10:12 And the children of Yisra'el
set out upon their departures
from the Wilderness of Sinai.
And the cloud settled
in the Wilderness of Paran.

Num. 10:13 And they set out
on their first journey
at the mouth of YAHWEH
by the hand of Moshe.

Num. 10:14 And the banner
of the camp of Yahudah
set out first by their assemblies.
And over its assemblies, Nahshon,
son of Amminadab.

Num. 10:15 And over the assembly of the tribe
of the sons of Yissaskar,
Netan'el, son of Tzu'ar.

Num. 10:16 And over the assembly of the tribe
of the sons of Zebulun, Eliab, son of Helon.

Num. 10:17 And The Dwelling was taken down.
And then set out the sons of Gershon
and the sons of Merari, carrying The Dwelling.

Num. 10:18 And then set out
the banner of the camp of Re'uben
by their assemblies.
And over its assembly,
Elitzur, son of Shedei'ur.

Num. 10:19 And over the assembly
of the tribe of the sons of Shim'on,
Shelumi'el, son of Tzurishaddai.

Num. 10:20 And over the assembly
of the tribe of the sons of Gad,
Elyasaf, son of De'u'el.

Num. 10:21 And the Kohathites set out
carrying The Set Apart Place.
And they had set up The Dwelling *itself* **תא**
before they came.

Num. 10:22 And then set out the banner
of the camp of the sons of Ephraim
by their assemblies.
And over its assembly,
Elishama, son of Ammihud.

Num. 10:23 And over the assembly
of the tribe of the sons of Menashe,
Gamli'el, son of Pedahtzur.

Num. 10:24 And over the assembly
of the tribe of the sons of Binyamin,
Abidan, son of Gid'oni.

Num. 10:25 And then set out the banner
of the camp of the sons of Dan,
gathering for all the camps, by their assemblies.
And over their assembly,
Ahi'ezer, son of Ammishaddai.

Num. 10:26 And over the assembly
of the tribe of the sons of Asher,
Pag'l'el, son of Okhran.

Num. 10:27 And over the assembly
of the tribe of the sons of Naftali,
Ahira', son of Einan.

Num. 10:28 These were the departures
of the children of Yisra'el
by their assemblies.
And they set out.

Num. 10:29 And Moshe said to Hobab,
son of Re'u'el, the Midyanite,
Moshe's father in law,
"We are journeying to the place
of which **YAHWEH** has said,
"It *itself* **אנכי** I will give to you!"
Come with me *myself* **אנכי**!
And we will do good for you.
Indeed, **YAHWEH** has promised
good for Yisra'el."

Num. 10:30 But he said to him, "I will not go.
But rather to my land
and to my birth place I will go."

Num. 10:31 And he said,
"Please do not leave us *ourselves* **אנחנו**
because according to this you know
our encamping in the wilderness.
And you will be for us as eyes!

Num. 10:32 And it will exist
when you go with us,
it will even exist that the good
which **YAHWEH** is doing for us
we will do as good for you!"

Num. 10:33 And they journeyed
from the mountain of **YAHWEH**
a journey of three days.
And The Chest of The Covenant of **YAHWEH**
was journeying before them,
a journey of three days,
for the sake of scouting out
for them a resting place.

Num. 10:34 And the cloud of **YAHWEH**
was over them by day
as they journeyed from camp.

Num. 10:35 And it was at
the setting out of The Chest
that Moshe would say, "Arise, **YAHWEH**,
and scatter Your adversaries!
And chase those hating You
from before Your face!"

Num. 10:36 And as it settled he would say,
"Return **YAHWEH**
to the myriads of Yisra'el!"

Chapter 11

Num. 11:1 And it was as the people
were complaining badly
in the ears of **YAHWEH**.
And **YAHWEH** listened attentively.
And His anger flared up.
And a fire of **YAHWEH**
was kindled against them.
And it consumed the edges of the camp.

Num. 11:2 And the people cried out to Moshe.
And Moshe interceded to **YAHWEH**.
And the fire subsided.

Num. 11:3 And they called
the name of that place Tab'erah
because the fire of **YAHWEH**
had blazed against them.
[Tab'erah means burning.](#)

Num. 11:4 And the rabble among them
had a longing, an intense longing.
And they turned back.

And the children of Yisra'el wept also.
And they said, "Who will give us meat to eat?"
The sense of this appears to suggest
the "rabble" turned back toward Egypt.
It's not specified in the text,
but it would tend to fit with the other things
that took place here.

Num. 11:5 We remember the fish *itself* **תא**
that we ate in Mitsraim for free,
the cucumbers *themselves* **תא**,
and the melons *themselves* **תא**,
and the leeks *themselves* **תא**,
and the onions *themselves* **תא**,
and the garlic *itself* **תא**!

Num. 11:6 But now our lives are disappointed.
There is nothing at all
except the manna before our eyes!
yabesh - there are two different words
given in Strong's work
that are spelled the same
and even have identical vowel points.

The first means to be ashamed,
confused, or disappointed.
The second means to be dry.

The second term has been used traditionally
to translate this word,
but the first term is likely more accurate,
given the context.

The real issue here is not dryness.
The real issue is dissatisfaction
with what they do have,
the food of the divine beings itself!
They're tired of the monotony
of "the same old, same old..."
All they have is the manna.

Num. 11:7 Now the manna
is like seed of coriander.
And its sight is like the sight of bdellium.
Num. 11:8 The people roamed about
and collected it.
And they ground it with millstones
or crushed it with a mortar.
And they boiled it in a pot.
And they made *it itself* **תא** into cakes.
And its taste was like the taste of fresh oil.

Num. 11:9 And as the dew descended
on the camp at night,
the manna came down on top of it.

Num. 11:10 And Moshe listened attentively
to the people *themselves* **תא**
weeping among their families,
each man at the entrance to his tent.

And **YAHWEH's** anger
flared up exceedingly!
And in the eyes of Moshe it was bad.

Num. 11:11 And Moshe said to **YAHWEH**,
"For what *reason*
have you done badly to your servant?
And for what *reason*
have I not found favor in your eyes,
for the sake of placing the *burden itself* **תא**
of this entire people on me?"
Num. 11:12 Have I conceived
this entire people *itself* **תא**?

Or have I myself given birth to them?

Indeed, You say to me,
'Carry him on your chest like a nursemaid
carries a tender plant *itself* **נא**.'
to the soil which You swore to their fathers?'

Num. 11:13 From where will I get meat
for the sake of giving it to this entire people?
Indeed, they weep before me saying,
'Give us meat that we may eat!'

Num. 11:14 I am not able by myself
to carry by myself
this entire people *itself* **נא**
Indeed, it is too heavy for me!
Num. 11:15 And if according to this
You are going to do *itself* **נא** to me, kill me!
Please kill *me*
if I have found favor in your eyes!
Then I will not have to watch
on account of the evil!"

Num. 11:16 And **YAHWEH** said to Moshe.
"Gather before me seventy men
from the elders of Yisra'el whom you know
are indeed elders of the people
and their officers.
And bring to The Tent of Appointment
they themselves **נא**.
And station them there with you.
Num. 11:17 Then I will come down.
And I will speak with you there.
I will withdraw some of The Divine Nature
that is within you
and place it within them.
And they will carry you yourself **נא**
on account of the burden of the people.
And you yourself
will not have to carry it by yourself.

Num. 11:18 And to the people you are to say,
'Set yourselves apart for the morrow.
Then you will eat meat!
Indeed, you have wept
in the ears of **YAHWEH** saying,
'When will we eat meat?
Indeed, it was better for us in Mitsraim!'

However, **YAHWEH** will give to you meat.
And you will eat it!
Num. 11:19 Not one day will you eat it!
And not two days!
And not five days!
And not ten days!
And not twenty days!
Num. 11:20 *But* until a month of days,
until it comes out of your nostrils
and becomes disgusting to you,
because you have treated with contempt
YAHWEH Himself **נא**,
He Who is in your midst.

And you have wept before His face saying,
'For what reason
have You brought us out from Mitsraim?' "

Num. 11:21 And Moshe said,
"Six hundred thousand foot soldiers
are the people among whom I am.
And You Yourself **נא** have said,
'Meat I will give to them.
And they will eat it for a month of days!'

Num. 11:22 Are flocks and herds
to be slaughtered for them
and be found sufficient?
If all the fish of the sea *itself* **תא**
were gathered for them,
would it be found sufficient for them?"

Num. 11:23 And **YAHWEH** said to Moshe,
"Is the hand of **YAHWEH** restricted?
Now you will see whether My word
will occur for you or not!"

Num. 11:24 And Moshe went out.
And he spoke to the people
the words *themselves* **תא** of **YAHWEH**.

And he gathered seventy men
from the elders of the people.
And he stood they *themselves* **תא**
all around The Dwelling.

Num. 11:25 And **YAHWEH**
descended in a cloud.
And He spoke to him.

And **YAHWEH** withdrew
some of The Divine Nature
that was upon him.
And He put it upon
the seventy men, the elders.

And as The Divine Nature
rested upon them
they prophesied.
But they did not continue.

ruach - wind, breath.
This is the term used
where "Divine Nature" occurs.
It is **not** 'spirit'.
'Spirit' is a Greek term and a Greek concept.
It did not exist in the days of Moshe.

Literally one can say
this is The Breath of **YAHWEH**.
But to understand this
one needs to understand
how the Hebrews conceived
of the breath of a person.
To them it was the breath that penetrated
to the innermost part of a person.
As it did this they believed it represented
the very essence,
the very "nature" of that person.

Thus, when referring to **YAHWEH**,
**this is understood
as The Divine Nature itself.**

Num. 11:26 Now two men
had remained in the camp.
The name of the first was Eldad.
And the name of the second was Medad.
And The Divine Nature rested upon them.
And they were among the records,
but they had not gone out to The Dwelling.
And they prophesied in the camp.

Eldad means El has loved.
Medad means affectionate.

Num. 11:27 A young man ran and told Moshe.
He said, "Eldad and Medad
are prophesying in the camp!"

Num. 11:28 And Yahoshua, son of Nun,
Moshe's attendant from his youth, then said,
"My master, Moshe, restrain them!"

Num. 11:29 But Moshe said to him,
"Are you yourself **תא** being zealous for me?"

And oh that it was given
that all the people of **YAHWEH** were prophets,
that The Divine Nature *itself* **nx** of **YAHWEH**
was put upon them!

Num. 11:30 And Moshe gathered to the camp
he himself and the elders of Yisra'el.

Num. 11:31 And a wind had begun
from **YAHWEH Himself nx**.

And it brought in quails from the sea.
And they dispersed over the camp
as far as a day's journey here
and a day's journey there,
all around the camp,
and as *deep* as two cubits
upon the surface of the ground.

Num. 11:32 And the people rose up
all that day and all night,
and all the next day.

And they gathered the quail *themselves* **nx**.
The least gathered ten homers.
And they spread them,
spreading them out all around the camp.

Num. 11:33 The meat
was still between their teeth,
not yet consumed.
And the anger of **YAHWEH**
flared up against the people!
And **YAHWEH** struck among the people
with an exceedingly great blow.

Num. 11:34 And they called
the name of that place *itself* **nx**
Kivvrot Hata'ava, because there they buried
the people of the coveting.

*Kivvrot Hata'ava
means burial places of the craving.*

Num. 11:35 From Kivvrot Hata'ava
the people journeyed to Hazerot.
And they were at Hazerot.

Hazerot means yards or village.

Chapter 12

Num. 12:1 And Miryam and Aharon
spoke against Moshe
on account of the Kushite woman he had taken.
Indeed, a Kushite woman he had taken.

*It's interesting to note that Miryam
is translated here
as "Miriam" in traditional texts.
In many other places
it's translated as "Mary".
Mary Magdalene is actually Miryam,
as is the mother of **YAHUSHUA**, The Messiah.
There's a redundancy in the text.
It's not clear if this was intentional
or is a copyist error.*

A Khushite is an Ethiopian.

Num. 12:2 And they said,
"Is it only with Moshe
that **YAHWEH** has spoken?
Has He not also spoken with us?"

And **YAHWEH** listened attentively.

Num. 12:3 And the man, Moshe,
was exceedingly humble,
more than any human being
who is on the face of the soil.

Num. 12:4 And **YAHWEH** spoke instantly

to Moshe, to Aharon, and to Miryam.
"Go out, the three of you,
to The Tent of Appointment!"

And the three of them went out.

Num. 12:5 And **YAHWEH** descended
in a column of cloud.
And He stood at the entrance to The Tent.
And He called out Aharon and Miryam!
And the two of them went out.

Num. 12:6 And He said,
"Listen attentively now to My words!
If there is for you a prophet of **YAHWEH**,
in a vision to him I make Myself known.
In a dream I speak with him.

Note how **YAHWEH**
reveals Himself to his prophets.
This is very specific.
It provides clarification for us
concerning how they received "His Word".
It also reveals how He "was seen" by them.

Num. 12:7 Not so of My servant, Moshe.
In all My house, he is trusted.

Num. 12:8 Mouth to mouth I speak with him,
and not in riddles.
And the form of **YAHWEH**
he looks at intently.

And why were you not too afraid
to speak against My servant,
against Moshe?"

Num. 12:9 And the anger of **YAHWEH**
flared up against them.
And He went away.

Num. 12:10 And the cloud turned away
from above The Tent.
And behold!

Miryam was being stricken
with a skin disease, like snow!
And Aharon turned toward Miryam.
And behold!

She was being stricken with a skin disease.

Tradition gives us "leprosy".
But there are other skin diseases
that also cause the skin to turn white.
Generally, this indicated
a communicable disease
that was a threat to the community.

Num. 12:11 And Aharon said to Moshe,
"On me my master,
do not now place against us an offense
by which we did foolishly,
and by which we offended!"

Num. 12:12 Please do not let her be
like one who is dead
coming out of its mother's womb
and half its flesh is consumed!"

Num. 12:13 And Moshe
cried out to **YAHWEH** saying,
"E! Please heal her now!"

Num. 12:14 And **YAHWEH** said to Moshe,
"If her father spit, spit in her face,
would she not be humiliated for seven days?"

Shut her up seven days outside the camp!
And afterward she may be gathered.

Num. 12:15 And Miryam was shut up
outside the camp for seven days.
And the people did not journey
until Miryam was gathered.
Num. 12:16 And afterward
the people journeyed from Hazerot.
And they encamped
in the Wilderness of Paran.

Chapter 13

Num. 13:1 And **YAHWEH** spoke to Moshe saying,
Num. 13:2 "Send for yourself men.
And have them explore
the land of Kena'an *itself* תא
which I Myself am giving
to the children of Yisra'el.
One man, one man per tribe of their fathers
you are to send, all leaders among them."

Num. 13:3 And Moshe sent they themselves תא
from the Wilderness of Paran
according to the mouth of **YAHWEH**.
All of the men were leaders
of the children of Yisra'el.

Num. 13:4 And these are their names
according to their tribes.
For the tribe of Re'uben,
Shammu'a, son of Zakkur.

Re'uben means behold, a son.
Shammu'a means renowned.
Zakkur means remembered.

13:5 For the tribe of Shim'on,
Shafat, son of Hori.

Shim'on means listening.
Shafat means judgment.
Hori means cave dweller.

Num. 13:6 For the tribe of Yahudah,
Kaleb, son of Yefunne.

Yahudah means **YAH** is praised.
Kaleb means to yelp.
Yefunne means he will be prepared.

Num. 13:7 For the tribe of Yissaskar,
Yig'al, son of Yosef.

Yissaskar means he will bring a reward.
Yig'al means avenger.
Yosef means he will add.

Num. 13:8 For the tribe of Ephraim,
Hoshe'a, son of Nun.

Ephraim means double fruit.
Hoshe'a means deliverer.
Nun means perpetuity, forever.

Num. 13:9 For the tribe of Binyamin,
Palti, son of Rafu.

Binyamin means son of the right hand.
Palti means delivered.
Rafu means healed.

Num. 13:10 For the tribe of Zebulun,
Gaddi'el, son of Sodi.

Zebulun means dwelling.
Gaddi'el means fortune, or troop, of El.
Sodi means a confidant.

Num. 13:11 For the tribe of Yosef,
for the tribe of Menashe,
Gaddi, son of Susi.

Yosef means he will add.
Menashe means causing to forget.
Gaddi means my fortune, or my troop.
Susi means horse-like.

Num. 13:12 For the tribe of Dan,
Ammi'el, son of Gemalli.

Dan means judge.
Ammi'el means El is my father.
Gemalli means camel driver.

Num. 13:13 For the tribe of Asher,
Setur, son of Mikha'el.

Asher means happy.
Setur means hidden.
Mikha'el means who is like El.

Num. 13:14 For the tribe of Naftali,
Nahbi, son of Vofsi.

Naftali means my wrestling.
Nahbi means occult.
Vofsi means additional.

Num. 13:15 For the tribe of Gad,
Geu'el, son of Makhi.

Gad means fortune, or troop.
Geu'el means majesty of El.
Makhi means thin, impoverished.

Num. 13:16 These are the names of the men
whom Moshe sent out
for the sake of exploring the land itself **תא**.

And Moshe called Hoshe'a,
son of Nun, Yahoshua.

This is a very significant name change.
Yahoshua means **YAH** is deliverer.
It's original form must surely have been **YAHoshua**.

The Messiah's personal name is YAHUSHUA.
It means exactly the same thing!

A name is not changed in Scripture
without a very important significance.
Such a change indicates
a change in their very character
and the role they will play
in **YAHWEH's** scheme of things.

Num. 13:17 And Moshe sent out
they themselves **תא**
for the sake of exploring
the land of Kena'an itself **תא**.

And he said to them,
"Go up this way, through The Negev.
And you are to go up the hill country itself **תא**.

Num. 13:18 And you are to observe
the land itself **תא**,
what it is like,
and the people themselves **תא**,
those dwelling in it.

Are they strong or weak?
Are they few or many?

Num. 13:19 And what is the land like?
Where are they dwelling?
Is it good or bad?

And what are the towns like
where they are dwelling?
Are they tents or fortified places?

Num. 13:20 And is the land fat or lean?
Are there trees in it or not?

Now you are to be strong.
And you are to take
some of the fruit of the land.
And these days are the days
of the first ripe grapes.

Num. 13:21 And they went up.
And they explored the land itself **תא**
from the Wilderness of Tzyn
as far as Rehob, coming toward Hamath.

Tzyn means to prick, a crag.
Rehob means broad place.
Hamath means walled.

Num. 13:22 And they went up by The Negev.
And they went as far as Hebron.
There exist Ahiman, Sheshai, and Talmai,
the descendants of the Anakites.

And Hebron had been built seven years
before Tzo'an of Mitsraim.

Hebron means seat of association.
Ahiman means brother of a portion.
Sheshai means white.
Talmai means ridged.
Anakim means necklace.

Note: The Anakim
are offspring of the Nephilim,
who were offspring
of divine beings and human beings.
They were part of the reason
for the flood of Noah.

These are "men of *ha-shem*".
It means 'the name, men of renown.'
They were what are commonly called "giants."

Num. 13:23 And they went as far
as the Wadi Eshkol.
And they cut down from there a vine
and one cluster of grapes.
And they carried it on a pole with two *men*,
and some pomegranates and some figs.
Num. 13:24 That place they called
The Wadi of Clusters
on account of the cluster of grapes
the children of Yisra'el had cut down there.

Num. 13:25 And they returned
from exploring the land
at the end of forty days.

Num. 13:26 And they went.
And they came to Moshe, and to Aharon,
and to the entire assembly
of the children of Yisra'el,
to the Wilderness of Paran, at Kadesh.
And they brought back word
to they themselves **אָנְכֵם**
and to all the assembly itself **אָתְּכֶם**.
And they caused to be seen
the fruit of the land itself **אָתְּכֶם**.

Num. 13:27 And they reported to him.
And they said, "We went to the land
to which you sent us.
And yes, it is flowing with milk and honey.
And this is its fruit.

Num. 13:28 However,
the people are indeed strong,
those dwelling in the land.
And the cities are fortified, exceedingly large.
And also the descendants of The Anakim
we saw there!
Num. 13:29 Amalekites are dwelling
in the land of The Negev.
And the Hittites,
and the Yebusites,
and the Amorites
are dwelling in the hill country.
And the Kena'anites
are dwelling beside the sea
and by the side of The Yarden!"

Num. 13:30 And Kaleb hushed
the people themselves **אָנְכֵם** before Moshe.
And he said, "Go up!
Go up and possess it itself **אָתְּכֶם**!
Indeed, we are able!
We are able to do it!"

Num. 13:31 But the men
who had gone up with him said,

"We are not able
to go up against the people
because they are stronger than we!"

Num. 13:32 And the word of the land
that they had explored,
it itself **נא**,
went out to the children of Yisra'el saying,
"The land that we have passed over
for the sake of exploring it itself **נא**
is a land that devours its inhabitants.
And all the people that we saw in its midst
were men of height.

Num. 13:33 And there we saw
the Nephilim themselves **נא**,
children of Anak, from the Nephilim.
And we were in our eyes like grasshoppers!
And likewise were we in their eyes!"

This is one of several places
where the term "giants" is traditionally used
instead of the proper term, Nephilim.

It's very important
to identify these beings properly.
They were the offspring
of the union of "fallen angels",
benai ha-elohim, sons of the elohim,
or sons of God,
with human women.

They are the source for many folktales
involving the "heroes of ancient mythology"
- 'mighty men', men of **ha-shem**
- the name, men of 'renown'
(because they made a name for themselves).
They are perverse creatures,
formed from an unauthorized union
of human and divine beings.
Their essential nature is one of **rebellion**
- which is the offense of Eve.
YAHWEH ordered them destroyed
when the children of Yisra'el entered the land.

Chapter 14

Num. 14:1 And the entire assembly rose up.
And they gave their loud sound itself **נא**.
And the people wept on that night.
Num. 14:2 And they grumbled against Moshe
and against Aharon,
all the children of Yisra'el.
And they said to them, the entire assembly,
"If only we had died in the land of Mitsraim,
or in this wilderness!
If only we had died!"

Num. 14:3 And why is **YAHWEH**
bringing us ourselves **נא** to this land,
To fall by the sword?
Our wives and our little ones will be for plunder!
Is it not better for us to return to Mitsraim?"

Num. 14:4 And they said, each man to his brother,
"Give us a leader
and we will return to Mitsraim!"

Num. 14:5 And Moshe and Aharon
fell on their faces
before the entire assembled assembly
of the children of Yisra'el.

Num. 14:6 And Yahoshua, son of Nun,
and Kaleb, son of Yefunne,
from those who explored the land itself **נא**,
tore their garments.
Num. 14:7 And they spoke to the entire assembly
of the children of Yisra'el saying,

"The land that we have passed over
for the sake of exploring it *itself nx*,
the land is good exceedingly, exceedingly!
Num. 14:8 If **YAHWEH** is pleased with us
then He will bring us *ourselves nx* to this land.
And He will give to us a land
that is flowing with milk and honey.

Num. 14:9 However, against **YAHWEH**
do not rebel!

And *you yourselves nx*, do not be afraid
of *the people themselves nx of the land!*
Indeed, they are food for us!
Their protection has departed from over them.

But **YAHWEH** is with *us ourselves nx!*
Do not be afraid of them!"

Num. 14:10 But the entire assembly of Yisra'el
said to stone him,
they themselves nx, with stones.

Then the splendor of **YAHWEH** was seen
at The Tent of Appointment
by all the children of Yisra'el!

Num. 14:11 And **YAHWEH** said to Moshe,
"How long will this very people scorn Me?
And how long will they not trust in Me
on account of all *the signs themselves nx*
that I have done in their midst?
Num. 14:12 I will strike them with pestilence!
And I will disinherit them!
But I will make of *you yourself nx* a great nation,
even more powerful than they!"

Num. 14:13 But Moshe said to **YAHWEH**,
"But the Mitsraites have heard
that You brought up *this people itself nx*
by Your power from its midst.

Num. 14:14 And they have told it
to the inhabitants of this land.

They have heard
that *You Yourself nx, YAHWEH,*
are in the midst of this people,
that eye to eye You are seen,
You Yourself nx, YAHWEH!
And Your cloud is standing over them!
And in a column of cloud *You Yourself nx*
are going before them by day
and in a column of fire by night.

Num. 14:15 And You would put to death
this people itself nx as one man.
And the nations that have heard
of *Your fame itself nx* will say,
Num. 14:16 'It was from **YAHWEH** not being able
to bring *this people itself nx* to the land
which He swore to them.
And He slaughtered them in the wilderness!

Num. 14:17 And now,
may Your power become great,
please, My Sovereign,
according to what You have spoken saying,
Num. 14:18 '**YAHWEH**, slow to anger
and of abundant kindness,
lifting up perversion and rebellion,
and clearing not, clearing not the guilty,
calling to account the perversion of the fathers
upon the children to the third
and to the fourth *generation!*'

Num. 14:19 Please forgive
for the moral perversion of this people!
Indeed, great is Your kindness!
And indeed, You have carried this people
from Mitsraim even until now!"

Num. 14:20 And **YAHWEH** said,
"I have forgiven according to your words.

Num. 14:21 But surely, as I Myself live,
even as the splendor of **YAHWEH**
has filled the whole earth itself **נא**,

Num. 14:22 indeed, all the men,
those having seen My splendor itself **נא**
and My signs themselves **נא** that I did
in Mitsraim and in the wilderness,
but have tested Me Myself **נא** these ten times,
and have not listened attentively
according to My voice,

Num. 14:23 if they see the land itself **נא**
which I swore to their fathers . . . !

Even all that have scorned Me
will not see it!

Num. 14:24 But My servant, Kaleb,
because there was a different nature in him
and he followed Me fully,
even him I will bring
to the land into which he has gone.
And his seed will possess it.

Num. 14:25 Now the Amalekites
and the Kena'anites
are dwelling in the valleys.
On the morrow, turn
and journey into the wilderness
by way of The Reed Sea."

Num. 14:26 And **YAHWEH** spoke
to Moshe and Aharon saying,
Num. 14:27 "Until when for this hurtful assembly...?
They are complaining against Me!
The grumblings themselves **נא** ,
of the children of Yisra'el
by which they are complaining against Me
I have heard!

Num. 14:28 Say to them, 'By My life,
- An Utterance of **YAHWEH** -
if not according to what you
have spoken in My ears...,
according to this I will do to you!

Num. 14:29 In this wilderness
your carcasses will fall,
even all of you numbered,
according to all your number
from the age of twenty and upward
who have complained against Me,
Num. 14:30 if you yourselves **נא**
will come to the land of which
I have lifted My hand itself **נא** *in an oath*
for the sake of you yourselves **נא** to dwell in it,
except for Kaleb, son of Yefunne,
and Yahoshua, son of Nun . . . !

Num. 14:31 And your little ones,
whom you said will be plunder,
I will bring in they themselves **נא**!
And they will know the land itself **נא**
that you have rejected on account of it.
Num. 14:32 And your carcasses,
you yourselves **נא**,
will fall in this wilderness!

Num. 14:33 And your children
will be tended like a flock
in the wilderness for forty years.
And they will bear your adultery itself **תא**
until your carcasses
come to an end in the wilderness.

Num. 14:34 According to the number
of the days that you explored
the land itself **תא**,
forty days,
a day for a year, a day for a year,
you will bear your perversions themselves **תא**!
Forty years!
And you will know My alienation itself **תא**!

Num. 14:35 **I Myself am YAHWEH!**
I have spoken!
If I do not do this
to this whole hurtful assembly
those meeting against Me...!
In this wilderness
they will come to an end!
Even there they will die! "

*Unfinished sentences
are common in the Hebrew text.
This is a form or an oath.
The consequences of failure
are left to the one hearing it.
Their imagination is to fill in
the anticipated consequences.*

Num. 14:36 And the men whom Moshe had sent
for the sake of exploring the land itself **תא**,
even they had returned.
And they had caused
the entire assembly itself **תא**
to complain against him
by causing a false report to go out
concerning the land.
Num. 14:37 And the men who had brought
a bad report concerning the land
died in a plague
before the face of **YAHWEH**.

Num. 14:38 But Yahoshua, son of Nun,
and Kaleb, son of Yefunne,
lived among those men that had gone
for the sake of exploring the land itself **תא**.

Num. 14:39 And Moshe spoke
all these words themselves **תא**
to the children of Yisra'el.
And the people mourned exceedingly.
Num. 14:40 And they rose up
early in the morning.
And they went up
to the top of the hill country saying,
"Behold!
Even we will go up to the place
of which **YAHWEH** had spoken!
Indeed, we have offended!"

Num. 14:41 But Moshe said,
"For what reason now
are you yourselves **תא** passing over
the mouth itself **תא** of **YAHWEH**?
It will not succeed!

Num. 14:42 Do not go up!

Indeed, **YAHWEH** is not in your midst!
And do not be defeated by your adversaries!
Num. 14:43 Indeed, the Amalekites
and the Kena'anites are there before you.

And you will fall by the sword
because you have turned away
from going after **YAHWEH**.
And **YAHWEH** will not be with you!

Num. 14:44 But they went up arrogantly
to the top of the hill country.

But The Chest of The Covenant of **YAHWEH**
and Moshe did not leave
from the center of the camp.

Num. 14:45 And the Amalekites
and the Kena'anites,
those dwelling in that hill country,
came down.
And they struck them.
And they crushed them as far as Horma.
[Horma means destruction.](#)

Chapter 15

Num. 15:1 And **YAHWEH** spoke to Moshe saying,
Num. 15:2 "Speak to the children of Yisra'el
and say to them,

"When you come to the land of your settlements
which I Myself am giving to you,

Num. 15:3 and you prepare
an offering by fire to **YAHWEH**,
an olah or a slaughter for a unique promise,
or with a spontaneous gift,
or at your appointed times,
for the sake of making

a soothing aroma to **YAHWEH**
from the herd or from the flock

Num. 15:4 and one approaches,
bringing near

his approach offering to **YAHWEH**,
it is to be a grain gift of flour,
a tenth measure,

mixed with a fourth of a hin of oil,
Num. 15:5 and wine for a drink offering,
a fourth of a hin.

You are to prepare it
with the olah or the sacrifice.

For one sheep,
Num. 15:6 or for a ram, you are to prepare
a grain gift of flour,

two tenth measures mixed with oil,
a third of a hin,
Num. 15:7 and wine for a drink offering,
a third of a hin, you are to bring near
as a soothing aroma to **YAHWEH**.

Num. 15:8 And when you prepare
a young bull as an olah
or as a sacrifice for a unique promise,
or a shelem offering to **YAHWEH**,

Num. 15:9 then there is to be brought near
with the young bull a grain gift of flour,
three tenth measures,
mixed with oil, half a hin,

Num. 15:10 and wine you are to bring near
for a drink offering, half a hin,
an offering by fire,
a soothing aroma to **YAHWEH**.

Num. 15:11 According to this you are to prepare
for the one bull, or for the one ram,
or for a lamb among the sheep,
or among the goats.

Num. 15:12 According to the number
that you prepare,
according to this you are to do for one,

according to their number.

Num. 15:13 Every native born is to do according to these themselves nx for the sake of bringing near an offering by fire, a soothing aroma to **YAHWEH**.

Num. 15:14 And when there sojourns with you yourselves nx a stranger who is in your midst for your generations, and he prepares an offering by fire, a soothing aroma to **YAHWEH**, what you do likewise he is to do.

Num. 15:15 The assembly *is to have* one rule for you and for the stranger sojourning, an eternal rule for your generations.

As it is for you, so is it to be for the stranger before the face of **YAHWEH**.

Num. 15:16 One instruction and one regulation is to exist for you and for the stranger, the one sojourning with you yourselves nx! "

Num. 15:17 And **YAHWEH** spoke to Moshe saying,

Num. 15:18 "Speak to the children of Yisra'el and say to them,

'In your coming to that land

to which I Myself

am bringing you yourselves nx there

Num. 15:19 then it will exist

when you're eating from the food of the land

that you are to raise an elevated gift to **YAHWEH**.

Num. 15:20 The first of your dough,

cakes you are to elevate as an elevated gift.

Like the elevated gift of the threshing floor,

in this manner you are to elevate it itself nx.

Num. 15:21 The best of your dough

you are to give to **YAHWEH**,

an elevated gift for your generations.

Num. 15:22 And when you have erred and are not doing

all of these directives themselves nx

which **YAHWEH** has spoken to Moshe,

Num. 15:23 every thing itself nx

which **YAHWEH** has directed you to do

by the hand of Moshe,

from the day that **YAHWEH** directed,

and forward for your generations,

Num. 15:24 then it will be *that*

if away from the eyes of the assembly

it was done inadvertently,

then the entire assembly is to prepare one bull,

a young of the herd, as an olah,

as a soothing aroma to **YAHWEH**,

with its grain gift and its drink offering,

according to regulation,

and one hairy goat as a offense offering.

Num. 15:25 And the priest is to make atonement

for the entire assembly

of the children of Yisra'el.

And it will be forgiven for them

because it was inadvertent,

and they have brought

their approach offering itself nx,

an offering by fire,

a soothing aroma to **YAHWEH**,

and their offense offering

before the face of **YAHWEH**,

on account of their mistake.

Num. 15:26 And there will be forgiveness
for the entire assembly
of the children of Yisra'el
and for the stranger
that is sojourning in their midst
because for the sake of all the people
it was by mistake.

Num. 15:27 And if one living being
offends by mistake
he is to bring near
a she goat of the first year
as an offense offering.
Num. 15:28 And the priest is to make atonement
for the living being going astray
by offending inadvertently
before the face of **YAHWEH**,
to make atonement for him.
And he will be forgiven.

Num. 15:29 The native
among the children of Yisra'el,
and the stranger
that is sojourning in your midst,
one instruction is to exist for you,
for his doing by mistake.

Num. 15:30 But the living being who acts arrogantly,
from the native born or from the strangers,
it is **YAHWEH Himself נא** that he reviles!
And that living being
is to be cut off from his people!

Num. 15:31 Indeed, the word of **YAHWEH**
he has despised!
And His directive *itself נא* he has broken!
He is to be cut off!
He is to be cut off, that living being!
His perversion is on him!

Num. 15:32 And it was as the children of Yisra'el
were in the wilderness.
And they found a man gathering wood
on The Sabbath Day.
Num. 15:33 And they brought near he himself נא,
having found he himself נא gathering wood,
to Moshe and to Aharon,
and to the entire assembly.
Num. 15:34 And they put under guard he himself נא
because it had not been determined
what was to be done to him.

Num. 15:35 And **YAHWEH** said to Moshe,
"Put him to death!
He is to be put to death!
He himself נא is to be stoned with stones
by the entire assembly outside the camp!"
Num. 15:36 And they brought out he himself נא,
the entire assembly, outside the camp.
And they stoned with stones he himself נא.
And he was put to death
according to what **YAHWEH**
had directed Moshe himself נא.

Num. 15:37 And **YAHWEH** spoke to Moshe saying,
Num. 15:38 "Speak to the children of Yisra'el
and say to them
that they are to make for themselves
tassels on the corners of their garments
for their generations.
And they are to put on the corner tassel
a cord of blue violet.

Num. 15:39 And it is to be for you a tassel.
And you are to see it *itself* תא.
And you are to take note
of all the directives *themselves* תא of YAHWEH.
And you are to do they *themselves* תא.

And you are not to explore
after your own heart
or after your own eyes,
by which you *yourselves* תא
are committing adultery
Num. 15:40 in order that you
will take note of and do
all My directives *themselves* תא!
Then you will be set apart for your Elohim!

Num. 15:41 **I Myself am YAHWEH, your Elohim,**
Who has brought out you *yourselves* תא
from the land of Mitsraim
for the sake of being for you your Elohim!

I Myself am YAHWEH, your Elohim!

Chapter 16

Num. 16:1 And Korah, son of Yitzhar,
son of Kohat, son of Levi,
and Datan and Abiram, the sons of Eliab
and On, son of Pelet, sons of Re'uben took
Num. 16:2 and stood up
against the face of Moshe
fifty and two hundred men
of the children of Yisra'el,
leaders of the assembly, appointed men,
men of a name.

There are discrepancies
in these two verses
in the old manuscripts that are available.
What's given appears to be
the sense of the text
when one considers the context
in which this occurs.

This is not a minor uprising of just a few.
This is a very significant challenge
to the authority of Moshe,
and also to **YAHWEH's** authority
in choosing Moshe to lead them.

The use of **men of a name**
is also of interest to us.
This is also translated as "men of renown".

The connection between
the act of rebellion presented here
and other uses of this concept
of "men of a name" is unmistakable.

The irony lies
in its direct association with **ha-shem**,
the name the Yisra'elites use
in place of the Scripturally given
personal Name of God, **YAHWEH**.

Korah means near, at hand.
Yitzhar means fresh oil.
Kohat means ally, alliance.
Levi means attached.
Datan means (uncertain) their decree.
Abiram means my exalted father.
Eliab means El is my father.
On means power, ability.
Pelet means to flee; swiftness.
Re'uben means behold, a son.

Num. 16:3 And they assembled
against Moshe and against Aharon.
And they said to them,
"Too much belongs to you!
Indeed, the entire assembly,

all of them, are set apart.
And in their midst is **YAHWEH!**
And why do you exalt yourselves
over the assembly of **YAHWEH?**"

Num. 16:4 And Moshe listened attentively.
And he fell on his face.
Num. 16:5 And he spoke to Korah
and to his entire assembly saying,
"At daybreak **YAHWEH** will make known
who himself is His **אָ**
and who himself **אָ** is set apart .
And He will set him apart beside Him!
And he himself **אָ** .
who has been chosen by Him
He will bring near to Him.

Num. 16:6 Do this!
Take for yourselves fire pans,
Korah and his entire assembly.
Num. 16:7 And put fire on them.
And place incense on them
before the face of **YAHWEH** tomorrow.
And it will exist,
the man whom **YAHWEH** chooses,
he is set apart!
Too much belongs to you, Sons of Levi!"

Num. 16:8 And Moshe said to Korah,
"Please listen attentively, Sons of Levi!
Num. 16:9 Is it insignificant among you
that The Elohim of Yisra'el
has separated you yourselves **אָ**
from the assembly of Yisra'el
for the sake of bringing you yourselves **אָ**
near to Him for the sake of doing
the tasks themselves **אָ**
of The Dwelling of **YAHWEH**
and for the sake of standing
before the assembly
to serve on their behalf?
Num. 16:10 And He has brought near
you yourselves **אָ**
and all your brothers themselves **אָ**,
sons of Levi, you yourselves! **אָ**
Now you are seeking the priesthood also!

Num. 16:11 Of a certainty, you yourself **אָ**
and your entire assembly
are coming together against **YAHWEH!**
And Aharon, what is he
that you complain against him?"

Num. 16:12 And Moshe sent to call
Datan and Abiram, the sons of Eliab.
But they said, "We will not go up!
Num. 16:13 Is it insignificant
that you have brought us up
from a land flowing with milk and honey
for the sake of causing us
to die in the wilderness
that you have been given dominion over us,
even dominion?
Num. 16:14 Indeed, not to a land
flowing with milk and honey
have you brought us!
And you have not given to us
an inheritance of fields and vineyards.
The eyes of these men will you bore out?
We will not go up!"

Num. 16:15 And Moshe was exceedingly angry.
And he said to **YAHWEH**,
"Do not turn your face toward their grain gift.

Not one male ass of theirs have I carried off!
And I have not treated badly
one himself **תָּא** among them!"

Num. 16:16 And Moshe said to Korah,
"You yourself **תָּא** and your entire assembly,
be before the face of **YAHWEH**,
you yourself **תָּא**,
and they, and Aharon tomorrow!

Num. 16:17 And take each man his fire pan.
And you are to put on them incense.
And you are to bring it near
before the face of **YAHWEH**,
each man his fire pan,
fifty and two hundred pans,
even you yourself **תָּא**, and Aharon,
each man with his fire pan."

Num. 16:18 And they took each man his fire pan.
And they put on them fire.
And they placed upon them incense.
And they stood at the entrance
to The Tent of Appointment,
and Moshe and Aharon.

Num. 16:19 And Korah
and his entire assembly itself **תָּא**
assembled against them at the entrance
to The Tent of Appointment.

And the splendor of **YAHWEH** was seen
by the entire assembly.

Num. 16:20 And **YAHWEH** spoke to Moshe
and to Aharon saying,

Num. 16:21 "Separate from the midst
of this assembly.
Then I will terminate they themselves **תָּא**
in an instant!"

Num. 16:22 But they fell on their faces.
And they said, "E!
The Elohim of the natures of all flesh,
will one man offend
and at the entire assembly
will You be enraged?"

Num. 16:23 And **YAHWEH** spoke to Moshe saying,

Num. 16:24 "Speak to the assembly saying,
'Get up,

away from all around the dwellings
of Korah, and Datan, and Abiram!" "

Num. 16:25 And Moshe got up.
And he went to Datan and Abiram,
And after him went the elders of Yisra'el.

Num. 16:26 And he spoke to the assembly saying,
"Depart now from the dwellings
of these morally wrong men!

And do not touch anything that is theirs
lest you be swept away
on account of all their offenses!"

Num. 16:27 And they got up,
away from the dwellings
of Korah, Datan, and Abiram,
from all around.

And Datan and Abiram came out,
stationing themselves
at the entrance to their dwellings;
also their wives,
their children,
and their families.

Num. 16:28 And Moshe said,

"By this you will know
that **YAHWEH** has sent me
to do all these deeds themselves **תא**!
Indeed, it was not from my own heart!

Num. 16:29 If these men die
like the death of all human beings
and the accounting for of all human beings
is accounted for upon them,
YAHWEH has not sent me.

Num. 16:30 But if a creation
is created by **YAHWEH**
and the soil opens its mouth itself **תא**
and swallows they themselves **תא**
and everything itself **תא** that is theirs
and they go down alive into She'ol,
then you will know that these men
have scorned **YAHWEH Himself** **תא**!"
she'ol - Hades or the world of the dead.
Often translated as hell, grave, or pit.
For the Hebrews it represented
the "holding pen" for departed beings.
They considered them to be held there
until the final judgment comes.

An analysis of the term suggests
it actually means the state of being dead.

Num. 16:31 And it was as he finished speaking
all these words themselves **תא**.
And the soil that was under them split open.

Num. 16:32 And the earth
opened its mouth itself **תא**
and swallowed they themselves **תא**
and their households themselves **תא**,
and all the human beings themselves **תא**
that belonged to Korah,
and all the goods themselves **תא**.

Num. 16:33 And they descended,
they and all that was theirs,
alive into She'ol!
And the earth filled in over them.
And they perished
from the midst of the assembly.

Num. 16:34 Then all Yisra'el
who were all around them fled
on account of the sound of their voices.
Indeed, they said,
'Lest the earth swallow us!

Num. 16:35 And fire went out
from **YAHWEH Himself** **תא**!
And it consumed
the fifty and two hundred men themselves **תא**
who had brought near the incense.

The traditional text
continues from here as Chapter 16.
But the Hebrew texts
begin Chapter 17 after this verse.

You'll note the confusion
of the proper ordering
as you look carefully at the text.
It appears there has been
an editorial change to the material
with the traditional version
continuing through the end of the plague
that follows the fire
that went out from **YAHWEH**,
thus keeping the main focus
of the story together.

The Hebrew version sees this as a separate event.
The Hebrew version has been used in this translation.

[Note: Chapter 17 begins here in the Hebrew Text.](#)

Num. 16:36 (H 17:1)

And **YAHWEH** spoke to Moshe saying,

Num. 16:37 (H 17:2)

"Speak to El'azar, son of Aharon the priest.

And he is to pick up

the fire pans themselves **תא**

from the remains of the fire.

And the coals themselves **תא**

he is to scatter at a distance

because they are set apart.

Num. 16:38 (H 17:3)

The fire pans themselves **תא**

of these offenders,

on account of their lives,

make of they themselves **תא** hammered sheets

as a covering for the slaughter site

because they have been brought near

before the face of **YAHWEH**

and they are set apart.

And they are to be for a sign

for the children of Yisra'el!"

Num. 16:39 (H 17:4)

And El'azar the priest

took the copper fire pans themselves **תא**

that had been brought near for burning.

And he hammered them

as a covering for the slaughter site,

Num. 16:40 (H 17:5)

as a reminder for the children of Yisra'el,

in order that no man who is an outsider

is to come near

who is not of the seed of Aharon

for the sake of turning incense into smoke

before the face of **YAHWEH**.

And he is not to be like Korah

or like his assembly,

according to what **YAHWEH** had spoken

by the hand of Moshe to him.

Num. 16:41 (H 17:6)

But all the children of Yisra'el

complained on the next day

against Moshe and against Aharon saying,

"You yourselves **תא** have caused the death

of the people themselves **תא** of **YAHWEH**!"

Num. 16:42 (H 17:7)

And it was as the assembly assembled

against Moshe and against Aharon.

And they turned

toward The Tent of Appointment.

And behold!

It was covered by the cloud!

And the splendor of **YAHWEH** was seen!

Num. 16:43 (H 17:8)

And Moshe and Aharon went to the front

of The Tent of Appointment.

Num. 16:44 (H 17:9)

And **YAHWEH** spoke to Moshe saying,

Num. 16:45 (H 17:10)

"Get up,

away from the midst of this assembly!

Then I will terminate they themselves **תא**

in an instant!"

And they fell upon their faces.

Num. 16:46 (H 17:11)
And Moshe said to Aharon,
"Take the fire pan itself **תָּא**
and put upon it fire from the slaughter site!
And set incense *on it*.
And go quickly to the assembly
and make atonement for them!

Indeed, rage has gone out
from the face of **YAHWEH!**
The plague has begun!

Num. 16:47 (H 17:12)
Aharon took it
according to what Moshe had said.
And he ran to the center of the assembly.
And behold!
The plague had begun among the people!
And he put on the incense itself **תָּא**.
And he made atonement for the people.
Num. 16:48 (H 17:13)
And he stood
between the dying and the living.
And the plague was held back.

Num. 16:49 (H 17:14)
And those dying on account of the plague
were fourteen thousand and seven hundred,
aside from those that died
on account of the word of Korah.

Num. 16:50 (H 17:15)
Aharon returned to Moshe,
to the entrance of The Tent of Appointment.
And the plague was held back.

Chapter 17

**Num 17.16 in the Hebrew text
is equivalent to Numbers 17.1 in the traditional text.**

Num. 17:1 (H 17:16)
And **YAHWEH** spoke to Moshe saying,
Num. 17:2 (H 17:17)
"Speak to the children of Yisra'el.
And take from they themselves **תָּא** a staff,
a staff for a fathers' house,
from all their leaders themselves **תָּא**,
for their father's houses, twelve staffs.
A man's name
you are to write upon the staffs.

Num. 17:3 (H 17:18)
And the name of Aharon himself **תָּא**
you are to write upon the staff of Levi.
Indeed, one staff
for a head of their fathers' house.
Num. 17:4 (H 17:19)
And you are to lay them down
in The Tent of Appointment
in front of The Testimony
where I meet with you, there.
Num. 17:5 (H 17:20)
And it will exist
that the man whom I select,
his staff will bud.
And I will cause to cease from before Me
the grumbings themselves **תָּא**
of the children of Yisra'el
that they are complaining against you."

Num. 17:6 (H 17:21)
And Moshe spoke to the children of Yisra'el.

And they gave to him, all the leaders,
a staff for one leader,
a staff for one leader for their fathers' houses,
twelve staffs.
And the staff of Aharon
was in the midst of their staffs.

Num. 17:7 (H 17:22)
And Moshe laid the staffs themselves **תא**
before the face of **YAHWEH**
in The Tent of The Testimony.

Num. 17:8 (H 17:23)
And it was the next day.
And Moshe went into
The Tent of The Testimony.
And behold!
The staff of Aharon of the house of Levi
had sprouted!
And it had put forth blooms,
and it flourished with blossoms.
And it had produced almonds!

Num. 17:9 (H 17:24)
And Moshe brought out
the staffs themselves **תא**
from before the face of **YAHWEH**
to all the children of Yisra'el.
And they looked.
And each man took his staff.

Num. 17:10 (H 17:25)
And **YAHWEH** said to Moshe,
"Return the staff of Aharon itself **תא**
to the front of The Testimony
for safeguarding,
for a sign for the children of bitterness.
And their grumbings are to be finished,
away from Me!
Then they will not be put to death!"

Num. 17:11 (H 17:26)
And Moshe did according to everything
that **YAHWEH** directed he himself **תא**.
According to this he did.

Num. 17:12 (H 17:27)
And the children of Yisra'el
spoke to Moshe saying,
"Behold!
We are going to die.
We are going to be destroyed.
All of us are going to be destroyed!"

Num. 17:13 (H 17:28) Anyone who comes near,
comes near
to The Dwelling of **YAHWEH** will die!
Will there be an end to our dying?"

Chapter 18

Num. 18:1 And **YAHWEH** said to Aharon,
"You yourself **תא**, and your sons,
and your father's house,
you yourselves **תא** are to bear
the perversion itself **תא** of The Set Apart Place.
And you yourself **תא** and your sons,
you yourselves **תא**, are to bear
the perversion itself **תא** of your priesthood.

To carry means to accept responsibility for.

Num. 18:2 And also
your kindred themselves **תא**,
the branch of Levi, the tribe of your father,
you are to bring near, you yourself **תא**!

And they are to be united with you.
And they are to serve,
even you yourself **תָּא**,
and your sons,
you yourselves **תָּא**,
in the presence of The Tent of The Testimony.

Num. 18:3 And they are to protect your duty
and the duty
of the entire Tent of Appointment.

However, toward the set apart implements
and to the slaughter site
they are not to come near.
Then they will not be put to death,
either them, or you yourselves **תָּא**!

It should be noted
that The Tent of The Testimony
and The Tent of Appointment
are separate entities.
The Tent of The Testimony
is the central portion
of The Tent of Appointment
where The Chest of The Testimony was kept
along with the Menorah,
the Table of The Bread of The Presence
and the Table of Incense.

Num. 18:4 And they are to be united with you.
And they are to protect
the duties themselves **תָּא**
of The Tent of Appointment
according to all the tasks of The Tent.

But an outsider is not to come near to you.

Num. 18:5 And you are to protect
the duties themselves **תָּא**
of The Set Apart Place
and the duties themselves **תָּא**
of the slaughter site.
Then there will be no more rage
against the children of Yisra'el.

Num. 18:6 And I Myself, behold!
I have taken your kindred themselves **תָּא**,
the Levites,
from the midst of the children of Yisra'el
for you as a gift,
given by **YAHWEH**
for the sake of accomplishing
the tasks themselves **תָּא**
of The Tent of Appointment.

Num. 18:7 And you yourself **תָּא** and your sons,
you yourselves **תָּא**,
are to protect your priesthood itself **תָּא**
concerning every matter of the slaughter site
and *what is done* within The Curtain.
And you are to accomplish the work of serving.

Your priesthood itself **תָּא** I have given as a gift.

But an outsider who comes near
is to be put to death!"

Num. 18:8 And **YAHWEH** said to Aharon,
"And I Myself, behold!
I have given to you the responsibility itself **תָּא**
of My contributions
according to all the set apart things
of the children of Yisra'el.
To you I have given them
as an anointed share,
and to your sons as a custom forever.

Num. 18:9 This is to be for you
from the set apart things:
the set apart things from the fire,
all of their approach offerings,
all of their grain gifts,
all of their offense offerings
and all of their liability offerings by fire
that they give back to Me is set apart,
set apart for you and for your sons.

Num. 18:10 As set apart,
the set apart you are to eat.
Every male is to eat it itself **תא**.
It is set apart for you.

The traditional rendering of this verse,
and of the repeated "holy, holy"
is to say "the holiest place",
or the holiest portion", etc.
But if you consider this carefully
it directly violates **YAHWEH's** instructions
concerning "The Holy of Holies",
the part that is beyond the curtain (veil).
Only the "Great Priest" was able to enter it,
and that only once a year
on The Day of Atonement, Yom Kippur.

How, then, could the priests and their sons
eat these things in that area?
By specific directions of **YAHWEH**
such activity was forbidden.

Thus, what's given above
appears to more accurately represent
the intent of the text.
Once again, what we've been "handed"
is 'the traditions of men',
not The Word of **YAHWEH**.
The text has been distorted
to reflect what human beings think
rather than what **YAHWEH** actually said.

Num. 18:11 And this is for you,
their elevated gifts
for all the presentation offerings
of the children of Yisra'el.

To you I have given it,
and to your sons,
and to your daughters,
you yourselves **תא**,
as a rule to eternity.
Everyone undefiled in your household
is to eat it itself **תא**.

Num. 18:12 All your choicest oil,
and all your choicest wine and grain,
the premier part that they give to **YAHWEH**,
to you I have given it.

Num. 18:13 The first fruits of everything
that is in their land
that they bring to **YAHWEH**,
it is to be for you.

Anyone undefiled in your household
is to eat it.

Num. 18:14 Everything dedicated in Yisra'el
is to be for you.

Num. 18:15 Every opener of a womb
for all flesh that is brought near to **YAHWEH**
among human beings and among animals,
is to be for you.
However, you are to redeem,
you are to redeem
the firstborn themselves **תא** of human beings!
And the firstborn themselves **תא**
of defiled animals you are to redeem.

Num. 18:16 And if redeeming it,
from the age of a month
you are to redeem it,
according to your valuation of silver,
five *shekels* according to the shekel
of The Set Apart Place.
Twenty gerahs it is.

Num. 18:17 However, a firstborn oxen,
or a firstborn sheep,
or a firstborn goat
you are not to redeem.
They are set apart.
Their blood *itself* תא you are to sprinkle
on the slaughter site.
And their fat *itself* תא
you are to turn into smoke,
an offering by fire,
a soothing aroma to **YAHWEH**.

Num. 18:18 But their flesh is to be for you.
Like the breast of the presentation offering
and like the right thigh, it is to be for you.

Num. 18:19 All the gifts, the set apart things
that the children of Yisra'el raise for **YAHWEH**
I have given to you,
and to your sons,
and to your daughters,
you yourselves תא,
as a rule to eternity.
It is a "covenant of salt" to eternity
before the face of **YAHWEH**
for you and for your seed,
you yourselves תא."

*Salt is both a preservative and a purifier.
A "covenant of salt" was considered
to be pure and permanent.*

Num. 18:20 And **YAHWEH** said to Aharon,
"In their land you will not inherit.
And no portion will be yours in their midst.

I Myself am your portion
and your inheritance
in the midst of the children of Yisra'el.

Num. 18:21 And to the children of Levi,
behold!
I have given all the tithes in Yisra'el
as an inheritance
in exchange for their tasks
that they are performing,
the tasks *themselves* תא
of The Tent of Appointment.

Num. 18:22 And the children of Yisra'el
are no longer to come near
The Tent of Appointment,
for the sake of lifting up an offense,
for the sake of being put to death.

Num. 18:23 And the Levite,
he is to perform the tasks *themselves* תא
of The Tent of Appointment.
And they will bear their perversions.
It is a rule to eternity for their generations.

And in the midst of the children of Yisra'el
they will not inherit an inheritance.

Num. 18:24 Indeed, the tithes *themselves* תא
of the children of Yisra'el
that they raise to **YAHWEH** as a contribution
I have given to the Levites as an inheritance.

On account of this I have said to them
in the midst of the children of Yisra'el
they are not to inherit an inheritance."

Num. 18:25 And **YAHWEH**
spoke to Moshe saying,
Num. 18:26 "To the Levites you are to speak.
And you are to say to them,
"When you take from
the children of Yisra'el themselves תא
the tithes themselves תא
that I have given to you
from they themselves תא
as your inherited share
you are to raise from it
an elevated gift to **YAHWEH**,
a tenth from the tithe.
Num. 18:27 And it will be regarded for you
as your elevated gift
like grain from the threshing floor
and like fullness of the wine vat.
Num. 18:28 Thus you are to raise,
even you yourselves תא,
the elevated gift to **YAHWEH**
from all your tithes that you accept
from the children of Yisra'el themselves תא.
And you are to give from them,
the elevated gift of **YAHWEH**,
to Aharon, the priest.
Num. 18:29 From all your gifts
you are to raise every elevated gift to **YAHWEH**,
from all its consecrated things, from them.'

Num. 18:30 And you are to say to them,
'In your raising
the choicest part itself תא from it,
then it is to be regarded for the Levites
as the produce of the threshing floor
or as the produce of the wine vat.

Num. 18:31 And you are to eat it itself תא
in any place,
you yourself תא and your household,
because it is a wage for you
in exchange for your tasks
in The Tent of Appointment.

Num. 18:32 And you will not lift up
on account of it an offense
in having elevated
its choicest part itself תא from it.
And the set apart things themselves תא
of the children of Yisra'el you will not defile.
And you will not be put to death.' "

Chapter 19

Num. 19:1 And **YAHWEH** spoke
to Moshe and to Aharon saying
Num. 19:2 this is the rule of the instruction
that **YAHWEH** has directed saying,
"Speak to the children of Yisra'el.
And they are to bring to you
a red heifer, whole,
that has in it no defect,
that has not come up to a yoke.
Num. 19:3 And you are to give it itself תא
to El'azar, the priest.
And he is to bring it itself תא outside the camp.
And it is to be slaughtered in front of him.
Num. 19:4 And El'azar, the priest,
is to take *some* of its blood with his finger.
And he is to sprinkle toward the front of
The Tent of Appointment
some of its blood, seven times.

Num. 19:5 And the heifer *itself* **תא**
is to be burned before his eyes.
And its skin *itself* **תא**,
and its flesh *itself* **תא**,
and its blood *itself* **תא**
with its excrement are to be burned.

Num. 19:6 And the priest is to take
wood of cedar,
and hyssop,
and maggot scarlet.
And he is to throw them
toward the center of the burning heifer.

Num. 19:7 And the priest is to wash his garments.
And he is to wash his flesh in water.
And afterward he is to come into the camp.
But the priest will be defiled until sunset.

Num. 19:8 And the one burning it *itself* **תא**
is to scrub his garments in water.
And he is to wash his flesh in water.
And he is defiled until sunset.

Num. 19:9 Then an undefiled man is to gather
the ashes *themselves* **תא** of the heifer.
And he is to deposit them outside the camp
in an undefiled place.

And it is to exist for the assembly
of the children of Yisra'el
to be watched over as waters of rejection
for *cleansing* their offenses.

This is a difficult verse to translate accurately.
There is a Hebraism involved
that establishes the "waters of rejection",
a term normally related
to the impurity of menstruation,
as a cleansing element for their offenses.

It was used in a number of "purification rites"
for certain errors
by which **YAHWEH** was offended.
Hence, they are often referred to
as "waters of purification".

Num. 19:10 And the one gathering
the ashes *themselves* **תא** of the heifer
is to wash his garments *themselves* **תא**.
And he is defiled until sunset.

And It is to be for the children of Yisra'el
and for the stranger
who is sojourning in their midst
as a rule to eternity.

Num. 19:11 A human being
touching any dead life
is then defiled for seven days.

Num. 19:12 He who is defiled
is to undefile himself with it on the third day,
and on the seventh day he will be undefiled.
But if he does not undefile himself
on the third day
then on the seventh day he is not undefiled.

Tradition has interpreted this to state
one must undefile himself
on both the third and the seventh days.
But a literal reading of the Hebrew text
does not so indicate.
It appears from the text that the undefiling
need only take place on the third day,
and then it takes effect on the seventh day.
You'll have to decide for yourself
which is intended
since it's not that clear in the Hebrew text.

Num. 19:13 Anyone touching a life who is dying
or the human being who has died,
but does not undefile himself,
The Dwelling of YAHWEH itself **תא**
he has defiled.
And that life is to be cut off from Yisra'el,
because the waters of rejection
were not sprinkled on him.
He is defiled.
His defilement remains on him.

Num. 19:14 This is the Instruction
when a human being dies in a tent.
Anyone who goes into the tent
and anyone who is in the tent
is defiled for seven days.
Num. 19:15 And any open vessel
that has no cover on it, it is defiled!

Num. 19:16 And anyone who touches
on the surface of a field
one pierced by a sword or one dead,
or human bones, or a grave,
will be defiled for seven days.

Num. 19:17 And they are to take
for the defiled one some of the dust
of the burned offense offering.
And they are to put over it
living water in a vessel.

Num. 19:18 And he is to take hyssop.
And an undefiled one
is to dip it into the waters.
And he is to sprinkle it on the tent,
and on all the implements,
and on the lives who were there,
or on the one touching the bones,
or the slain one,
or the dead human being,
or the grave.

Num. 19:19 And the undefiled one
is to sprinkle it on the defiled one
on the third day and on the seventh day.
And he will be undefiled on the seventh day.
Then he is to scrub his garments
and wash with water.
And he is undefiled at sunset.

Num. 19:20 And a man who is defiled
but does not undefile himself,
then that person will be cut off
from the midst of the assembly because
The Set Apart Place itself **תא** of YAHWEH
he has defiled!
Waters of rejection have not
been sprinkled on him.
He is defiled!
Num. 19:21 And it is to be for you
a rule to eternity.

And the one sprinkling the waters of rejection
is to scrub his garments.
And the one touching the waters of rejection
is defiled until sunset.

Num. 19:22 And anything that is touched
by the defiled man is defiled.
And the life who touches it
is defiled until sunset."

Chapter 20

Num. 20:1 And the children of Yisra'el came,

the entire assembly,
to the Wilderness of Tzyn
in the first month.
And the people settled at Kadesh.
And Miryam died there.
And she was buried there.

Num. 20:2 And there was no water
for the assembly.
And they assembled
against Moshe and against Aharon.
Num. 20:3 And the people
contended with Moshe.
And they spoke saying,
"If only we had breathed out
when our brothers breathed out
before the face of **YAHWEH!**

Num. 20:4 And why have you brought
the assembly of **YAHWEH** *itself* **אָ**
to this wilderness to die there,
we and our cattle?

Num. 20:5 And why have you
brought us up from Mitsraim,
bringing us *ourselves* **אָ** to this bad place,
not to a place of seeds and figs, and vines,
and pomegranates, and water?
There is nothing to drink!

Num. 20:6 And Moshe and Aharon
went away from the presence of the assembly
to the entrance to The Tent of Appointment.
And they fell on their faces.
And the splendor of **YAHWEH**
was seen by them!

Num. 20:7 And **YAHWEH** spoke to Moshe saying,
Num. 20:8 "Take the staff *itself* **אָ**.
And call together the assembly *itself* **אָ**,
you *yourself* **אָ**, and Aharon, your brother!
And you are to speak to the rock
before their eyes.
And it will give its water.
And you are to bring out for them
water from the rock.
And you will cause the assembly *itself* **אָ**
to drink and their animals *themselves* **אָ**."

Num. 20:9 And Moshe took the staff *itself* **אָ**
from before the face of **YAHWEH**
according to what he had been directed.
Num. 20:10 And Moshe and Aharon
assembled the assembly *itself* **אָ**
in front of the rock.
And he said to them,
"Now listen attentively you rebels!
From this rock
we will bring out water for you!

Num. 20:11 And Moshe raised his hand *itself* **אָ**.
And he struck the rock *itself* **אָ**
with his staff, twice.
And abundant water came out.
And the assembly and their animals drank.

Num. 20:12 But **YAHWEH** said
to Moshe and to Aharon,
"Because you did not have trust in Me
to set Me apart
in the eyes of the children of Yisra'el,
for this reason you two
will not bring this assembly *itself* **אָ**
into the land that I have given to them!"

The language of the text is very clear.

Moshe was to **speak to the rock**,
he was **not** to strike it.
In his anger and frustration
he told the Children of Yisra'el,
"From this rock **we** will bring out water for you!"
There was no acknowledgment
that **YAHWEH** would bring out the water.

Further, Moshe **struck** the rock.
He did not speak to it.
He even struck it **twice**.

The consequences for this act of rebellion
against the Instructions of **YAHWEH**
are enormous!
**Moshe and Aharon will not enter
The Promised Land!**

Num. 20:13 They are the Waters of Meribah
where the children of Yisra'el contended
with **YAHWEH Himself** **תָּא**.
And He was set apart by them.
Meribah means quarreling.

Num. 20:14 Then Moshe sent messengers
from Kadesh to the king of Edom.
According to this says your brother, Yisra'el.
You *yourself* **תָּא** have known
all the distress *itself* **תָּא**
that we have encountered,
*Edom is Esau's kingdom.
They are literally "brothers"
to Ya'akov's family, Yisra'el.*

*This passage sets the stage
for long term events
between Israel and Edom.
Edom's refusal
to give passage to his "brother"
results in a long-term strife
between the two nations
that has devastating consequences.*

Num. 20:15 and that our fathers
went down to Mitsraim.
And we settled in Mitsraim for many years.
And Mitsraim treated us badly
and our fathers.

Num. 20:16 And we cried out to **YAHWEH**.
And He listened attentively to our voice.
And He sent a messenger.
And He brought us out from Mitsraim.
And behold!

We ourselves are at Kadesh,
a town at the extremity of your territory.
Num. 20:17 Please let us pass over your land.
We will not pass over
in the fields or in the gardens.
And we will not drink water from wells.
The King's Road we will go,
not spreading out
to the right hand or the left hand
until we have passed over
what is your territory.

Num. 20:18 But Edom said to him,
"You will not pass over beside me
unless with a sword
I come out to encounter you!"
Num. 20:19 And the children of Yisra'el said to him,
"On the highway we will go up.
And if we drink your water,
I myself and my animals,
I will give to you its price.
Only let's not argue.
On foot we will pass over!"
Num. 20:20 But he said,
"You will not pass over!"

And Edom went out to encounter him
with many people and with a strong hand.

Num. 20:21 And Edom refused
to grant Yisra'el *itself* א
to pass over his territory.
And Yisra'el turned away from him.

Num. 20:22 And they journeyed
away from Kadesh.
And they came, the children of Yisra'el,
the entire assembly,
to Mount Hor.

Hor means hill.

Some refer to this as Hill's Hill.

Num. 20:23 And **YAHWEH** spoke
to Moshe and to Aharon at Mount Hor
at the border of the land of Edom saying,
20:24 "Aharon will be gathered to his people
because he is not to go into the land
that I Myself have given
to the children of Yisra'el
on account of your rebellion
against My mouth *itself* א
at the Waters of Meribah!

Num. 20:25 Take Aharon *himself* א
and El'azar *himself* א, his son,
and bring up they *themselves* א
on Mount Hor!

Num. 20:26 And strip Aharon *himself* א
of his garments *themselves* א!
And clothe in them
El'azar *himself* א, his son!
Aharon will be gathered *to his people*.
And he will die there.

Num. 20:27 And Moshe did
according to what **YAHWEH** had directed him.
And they went up Mount Hor
before the eyes of the entire assembly.

Num. 20:28 And Moshe stripped
Aharon *himself* א
of his garments *themselves* א.
And he clothed in they *themselves* א
El'azar *himself* א, his son.

And Aharon died there
on top of the mount.
And Moshe and El'azar
went down from the mount.

Num. 20:29 And the entire assembly saw
that Aharon had breathed out.
And they wept for Aharon *himself* א
thirty days,
the whole house of Yisra'el.

Chapter 21

Num. 21:1 And the Kena'anite king of Arad
who was dwelling in The Negev
heard that Yisra'el had come
on the Atarim Road.
And he fought with Yisra'el.
And he took some of them as captives.

Arad means fugitive.

Atarim means spies.

Num. 21:2 And Yisra'el promised
a promise to **YAHWEH**.
And they said, "If you will give,
give this people *themselves* א into my hand

I will devote to destruction
their towns *themselves* נח.
Num. 21:3 And **YAHWEH** listened attentively
to the voice of Yisra'el.
And He gave them
the Kena'anites *themselves* נח.
And they devoted to destruction
they *themselves* נח
and their cities *themselves* נח.
And they called the name of the place Horma.
Horma means destruction.

Num. 21:4 And they journeyed from Mount Hor
by The Reed Sea Road
for the sake of going around
the land of Edom *itself* נח.
And the lives of the people
became impatient on the way.
Num. 21:5 The people spoke
against The Elohim
and against Moshe,
"Why have you brought us up from Mitsraim
to die in the wilderness?
Indeed, there is no food and no water!
And our lives are disgusted
with this insubstantial food!

Num. 21:6 And **YAHWEH** sent upon the people
the fiery serpents *themselves* נח.
And they bit the people *themselves* נח.
And many of the people from Yisra'el died.

Literally, "the serpents the fiery".
nachash - a serpent.
However, the word is from
the same root letters as **nchosheth** - copper
(often incorrectly translated as 'bronze').

saraph - burning;
specifically, a saraph or symbolic creature
(from their copper color).
seraphim is the plural form of this word.

There is considerable debate
concerning this story
as it relates to "the fiery serpents".
Some believe they were not serpents at all,
but were in fact The Seraphim
mentioned elsewhere in Scripture.

The concepts connected to the seraphim
involve their "shining" or "flashing" appearance
- also referred to as "fiery"
(like flashing fire or light).

As a "healing source" verses 8 and 9
identify that Moshe made a "copper serpent"
and put it on a pole.
Those who "looked at it" were healed
from the "bite/sting" of these creatures.

There are some very significant connections
between this and the story
of the temptation of 'Eve'
in the garden in Eden.
She was tempted, not by a serpent,
but by a "shining one" (fiery one?)

The similarities of terms and
their meanings are fascinating.
They call for a profound re-thinking
concerning this event, as well as that one.

Looking at a "copper serpent" for healing
makes little sense
within the overall context of Scripture.

YAHWEH is, and is to be, our Healer!
But looking at the "seraphim"...?

This is also connected to the "image" (idol)
used for the medical community
- the serpent on a pole.
Does this seem to you to be appropriate
within The Word of **YAHWEH**?

Num. 21:7 And the people came to Moshe.
And they said,
"We offended
when we spoke against **YAHWEH**
and against you.
Intercede to **YAHWEH**.
And have Him remove from among us
the serpents themselves **nx**."
And Moshe interceded
on behalf of the people.

Num. 21:8 And **YAHWEH** said to Moshe,
"Make for yourself a saraph.
And place it itself **nx** on a banner pole.
And it will be whoever has been bitten
and then looks at it itself **nx**
then he will live."

Moshe is told to make a **saraph**.
There is **no** reference
to a serpent in this verse,
only to a "saraph".

We are presented here
with a "type", a foreshadowing of The Messiah.
The serpent lifted up,
if one "looked upon it"
i.e. "believed in it"
was granted "redemption", healing.

Num. 21:9 And Moshe made a serpent of copper.
And he placed it on a banner pole.
And it existed
that if a serpent bit a man himself **nx**
and he looked intently at the serpent of copper,
then he would live.

In this verse we once again
find a reference to a "serpent".
But we cannot confirm
which concept is correct
simply on this basis.
Due to the debates
over the meaning of these things
one must trust **YAHWEH** to provide
a sense of understanding in this.

Num. 21:10 And the children of Yisra'el journeyed.
And they encamped at Oboth.

Oboth means water skins.

Num. 21:11 And they journeyed from Oboth.
And they encamped at Iyeyi Ha'Abarim
in the wilderness that is in front of Mo'ab,
toward the rising of the sun.

Iyeyi Ha'Abarim means
ruin of those passing over.

Num. 21:12 From there they journeyed
and encamped at Wadi Zered.

A wadi is a stream or stream bed.
Zered means exuberant in growth.

Num. 21:13 From there they journeyed.
And they encamped across The Arnon
that is in the wilderness,
that goes out of the Amorite territory.
Indeed, The Arnon is the border of Mo'ab
between Mo'ab and the Amorites.

Arnon means a brawling stream.

Num. 21:14 For this reason it is said
in The Scroll of The Wars of **YAHWEH**,
". . . Waheb in Sufa itself **nx**,
the wadis themselves of Arnon,

Num. 21:15 along with its canyon,
wadis that stretch along the settling of Ar
and are leaning against the territory of Mo'ab,
Waheb means 'what he did'.
Sufa means a hurricane.
There is much disagreement
concerning the exact meaning of this verse.
"The Scroll of The Wars of YAHWEH"
is an ancient text that has been lost.

Num. 21:16 and from there to Be'er.

That is the well at which
YAHWEH said to Moshe,

"Gather the people themselves נא.

And I will give water to them."

Num. 21:17 Then Yisra'el sang this song itself נא.

"Rise up, O well!

Sing to it,

Num. 21:18 the well that was sought by princes,
that was dug by nobles of the people
with scribes tools,
with their rods!"

Then from the wilderness to Mattana.

Mattana means a present.

Num. 21:19 and from Mattana to Nahli'el,
and from Nahli'el to Bamoth,

Nahli'el means valley of El.

Bamoth means the heights.

Num. 21:20 and from Bamoth to the valley
that is at the open country of Mo'ab,
the top of Pisgah.

And Pisgah overlooks the face of the wasteland.

Pisgah means summit.

Yeshimon means wasteland.

This could be either a reference
to a wasteland or to a place name.

Num. 21:21 And Yisra'el sent messengers
to Sihon, king of the Amorites, saying,

Num. 21:22 "Let me pass over your land!

We will not spread out into the fields,
or into the vineyards.

We will not drink well water.

On The King's Road we will journey
until we have passed over your territory."

Num. 21:23 But Sihon would not allow

Yisra'el itself נא

to pass over into his territory.

And Sihon gathered all his people themselves נא.

And he went out

to encounter Yisra'el in the wilderness.

And he came to Yahatz.

And he fought against Yisra'el.

Yahatz means to stomp upon.

Num. 21:24 And Yisra'el struck him
with the edge of the sword.

And they occupied his land itself נא

from The Arnon as far as The Yabbok,

as far as the children of Ammon.

Indeed, great was the territory

of the children of Ammon.

Num. 21:25 And Yisra'el took

all these towns themselves נא.

And Yisra'el settled

in all the towns of the Amorites,

in Heshbon and all her daughter villages.

Num. 21:26 Indeed, Heshbon itself

was the town of Sihon, king of the Amorites.

He had fought against the former king of Mo'ab

and had taken all his land itself נא from his hand

as far as The Arnon.

Num. 21:27 For this reason
the makers of proverbs say,
"Come to Heshbon!
Be built up and be established, Sihon's town,
Num. 21:28 because fire went forth from Heshbon,
flame from the city of Sihon,
devouring Ar of Mo'ab,
the inhabitants of the heights of Arnon.

Num. 21:29 Woe to you, Mo'ab!
You have perished, people of Kemosh!
His sons are fugitives,
His daughters are captives
of the king of the Amorites, Sihon.

Num. 21:30 And we shot at them!
Heshbon perished as far as Dibon.
And we devastated as far as Nofah,
fire as far as Medeba!"

Heshbon means contrivance.
Dibon means pining, wasting.
Nofah means a gust.
Medeba means water of quiet.

Num. 21:31 And Yisra'el settled
in the land of the Amorites.

Num. 21:32 And Moshe sent men
to scout Ya'zer *itself* אָזַר.
And they captured its daughter villages.
And they dispossessed
the Amorites *themselves* אָזַר who were there.

Num. 21:33 Then they turned
and went up the road to Bashan.
And Og, king of Bashan,
came out to encounter them,
he and all his people, to battle at Edre'i.

Num. 21:34 **YAHWEH** said to Moshe,
"Do not be afraid of he *himself* אָזַר.
Indeed, into your hand
I have given he *himself* אָזַר,
and all his people *themselves* אָזַר,
and his land *itself* אָזַר!
And you will do to him as you did to Sihon,
king of the Amorites, who dwelt in Heshbon.

Num. 21:35 And they struck he *himself* אָזַר,
and his sons *themselves* אָזַר,
and all his people *themselves* אָזַר
until none remained of his.
And they occupied his land *itself* אָזַר!

Chapter 22

Num. 22:1 And the children of Yisra'el journeyed.
And they encamped in the Plains of Mo'ab,
across The Yarden by Yericho.

Yarden means to descend.
Yericho - meaning is uncertain
but some believe it refers to the moon,
others, 'his fragrance'.

Num. 22:2 And Balak, son of Tzippor,
saw everything *itself* אָזַר
that Yisra'el had done to the Amorites.

Balak means waster.
Tzippor means a little bird.

Num. 22:3 And Mo'ab was exceedingly afraid
before the people because they were many.
And Mo'ab was anxious
before the children of Yisra'el.

Num. 22:4 And Mo'ab said to the elders of Midyan,
"This time the assembly *itself* אָזַר
will lick up everything around us

like an ox licks up
the green things of the field *themselves* **תא**!

And Balak, son of Tzippor,
was king of Mo'ab at that time.
Num. 22:5 And he sent messengers
to Bil'am, son of Be'or,
to Pethor, which is beside The River,
the land of the children of his people,
for the sake of calling him saying, "Behold!
A people has come out of Mitsraim.
Behold!

It covers the surface of the ground itself **תא**.
And it has settled opposite me.

Bil'am means not of the people.
Be'or means a lamp.
Pethor- mean uncertain.
The River is generally considered
to be the Euphrates.

Num. 22:6 And now please go.
Curse for me this people itself **תא**
Indeed, it is more mighty than me!
Perhaps I will be able to strike against it
and drive it out from the land.
Indeed, I know
that whomever you yourself **תא** bless is blessed,
and whomever you curse is cursed!"

Num. 22:7 And the elders of Mo'ab
and the elders of Midyan went.
And the reward of divination was in their hand.

And they came to Bil'am.
And they spoke to him the words of Balak.
Num. 22:8 And he said to them,
"Stay here tonight.
And I will bring back to you yourselves **תא**
the word according to
what **YAHWEH** speaks to me."
And the nobles of Mo'ab stayed with Bil'am.

Num. 22:9 And The Elohim came to Bil'am.
And He said, "Who are these men with you?"
Num. 22:10 And Bil'am said to The Elohim,
"Balak, son of Tzippor, king of Mo'ab, sent to me.

22:11 "Behold!
The people, those coming from Mitsraim,
even covers the surface of the ground itself **תא**!
Now go!
Curse for me it itself **תא**!
Perhaps I will be able to fight against it
and drive it out!"

Num. 22:12 And The Elohim said to Bil'am,
"You are not to go with the people!
You are not to curse the people itself **תא**
because it is blessed!"

Num. 22:13 And Bil'am arose at dawn.
And he said to Balak's nobles,
"Go to your land.
Indeed, **YAHWEH** refuses
to permit me to go with you."
Num. 22:14 And the nobles of Mo'ab arose.
And they came to Balak.
And they said, "Bil'am has refused
to come with us!"

Num. 22:15 And Balak again sent nobles,
abundant and more important than those.
Num. 22:16 And they came to Bil'am.
And they said to him,
"Thus says Balak, son of Tzippor.
Please do not hold back from coming to me!"

Num. 22:17 Indeed, honor,
I will honor you exceedingly!
And everything that you say to me I will do!
But please come!
Curse for me this people *itself* נא!"

Num. 22:18 And Bil'am answered.
And he said to the servants of Balak,
"If Balak were to give me
his house full of silver and gold
I would not be able to pass over
the mouth *itself* נא of YAHWEH, my Elohim,
to do less or more.

Num. 22:19 But now please sit here,
you *yourselves* נא also tonight
and I will learn what more
YAHWEH will speak to me."

Num. 22:20 And The Elohim
came to Bil'am at night.
And He said to him.
"Since it is to call you
that the men have come, rise up.
Go with they *themselves* נא.
But only the word *itself* נא that I speak to you,
it *itself* נא you are to do!

Num. 22:21 And Bil'am arose at dawn.
And he saddled his she ass *itself* נא.
And he went with the nobles of Mo'ab.
Num. 22:22 And The Elohim's anger flared up
because he was going.
And **YAHWEH's** messenger
stationed himself in the way
as an adversary to him.

And he was riding on his she ass.
And his two servants *were* with him.

satan - an opponent;
especially (with the article prefixed) Satan.

Note this term.
If this was translated
(actually transliterated) as "Satan"
we'd have a rather different sense of the text.

This is a messenger of YAHWEH,
NOT 'an angel'.
malak - to dispatch as a deputy; messenger.

Num. 22:23 And the she ass saw
the messenger *himself* נא of YAHWEH
stationed in the way.

And his sword was pulled out in his hand.
And the she ass turned aside from the way.
And she went into a field.
And Bil'am struck the she ass *herself* נא
to turn her onto the way.

Num. 22:24 But the messenger of **YAHWEH**
stood in the opening between the vineyard wall,
from this side to that side.

Num. 22:25 And the she ass saw
the messenger *himself* נא of YAHWEH.
And she pressed against the wall.
And she pressed Bil'am's foot *itself* נא
against the wall.
And again he struck her.

Num. 22:26 And the messenger of **YAHWEH**
again passed over and stood in a narrow place
where there was no way to turn right or left.

Num. 22:27 And the she ass saw
the messenger *himself* נא of YAHWEH.
And she crouched down beneath Bil'am.
And Bil'am's anger flared up.

And he struck the she ass herself **nx**
with his staff.

Num. 22:28 And **YAHWEH** opened
the mouth itself **nx** of the she ass.
And she said to Bil'am,
"What have I done to you
that you have struck me these three times?"
Num. 22:29 And Bil'am said to his she ass,
"Because you have dealt harshly with me!
If there was a sword in my hand by now
I would have killed you!"

Num. 22:30 Then the she ass said to Bil'am,
"Am I myself not your she ass
upon whom you have ridden
from your past until this day?
Have I done service,
done service to you according to this?"
He said, "No."

Num. 22:31 And **YAHWEH** uncovered
the eyes themselves **nx** of Bil'am.
And he saw
the messenger himself **nx** of **YAHWEH**
standing in the way.
And his sword was pulled out in his hand.
And he bowed down.
And he prostrated himself to his face.

Num. 22:32 And the messenger of **YAHWEH**
said to him,
"For what reason have you struck
your she ass herself **nx** these three times?"

Behold!
I myself came out as an adversary
because the way was perverse to me.
The Hebrew text language suggests
this is a message from **YAHWEH** Himself.
As a 'deputy', or ambassador,
the messenger could indeed speak
as if it was **YAHWEH** Himself.

Num. 22:33 And the she ass saw me.
And she turned aside at my presence
these three times.
If she had not turned aside at my presence
by now it is you yourself **nx**
I would have killed.
And she herself **nx**
I would have caused to live!

Num. 22:34 And Bil'am said
to the messenger of **YAHWEH**,
"I have offended because I did not know
that you yourself **nx** had been standing
for the sake of encountering me in the way.
And now if it is bad in your eyes I will return."

Num. 22:35 And the messenger of **YAHWEH**
said to Bil'am, "Go with the men!
But only the word itself **nx** that I speak to you,
it itself **nx** you are to speak."
And Bil'am went with Balak's nobles.

Num. 22:36 And Balak heard that Bil'am was coming.
And he went out to meet him, to Ir of Mo'ab,
which is by The Arnon border,
that is at the edge of the border.

Num. 22:37 And Balak said to Bil'am,
"Did I not send to you,
send to you to call you!
Why did you not come to me?"

Am I truly not able to honor you?"

Num. 22:38 And Bil'am said to Balak,
"Behold!

I have come to you now!

Am I able, am I able to say anything?

The word that The Elohim places in my mouth,
it *itself* **אני** I am to speak!"

Num. 22:39 And Bil'am went with Balak.
And they came to the village of Hutzot.

[Hutzot means streets.](#)

Num. 22:40 And Balak slaughtered oxen and sheep.
And he sent them out to Bil'am
and to the nobles that were with he *himself* **אני**.

Num. 22:41 And it was at dawn.

And Balak took Bil'am *himself* **אני**.

And he had him go up on the Heights of Ba'al.

And he saw from there
the extremity of the people.

Chapter 23

Num. 23:1 And Bil'am said to Balak,
"Build for me on this seven slaughter sites.
And prepare for me on this
seven bulls and seven rams."

Num. 23:2 And Balak did according to
what Bil'am had spoken to him.
And Bil'am and Balak offered up
a bull and a ram on each slaughter site.

Num. 23:3 And Bil'am said to Balak,
"Station yourself beside your olah and I will go.
Perhaps **YAHWEH** will encounter me
with an encounter.
And the word that He causes me to see
then I will declare to you.

And he went to a deserted place.

Num. 23:4 And The Elohim encountered Bil'am.

And he said to Him,

"Seven slaughter sites *themselves* **אני**

I have set in order.

And I have offered up a bull and a ram
on each slaughter site."

Num. 23:5 And **YAHWEH** placed a word
in the mouth of Bil'am.

And He said, "Return to Balak.

And according to this you are to speak."

Num. 23:6 And he returned to him.

And behold!

He was standing by his olah,
he and all the nobles of Mo'ab.

Num. 23:7 And he took up his discourse.

And he said, "From Aram he guided me,
Balak, king of Mo'ab, from the hills of the east.

'Go curse Ya'akov for me!

And go be indignant against Yisra'el!"

Num. 23:8 How can I curse?

The El has not cursed.

And how can I be enraged?

YAHWEH has not been enraged.

Num. 23:9 Indeed, from the top of cliffs I see him.

And from the hills I observe him.

Behold! A people separated It abides.

And among the foreign nations

it is not regarded.

[There are alternative interpretations](#)

of this verse regarding Yisra'el.
However, the context
and the Hebrew text itself
suggest what's given here.

Yisra'el is not yet considered to be a nation
by the other nations.
They have no "land" of their own.
They are separated from all other groups,
not only in this sense, but also in the sense
of their unique relationship with **YAHWEH**.

Num. 23:10 Who can weigh out
the dust of Ya'akov
or number a fourth part *itself* **nx** of Yisra'el?
May my life die the death of the just!
And may my end be like his!"

Num. 23:11 And Balak said to Bil'am,
"What have you done to me?
To curse my adversaries I brought you.
But behold!
You have blessed, blessed them!"

Num. 23:12 And he responded.
And he said,
"Is it not *whatever itself* **nx**
YAHWEH places in my mouth?
It *itself* **nx** I must be careful to speak."

Num. 23:13 And Balak said to him,
"Please go with *me myself* **nx** to another place
where you will see them from there.
The end of their extremity you will see.
But all of them you will not see.
And you are to curse them for me
from there!"

Num. 23:14 And he took him
to the field of observing,
to the top of Pisgah.
And he built seven slaughter sites.
And he offered up a bull and a ram
on each slaughter site.

The "field of observing" and "the summit"
are often translated as place names,
Zophim, and Pisgah.

What's given here
is the literal sense of the terms.
Observing is a participle form,
not the normal form used for a place name.
Pisgah is in the form of a place name
and should be so identified.

Num. 23:15 And he said to Balak,
"Stand here beside your olah.
And I myself will be encountered by this."

Num. 23:16 And **YAHWEH** met with Bil'am.
And He placed a message in his mouth.
And He said, "Return to Balak
and speak according to this."

Num. 23:17 And he came to him.
And behold!
He was standing beside his olah,
and the nobles of Mo'ab, *he himself* **nx**.
And Balak said to him,
"What has **YAHWEH** spoken?"

Num. 23:18 And he took up his discourse.
And he said,
"Stand up Balak!
And listen attentively!
Listen carefully to me, son of Tzippor!"

Num. 23:19 The Elohim is not a man
that He might lie.
Nor is He a child of a human being
that he might be sorry.

Will He Himself speak but not do,
or speak but not establish it?

There are two different terms
used here that are important.
The first is **'ish**.
It means a male or an individual person.

The second is
a Hebrew-hyphenated term, **ben-adam**.
It means child of a human being.
It is often translated as "**son of man**",
but that is not its literal meaning.
Tradition has warped its "translation".

nacham - to sigh, i.e. breathe strongly.
Often translated as "repent",
it means to be sorry for what one has done.

Num. 23:20 Behold!
To bless I have been brought.
And His blessing
I cannot cause to turn back.

Num. 23:21 He regards no perversion in Ya'akov.
He sees no problem in Yisra'el.
YAHWEH, their Elohim, is with them!
Fanfare for The King is among them,
truw'ah - means clamor;
acclamation or battle shout.

It's used in relation to the blowing of trumpets
in acclamation of a King,
which is the significance in this instance.
YAHWEH is their King.

Num. 23:22 The El,
Who brought them out of Mitsraim
by the efforts of a wild ox for His sake.

Num. 23:23 Indeed,
there is no divination in Ya'akov,
and no interpreting of omens is in Yisra'el.

In time it will be said concerning Ya'akov
and concerning Yisra'el
what The Elohim has accomplished.

nachash - incantation or interpreting of omens.
This is the same word used of a "serpent".
The root word,
which is identical except for vowel pointings,
means to hiss; to whisper a (magic) spell.

qecem - a lot; divination.

Here we observe the very common practice
of Hebrew language in "poetic verse"
of using two terms to define
or identify the same thing.
Both words point to divination.

The last section of this verse
is different than traditional translations.
The context is our guide.

While the nations turned to divination
to discern what was happening
Yisra'el did not need to do so.

YAHWEH instructed them in all things.
Here the point is being made
that in time others will recognize this reality.

Num. 23:24 Behold!
A people like a lion is rising up!
And like a lion it is lifting itself up.

And it will not lie down until it devours prey
and the blood of the wounded it has drunk!"

Num. 23:25 And Balak said to Bil'am,
"Neither curse them, curse them,
nor bless them, bless them!"

This is a rather unusual construction.
It's difficult to render it accurately.
Both concepts are given a double mention,
giving great emphasis to this verse.

Balak wanted Bil'am
to do neither one of these things at this point.

Num. 23:26 And Bil'am responded.
And he said to Balak,
"Did I not speak to you saying,
'All that **YAHWEH** speaks,
it itself **נא** I will do.'?"

Num. 23:27 And Balak said to Bil'am,
"Please come!
I will take you to another place.
Perhaps it will be right in the eyes of The Elohim,
and you will curse them for me from there."

Num. 23:28 And Balak took Bil'am himself **נא**
to the top of Pe'or.

It overlooks the face of the wasteland.

Num. 23:29 And Bil'am said to Balak,
"Build for me on this seven slaughter sites.

And prepare for me on this
seven bulls and seven rams."

Num. 23:30 And Balak did
according to what Bil'am said.
And he offered up a bull and a ram
on each slaughter site.

Chapter 24

Num. 24:1 And Bil'am saw that it was good
in the eyes of **YAHWEH**
to bless Yisra'el itself **נא**.

And he did not go forth as time after time,
to encounter divination.

And he set his face toward the wilderness.

Num. 24:2 And Bil'am lifted up
his eyes themselves **נא**.

And he saw Yisra'el itself **נא**
residing according to their tribes.

And there existed upon him
The Divine Nature of The Elohim.

ruach - wind, by resemblance breath.
This term is traditionally translated as 'spirit'.
But for the Hebrew culture
there was **never** anything called 'spirit'.
"Spirit" is a Greek term,
used only because of its translation
from Greek texts.

To the Hebrew mind
the breath was "the wind of man".
The breath represented
the "inner nature" of the person.
In this case it represents
the Divine Nature of **YAHWEH** Himself.

Num. 24:3 He took up his discourse.
And he said,
"The utterance of Bil'am, son of Be'or.
Even an utterance of the person of open eyes.
Num. 24:4 An utterance of attentive listening
to the sayings of The Elohim
who saw a vision of The Powerful One falling
and having open eyes.

There are several nuances
in the Hebrew text

that are often missed
in traditional translations.

"Utterance" is a noun, not a verb.
It is not "acting",
but is a mere identification of what it is.

The "person of open eyes" (v. 3) theme
is restated in this verse
in a slightly different fashion,
but completely in agreement
with Hebrew poetic writings.

Shadday is typically translated
as "The Almighty".
It usually has "El" with it,
but not in this case.
It's a clear reference to The Elohim,
however, in this context.

The root word means to be burly, powerful.
It does not mean "almighty",
although that's the way
it's been interpreted by many.

"falling" and "having open eyes"
are both participle forms.
They are active, not passive
(past tense) terms.

Num. 24:5 How good are your tents, Ya'akov,
your dwelling places, Yisra'el,
24:6 like valleys stretched out,
like gardens beside a river,
like aloes planted by **YAHWEH**,
like cedars beside the waters.

Num. 24:7 He will pour water from its buckets,
and its seed into much water.
And their king will be raised above Agag,
and their kingdom will be exalted.

Num. 24:8 The Elohim
is bringing them from Mitsraim,
like the horns of the wild ox for them!
They will consume enemy nations,
and their bones they will crush,
and their arrows they will shatter!

Num. 24:9 He crouched down like a lion,
even like the king of animals.
Who will rouse him?
Those who bless you, blessed!
Those who curse you, cursed!"

Num. 24:10 And Balak's anger flared up at Bil'am.
He smacked together his hands *themselves* **nx**.
And Balak said to Bil'am,
"To curse my adversaries I had you called!
But behold!
You have blessed them,
blessed them these three times!

Clapping ones hands together
was a sign of distress and indignation
in Eastern cultures.
Note that Bil'am was called three times
to come and curse Yisra'el.
Now, instead,
he has blessed Yisra'el three times.

Num. 24:11 And now, flee suddenly to your place!
I had said I will honor you, honor you!
But behold!
YAHWEH has denied you honor!"

Num. 24:12 And Bil'am said to Balak,
"Did I not speak, even to your messengers
whom you sent to me saying,
Num. 24:13 'If Balak were to give me

his house full of silver and gold
I am not be able to pass over
the mouth *itself* נא of YAHWEH
for the sake of doing
good or bad from my heart?"

What **YAHWEH** speaks,
it *itself* נא I will speak!

Num. 24:14 And now behold!
I am going to my people.
Come!
I will advise you what this people
will do to your people in the last days.

Num. 24:15 And he took up his discourse.
And he said,
"An utterance of Bil'am, son of Be'or
Even an utterance of the person of open eyes.
Num. 24:16 An utterance of attentive listening
to the sayings of The Elohim
who saw a vision of The Powerful One
falling and having open eyes.

Num. 24:17 I see it, but not now.
I observe it, but not soon.
A star has come from Ya'akov.
And a rod has arisen from Yisra'el.
It smashes the ends of Mo'ab,
even those near of all the children of Shet.
Num. 24:18 And Edom is a possession.
And a possession of its adversaries is Se'ir.
But Yisra'el is doing with force.
Num. 24:19 And one is subjugating from Ya'akov.
And he has caused the survivor
to perish from Ir."

Num. 24:20 Then he saw Amalek *itself* נא.
And he took up his discourse.
And he said,
"The first of nations is Amalek.
But its last days, eternal destruction!"

Num. 24:21 And he saw the Kenites *themselves* נא.
And he took up his discourse and said,
"Enduring is your location.
And placed in the rocks is your nest.
Num. 24:22 But consumed is the the Kenite.
How long does Asshur take you captive?"

Num. 24:23 And he took up his discourse.
And he said,
"Alas, who can exist when The Elohim acts!

Num. 24:24 And ships *come*
from the hand of Kittim.
And they oppress Asshur.
And they oppress Eber.
But to him also, eternal destruction!"
[Eber is the source for the term Hebrew.](#)
[Eber was the first "Hebrew".](#)

Num. 24:25 Then Bil'am rose.
And he went and returned to his place.
And also Balak went on his way.

Chapter 25

Num. 25:1 And Yisra'el stayed at Shittim.
And the people profaned themselves
by committing adultery
with the women of Mo'ab.
[chalal](#) - to properly, to bore,
i.e. (by implication) to wound, to dissolve;
figuratively, to profane
(a person, place or thing),

to break (one's word), etc.

While this term is often "translated" as 'begin',
that's not its true meaning
as seen in Strong's definition given here.

zanah - to commit adultery.

Shittim means acacias.

Num. 25:2 And they called the people
to the slaughter offerings of their 'gods'.
And the people ate.

And they prostrated themselves to their 'gods'.

elohim - gods in the ordinary sense;
but specifically used
(in the plural thus, especially with the article)
of the supreme God.

shachah - to depress, i.e. prostrate
(especially reflexive,
in homage to royalty or God):
- bow (self) down.
This is often translated as '**worship**'.

In Hebrew culture
eating the food of other 'gods'
was a very serious
offense against **YAHWEH**.
It called for stoning to death of the offender.

The combined actions
of the Yisra'elites in these activities
provides an extremely intense perspective
on their rebellion against **YAHWEH**.

Num. 25:3 And Yisra'el joined with Ba'al of Pe'or.

And the anger of **YAHWEH**
flared up against Yisra'el.

tsamad - to link, i.e. gird;
figuratively, to serve; join with.
Ba'al Pe'or means
"The Lord/Master of The Gap".

ba'al - master; hence, a husband,
or (figuratively) owner.
Often translated as "**lord**".

Num. 25:4 And **YAHWEH** said to Moshe,
"Take all the heads of the people themselves **תא**
and hang they themselves **תא**
for the sake of **YAHWEH**
in front of the sun.

Then the burning anger of **YAHWEH**
will turn back from Yisra'el."

The reference to "heads"
refers to the leaders of the people
who are offending against **YAHWEH**.
The term provided in Hebrew
that's given as "hang"
means to sever oneself, to dislocate.

It's not entirely clear what was done,
but it appears this was some form of hanging,
perhaps even a form of crucifixion,
in which the body dislocated itself
from being hung up on something.

"In front of the sun"
suggests "in broad daylight"
- so everyone will see it
and decide not to do the same things.

Num. 25:5 And Moshe said to the judges of Yisra'el,
"Each man is to kill
those joining themselves to Ba'al of Pe'or!"

Num. 25:6 And behold!
A man of the children of Yisra'el was coming.
And he was bringing toward his kindred
a Midyanitess herself **תא**

before the eyes of Moshe
and before the eyes of the entire assembly
of the children of Yisra'el.
And they were weeping at the entrance
to The Tent of Appointment.

Num. 25:7 And Pin'has, son of El'azar,
son of Aharon the priest, saw.
And he rose up from the midst of the assembly.
And he took a spear in his hand.
Num. 25:8 And he went after the man of Yisra'el,
into the large tent.
And he stabbed the two of them themselves **תא**,
the man of Yisra'el himself **תא**
and the woman herself **תא**, in the abdomen.
And the plague was contained
from upon the children of Yisra'el.
Num. 25:9 And those that died
on account of the plague
were four and twenty thousand.

Num. 25:10 And **YAHWEH** spoke to Moshe saying,
Num. 25:11 "Pin'has, son of El'azar,
son of Aharon the priest,
has turned My venomous anger itself **תא**
from upon the children of Yisra'el
by his being zealous with My zeal in their midst.
And I did not terminate
the children of Yisra'el themselves **תא**
on account of My zeal.

qana' - to be zealous,
or in a bad sense, to be jealous, envious.

kalah - to end; to terminate.
The concept of "jealousy"
and the concept of zeal
are unfortunately blended
with this kind of definition.

Zeal and jealousy
have two very different connotations.
Zeal suggests enthusiasm and purposeful intent.
Jealousy suggests envy, anger, and bitterness
- in selfish response to something.

YAHWEH is zealous
for His Word and His ways.
He is not "jealous".
It's not part of His character or nature.
Yet in our human way of looking at things
we accuse Him of being like us.

Num. 25:12 Therefore say, 'Behold!
I am giving to him
My covenant of shalom itself **תא**!

Num. 25:13 And it will be for him
and for his seed after him
a covenant of eternal priesthood
because he was zealous for his Elohim
and he made atonement
for the children of Yisra'el."

Num. 25:14 And the name of the man of Yisra'el,
the one struck dead, who was struck dead
with the Midyanitess herself **תא**,
was Zimri, son of Salu,
a leader of a father's house of the Shim'onites.
Num. 25:15 And the name of the woman,
the one struck dead, the Midyanitess,
was Kozbi, daughter of Tzur.
A head of a community in his father's house
in Midyan was he.

Num. 25:16 And **YAHWEH** spoke to Moshe saying,
Num. 25:17 "Distress the Midyanites themselves **תא**
and strike they themselves **תא**

Num. 25:18 because they distressed you
with their deceit
with which they acted treacherously against you
concerning the matter of Pe'or,
and concerning the matter of Kozbi,
daughter of a leader of Midyan, their sister,
the one struck dead at the time of the plague
concerning the matter of Pe'or.

Chapter 26

Num. 26:1 And **YAHWEH** spoke
to Moshe and to El'azar,
son of Aharon the priest, saying,

Num. 26.2 "Lift up the heads themselves **אָת**
of the entire assembly of the children of Yisra'el,
from the age of twenty years and upward
according to the houses of their fathers,
everyone going out to do battle in Yisra'el."

Num. 26:3 And Moshe and El'azar the priest
spoke to they themselves **אָת**
in the Plains of Mo'ab

beside The Yarden at Yericho saying,

Num. 26:4 "from the age
of twenty years and upward . . . !"

according to what **YAHWEH**
had directed Moshe himself **אָת**
and the children of Yisra'el,
those coming out of the land of Mitsraim.

Num. 26:5 Re'uben, the firstborn of Yisra'el.

The Sons of Re'uben,

from Hanokh, the Hanokhite family,

from Pallu, the Pallite family,

Num. 26:6 from Hetzron, the Hetzronite family,

from Karmi, the Karmite family.

Num. 26:7 These are the Re'ubenite families.

And their number was three and forty thousand,
and seven hundred and thirty.

Num. 26:8 The sons of Pallu, Eliab.

Num. 26:9 The sons of Eliab,

Nemuel, and Datan, and Abiram.

This is the Datan and Abiram,

those called by the assembly,

who quarreled against Moshe
and against Aharon

among the assembly of Korah

in their quarreling against **YAHWEH**.

Num. 26:10 And the earth opened its mouth itself **אָת**
and swallowed they themselves **אָת**
and Korah himself **אָת**

in the death of the assembly,

in a consuming by fire,

fifty and two hundred men.

And they became a sign.

Num. 26:11 But the children of Korah did not die.

Num. 26:12 The sons of Shim'on by their families,

from Nemuel, the Nemuelite family,

from Yamin, the Yaminite family,

from Yakhin, the Yakhinite family,

Num. 26:13 from Zerah, the Zarhite family,

from Sha'ul, the Sha'ulite family.

Num. 26:14 These are the Shim'onite families,

two and twenty thousand and two hundred.

Num. 26:15 The sons of Gad by their families,

from Tzefon, the Tzefonite family,

from Haggi, the Haggite family,

from Shuni, the Shunite family,

Num. 26:16 from Ozni, the Oznite family,

from Eri, the Erite family,

Num. 26:17 from Arod, the Arodite family,
from Areli, the Arelite family.
Num. 26:18 These are the families
of the Sons of Gad
of those having been numbered,
forty thousand and five hundred.

Num. 26:19 The sons of Yahudah,
Er and Onan.
But Er and Onan died in the land of Kena'an.
Num. 26:20 And the Sons of Yahudah
by their families were
from Shela, the Shelanite families,
from Peretz, the Partzite family,
from Zerah, the Zarhite family.
Num. 26:21 And the Sons of Peretz were,
from Hetzron, the Hetzronite family,
from Hamul, the Hamulite family.
Num. 26:22 These are the families of Yahudah
of those having been numbered,
six and seventy thousand and five hundred.

Num. 26:23 The sons of Yissaskar by their families,
Tola, the Tolaite family,
from Puvva, the Punite family,
Num. 26:24 from Yashuv, the Yashuvite family,
from Shimron, the Shimronite family.
Num. 26:25 These are the families of Yissaskar
of those having been numbered,
four and sixty thousand and three hundred.

Num. 26:26 The sons of Zebulun by their families,
from Sered, the Sardite family,
from Elon, the Elonite family,
from Yahle'el, the Yahle'elite family.
Num. 26:27 These are the families
of the Zebulunites
of those having been numbered,
sixty thousand and five hundred.

Num. 26:28 The sons of Yosef by their families,
Menashe and Ephraim.
Num. 26:29 The Sons of Menashe,
from Makhir, the Makhirite family.
And Makhir fathered Gil'ad himself **תא**.
From Gil'ad, the Gil'adite family.

Num. 26:30 These are the sons of Gil'ad,
from l'ezer, the l'ezrite family,
from Helek, the Helkite family,
Num. 26:31 from Asriel, the Asrielite family,
from Shekhem, the Shikhmite family,
Num. 26:32 from Shemida, the Shemida'ite family,
from Hefer, the Hefrite family.
Num. 26:33 But Tzelofahad, son of Hefer,
had no sons, only daughters.
And the name of the daughters of Tzelofahad,
Mahla and No'a, Hogla, Milka and Tirtza.

Num. 26:34 These are the families of Menashe,
and those having been numbered,
two and fifty thousand and seven hundred.

Num. 26:35 These are the sons of Ephraim
by their families,
from Shutelah, the Shutalhite family,
from Bekher, the Bakhrite family,
from Tahan, the Tahanite family.
Num. 26:36 And these are the sons of Shutelah,
from Eiran, the Eiranite family.
Num. 26:37 These are the families
of the Sons of Ephraim
of those having been numbered,
two and thirty thousand and five hundred.

These are the sons of Yosef by their families.
Num. 26:38 The Sons of Binyamin by their families,
from Bela, the Bal'ite family,
from Ashbel, the Ashbelite family,
from Ahiram, the Ahiramite family,
Num. 26:39 from Shefufam, the Shufamite family,
from Hufam, the Hufamite family.
Num. 26:40 And the sons of Bela were
Ard and Naaman, the Ardite family,
from Naaman, the Naamite family.

Num. 26:41 These are the sons of Binyamin
by their families,
and those having been numbered,
five and forty thousand and six hundred.

Num. 26:42 These are the sons of Dan
by their families,
from Shuham, the Shuhamite family.
These are the families of Dan by their families,
Num. 26:43 all the Shuhamite families
of those having been numbered,
four and sixty thousand and four hundred.

Num. 26:44 The sons of Asher by their families,
from Yimna, the Yimna family,
from Yishvi, the Yishvite family,
from Beri'a, the Beri'ite family.
Num. 26:45 For the sons of Beri'a,
from Hever, the Hevrite family,
from Malkiel, the Malkielite family.
Num. 26:46 And the name of Asher's daughter
was Serah.
Num. 26:47 These are the families
of the sons of Asher
of those having been numbered,
three and fifty thousand and four hundred.

Num. 26:48 The sons of Naftali by their families,
from Yahtze'el, the Yahtze'elite family,
from Guni, the Gunite family,
Num. 26:49 from Yetzer, the Yitzrite family,
from Shillem, the Shillemite family.

Num. 26:50 These are the families of Naftali
by their families,
and those having been numbered,
five and forty thousand and four hundred.

Num. 26:51 These are of those
having been numbered of the children of Yisra'el,
six hundred thousand
and a thousand seven hundred and thirty.

Num. 26:52 And **YAHWEH** spoke to Moshe saying,
Num. 26:53 "To these are to be portioned by lot
the land as an inheritance
according to the numbered names.

Num. 26:54 For many
you are to increase their inheritance.
And for fewer
you are to decrease their inheritance.
Each one according to its number
is to be given its inheritance.

Num. 26:55 However, by lot the land itself **אֶת**
is to be apportioned.
According to the names of their fathers' tribes
they are to inherit.
Num. 26:56 According to the mouth of the lot
is its inheritance to be apportioned
between the many and the few.

Num. 26:57 And these are those
having been numbered of the Levites
by their families,
from Gershon, the Gershonite family,
from Kohat, the Kohathite family,
from Merari, the Merarite family.
Num. 26:58 These are the families of Levi,
the Livnite family,
the Hevronite family,
the Mahlite family,
the Mushite family,
the Korahite family.

And Kohat fathered Amram himself **תא**.
Num. 26:59 And the name of Amram's wife
was Yokebed, daughter of Levi,
who bore, she herself **תא** to Levi in Mitsraim.
And she bore to Amram Aharon himself **תא**,
and Moshe himself **תא**,
and Miryam herself **תא**, their sister.

Num. 26:60 And there were born to Aharon
Nadab himself **תא**,
and Abihu himself **תא**,
El'azar himself **תא**,
and Itamar himself **תא**.

Num. 26:61 And Nadab and Abihu died
on account of their bringing near
outside fire before the face of **YAHWEH**.

Num. 26:62 And those having been numbered
was three and twenty thousand,
every male from the age of a month and upward.

Indeed, they had not been counted
in the midst of the children of Yisra'el
because they were not to be given an inheritance
in the midst of the children of Yisra'el.

Num. 26:63 These are those having been numbered
by Moshe and El'azar, the priest,
whom they numbered
of the children of Yisra'el themselves **תא**
in the Plains of Mo'ab,
beside The Yarden at Yericho.

Num. 26:64 And among these
not a man existed from those numbered
by Moshe and Aharon, the priest,
who had been numbered
of the children of Yisra'el themselves **תא**
in the Wilderness of Sinai.

Num. 26:65 Indeed, **YAHWEH** had said to them,
"They are to die, die in the wilderness!
And there will not be left a man of them
except Kaleb, son of Yefunne,
and Yahoshua, son of Nun.

Chapter 27

Num. 27:1 And there approached
the daughters of Tzelofahad,
son of Hefer, son of Gil'ad,
son of Makhir, son of Menashe,
of the family of Menashe, son of Yosef.
And these are the names of his daughters:
Mahla, No'a, Hogla, Milka and Tirtza.

Num. 27:2 And they stood
before the face of Moshe
and before the face of El'azar the priest,
and before the face of the leaders,
and the entire assembly

at the entrance to The Tent of Appointment saying,
Num. 27:3 "Our father died in the wilderness.
But he was not in the midst of the assembly
meeting against **YAHWEH**,
in the assembly of Korah.
Instead, on account of his own offense he died.
And sons he did not have.
Num. 27:4 For what reason
has the name of our father been removed
from the midst of his family
because he has no son?
Give us a holding
in the midst of our father's kindred!"

Num. 27:5 And Moshe brought near
their cause for judgment *itself* **נא**
before the face of **YAHWEH**.
Num. 27:6 And **YAHWEH** spoke
to Moshe saying,
Num. 27:7 "Justly speak
the daughters of Tzelofahad!
You are to give, give to them a possession
in the midst of their father's kindred!
And you are to pass over
their inheritance to them.

Num. 27:8 And to the children of Yisra'el
you are to speak saying,
'When a man dies
and a son he does not have
you are to pass over his inheritance
to his daughter.
Num. 27:9 And if he has no daughter
you are to give his inheritance *itself* **נא**
to his brothers.
Num. 27:10 And if he has no brothers
you are to give his inheritance *itself* **נא**
to his father's brothers.
Num. 27:11 And if his father has no brothers
you are to give his inheritance *itself* **נא**
to his flesh that is nearest to him from his family.
And he is to take possession of it *itself* **נא**."

And it is to be for the children of Yisra'el
a rule of regulation
according to what **YAHWEH**
has directed Moshe *himself* **נא**.

Num. 27:12 And **YAHWEH** said to Moshe,
"Go up these Mountains of Abarim
and observe the land that I am giving
to the children of Yisra'el.

Abarim means region across.

Num. 27:13 And having seen it *itself* **נא**
you will be gathered to your people,
even you yourself **נא**,
according to how Aharon,
your brother, was gathered
Num. 27:14 on account of how you
rebelled against My mouth
in the Wilderness of Tzyn
on account of the quarrel of the assembly,
for the sake of setting Me apart
with the waters for the sake of their eyes."

They are the waters of Meribah at Kadesh
in the Wilderness of Tzyn.

Num. 27:15 And Moshe spoke to **YAHWEH** saying,
Num. 27:16 "May **YAHWEH**, The Elohim
of the natures of all flesh,
appoint a man over the assembly
Num. 27:17 who will go out before their faces
and who will come in before their faces,

and who will bring them out,
and who will bring them in.
Then the assembly of **YAHWEH**
will not exist
like a flock that has no shepherd."

Num. 27:18 And **YAHWEH** said to Moshe,
"Take to yourself
Yahoshua himself **תא**, son of Nun,
a man who has The Divine Nature in him.
And lean your hand itself **תא** upon him.
Num. 27:19 And you are to cause he himself **תא**
to stand before El'azar, the priest,
and before the entire assembly.
And you are to charge he himself **תא**
before their eyes.

Num. 27:20 And you are to set
some of your authority upon him
in order that the entire assembly
of the children of Yisra'el
will listen attentively to him.
Num. 27:21 And before the face
of El'azar, the priest, he is to stand.
And he will inquire for him
according to the regulations,
from the Urim,
before the face of **YAHWEH**.
According to His mouth he will go out,
and according to His mouth he will come in,
he and all the children of Yisra'el
with he himself **תא**,
even the entire assembly."

Num. 27:22 And Moshe did
according to what **YAHWEH**
had directed he himself **תא**.
And he took Yahoshua himself **תא**.
And he caused him to stand
before the face of El'azar, the priest,
and before the entire assembly.
Num. 27:23 And he laid
his hands themselves **תא** upon him.
And he charged him
according to what **YAHWEH** had spoken
by the hand of Moshe.

Chapter 28

Num. 28:1 And **YAHWEH** spoke to Moshe saying,
Num. 28:2 "Give direction
to the children of Yisra'el themselves **תא**
and say to them,
'My approach offering itself **תא**,
My food,
My offerings by fire,
My soothing aroma,
you are to protect,
for the sake of bringing it near to Me
at its appointed time.'
Num. 28:3 And you are to say to them,
'This is the offering by fire
that you are to bring near to **YAHWEH**,
lambs of the first year, whole,
two per day, a continual olah.
Num. 28:4 One lamb itself **תא**
you are to prepare at dawn
and the second lamb itself **תא**
you are to prepare between the setting times,
Num. 28:5 and a tenth of an ephah of flour,
for a grain gift, mixed with oil,
crushed, a fourth of a hin,
Num. 28:6 the continual olah
prepared at Mount Sinai
for a soothing aroma,

an offering by fire to **YAHWEH**,
Num. 28:7 and its drink offering,
a fourth of a hin for the first lamb.
In The Set Apart Place
it is to be poured out,
a drink offering of intoxicant to **YAHWEH**.

Num. 28:8 And the second lamb *itself* **תן**
you are to prepare between the setting times.
Like the grain gift of the morning
and like its drink offering you are to prepare it,
an offering by fire,
a soothing aroma to **YAHWEH**.

Num. 28:9 And on the day of The Sabbath,
two lambs of the first year, whole,
and two tenth measures of flour,
for a grain gift, mixed with oil,
and its drink offering,
Num. 28:10 the Sabbath olah on its Sabbath
as well as the regular olah,
and its drink offering.

Num. 28:11 And on the heads of your new moons
you are to bring near an olah to **YAHWEH**,
two bulls, young of the herd,
one ram,
lambs of the first year, seven, whole,
Num. 28:12 and three tenth measures of flour
for a grain gift, mixed with oil for one bull,
and two tenth measures of flour
for a grain gift, mixed with oil, for one ram,
Num. 28:13 and a tenth,
a tenth of flour for a grain gift,
mixed with oil, for one lamb, an olah,
a soothing aroma,
an offering by fire to **YAHWEH**,
Num. 28:14 and with their drink offerings,
half a hin will be for the bull
and a third of a hin for the ram,
and a fourth of a hin for the lamb, of wine.

That is the new moon olah on its new moon
for the new moons of the year.

Num. 28:15 And one hairy goat
as a offense offering to **YAHWEH**,
as well as the continual olah is to be prepared,
and its drink offering.

Num. 28:16 And in the first new moon
on the fourteenth day after the new moon
is Passover to **YAHWEH**.

Num. 28:17 And on the fifteenth day
after this new moon is a festival!
For seven days
unleavened bread is to be eaten!

Num. 28:18 On the first day
is a set apart convocation.
Any employment task is not to be done.

Num. 28:19 And you are to bring near
an offering by fire,
an olah to **YAHWEH**,
bulls, young of the herd, two, and one ram,
and seven lambs of the first year,
whole are they to be for you,
Num. 28:20 and their grain gift,
flour mixed with oil,
three tenth measures for the bull,
and two tenth measures for the ram
you are to prepare.

Num. 28:21 A tenth,
a tenth measure you are to prepare
for one lamb, for the seven lambs,
Num. 28:22 and one male goat
as an offense offering
to make atonement for you,
Num. 28:23 separate from the morning olah
which is for the continual olah.

You are to prepare these themselves **nx**.

Num. 28:24 According to these you are to prepare
each day for seven days as food,
an offering by fire,
a soothing aroma to **YAHWEH**.
Upon the continual olah you are to prepare it
and its drink offering.

Num. 28:25 And on the seventh day,
a set apart convocation there is to be for you.
Any employment task you are not to do!

Num. 28:26 And on the day of The First Fruits,
in your bringing near
a new grain gift to **YAHWEH**,
on your Shavuot,
a set apart convocation there is to be for you.
Any employment task you are not to do!

Shavuot is often called The Feast of Weeks.
It is also referred to as Pentecost
since it is 50 days after Passover
and Unleavened Bread
(which, incidentally,
is also referred to by some
as The Feast of Weeks,
confusing it with Shavuot.).

Num. 28:27 And you are to bring near as an olah,
a soothing aroma to **YAHWEH**,
bulls, young of the herd two, one ram,
seven lambs of the first year,
Num. 28:28 and their grain gift,
flour mixed with oil,
three tenth measures for one bull,
two tenth measures for one ram,
Num. 28:29 a tenth,
a tenth measure for one lamb
for the seven lambs,
Num. 28:30 one hairy goat
to make atonement for you,
Num. 28:31 separate from the continual olah
and its grain gift you are to prepare.
Whole are they to be for you,
with their drink offerings.

Chapter 29

Num. 29:1 And in the seventh new moon,
on the first of the New moon,
a set apart convocation there is to be for you.
Any employment task you are not to do.

A Day of Horn Blasting it is to be for you.

Yom Teru'ah - Day of Trumpets,
or Feast of Trumpets
is the traditional rendering of this day.

Teru'ah means clamor, loud noise.
It's associated with the silver trumpets
used in Yisra'el for various purposes
of notifying the community
of an important event.

There is no mention in the text
of the word for "trumpet" or for "shofar".

This has been rendered
as a day of "joyful shouting".

A Day of Horn Blasts seems fitting
since there is a definite loud sound from such.

This day is also directly associated
with the "Year of Jubilee",
which is more properly
The Year of Yobel, or trumpet.

Tradition has overpowered the text itself.
There are many associations
made with this event
that are also based on tradition.
You'll need to decide for yourself
what is to be done.

Num. 29:2 And you are to prepare an olah,
a soothing aroma to **YAHWEH**,
one bull, a young of the herd, one ram,
lambs of the first year seven, whole,
Num. 29:3 and their grain gift,
flour mixed with oil,
three tenth measures for a bull,
two tenth measures for a ram,
Num. 29:4 one tenth measure for one lamb
for the seven lambs,
Num. 29:5 and one hairy goat
for an offense offering
to make atonement for you,
Num. 29:6 separate from the new moon olah
and its grain gift,
and the continual olah and its grain gift
and their drink offerings
according to their regulation,
a soothing aroma,
an offering by fire to **YAHWEH**.

Num. 29:7 And on the tenth
of this seventh new moon
a set apart convocation there is to be for you.

And you are to humble your lives themselves **nx**.
Any employment you are not to do!

This is traditionally referred to
as The Day of Atonement, Yom Kippur.
There is no reference in this verse
to 'kippur', nor to 'day'.

'anah - to depress literally or figuratively,
transitive or intransitive.
The concept is that of humbling oneself,
depressing one's attitude below that of others.

Again we find that "tradition"
has caused this to mean "afflict", not 'humble'.
There's a significant difference
between these ideas.

What is to be humbled is one's **nephesh**
- properly, a breathing creature,
i.e. animal of (abstractly) vitality.
It refers to one's existence, being, life.

It does **NOT** refer to one's 'soul'.
That is a Greek concept
that did not exist in ancient Yisra'el.

Num. 29:8 And you are to bring near
an olah to **YAHWEH**, a soothing aroma,
one bull, a young of the herd,
one ram, lambs of the first year, seven,
whole are they to be for you,
Num. 29:9 and their grain gift,
flour mixed with oil,
three tenth measures for a bull,
two tenth measures for one ram,
Num. 29:10 a tenth,
a tenth measure for one lamb
for the seven lambs,
Num. 29:11 one hairy goat

for an offense offering,
separate from the offense offering,
the atonement,
and the continual olah,
its grain gift, and their drink offerings.

Num. 29:12 And on the fifteenth day
of the seventh new moon
a set apart convocation there is to be for you.
Any employment task you are not to do!

And you are to observe a festival to **YAHWEH**
for seven days.

Num. 29:13 And you are to bring near
as an olah,
an offering by fire,
a soothing aroma to **YAHWEH**,
bulls, young of the herd, thirteen, rams two,
lambs of the first year, fourteen;
whole they are to be,

Num. 29:14 and their grain gift,
flour mixed with oil,
three tenth measures for one bull
for the thirteen bulls,
two tenth measures for one ram,
for the two rams,

Num. 29:15 and a tenth,
a tenth measure for one lamb
for the fourteen lambs,

Num. 29:16 and one hairy goat
for an offense offering,
separate from the continual olah,
its grain gift, and its drink offerings.

Num. 29:17 And on the second day, bulls,
young of the herd, twelve, rams two,
lambs of the first year, fourteen, whole,
Num. 29:18 and their grain gift,
and their drink offerings for the bulls,
for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:19 and one hairy goat
for an offense offering,
separate from the continual olah,
its grain gift, and their drink offerings.

Num. 29:20 And on the third day, bulls eleven,
rams two, lambs of the first year fourteen, whole,
Num. 29:21 and their grain gift,
and their drink offerings for the bulls,
for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:22 and one hairy goat
for an offense offering,
separate from the continual olah,
its grain gift, and its drink offering.

Num. 29:23 And on the fourth day, bulls ten,
rams two, lambs of the first year, fourteen, whole,
Num. 29:24 their grain gift and their drink offerings
for the bulls, for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:25 and one hairy goat
for an offense offering,
separate from the continual olah,
its grain gift, and its drink offering.

Num. 29:26 And on the fifth day, bulls nine,
rams two, lambs of the first year, fourteen, whole,
Num. 29:27 and their grain gift
and their drink offerings for the bulls,

for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:28 and one hairy goat
for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

Num. 29:29 And on the sixth day, bulls eight,
rams two, lambs of the first year, fourteen, whole,
Num. 29:30 and their grain gift
and their drink offerings for the bulls,
for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:31 and one hairy goat
for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

Num. 29:32 And on the seventh day, bulls seven,
rams two, lambs of the first year,
for the rams, and for the lambs,
according to their number,
according to the regulation,
Num. 29:34 and one hairy goat
for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

Num. 29:35 On the eighth day
an assembly there is to be for you.
Any employment task you are not to do!

This is often identified as "restraint",
or "solemn assembly",
but there is no specific word
in the text for either one.

The term for assembly that's used here
is different from the normally used term.
Here it is '**atsarah** - an assembly,
especially on a festival or holiday.

The root for this word
means to enclose, restrict.
It appears that it is from this connotation
that the concept
of a "solemn assembly" has come,
although the text does not state this.

Num. 29:36 And you are to bring near
as an olah,
an offering by fire,
a soothing aroma to **YAHWEH**,
one bull, one ram,
lambs of the first year, seven, whole,
Num. 29:37 their grain gift
and their drink offerings,
for a bull, for a ram, and for the lambs,
according to their number,
according to the regulation,
Num. 29:38 and one hairy goat
for an offense offering,
separate from the continual olah,
and its grain gift, and its drink offering.

Num. 29:39 These you are to prepare for **YAHWEH**
at your appointed times,
separate from your promise offerings
and your spontaneous offerings,
your olahs or your grain gifts,
or your drink offerings,
or your sacrifice of shelem offerings.

Chapter 30 starts here in the Hebrew text.

Num. 29.40 (H30:1)
And Moshe spoke
to the children of Yisra'el
according to everything which **YAHWEH**
had directed Moshe himself **אָנְךָ**.

Chapter 30

Num. 30:1 (H30.2)
And Moshe spoke to the heads of the tribes
of the children of Yisra'el saying,
"This is the word that **YAHWEH** has directed.

Num. 30:2 (H30.3)
A man who promises a promise to **YAHWEH**
or swears an oath to bind his life
is not to profane his word.
According to everything
going out of his mouth he is to do.

Num. 30:3 (H30.4)
And a woman,
when she promises a promise to **YAHWEH**
or binds herself with a binding obligation
in her father's house in her youth,
Num. 30:4 (H30.5)
and her father hears her promise itself **אָנְךָ**
or her obligation
by which she has bound her life,
but her father is silent to her,
all her promises will stand.
And all her obligations by which
she has bound her life will stand.

Num. 30:5 (H30.6)
But if her father restrains her herself **אָנְךָ**
on the day of his hearing it,
all her promises and her obligations
by which she binds her life will not stand.
And **YAHWEH** will forgive her
because her father
has restrained her herself **אָנְךָ**.

Num. 30:6 (H30.7)
And if she is married to a man
while her promises are upon her,
or a rash statement of her lips,
by which she has bound her life,
Num. 30:7 (H30.8)
and her husband has heard it,
and on the day of his hearing he is silent to her,
her vows will stand.

All her obligations by which
she has bound her life will stand.
Num. 30:8. (H30.9)
But if in the day of his hearing it
her husband restrains her herself **אָנְךָ**
then he breaks
her promise itself **אָנְךָ** that is upon her
or the rash statement of her lips itself **אָנְךָ**
by which she has bound her life.
And **YAHWEH** will forgive her.

Num. 30:9 (H30.10)
And the promise of a widow
or one driven out,
anything by which she has bound her life,
will stand upon her.

Num. 30:10 (H30.11)
And if in the house of her husband
she made a promise or bound her life
with an obligation by oath
Num. 30:11 (H30.12)
and her husband heard,
but was silent to her,

not restraining her herself **תא**,
then all her promises will stand
and all the obligations by which
she bound her life will stand.

Num. 30:12 (H30.13)
But if her husband has broken,
has broken they themselves **תא**
on the day of his hearing it,
then everything going out of her lips
concerning her promises
and obligations of her life will not stand.
Her husband has broken them.
And **YAHWEH** will forgive her.

Num. 30:13 (H30.14)
Every promise and every oath of binding
for the sake of humbling her life
her husband will cause to stand,
or her husband will break.

Num. 30:14 (H30.15)
And if her husband is silent,
silent toward her from day to day,
then he has caused to stand
all her promises themselves **תא**
or all her obligations themselves **תא**
that are upon her.
They themselves **תא** are caused to stand
because he was silent toward her
on the day of his hearing it.

Num. 30:15 (H30.16)
And if he breaks,
breaks they themselves **תא**
after his hearing them,
then he will bear her perversion itself **תא**.

Num. 30:16 (H30.17)
These are the rules
which **YAHWEH** directed Moshe himself **תא**
between a man and his wife,
between a father and his daughter
in her youth
in the house of her father.

Chapter 31

Num. 31:1 And **YAHWEH** spoke to Moshe saying,
Num. 31:2 "Avenge the children of Yisra'el
with vengeance against
the Midyanites themselves **תא**!
Afterward you will be gathered to your people."

Num. 31:3 And Moshe spoke
to the people saying,
"Draw out from among you yourselves **תא**
an assembly of men for war.
And they are to be against Midyan
to give the vengeance of **YAHWEH** in Midyan.

Num. 31:4 A thousand for a tribe,
a thousand for a tribe
for each of the tribes of Yisra'el,
you are to send out for battle."

Num. 31:5 And there were separated
from the divisions of Yisra'el
a thousand per tribe,
twelve thousand drawn out for battle.

Num. 31:6 And Moshe sent out
they themselves **תא**,
a thousand per tribe, to battle,
they themselves **תא**, and Pin'has himself **תא**,
son of El'azar, the priest, to battle.

And the set apart implements
and the trumpets for sounding blasts
were in his hand.

Num. 31:7 And they assembled against Midyan
as **YAHWEH** had directed Moshe *himself* **אָ**.
And they killed every male.

This was a serious error,
for they were supposed to kill EVERY person,
man, woman, and child!

Num. 31:8 And the kings of Midyan *themselves* **אָ**
they killed with the wounded,
Evi himself **אָ**,
and Rekem himself **אָ**,
and Tzur himself **אָ**,
and Hur himself **אָ**,
and Reva himself **אָ**,
The five kings of Midyan
and Bil'am himself **אָ**, son of Be'or,
they killed with the sword.

Num. 31:9 And the children of Yisra'el
carried into captivity
the women of Midyan themselves **אָ**,
and their little ones themselves **אָ**,
and their animals themselves **אָ**,
and all their acquired wealth itself **אָ**,
and all their goods themselves **אָ**
they plundered.

Num. 31:10 And all their towns themselves **אָ**
in their settlements,
and all their fortresses themselves **אָ**
they burned with fire.

Num. 31:11 And they took
all the spoil itself **אָ**
and all the prey itself **אָ**
among human beings and animals.
Num. 31:12 And they brought to Moshe
and to El'azar, the priest,
and to the children of Yisra'el
the captives themselves **אָ**,
and the prey itself **אָ**,
and the spoil itself **אָ**,
to the encampment at the plains of Mo'ab
that are along The Yarden at Yericho.

Num. 31:13 And Moshe, and El'azar, the priest,
and all the leaders of the assembly
went out to meet them outside the camp.

Num. 31:14 And Moshe burst out in rage
against those accountable for forces,
the officers of thousands
and the officers of hundreds,
those coming from the battle of the war.

Num. 31:15 And Moshe said to them,
"Why have you let live all the females?"

Num. 31:16 These are they
who caused the children of Yisra'el
by means of the word of Bil'am
to commit treachery against **YAHWEH**
in the matter of Pe'or.

And there was a plague
against the assembly of **YAHWEH!**

Num. 31:17 And now, kill every male
among the little ones.
And every woman who has known a man
by lying with a male you are to kill!

Num. 31:18 And all the younger ones
among the women

who have not known lying with a male
you may keep alive for yourselves.

Num. 31:19 And you yourselves **תא**
are to camp outside the camp
for seven days,
anyone who killed a life,
or anyone who has touched a pierced one.
You are to undefile yourselves
on the third day
and on the seventh day,
you yourselves **תא** and your captives.

Killing, even when directed by **YAHWEH**,
causes a person to be defiled,
so a period of 7 days
was required for their cleansing.

NOTE: There are times
when the destruction of others,
at the express direction of **YAHWEH**,
is necessary, AND important.
There are reasons **YAHWEH** directed such things.
We typically don't get it.
We are confused by this approach to others
when directed by a God of love and compassion.
Yet, there are times when **YAHWEH**
acts in our best interest
to eliminate potential FUTURE problems
that we cannot possibly anticipate!
In this case **YAHWEH** wanted to remove
a source of corruption from the midst of Yisra'el.
They would later pay dearly
for the mistake made here
because of their own selfishness!

Num. 31:20 And any garment
and anything made with animal skin,
and anything that uses goats hair,
and every vessel using wood
you are to undefile."

Num. 31:21 And El'azar, the priest,
said to the men of the force,
those who went to war,
"This is the rule that **YAHWEH**
has directed Moshe himself **תא**.

Num. 31:22 Surely, the gold itself **תא**,
and the silver itself **תא**,
the copper itself **תא**,
the iron itself **תא**,
the tin itself **תא**,
and the lead itself **תא**,

Num. 31:23 anything that can go through fire
you are to pass over with fire.
Then it will be undefiled.
However, in waters of separation
it is to be undefiled.
And anything that cannot go through fire
you are to pass over with water.

Num. 31:24 And you are to wash your garments
on the seventh day.
Then you will be undefiled.
And afterward you may come into the camp."

Num. 31:25 And **YAHWEH** spoke to Moshe saying,
Num. 31:26 "Lift up the heads themselves **תא**
of the prey,

the ones taken captive
among human beings and among animals,
you yourself **תא**, and El'azar, the priest,
and the heads of the fathers of the assembly.

Num. 31:27 And you are to split into two
the prey itself **תא**
between those handling the battle,
those going out to the war,

and the entire assembly.

Num. 31:28 And you are to raise an assessment for **YAHWEH** from the men of battle themselves **תָּא**, those going out with the troops, one life from five hundred, from human beings, and from cattle, and from she asses, and from sheep.

Num. 31:29 From their half you are to take it. And you are to give it to El'azar, the priest, an elevated gift to **YAHWEH**.

Num. 31:30 And from the half of the children of Yisra'el you are to take one withheld from the fifty, from human beings, from cattle, from she assess, and from sheep, from all the animals. And you are to give they themselves **תָּא** to the Levites, those protecting the duty of **YAHWEH's** Dwelling.

Num. 31:31 And Moshe and El'azar, the priest, did according to what **YAHWEH** had directed Moshe himself **תָּא**.

Num. 31:32 And the spoil, the prey which had been plundered by the men of the forces was, sheep, six hundred thousand and seventy thousand and five thousand, Num. 31:33 and cattle, two and seventy thousand, Num. 31:34 and she asses, one and sixty thousand, Num. 31:35 and breathing lives, from the women who had not known lying with a male, all the lives, two and thirty thousand.

Num. 31:36 And the half portion, the portion of those going out in the forces, the number of sheep, three hundred thousand and thirty thousand and seven thousand and five hundred.

Num. 31:37 And the assessment for **YAHWEH** from the sheep was six hundred and five and seventy, Num. 31:38 and from the cattle, six and thirty thousand, and their assessment for **YAHWEH**, two and seventy.

Num. 31:39 And the she asses, thirty thousand and five hundred, and their assessment for **YAHWEH**, one and sixty,

Num. 31:40 And human beings, sixteen thousand, and their assessment for **YAHWEH**, two and thirty persons.

Num. 31:41 And Moshe gave the assessment itself **תָּא** of the elevated gift to **YAHWEH** to El'azar, the priest, according to what **YAHWEH** had directed Moshe himself **תָּא**.

Num. 31:42 And the half of the children of Yisra'el that Moshe had divided from the men waging war,
Num. 31:43 and the half for the assembly was from the sheep, three hundred thousand and thirty thousand and seven thousand and five hundred,
Num. 31:44 and cattle, six and thirty thousand,
Num. 31:45 and she asses, thirty thousand and five hundred,
Num. 31:46 and lives of human beings, sixteen thousand.

Num. 31:47 And Moshe took from the half of the children of Yisra'el the one withheld out of fifty *itself* **תא** from the human beings and from the animals.
And he gave they *themselves* **תא** to the Levites who were protecting the duties of The Dwelling of **YAHWEH** according to what **YAHWEH** had directed Moshe *himself* **תא**.

Num. 31:48 And there came near to Moshe the officers who were with the thousands of the forces, officers of thousands and officers of hundreds.
Num. 31:49 And they said to Moshe, "Your servants have lifted up the heads *themselves* **תא** of the men of the battle who are in our hand. And not a man is missing!
Num. 31:50 And we have brought near an approach offering *itself* **תא** to **YAHWEH**, each man who found a vessel of gold, armlets or bracelets, rings, earrings, or ornaments, for the sake of making atonement for our lives before the face of **YAHWEH**.

Num. 31:51 And Moshe and El'azar, the priest, took the gold *itself* **תא** from *they themselves* **תא**, all kinds of implements of fine workmanship.

Num. 31:52 And all the gold of the elevated gift that they raised for **YAHWEH** was sixteen thousand and seven hundred and fifty shekels from the officers of thousands *themselves* **תא** and from the officers of hundreds *themselves* **תא**.

Num. 31:53 The men of the forces kept as plunder what was his.

Num. 31:54 And Moshe and El'azar, the priest, took the gold *itself* **תא** from *they themselves* **תא**, the officers of thousands and the officers of hundreds.
And they brought it *itself* **תא** to The Tent of Appointment as a memorial for the children of Yisra'el before the face of **YAHWEH**.

Chapter 32

Num. 32:1 And abundant livestock existed for the Sons of Re'uben and the Sons of Gad, exceedingly numerous.
And they saw the land of Ya'zer *itself* **תא** and the land of Gil'ad *itself* **תא**.
And behold!
The place was a place for livestock.
[Gil'ad means heap of witness.](#)

Ya'zer means helpful.

Num. 32:2 And the sons of Gad
and the sons of Re'uben
came and spoke to Moshe,
and to El'azar, the priest,
and to the leaders of the assembly saying,
Num. 32:3 "Atarot and Dibon,
and Ya'zer and Nimra,
and Heshbon and El'aleh, and Sevam,
and Nebo, and Be'on,

Atarot means crowns.

Dibon means moping.

Nimra means clear water.

Heshbon means contrivance.

El'aleh means El is going up, rising.

Sevam means spice, fragrance.

Nebo is the name of a foreign deity.

Be'on means dwelling of On.

Num. 32:4 the land that **YAHWEH**
has caused to be struck
before the assembly of Yisra'el,
it is a land for livestock,
and your servants have livestock."
Num. 32:5 And they said,
"If we have found favor in your eyes
let this land itself **נא**
be given to your servants as a possession.
Do not make us pass over The Yarden itself **נא!**"

Num. 32:6 And Moshe said to the Sons of Gad
and to the Sons of Re'uben,
"Should your brothers go out to battle
but you yourselves **נא**, you stay here?
Num. 32:7 And why would you discourage
the heart itself **נא** of the children of Yisra'el
from passing over into the land
that **YAHWEH** has given to them?

Num. 32:8 According to this did your fathers
when I sent they themselves **נא**
out of Kadesh Barne'a to see the land itself **נא**.
Num. 32:9 And they went up
as far as Wadi Eshkol.
And they saw the land itself **נא**.
But they discouraged the heart itself **נא**
of the children of Yisra'el.
And they did not go into the land
that **YAHWEH** had given to them.

Num. 32:10 And the anger of **YAHWEH**
flared up on that very day.
And He swore an oath saying,
Num. 32:11 If they should see,
the men coming up from Mitsraim
from the age of twenty and upward,
the soil itself **נא** of which I swore an oath
to Abraham, to Yitzhak and to Ya'akov...!

Indeed, they did not fully follow Me
Num. 32:12 except Kaleb,
son of Yefunne, the Kenizzite,
and Yahoshua, son of Nun.
Indeed, they followed fully after **YAHWEH**.

Num. 32:13 And the anger of **YAHWEH**
flared up against Yisra'el.
And he caused them
to wander in the wilderness for forty years,
until it came to an end,
the whole generation that was doing
what was bad in the eyes of **YAHWEH**.

Num. 32:14 And behold!
You have stood up in place of your fathers,

offspring of guilty men,
for the sake of adding further
to the burning anger
of **YAHWEH** against Yisra'el!

Num. 32:15 If you turn back from following Him
He will add still more
to their dwelling in the wilderness!
And you will bring ruin upon this whole people!"

Num. 32:16 And they approached him.
And they said,
"Sheepfolds for our flocks we will build here,
and towns for our little ones.
Num. 32:17 But we ourselves will depart eagerly
before the children of Yisra'el
until we have brought them to their places.

But our little ones will dwell in towns,
fortified from the face
of the inhabitants of the land.

Num. 32:18 We will not return to our houses
until the children of Yisra'el have occupied
each man's inheritance.

Num. 32:19 Indeed, we will not inherit
with they themselves **nx**
on the other side of The Yarden and beyond
because our inheritance has come to us
on the other side of The Yarden,
toward sunrise."

Num. 32:20 And Moshe said to them,
"If you will do these words themselves **nx**,
if you will depart before **YAHWEH** for battle,
Num. 32:21 and you will pass over
The Yarden itself **nx**
with all your departing men
before the face of **YAHWEH**
until He has dispossessed His adversaries
from before His face,
Num. 32:22 and the land is subdued
before the face of **YAHWEH**,
then afterward you may return.
And you will be innocent
before the face **YAHWEH**
and in the presence of Yisra'el.
And this land will be for you for a possession
before the face of **YAHWEH**.

Num. 32:23 But if you do not do according to this,
behold!
You will have offended against **YAHWEH**.
And know your offense,
that it will be revealed to you yourselves **nx**!

Num. 32:24 Build for yourselves
towns for your little ones
and sheepfolds for your flocks.
And do what is going out of your mouths!"

Num. 32:25 And the Sons of Gad
and the Sons of Re'uben
spoke to Moshe saying,
"Your servants will do
according to what my master directs!

Num. 32:26 Our little ones,
our wives,
our livestock
and all our animals will exist there,
in towns of The Gil'ad.
Num. 32:27 But your servants will pass over,

everyone departing of the forces,
before the face **YAHWEH** for battle
according to what my master has spoken."

Num. 32:28 And Moshe directed concerning them
El'azar himself **תא**, the priest,
and Yahoshua himself **תא**, son of Nun,
and the heads themselves **תא** of the fathers
of the tribes of the children of Yisra'el.

Num. 32:29 And Moshe said to them,
"If the sons of Gad and the sons of Re'uben
pass over The Yarden itself **תא**
with you yourselves **תא**,
everyone departing for battle
before the face of **YAHWEH**,
and the land is conquered before you
then you may give to them
the land of Gil'ad itself **תא** for an inheritance.

Num. 32:30 But if those departing
do not pass over with you yourselves **תא**
then they will receive possessions
in your midst in the land of Kena'an."

Num. 32:31 And The Sons of Gad
and the Sons of Re'uben responded saying,
The words themselves **תא** that **YAHWEH**
has spoken to your servants,
according to this will we do!

Num. 32:32 We ourselves will pass over,
departing before the face of **YAHWEH**
into the land of Kena'an.

And our own **תא** possessed inheritance
will be on the other side of The Yarden."

Num. 32:33 And Moshe gave to them,
to the Sons of Gad,
and the Sons of Re'uben,
and half the tribe of Menashe, son of Yosef,
the kingdom itself **תא** of Sihon,
king of the Amorites,
and the kingdom itself **תא** of Og,
king of Bashan,
the land beside its towns within their borders,
the towns of the land all around.

Num. 32:34 And the Sons of Gad
built Dibon itself **תא**,
Atarot itself **תא**,
and Aro'er itself **תא**,

Aro'er means bare.

Num. 32:35 and Aterot Shofan itself **תא**,
and Ya'zer itself **תא**,
and Yogbeha,

Aterot Shofan means
crowns of Shofan (hidden).

Yogbeha means hillock.

Num. 32:36 and BayitNimra itself **תא**,
and BayitHaran itself **תא**,
as fortified cities
and as sheepfolds for flocks.

BayitNimra means house of the leopard.

BayitHaran means house of the height.

Num. 32:37 And the Sons of Re'uben
built Heshbon itself **תא**,
and El'aleh itself **תא**,
and Kiryataim itself **תא**,

Kiryataim means double city.

Num. 32:38 and Nebo itself **תא**,
and Ba'al Me'on itself **תא**,
having changed the names,
and Sivma itself **תא**.

And they called by *other* names,
the names *themselves* תא
of the towns that they built.

Num. 32:39 And the sons of Makhir,
son of Menashe, went to Gil'ad.
And they captured it.
And they dispossessed
the Amorites *themselves* תא who were in it.
Num. 32:40 And Moshe gave Gil'ad *itself* תא
to Makhir, son of Menashe.
And he settled there.

Num. 32:41 And Ya'ir, son of Menashe,
went and captured their villages *themselves* תא.
And he called they *themselves* תא
Havvot-ya'ir.
Ya'ir means enlightener, or enlightened one.
Havvot-ya'ir means fortified towns of Ya'ir.

Num. 32:42 And Nobah went.
And he captured Kenat *itself* תא
and its daughter villages *themselves* תא.
And he called it Nobah like his name.
Nobah means to bark.
Kenat means possession.

Chapter 33

Num. 33:1 These are the departures
of the children of Yisra'el
who came out from the land of Mitsraim
by their assemblies
by the hand of Moshe and Aharon.
Num. 33:2 And Moshe wrote down
the goings forth *themselves* תא
by their departures,
according to mouth of **YAHWEH**.
And these are their departures
by their goings forth.

Num. 33:3 They journeyed from Ra'amses
in the first new moon on the fifteenth day
of the first New moon.
On the day after The Passover
the children of Yisra'el went out
with a high hand,
before the eyes of all Mitsraim!

Num. 33:4 And Mitsraim was burying
those *themselves* תא whom **YAHWEH**
had struck dead among them,
all the firstborn!

Even against their gods
YAHWEH had made judgments.

Num. 33:5 And the children of Yisra'el
journeyed from Ra'amses.
And they encamped at Sukkot.

Sukkot means booths or huts.

Num. 33:6 And they journeyed from Sukkot.
And they encamped at Eitam,
which is at the edge of the wilderness.

Eitam - Egyptian origin.

Meaning not known.

Num. 33:7 And they journeyed from Eitam.
And they turned back toward Pi-ha-hirot
which is before the face of Ba'al Tzefon.
And they encamped in the presence of Migdol.

Pi-ha-hirot means mouth of the canyons.

Ba'al Tzefon means master of winter.

Migdol means tower.

Num. 33:8 They journeyed from before Ha-hirot.
And they passed over in the midst of the sea
into the wilderness.

And they went on their way for three days
into the Wilderness of Eitam.
And they encamped at Mara.

[Mara means bitter.](#)

Num. 33:9 And they journeyed from Mara.
And they went to Eilim.
And at Eilim were twelve springs of water
and seventy palm trees.
And they encamped there.

[Eilim means palm trees.](#)

Num. 33:10 And they journeyed from Eilim.
And they encamped by The Sea of Reeds.

Num. 33:11 And they journeyed
from The Sea of Reeds.

And they encamped in the Wilderness of Syn.

Num. 33:12 And they journeyed
from the Wilderness of Syn.

And they encamped at Dofka.

[Dofka means a knock.](#)

Num. 33:13 And they journeyed from Dofka.
And they encamped at Alush.

[Alush - meaning unknown.](#)

Num. 33:14 And they journeyed from Alush.
And they encamped at Refidim.

And there was no water there
for the people to drink.

[Refidim means railings.](#)

Num. 33:15 And they journeyed from Refidim.
And they encamped in the Wilderness of Sinai.

33:16 And they journeyed
from the Wilderness of Sinai.

And they encamped at Kivvrot Ha-ta'ava.

[Kivvrot Ha-ta'ava means graves of the desire.](#)

Num. 33:17 And they journeyed
from Kivvrot Ha-ta'ava.

And they encamped at Hazerot.

[Hazerot means yard or village.](#)

Num. 33:18 And they journeyed from Hazerot.
And they encamped at Ritma.

[Ritma means juniper tree.](#)

33:19 And they journeyed from Ritma.

And they encamped at Rimmon Peretz.

[Rimmon Peretz means
pomegranate of the breach.](#)

Num. 33:20 And they journeyed from Rimmon Peretz.
And they encamped at Libna.

[Libna means white tree, poplar \(?\)](#)

Num. 33:21 And they journeyed from Libna.
And they encamped at Rissa.

[Rissa means a ruin; dripping to pieces.](#)

Num. 33:22 And they journeyed from Rissa.
And they encamped at Kehelata.

[Kehelata means convocation.](#)

Num. 33:23 And they journeyed from Kehelata.
And they encamped at Mount Shefer.

[Shefer means beauty.](#)

Num. 33:24 And they journeyed from Mount Shefer.
And they encamped at Harada.

[Harada means fear, anxiety.](#)

Num. 33:25 And they journeyed from Harada.
And they encamped at Mak'helot.

[Mak'helot means assemblies.](#)

Num. 33:26 And they journeyed from Mak'helot.
And they encamped at Tahat.

[Tahat means the bottom, beneath.](#)

Num. 33:27 And they journeyed from Tahat.
And they encamped at Terah.

[Terah - meaning unknown.](#)

Num. 33:28 And they journeyed from Terah.
And they encamped at Mitka.

[Mitka means sweetness.](#)

Num. 33:29 And they journeyed from Mitka.
And they encamped at Hashmona.

[Hashmona means fertile.](#)

Num. 33:30 And they journeyed from Hashmona.
And they encamped at Moserot.

[Moserot means corrections.](#)

Num. 33:31 And they journeyed from Moserot.
And they encamped at Benei Ya'akan.

[Benei Ya'akan means sons of Ya'akan.](#)

Num. 33:32 And they journeyed from Benei Ya'akan.
And they encamped at Hor Ha-gidgad.

[Hor Ha-gidgad means hole of the cleft.](#)

Num. 33:33 And they journeyed from Hor Ha-gidgad.
And they encamped at Yotvata.

[Yotvata means pleasantness.](#)

Num. 33:34 And they journeyed from Yotvata.
And they encamped at Abrona.

[Abrona means opposite, across.](#)

Num. 33:35 And they journeyed from Abrona.
And they encamped at Etzyon Geber.

[Etzyon Geber means
backbone of a warrior.](#)

Num. 33:36 And they journeyed from Etzyon Geber.
And they encamped in the Wilderness of Tzyn,
that is Kadesh.

[Tzyn meant to poke, a crag.](#)

[Kadesh means sanctuary.](#)

Num. 33:37 And they journeyed from Kadesh.
And they encamped at Mount Hor,
at the edge of the land of Edom.

[Hor means hill, mountain.](#)

[Edom means red. \(Ya'akov's brother.\)](#)

Num. 33:38 And Aharon, the priest,
went up on Mount Hor
according to the mouth of **YAHWEH**.
And he died there in the fortieth year,
according to the going out
of the children of Yisra'el
from the land of Mitsraim,
in the fifth new moon,
on the first of the new moon.

Num. 33:39 And Aharon was three and twenty
and a hundred years old
when he died at Mount Hor.

Num. 33:40 And the Kena'anite king of Arad heard.
And he was dwelling in The Negev,
in the land of Kena'an.

Num. 33:41 And they journeyed from Mount Hor.
And they encamped at Tzalmona.

[Tzalmona means shades, shadows.](#)

Num. 33:42 And they journeyed from Tzalmona.
And they encamped at Punon.

[Punon means perplexity.](#)

Num. 33:43 And they journeyed from Punon.
And they encamped at Obot.

[Obot means water skins.](#)

Num. 33:44 And they journeyed from Obot.
And they encamped at Iyyei Ha-avarim,
in the territory of Mo'ab.

[Iyyei Ha-avarim](#)

[means ruins of the passers.](#)

[Mo'ab means from her father \(Lot\).](#)

Num. 33:45 And they journeyed from Iyyim.
And they encamped at Dibon Gad.

[Dibon Gad means moping of Gad.](#)

Num. 33:46 And they journeyed from Dibon Gad.
And they encamped at Almon Diblatayim.

[Almon Diblatayim means hidden figs.](#)

Num. 33:47 And they journeyed
from Almon Diblatayim.
And they encamped in the Hills of Abarim,
before Nebo.

[Abarim means regions across.](#)

[Nebo - meaning uncertain. Babylonian deity.](#)

Num. 33:48 And they journeyed
from the Hills of the Abarim.
And they encamped in the Plains of Mo'ab
beside The Yarden at Yericho.

Yarden means descending.
Yericho means fragrant,
but meaning is uncertain.

Num. 33:49 And they encamped along The Yarden
from Bayit Yeshimot as far as
Abel Shittim/Acacia Meadow,
in the Plains of Mo'ab.

Bayit Yeshimot means house of the deserts.
Abel Shittim means acacia meadow.

Num. 33:50 And **YAHWEH** spoke to Moshe
in the Plains of Mo'ab,
beside The Yarden at Yericho saying,
Num. 33:51 "Speak to the children of Yisra'el.

And say to them,
"When you yourself **תא**
pass over The Yarden itself **תא**
into the land of Kena'an

Num. 33:52 you are to drive out
all the inhabitants themselves **תא** of the land
from before you.

Then you are to destroy
all their carved figures themselves **תא**!
And all their molten images themselves **תא**
you are to destroy!
And all their high places themselves **תא**
you are to desolate!

Num. 33:53 And you are to take possession
of the land itself **תא**.
And you are to settle in it.
Indeed, to you I have given the land itself **תא**
for the sake of possessing it itself **תא**.

Num. 33:54 And You are to cause yourselves
to inherit the land itself **תא**
according to lot by your families.
For more you are to increase
their inheritance itself **תא**.
And for the few you are to decrease
their inheritance itself **תא**.
To whomever the lot falls it is to be theirs.
By the tribes of your fathers you are to inherit.

Num. 33:55 But if you do not drive out
the inhabitants of the land themselves **תא**
from before you,
then those who are left of them
will be as briars in your eyes,
as thorns in your sides.
And they will distress you yourselves **תא**
upon the land that you yourselves **תא**
are dwelling in.

Num. 33:56 And it will exist
that just like I am doing to them
I will do to you!"

Chapter 34

Num. 34:1 And **YAHWEH** spoke to Moshe saying,

Num. 34:2 "Direct the children of Yisra'el
themselves **תא** and say to them,

"When you yourself **תא**
go into the land of Kena'an
this is the land
that will fall to you as an inheritance,
the land of Kena'an
according to its boundaries.

Num. 34:3 And the south boundary will be for you
from the Wilderness of Tzyn

by the side of Edom.

And the south boundary will be for you from the edge of the Sea of Salt, on the east.

Num. 34:4 And the boundary will turn for you from the ascent of Akrabim.

And it will pass over to Tzyn.

And its goings will be from the south side of Kadesh Barne'a.

And it will go to Hatzar Addar and pass over to Atzmon.

[Akrabim mean scorpions.](#)

[Hatzar Addar means village of plenty.](#)

[Atzmon means bone like.](#)

Num. 34:5 And the boundary will go around from Atzmon

toward the Wadi of Mitsraim.

And its goings will be to The Sea.

Num. 34:6 And the western boundary will be for you The Great Sea.

And this boundary will be for you the western boundary.

Num. 34:7 And this will be for you the north boundary.

From the Great Sea

you are to mark off for yourselves to Mount Hor.

Num. 34:8 From Mount Hor

you are to mark out to Lebo Hamat.

And the goings of the boundary

will be to Tzedad.

[Lebo Hamat means wall of the lion.](#)

[Tzedad means a siding.](#)

Num. 34:9 And the boundary will go out to Zifron.

And its goings will be to Hatzar Einan.

This will be for you the northern boundary.

[Zifron means to be fragrant.](#)

[Hatzar Einan means village of springs.](#)

Num. 34:10 And you are to mark out for yourselves for the eastern boundary from Hatzar Einan to Shefam.

[Shefam means bare spot.](#)

Num. 34:11 And the boundary will go down from Shefam to Ribla, on the east of Ayin.

And the boundary will go down and touch on the shoulder of the Sea of Kinneret, on the east.

[Ribla means to be fruitful, fertile.](#)

[Ayin means spring; fountain; eye.](#)

[Kinneret is another name](#)

[for The Sea of Galilee.](#)

[It means harp-shaped possibly.](#)

Num. 34:12 And the boundary will go down The Yarden.

And its goings will be to The Sea of Salt.

This will be for you the land

according to its boundaries all around! "

Num. 34:13 And Moshe directed

the children of Yisra'el themselves **תָּא** saying,

"This is the land which you yourselves **תָּא**

are to inherit by lot,

which **YAHWEH** has directed is to be given

to the nine tribes and the half tribe

Num. 34:14 because the tribe

of the sons of the Re'ubenites,

according to their father's house,

and the tribe of the sons of the Gadites,

according to their fathers' house,

and half of the tribe of Menashe

have taken their inheritance.

Num. 34:15 Two tribes and the half tribe

have taken their inheritance

on the opposite side of The Yarden

by Yericho, eastward toward sunrise."

Num. 34:16 And **YAHWEH** spoke to Moshe saying,
Num. 34:17 "These are the names of the men
who are to distribute the inheritance for you
of the land itself **תא**.
El'azar, the priest,
and Yahoshua, son of Nun,
Num. 34:18 and one leader,
one leader of a tribe you are to take
for the sake of distributing the inheritance
of the land itself **תא**.

Num. 34:19 And these are the names of the men.
For the tribe of Yahudah,
Kaleb, son of Yefunne.
Num. 34:20 And for the tribe of the sons of Shim'on,
Shemu'el, son of Ammihud.
Num. 34:21 For the tribe of Binyamin,
Elidad, son of Kislou.
Num. 34:22 And for the tribe of the sons of Dan,
leader Bukki, son of Yogli.
Num. 34:23 For the sons of Yosef,
for the tribe of the sons of Menashe,
leader Hanniel, son of Efod.
Num. 34:24 And for the tribe of the sons of Ephraim,
leader Kemiel, son of Shiftan.
Num. 34:25 And for the tribe of the sons of Zebulun,
leader Elitzafan, son of Parnakh.
Num. 34:26 And for the tribe of the sons of Yissaskar,
leader Paltiel, son of Azzan.
Num. 34:27 And for the tribe of the sons of Asher,
leader Ahihud, son of Shelomi.
Num. 34:28 And for the tribe of the sons of Naftali,
leader Pedah'el, son of Ammihud."

Num. 34:29 These are the ones
whom **YAHWEH** has directed
for he sake of giving inheritance
for the children of Yisra'el themselves **תא**
in the land of Kena'an.

Chapter 35

Num. 35:1 And **YAHWEH** spoke to Moshe
in the Plains of Mo'ab
beside The Yarden at Yericho saying,
Num. 35:2 "Direct
the children of Yisra'el themselves **תא**.
And they are to give to the Levites
from their inheritance
possession of towns to dwell in.
And pasture land for the towns around them
they are to give to the Levites.
Num. 35:3 And the towns are to be
or them to dwell in.
And their pasture lands
are to be for their livestock,
and for their harvesting,
and for all their animals.
Num. 35:4 And the pasture lands of the towns
that you are to give to the Levites
are to be from the wall of the town
and outward a thousand cubits all around.
Num. 35:5 And you are to measure
from the outside of the town,
the eastern limit itself **תא**
two thousand by the cubit,
and the southern limit itself **תא**
two thousand by the cubit,
and the western limit itself **תא**
two thousand by the cubit,
and the northern limit itself **תא**
two thousand by the cubit,
with the town in the middle.

This is to be for them
the pasture lands of the towns.

Num. 35:6 And of the towns themselves **תא**
that you are to give to the Levites,
six towns of refuge themselves **תא** you are to give
for one killing *another person* to flee there.
And in addition *you are to give*
forty and two towns.

Num. 35:7 All the towns
that you are to give the Levites,
forty and eight towns.
They themselves **תא**
and their pasture lands themselves **תא**.

Num. 35:8 And the towns
that you are to give to them
from the possessions of the children of Yisra'el,
from the many themselves **תא**
you are to increase,
from the few themselves **תא**
you are to decrease.
Each one according to his inheritance
which he has inherited
is to give from his towns to the Levites."

Num. 35:9 And **YAHWEH** spoke to Moshe saying,

Num. 35:10 "Speak to the children of Yisra'el
and say to them,
'Indeed, you yourselves **תא**
are passing over The Yarden itself **תא**
into the land of Kena'an.

Num. 35:11 And you are to select for yourselves towns.
Towns of refuge they are to be for you.
And one is to flee there for killing another,
having struck him inadvertently.

Num. 35:12 The towns are to be for you
for the sake of refuge from the redeemer.
And the killer is not to be put to death
until he stands before the assembly for judgment.

The redeemer was a near kinsman
who was responsible for avenging
the death of his relative.

The concept is that
of the kinsman redeemer.
It's treated differently
based upon the circumstances
and what he is to redeem.
In this instance it refers
to the blood of his relative.

Num. 35:13 And the towns that you are to give,
six towns of refuge there are to be for you.

Num. 35:14 Three of the towns themselves **תא**
you are to give on the other side of The Yarden.
And three of the towns themselves **תא**
you are to give in the land of Kena'an.

Towns of refuge they are to be
Num. 35:15 for the children of Yisra'el,
for the stranger,
and for the sojourner among them.
These six towns are to be for refuge,
for fleeing to for anyone
who strikes a life inadvertently.

Num. 35:16 But if with an iron instrument
he struck him down and he died
he is a murderer,
He is to be put to death!
The murderer is to be put to death!

Num. 35:17 And if with a stone in hand
by which one can die
he struck him down and he died,

he is a murderer.
He is to be put to death!
The murderer is to be put to death!

Num. 35:18 Or with a wooden instrument in hand
by which one can die
he struck him down and he died
he is a murderer.
He is to be put to death!
The murderer is to be put to death!

Num. 35:19 The blood redeemer, he himself,
is to put to death the murderer himself **נא**.
On meeting with him
he is to put him to death.

Num. 35:20 And if in hatred he pushed him,
or threw something on him
by lying in wait and he died,
Num. 35:21 or in hostility
he struck him with his hand
and he died he is to be put to death!
The one striking him, he is a murderer.
The blood redeemer is to put to death
the murderer himself **נא** on meeting him.

Num. 35:22 But if in an instant
with no hostility he pushed him,
or threw at him any implement
without lying in wait,
Num. 35:23 or with any stone
by which one can die
without seeing he dropped it on him
and he died
then he was not an adversary to him.
And he was not seeking his harm.
Num. 35:24 And the assembly is to judge
between the one striking
and the blood redeemer
according to these regulations.
Num. 35:25 And the assembly is to snatch away
the killer himself **נא** from the hand
of the blood redeemer.
And the assembly is to return he himself **נא**
to his town of refuge, there to where he fled.
And he is to dwell in it until the death
of the Great Priest who was anointed,
he himself **נא**, with the set apart oil.

Num. 35:26 And if at the killer goes out,
goes out from the boundary itself **נא**
of his town of refuge,
there to which he fled,
Num. 35:27 and the blood redeemer
finds he himself **נא** outside the boundary
of his town of refuge,
then the redeemer of the blood
may kill the killer.
It is not bloodshed for him.
Num. 35:28 Indeed, in his town of refuge
he is to stay
until the death of the Great Priest.
And after the death of the Great Priest
the killer may return to the land of his possession.

Num. 35:29 And these are to be
rules of judgment for you
for your generations
in all your settlements.

Num. 35:30 Anyone striking a life,
at the mouth of witnesses,
the killer himself **נא** is to be killed.

And one witness is not to be accepted
against the life to have him put to death.

Num. 35:31 You are not to accept a cover
for the life of a murderer who is morally wrong
for the sake of being put to death.
Indeed, he is to be put to death,
put to death!

kopher - properly, a cover.
Figuratively, a redemption price.

This is a vitally important term.
It's the same term used
in regard to The Messiah's redemption price,
His life itself,
which He paid for all
who choose to trust fully in **YAHWEH**.

The guilt does not go away,
but it is **covered** by His shed blood!

Num. 35:32 And you are not to accept a cover
for the sake of his fleeing to his town of refuge,
for returning to dwell in the land
until the death of the Great Priest.

Num. 35:33 And you are not to corrupt
the land itself **תא**
which you yourselves **תא** are in
because the blood itself defiles
the land itself **תא**.

And the land will not be covered
for the blood that has been poured out in it
except by his blood being being poured out.

Note the use of *kopher* again,
cover, in v. 32 and v. 33.
The Hebrew is awkward in v. 33,
but it means that only by shedding the blood
of the one who originally shed someone's blood
will the land receive a "covering" of the guilt
brought about by shedding
the blood of a breathing being.

Num. 35:34 And you are not to defile
the land itself **תא**
in which you yourselves **תא** are dwelling,
in which I Myself am dwelling.

Indeed, I Myself, **YAHWEH**,
am dwelling in the midst
of the children of Yisra'el!"

Chapter 36

Num. 36:1 And there came near
the heads of the fathers for a family
of the sons of Gil'ad, son of Makhir,
son of Menashe, of the families
of the sons of Yosef.

And they spoke before Moshe
and before the leaders,
the heads of the fathers
of the children of Yisra'el.

Num. 36:2 And they said, "My master himself **תא**
has been directed by **YAHWEH**
to give out the land itself **תא**
as inheritance by lot to the children of Yisra'el.
And my master was directed by **YAHWEH**
to give the inheritance of Tzelofahad himself **תא**,
our brother, to his daughters.

Num. 36:3 And *if* they will be
for one of the members of *another* tribe
of the children of Yisra'el for wives
then their inheritance will be removed
from the inheritance of their fathers
and will be added to the inheritance
of the tribe to which they exist.

And from our lot of inheritance
it will be removed.

Num. 36:4 And when there is a Horn Blast Year
for the children of Yisra'el
and their inheritance is added to the inheritance
of the tribe for which they exist
then from the inheritance of our fathers' tribe
their inheritance will be removed.

yowbel - the blast of a horn.
Traditionally translated as Jubilee
or Year of The Jubilee.

It is the time for the return to themselves
of each one's possession by lot
in the land of Kena'an.

Num. 36:5 And Moshe directed
the children of Yisra'el themselves **nx**
according to mouth of **YAHWEH** saying,
"Rightfully has the tribe
of the sons of Yosef spoken!
Num. 36:6 This is the word
that **YAHWEH** has directed
concerning the daughters of Tzelofahad saying,
'It is for goodness in their eyes for women.

However, for a family
from the tribe of their father
they are to be wives.
Num. 36:7 And the inheritance
of the children of Yisra'el
is not to revolve from tribe to tribe.
Indeed, each one is to cling to the inheritance
of his father's tribe of the children of Yisra'el.

Num. 36:8 And every daughter
possessing an inheritance
from the tribes of the children of Yisra'el,
to one from the family
of the tribe of her father
she is to be a wife
in order that the children of Yisra'el
are to occupy, each one,
the inheritance of his fathers.

Num. 36:9 And the inheritance from a tribe
is not to revolve to another tribe.
Indeed, each one's inheritance
is to cling to the tribes
of the children of Yisra'el.' "

Num. 36:10 According to what **YAHWEH**
had directed Moshe himself **nx**,
according to this
did the daughters of Tzelofahad.

Num. 36:11 And they were married,
Mahla, and Tirtza, and Hogla,
and Milka, and No'a,
the daughters of Tzelofahad,
to the sons of their uncles.

Mahla means sickness.
Tirtza means delightful.
Hogla - meaning uncertain,
perhaps a partridge.
Milka means queen.
No'a means wavering.

Num. 36:12 From the families
of the sons of Menashe, son of Yosef,
they were married.
And their inheritance existed within the tribe
of the family of their father.

Num. 36:13 These are the directives
and the regulations
which **YAHWEH** had directed
by the hand of Moshe
to the children of Yisra'el
in the Plains of Mo'ab
beside The Yarden at Yericho.

5. Deuteronomy - DEBARIM

(Version 3.1: 7-15-2021)

Chapter 1

Deut. 1:1 These are the words
which Moshe spoke to all Yisra'el
on the other side of The Yarden
in the wilderness,
in the desert before The Reed Sea
between Paran and Tophel,
and Laban, and Hazerot, and Di Zahab,

debarim - words.

This is the source

for the Hebrew title for this scroll.

This is descriptive in far more

than the literal sense

as will be seen

during your study of this text.

Paran means ornamental.

Tophel means

to smear of plaster with lime.

Laban means white.

Hazerot means yards, enclosures.

Di Zahab means

that which shimmers; or, gold.

Deut. 1:2 eleven days from Horeb
by way of Mount Se'ir
as far as Kadesh Barnea.

Horeb means desolate.

Se'ir means rough, hairy.

Kadesh Barnea means

sanctuary of the wandering one.

Deut. 1:3 And it was in the fortieth year
in the eleventh month
on the first day of the month
that Moshe spoke to the children of Yisra'el
according to everything that **YAHWEH**
had directed he himself nx concerning them

This is in the eleventh month,

40 years after he had sent the spies

into the Land of Kena'an

at Kadesh Barnea the first time,

40 years and eleven months.

Deut. 1:4 after he had struck Sihon himself nx,
king of the Amorites, who dwelt in Heshbon
and Og himself nx, king of Bashan
who dwelt at Ashtarot in Edre'i.

Sihon means tempestuous.

Amorites means publicity; prominence.

Heshbon means contrivance; intelligence.

Og means round.

Bashan - meaning unknown.

Ashtarot means increase; fertility.

Edre'i means power, force.

Deut. 1:5 On the other side of The Yarden,
in the land of Mo'ab,

Moshe undertook to explain

this Torah itself nx saying,

torah - (from 3384) a precept or statute,

especially the Decalogue or Pentateuch:- law.

3384. **yaw-raw**; or (2 Chr. 26:15)

yaw-raw; a primitive root;

properly, to flow as water (i.e. to rain);

transitively, to lay or throw

(especially an arrow, i.e. to shoot);

figuratively, to point out
(as if by aiming the finger),

to teach:

—(+) archer, cast, direct, inform, **instruct**,
lay, show, shoot, teach(-er,-ing), through.

The concept of **torah**
is extremely important to understand properly.

It means to teach, to instruct.

It does **NOT** mean to "command",
and it does **NOT** mean "law".

What's commonly called
"The Ten Commandments" in English
is understood among the Hebrews to mean
"The Ten Words".

There is no commandment
in The Ten Words.

Instead there are **Ten Words - Instructions.**

What **YAHWEH** speaks to us
are His **"instructions"**.

They are intended to teach us
what He desires.

It's up to us to choose whether we will
DO what He instructs us to do,
or NOT DO what He instructs us to do.
Our response determines the outcome.

What's not properly understood is that
there is no compulsion
on the part of YAHWEH
to MAKE US DO what He desires.
It's ENTIRELY our free choice
concerning the response we make.

Failure to do His "will" (desire) is rebellion!
It is punishable by death
precisely because it is rebellion.
It is an "offense" against Him.

That "offense"
is what is traditionally referred to as **"sin"**.
This fundamental understanding
of Scripture is essential
if you're going to properly
comprehend what it means to you.

Deut. 1:6 **"YAHWEH**, our Elohim,
spoke to us at Horeb saying,
'Enough for your dwelling at this mountain.
Deut. 1:7 Turn and start your journey.
And go to the mountains of the Amorites
and to all the neighboring places,
in the desert,
in the mountains,
and in the valleys,
and in The Negev,
and on the seacoast,
to the land of the Kena'anites
and to the Lebanon,
as far as the great river,
The River Euphrates.

The Lebanon

is not the country of Lebanon.

It's a portion of the land of Kena'an.

It's one of the more productive
areas of the land.

Deut. 1:8 See! I have given before you
the land **itself** **אנ**!

Go in and possess **the land itself** **אנ**
which **YAHWEH** swore to your forefathers,
to Abraham, to Yitzhak, and to Ya'akov,
to give to them
and to their seed after them.'

The first part of this verse
reads awkwardly in English

but it is the literal sense of the Hebrew terms.
Many translations will use different language
to convey this concept.
Many use "set before you".
However, the concept
of **the land as a gift** is crucial.
They did not "earn" it in any manner.
It was promised to them
by a covenant of **YAHWEH** Himself.

The face represents many things.
In many instances it represents
the "presence" of the person identified.
In this instance it points
toward the placement of a gift
in front of the persons involved,
"to your faces".

Deut. 1:9 And I spoke to you
at that time saying,
'I am not able to carry by myself
you yourselves **נא**.

Deut. 1:10 **YAHWEH**, your Elohim,
has increased you yourselves **נא**.
And behold!

You are today
like the stars of the skies in abundance.

Deut. 1:11 **YAHWEH**, The Elohim of your forefathers,
is going to add to you a thousand times more.

And He will bless you yourselves **נא**
according to what He has spoken to you!

Deut. 1:12 How am I to carry by myself
your burden,
and your load,
and your contention?

Deut. 1:13 Provide from you men,
wise and understanding,
and known by your tribes.
And I will place them as your heads.'

Deut. 1:14 And you responded to me myself **נא**.
And you said, 'The word is good
which you have spoken to us to do.'

Deut. 1:15 And I took the heads
of your tribes themselves **נא**,
wise men and knowing.
And I gave them to you yourselves **נא**
as heads over you,
leaders of thousands,
and leaders of hundreds,
and leaders of fifties,
and leaders of tens,
and officers for your tribes.

Deut. 1:16 And I charged
your judges themselves **נא**
at that time saying,
"Listen attentively between your kindred.
And pronounce sentence rightly
between a man and his brother
or his stranger.

Deut. 1:17 Do not respect faces
in pronouncing sentence.
Whether little or great
you are to listen attentively.
Do not fear anyone's face
because the verdict
is for the sake of The Elohim.
And the word which is too hard for you
you are to bring to me.
And I will listen attentively to it."

Deut. 1:18 **And I gave as direction**
to you yourselves **נא** **at that time**
all the words **which you are to do.**

Deut. 1:19 And we journeyed from Horeb.
And we went through
all that great and fearful wilderness itself **נא**
which you saw on the way
to the mountains of the Amorites
according to what **YAHWEH**, our Elohim,
had directed us ourselves **נא**.

And we came as far as Kadesh Barnea.
Deut. 1:20 And I said to you,
"You have come
to the mountains of the Amorites
which **YAHWEH**, our Elohim, is giving to us.

Deut. 1:21 Behold!
YAHWEH, your Elohim,
has put before your faces
the land itself **נא**.
Go up!
Occupy it according to what **YAHWEH**,
The Elohim of your forefathers,
has spoken to you!
Do not fear!
And do not be dismayed!"

Deut. 1:22 And you came near to me,
all of you.
And you said, 'Send men before us.
And have them explore for us
the land itself **נא**.
And have them return word
to us ourselves **נא**
of the way itself **נא**
which we are to go up into it
and of the towns to which we are to go.'

Deut. 1:23 And the word was pleasant in my eyes.
And I took from you twelve men,
one man from each tribe.
Deut. 1:24 And they turned.
And they went up the mountain.
And they went as far as the River Eshkol.
And they spied on it itself **נא**.

Deut. 1:25 And they took with their hands
from the fruit of the land.
And they brought it down to us.
And they returned word to us ourselves **נא**.
And they said,
"The land which **YAHWEH**, our Elohim,
is giving to us is good."

Many traditional translations
put these statements into
a series of consecutive phrases
within the same sentence.
This is not proper for Hebrew thought.
It also seems to be improper
for **YAHWEH's** intent for the text.

Each action needs to be separated.
Doing so makes each action distinct
and important in its own right.

The "English way"
of slipping everything into one sentence
destroys the significance of each step.

An effort has been made in this work
to keep the concepts separated
so one can appreciate their importance.

Deut. 1:26 But you were not willing to go up.
And you rebelled against
the mouth itself **נא** of **YAHWEH**, your Elohim!

The phrase, "the mouth of **YAHWEH**"
occurs frequently

in The Old Covenant Scriptures.
It represents His spoken word
as being specifically pronounced by Him.
To go against such a proclamation
was viewed as profoundly rebellious.

Deut. 1:27 And you grumbled in your tents.

And you said, 'With hatred **YAHWEH**
has brought out us ourselves **נא**
from the land of Mitsraim

for the sake of giving us ourselves **נא**
into the hand of the Amorites,
for the sake of destroying us!

Deut. 1:28 Why are we ourselves going up?

Our kindred have made
our hearts themselves **נא** melt by saying,
'The people are greater
and taller than we are!
The towns are great
and walled up to the skies.
And also the sons of the Anakim
were seen there! "

Deut. 1:29 And I said to you,

"You are not to have dread
and you are not to be afraid of them!

Deut. 1:30 **YAHWEH**, your Elohim,

The One going before you,
He Himself will fight for you
like everything He did for you yourselves **נא**
in Mitsraim for the sake of your eyes,

1:31 and in the wilderness

where you saw

how **YAHWEH**, your Elohim, has carried you

like a man carries his child himself **נא**

on all the way in which you have gone
until you came to this place."

Deut. 1:32 But in this matter

you were not trusting in **YAHWEH**, your Elohim,

Deut. 1:33 Who was going before you on the way
to seek out a place for you to pitch your tents,
to show you the way you are to go
with fire by night and with a cloud by day.

Deut. 1:34 And **YAHWEH** listened attentively
to the sound of your words themselves **נא**!

And He burst forth in rage.

And He swore an oath saying,

Deut. 1:35 "Not one of these men
of this bad generation

will see the good land itself **נא**

which I swore to give to your forefathers

Deut. 1:36 except Kaleb, son of Yephunneh.

He will see it!

And to him and to his children I will give

the land itself **נא** on which he walked

because of how he fully followed **YAHWEH**!"

Deut. 1:37 Also, **YAHWEH** was enraged with me

on account of you, saying,

"Also, you yourself **נא** will not go in there!

Deut. 1:38 Yahoshua, the son of Nun,

the one standing in your presence,

will go in there,

he himself **נא**.

Strengthen him because he

will cause Yisra'el to inherit it!

Deut. 1:39 And your little ones

of whom you have said,

"They are for plunder.",

who today have no knowledge

of good and bad,

they themselves will go in there.

Even to them I am giving it!

And they will occupy it!

Deut. 1:40 But you yourselves **תּוּ**,
turn for your sakes,
and journey to the wilderness
by the Way of The Sea of Reeds."

Deut. 1:41 And you responded.
And you said to me,
"We have offended against **YAHWEH**.
We ourselves will go up.
And we will fight
according to all that **YAHWEH**, our Elohim,
has directed us."
And you girded on, each man, his battle gear.
And you were ready
to go up onto the mountain.

chata' - properly, to miss;
hence (figuratively and generally)
to offend.

Sin is a very misunderstood concept.
While it does mean to miss,
meaning to go astray,
it means far more than that.

Sin is an offense - against YAHWEH.
It is an offense against Him
precisely because it is an act of **rebellion**
against His Word, His instruction.

One who has offended owes a debt
to the one against whom he has offended.
That's the essence of "sin."
Scripturally the debt owed
is one's own life - his death.

Deut. 1:42 But **YAHWEH** said to me,
"Say to them, 'Do not go up!
And do not fight unless I am in your midst!
Then you will not be defeated
before your enemies.' "

Deut. 1:43 And I spoke to you.
But you would not listen.
And you rebelled
against the mouth itself **תּוּ** of **YAHWEH**.
And you were insolent.

And you went up on the mountain.

Deut. 1:44 And the Amorites
dwelling on that mountain
came out against you yourselves **תּוּ**.
And they pursued you yourselves **תּוּ**
like bees do.

And they violently struck you yourselves **תּוּ**
from Se'ir as far as Horma.

Deut. 1:45 And you returned.
And you wept before **YAHWEH**.
But **YAHWEH** did not listen to your voice.
And He did not pay attention to you.

Deut. 1:46 And you dwelt at Kadesh many days,
like the days that you dwelt *there before*.

Chapter 2

Deut. 2:1 And we turned.
And we journeyed into the wilderness
the way of The Sea of Reeds
according to what **YAHWEH** had said to me.
And we went around Mount Se'ir itself **תּוּ**
many days.

Deut. 2:2 And **YAHWEH** spoke to me saying,
2:3 'Enough of your going around
this mountain itself **תּוּ**.

Turn to your north!

Deut. 2:4 And the people themselves **תּוּ**
you are to direct saying,

'You *yourselves* **nx** are passing over
on the territory of your kindred,
the children of Esau, who are dwelling in Se'ir.
And they will be afraid because of you.
And you are to watch over yourselves
vehemently!
Deut. 2:5 You are not to stir up strife with them.
Indeed, I will not give to you from their land
so much as one footstep.
Indeed, as a possession for Esau
I have given Mount Se'ir *itself* **nx**.
Deut. 2:6 Food you are to buy
from they *themselves* **nx** with silver.
And you will eat.
And also water you are to buy
from they *themselves* **nx** with silver.
And you will drink.'

Deut. 2:7 Indeed, **YAHWEH**, your Elohim,
has blessed you
in all the actions of your hands.
He has known your goings
in this great wilderness *itself* **nx**.
Forty years **YAHWEH**, your Elohim,
has been with you.
You have not lacked a thing."

Deut. 2:8 And we passed over,
away from our kindred *themselves* **nx**,
the children of Esau, who are dwelling in Se'ir,
from the way of the desert,
away from Eylat and Etzion Geber.
And we turned and passed over
by way of the Wilderness of Mo'ab.

Deut. 2:9 And **YAHWEH** said to me,
'Do not attack Mo'ab *itself* **nx**
and do not stir up strife against them in battle.
Indeed, I will not give to you
from their land a possession
because to the children of Lot
I have given Ar *itself* **nx** as a possession."

Deut. 2:10 The Emim had dwelt there formerly,
a people as great and numerous
and tall as the Anakim.
2:11 They were also accounted as Repha'im,
like the Anakim.
But the Mo'abites call them Emim.

Emim means terror; fright.
Anakim means to choke or strangle.
Repha'im means giant;
or - departed beings, deceased ones.

There is enough in Scripture
to connect these groups to the Nephilim
who existed prior to the flood of Noah's time
- "and also after that". (See Gen. 6.4)

These were the source
for "the men of **ha-shem**,
"men of the name" or men of 'renown'.
They were destroyed/removed
at the time of the flood,
but they returned.
We don't know when or how.

They now show up in the land of Kena'an
at the time of the arrival of the Yisra'elites,
and they, specifically, are among those
who are to be destroyed by the Yisra'elites
when they enter the land of the promise.

Deut. 2:12 And the Horites dwelt in Se'ir previously.
And the children of Esau occupied it.
And they destroyed them from before them.
And they dwelt in their place

like what Yisra'el did
to the land of their possession
which **YAHWEH** gave to them.

Verses 10-12
are an obvious editorial note
inserted into the text.
This was done in several cases
to clarify certain elements
of the historical record.
Horites means cave dwellers.

Deut. 2:13 " 'Now Get up!
And you are to pass over River Zered *itself* נח.'
Then we passed over River Zered *itself* נח.
Deut. 2:14 And the days we walked
from Kadesh Barnea
until we passed over River Zered *itself* נח
were thirty and eight years,
until all the generation of the men of battle
was terminated
from the midst of the encampment
according to what **YAHWEH**
had sworn to them.

Deut. 2:15 Yes, even the hand of **YAHWEH**
was against them
for the sake of driving them
from the midst of the encampment
until they were terminated.

Deut. 2:16 And it was as all the men of battle
had been put to death from among the people.
Deut. 2:17 And **YAHWEH** spoke to me saying,
Deut. 2:18 'You *yourself* נח are passing over today
the boundary *itself* נח of Mo'ab, Ar *itself* נח.
Deut. 2:19 And when you come near,
opposite the children of Ammon,
you are not to attack them
nor stir up strife against them.
Indeed, I will not give to you from the land
of the children of Ammon as a possession.
Indeed, I have given it
to the children of Lot as a possession.'

Deut. 2:20 It was also accounted
as a land of the Repha'im.
Repha'im formerly dwelt there.
And the Ammonites called them Zamzummim,
Zamzummim means plotters; intrigue.

Deut. 2:21 a great people, and numerous,
and tall like the Anakim.
But **YAHWEH** destroyed them
from before their faces.
And they dispossessed them.
And they dwelt in their place,
Deut. 2:22 like what He did
for the children of Esau
who are dwelling in Se'ir,
who destroyed the Horites *themselves* נח
from before their faces.
And they dispossessed them.
And they have dwelt in their place
until this day.

Deut. 2:23 And the Avvim
who were dwelling in villages as far as Azzah,
the Kaphtorim who came from Kaphtor
destroyed them and dwelt in their place.

Avvim means crooked ones;
perverted ones.
Azzah means strong, vehement, harsh.
Azzah = Gaza of today!
Kaphtor means to surround;
wreath-shaped.
Kaphtor is likely Cyprus.
It is the original home
of the Philistines!

Hence, those referred to today
as "Palestinians"
are more properly "Philistines".

Once again we find
an editorial insertion in the text
from verse 20-23
to explain the historical issues
connected to it.

Deut. 2:24 'Get up!
Start out!
And pass over River Arnon *itself* **תא**!
Behold!
I have given into your hand
Sihon *himself* **תא**, king of Heshbon,
the Amorite and his land *itself* **תא**.
Defile it!
Occupy it!
And strive against him in battle!

Deut. 2:25 This day I will defile it,
putting the dread and the fear of you
upon the faces of the peoples
under all the skies,
who will hear the report of you,
and they will tremble
and writhe before your faces.'

Deut. 2:26 And I sent messengers
from the Wilderness of Kedemoth
to Sihon, king of Heshbon,
with words of peace saying,
[Kedemoth means beginnings.](#)

Deut. 2:27 'Let me pass over on your land
on the road.

I will walk on the road not turning
to the right or to the left.

Deut. 2:28 Food you will sell me for silver
and I will eat.

And water you will give me for silver
and I will drink.

Only let me pass over on foot

Deut. 2:29 like what the children of Esau
dwelling in Se'ir

and the Mo'abites

dwelling in Ar have done for me,

until I pass over The Yarden *itself* **תא**

into the land **YAHWEH**, our Elohim,
is giving to us.'

Deut. 2:30 But Sihon, king of Heshbon,
was not willing to let us pass over on it.
Indeed, **YAHWEH**, your Elohim,
hardened his nature *itself* **תא**
and strengthened his heart *itself* **תא**
in order to give him into your hand
as it is this day.

Deut. 2:31 And **YAHWEH** said to me,
'Behold!

I have begun to give Sihon *himself* **תא**
and his land *itself* **תא** over to you!

He is to be mortally wounded!

Occupy it for the sake of possessing
his land *itself* **תא**!

[chalal](#) - to bore,
to wound, mortally, to pierce;
to profane, defile.

[yarash](#) - to occupy
(by driving out previous tenants
and possessing in their place).

There are some additional uses
for these terms
but these are the primary ones.

This entire verse is emphatic in form
with the imperative sense
used more than once.

Deut. 2:32 And Sihon came out against us,
and all his people, to battle at Yahatz.

Yahatz means to stomp; threshing floor.

Deut. 2:33 And **YAHWEH**, our Elohim,
gave him to us.

And we struck he himself **נא**,
and his sons themselves **נא**,
and all his people themselves **נא**.

Deut. 2:34 And we captured
all his towns themselves **נא** at that very time.

And we devoted to destruction
every town itself **נא**,
men, and the women, and the children.
No survivor remained.

Deut. 2:35 Only the livestock was plunder for us
and the booty of the towns which we captured.

Deut. 2:36 From Aro'er,
which is on the edge of River Arnon,
and the town that is by the river,
and as far as Gil'ad
there was not one town inaccessible by us.

YAHWEH, our Elohim,
gave everything itself **נא** to our faces.

Deut. 2:37 However, toward the land
of the children of Ammon you did not approach,
by the River Yabbok,
or to the towns of the mountains,
or wherever **YAHWEH**, our Elohim,
had directed us.

Chapter 3

Deut. 3:1 And we turned.

And we went up the road toward Bashan.

And Og, king of Bashan,
came out to encounter us,
he himself and all his people,
for the sake of battle at Edre'i.

Bashan - meaning uncertain.

Og means round.

Edre'i means mighty.

Deut. 3:2 But **YAHWEH** said to me,
'Do not fear he himself **נא**.

Indeed, into your hand

I have given he himself **נא**,
and all his people themselves **נא**,
and his land itself **נא**!

And you will do to him
as you did to Sihon, king of the Amorites
who were dwelling at Heshbon.'

Deut. 3:3 And **YAHWEH**, our Elohim,
also gave into our hands
Og himself **נא**, king of Bashan,
and all his people themselves **נא**.

And we struck him
until there remained for him no survivor.

3:4 And we captured
all his towns themselves **נא**
at that very time.

There was not a town which we did not capture
from they themselves **נא**;
sixty towns, all the region of Argob,
the dominion of Og at Bashan.

Argob means stony.

Deut. 3:5 All these towns were fortified
with high walls, gates, and bars,
separate from a great many unwallled villages.

Deut. 3:6 And we devoted to destruction
they themselves **נא**
as we did to Sihon, king of Heshbon,

devoting every town to destruction,
men, the women, and the children.
Deut. 3:7 But all the livestock
and the booty of the towns
we took as plunder for ourselves.

Deut. 3:8 And at that time
we took the land itself **תא**
from the hand of two kings of the Amorites,
which were across The Yarden,
from River Arnon to Mount Hermon,
[Hermon means abrupt.](#)

Deut. 3:9 Tzidonians call Hermon Siryon,
and the Amorites call it Senir,
[Here we find yet another
editorial addition to the text.
Tzidon means fishery.
Siryon means YAH has prevailed.
Senir means pointed; a peak.](#)

Deut. 3:10 all the towns of the plain,
all The Gil'ad, and all Bashan
as far as Salkah and Edre'i,
towns of the dominion of Og in Bashan.

Deut. 3:11 Indeed, only Og,
king of Bashan, remained
from the remnant of the Repha'im.

Behold!

His bedstead was a bedstead of iron.
Is it not in Rabbah of the children of Ammon?
Nine cubits is its length
and four cubits its width
according to the cubit of a man.
[Rabbah means great, large, etc.](#)

Deut. 3:12 And this land itself **תא**
which we occupied at that time,
from Aro'er which is by River Arnon
and half the mountains
of The Gil'ad and its towns,
I gave to the Re'ubenites
and to the Gadites.

Deut. 3:13 And the remainder of Gil'ad
and all of Bashan, the dominion of Og,
I gave to half the tribe of Menashe,
all the region of Argob with all Bashan,
that which is called the land of the Repha'im.

Deut. 3:14 Ya'ir, son of Menashe,
took all the region of Argob itself **תא**
as far as the boundary of The Geshurites
and the Ma'akathites.

And he called they themselves **תא**
after his own name,
The Bashan of Havvot Ya'ir itself, **תא**
to this day.

[Ya'ir means enlightener.
Geshur means to bridge, join.
Ma'akah means depression.
Havot means villages, living places.](#)

Deut. 3:15 And to Makhir I gave The Gil'ad itself **תא**.

Deut. 3:16 And to the Re'ubenites
and to the Gadites
I gave from Gil'ad as far as River Arnon,
the middle of the river as the boundary,
as far as The River Yabbok,
the boundary of the children of Ammon,
Deut. 3:17 and the desert,
with The Yarden as the boundary,
from Kinneret as far as The Sea of the Arabah,
The Salt Sea,
below the slopes of Pisgah on the east.

Deut. 3:18 And I directed you yourselves **תא** at that time saying, 'YAHWEH, your Elohim, has given you this land itself **תא** for the sake of occupying it. You are to pass over armed before your kindred, the children of Yisra'el, all the sons of ability.

yarash - to occupy
(by driving out previous tenants,
and possessing in their place);
by implication, to seize, to rob, to inherit.

Many translations use "possess".
While that is
the ultimate end of these actions,
and the planned purpose of YAHWEH,
it is not the proper use of this term.
The concept is to occupy
in the place of the existing residents.

Deut. 3:19 And your wives and your little ones, and your livestock, I know that you have much livestock, are to dwell in your towns which I have given to you
Deut. 3:20 until YAHWEH has given rest to your kindred as to you, and they also have occupied the land itself **תא** which YAHWEH, your Elohim, is giving to them on the other side of The Yarden. Then you will return, each man to his possession which I have given you.'

Deut. 3:21 And Yahoshua himself **תא** I directed at that time saying, 'Your eyes have seen everything itself **תא** that YAHWEH, your Elohim, has done to these two kings. According to this YAHWEH will do to all the kingdoms to which you yourself **תא** are passing over.
Deut. 3:22 You are not to be afraid of them! Indeed, YAHWEH, your Elohim, He Himself is fighting for you!'

Deut. 3:23 And I entreated YAHWEH at that time, saying,
Deut. 3:24 'My Sovereign, YAHWEH, You Yourself **תא** have begun to show Your servant himself **תא** Your greatness itself **תא** and Your strong hand itself **תא**.

Who, what 'god' in the skies or on the earth, who can do according to Your actions or according to Your power?

Deut. 3:25 Please let me pass over and see the good land itself **תא** which is on the other side of The Yarden, this good hill country, and The Lebanon.'
Deut. 3:26 But YAHWEH passed over against me on account of you. And He would not listen attentively to me. And YAHWEH said to me, 'Enough for you! Speak no more to Me concerning this matter!
Deut. 3:27 Go up to the top of Pisgah! And lift up your eyes westward, and northward, and southward, and eastward! And look with your eyes.

Indeed, you will not pass over
this Yarden *itself* **אך!**

Deut. 3:28 But give direction
to Yahoshua *himself* **אך!**
And encourage him!
And strengthen him!
Indeed, he himself
will pass over before this people.
And he himself
will cause *they themselves* **אך**
to inherit the land *itself* **אך**
which you will see.'

Deut. 3:29 And we dwelt in the valley
opposite Bayit Pe'or.

Chapter 4

Deut. 4:1 And now Yisra'el, listen attentively
to the rules and the regulations
which I am teaching *you yourselves* **אך** to do,
teaching you to live,
and to go in and occupy the land *itself* **אך**
which **YAHWEH**,
The Elohim of your forefathers,
is giving to you.

Deut. 4:2 **You are not to add to the Word
which I am giving as directions
to *you yourselves* אך.
And you are not to take away from it,
for the sake of protecting
the directives *themselves* אך
of **YAHWEH**, your Elohim,
which I am giving as directions
to *you yourselves* אך.**

Deut. 4:3 Your eyes have seen
what **YAHWEH** did at Ba'al Pe'or *itself* אך.
Indeed, all the men
who followed Ba'al Pe'or
YAHWEH, your Elohim
has destroyed from your midst.

Deut. 4:4 But *you yourselves* אך,
those clinging to **YAHWEH**, your Elohim,
are alive, all of you, today.

Deut. 4:5 Consider!
I have taught *you yourselves* אך
rules and regulations
according to what **YAHWEH**, my Elohim,
has directed me,
for the sake of doing according to this
in the land where *you yourselves* אך
are going for the sake of occupying it.

Deut. 4:6 And you are to protect them.
And you are to do them.
Indeed, it is your wisdom
and your discernment
in the eyes of the peoples who will hear
all these directives *themselves* אך.

And they will say,
'Truly a wise and discerning people
is this great nation!'

Deut. 4:7 Indeed, what great nation is there
which has a god near to it
like **YAHWEH**, our Elohim,
whenever we call on Him?

Deut. 4:8 And what great nation is there
that has just rules and regulations
like all this instruction
which I am giving in your presence today?

tsaddiyq - just; right.
It means fair or equitable.
The term is far too often
"translated" as 'righteous'.

torah - a precept or statute.
However, the primary meaning
of the term is **instruction**.
It only becomes "law" in the minds of some
because it was written down,
following which the human beings involved
(especially translators)
have made this into something it was not
within the Hebrew culture.

Deut. 4:9 However, protect yourself!
Even protect your life exceedingly
lest you fail to remember
the matters *themselves* **אנ**
which your eyes have seen,
and lest they depart from your heart
all the days of your life!
And you are to make them known
to your children and to your grandchildren.

Deut. 4:10 The day when you stood
before the face
of **YAHWEH**, your Elohim, at Horeb,
speaking to me **YAHWEH** said to me,
'Assemble to Me the people *themselves* **אנ**!
And I will cause them to hear
My Words *themselves* **אנ**,
by which they will learn
to revere Me *Myself* **אנ**
all the days which they live on the soil!
And their children *themselves* **אנ**
they are to teach.'

Deut. 4:11 And you came near.
And you stood at the foot of the mountain.
And the mountain was burning with fire
to the heart of the skies;
darkness, clouds, and gloom.

Deut. 4:12 And **YAHWEH** spoke to you
from the midst of the fire.
A voice of words
you *yourselves* **אנ** were hearing,
but a form you were not seeing,
only a voice.

Deut. 4:13 And He declared to you
His Covenant *itself* **אנ**
which He charged you *yourselves* **אנ** to do,
The Ten Words.

And He wrote them
upon two tablets of stone.

"The Ten Words"
- this is the literal translation
of the Hebrew terms.
This is what the Hebrews understood.
They did **not** think of them
as "commandments".

The Covenant was an agreement.
You cannot "command" a covenant.
It must be agreed to willingly
by both sides in order for it to be valid.
There is no compulsion.
It's an act of choice!

This is a crucial concept
relative to The Covenant of Sinai,
as well as to the entire body of Scripture.

Deut. 4:14 And me *myself* **אנ**

YAHWEH charged at that time
to teach you yourselves **תא**
rules and regulations
for the sake of doing they themselves **תא**
in the land to which you yourselves **תא**,
are passing over for the sake of occupying it.
Deut. 4:15 And you are to protect
your lives exceedingly.

Indeed, you did not see any form
on the day **YAHWEH** spoke to you
from the midst of the fire,
4:16 lest you do corruptly
and make for yourselves an idol,
a form of any likeness,
a model of male or female,

pecel - an idol.

tabniyth - structure, by implication,
a model, resemblance; form.

tmuwnah - something portioned out,
as a shape; likeness.

Deut. 4:17 a likeness of any animal
that is on the earth,
or a likeness of any winged bird
that flies in the skies,
Deut. 4:18 a likeness of any creature
that crawls on the ground
or a likeness of any fish
that is in the water under the earth,
Deut. 4:19 and lest you lift up
your eyes to the skies
and see the sun itself **תא**,
or the moon itself **תא**,
or the stars themselves **תא**,
all the assembly of the skies,
and you are driven away,
and you bow down to them,
and you serve them
which **YAHWEH**, your Elohim, has allotted,
they themselves **תא**,
for all the peoples under all the skies.

Deut. 4:20 Even you yourselves **תא**
YAHWEH has taken.
And He has brought out you yourselves **תא**
from the iron furnace, from Mitsraim
for the sake of being for Him a people,
an inheritance, as it this day.

Deut. 4:21 And **YAHWEH** was enraged with me
on account of of your words.
And He swore I would fail to pass over
The Yarden itself **תא**,
and that I would fail to go into the good land
which **YAHWEH**, your Elohim,
is giving to you as an inheritance.

Deut. 4:22 Indeed, I am going to die in this land.
I am not passing over The Yarden itself **תא**.
But you yourselves **תא** are passing over.
And you yourselves **תא** will occupy
that good land itself **תא**.

Deut. 4:23 Protect yourselves
lest you fail to remember
The Covenant itself **תא**
of **YAHWEH** your Elohim,
which He cut with you,
and you make for yourselves an idol,
a likeness of anything,
of which **YAHWEH**, your Elohim,
has given direction to you!

Deut. 4:24 Indeed, **YAHWEH**, your Elohim,
is a consuming fire, a zealous El.

Deut. 4:25 When you bring forth children
and grandchildren,
and grow old in the land,
and you do corruptly,
and you make an idol
in the likeness of anything,
and you do what is bad
in the eyes of **YAHWEH**, your Elohim,
for the sake of provoking Him,
Deut. 4:26 I call to witness against you
on that day
the skies themselves **תא**
and the earth itself **תא**
in order that you will perish,
perish quickly from upon the land
which you yourselves **תא**
are passing over The Yarden itself **תא**
for the sake of occupying it.
You will not prolong your days in it.
Indeed, you will be destroyed, destroyed!

Deut. 4:27 And **YAHWEH** will disperse
you yourselves **תא** among the people.
And you will be left few in number
among the nations where **YAHWEH**
will drive out you yourselves **תא**.
Deut. 4:28 And there you will serve as deities
the product of men's hands,
wood and stone,
which do not see
and do not hear
and do not eat
and do not smell.

Deut. 4:29 And you will search out from there
YAHWEH Himself **תא**, your Elohim.
And you will find Him
when you search for Him
with all your heart and with all your life.

Deut. 4:30 In your distress,
even as all these words
come upon you in the last days,
then you will return to **YAHWEH**, your Elohim.
And you will listen attentively to His voice.

Deut. 4:31 Indeed, an El of compassion
is **YAHWEH**, your Elohim!
He will not abandon you!
And He will not destroy you!
And He will not forget The Covenant itself **תא**
with your forefathers
which He swore to them.

Deut. 4:32 Indeed, ask now
concerning the former days
which were before you,
from the day on which The Elohim created
a human being upon the earth,
even from one end of the skies
to the other end of the skies,
if there has been a word as great as this,
or *anything* has been heard like it.

Deut. 4:33 Has a people heard
the voice of The Elohim
speaking from the midst of the fire
as you yourselves **תא** have heard,
and lived?
Deut. 4:34 Or has The Elohim attempted to go
for the sake of taking for Himself a nation
from the midst of a nation
by testings,

by signs,
and by awesome displays,
and by battles,
and by a strong hand,
and by an outstretched arm,
and by great fear,
according to all that **YAHWEH**, your Elohim,
has done for you against Mitsraim
before your eyes?

gowy, goyim - a foreign nation,
hence, a Gentile.
The term used for 'nation'
is the same term used
to refer to The Gentiles.
It's important to recognize
the implications of this.

Deut. 4:35 You yourselves **תו** have been shown,
for the sake of knowing,
that **YAHWEH Himself is The Elohim!**
There is no one except He alone!

Deut. 4:36 From the skies He caused you
to hear His voice *itself* **תו**
for the sake of disciplining you.
And on the earth He caused you to see
His great fire *itself* **תו**.
And His words you heard
from the midst of the fire.

Deut. 4:37 And because He indeed
loved your forefathers *themselves* **תו**,
therefore He chose from their seed after them.
And He brought you out with His Presence,
with His great power, from Mitsraim
Deut. 4:38 for the sake of driving out nations
greater and stronger than you
from before your faces,
for the sake of bringing you in,
for the sake of giving to you
their land *itself* **תו** as an inheritance
as it is today.

Deut. 4:39 And you know today,
and you have recalled to your heart,
that **YAHWEH Himself is The Elohim**
in the skies, from above,
and on the earth, from beneath.
There is none else!

Deut. 4:40 And you are to protect
His rules *themselves* **תו**
and His directives *themselves* **תו**
with which I am charging you today
in order that it will be well with you
and with your children after you,
and in order that your days
are long upon the soil
which **YAHWEH**, your Elohim,
is giving to you for all time.”

Deut. 4:41 Then Moshe separated three towns
on the other side of The Yarden,
toward the rising of the sun,
Deut. 4:42 for the sake of fleeing there
one killing who has killed his neighbor *himself* **תו**
without intent,
and he was not hating him from time past.
And he is to flee to one of these towns.
And he is to live.

Deut. 4:43 Betzer *itself* **תו** by the wilderness
in the land of the plain for the Re'ubenites,
and Ra'mot *itself* **תו** in Gil'ad for the Gadites,
and Golan *itself* **תו** in Bashan for the Menashites.

Betzer means an inaccessible spot.
Ra'mot means heights.
Golan means captive.

Deut. 4:44 And this is the instruction
which Moshe placed
before the children of Yisra'el.
Deut. 4:45 These are the testimonies,
and the rules,
and the regulations
which Moshe spoke to the children of Yisra'el
at their coming from Mitsraim,
Deut. 4:46 on the other side of The Yarden
in the valley opposite BayitPe'or
in the land of Sihon, king of the Amorites,
who dwelt at Heshbon,
whom Moshe and the children of Yisra'el
had struck at their coming out from Mitsraim.
Deut. 4:47 And they took possession
of his land itself תא
and the land of Og, king of Bashan itself תא,
two kings of the Amorites
who were on the other side of The Yarden,
toward the rising of the sun,
Deut. 4:48 from Aro'er which is on the bank
of the River Arnon
even to Mount Siyon, which is Hermon,
Deut. 4:49 and all the desert plain
on the other side of The Yarden
as far as the Sea of the Arabah,
below the slopes of Pisgah.

Chapter 5

Deut. 5:1 And Moshe called to all Yisra'el.
And he said to them,
"Listen attentively, Yisra'el,
to the rules themselves תא
and to the regulations themselves תא
which I am speaking in your ears today!
And you are to teach they themselves תא!
And you are to protect them
for the sake of doing them!

Deut. 5:2 **YAHWEH**, our Elohim,
cut a covenant with us at Horeb.
Deut. 5:3 Not with our forefathers themselves תא
did **YAHWEH** cut this covenant itself תא
but with us ourselves תא,
we who are here today, everyone alive.

Deut. 5:4 Face to face **YAHWEH** spoke with you
at the mountain from the midst of the fire...

Deut. 5:5 I stood between **YAHWEH** and you
at that time for the sake of declaring to you
The Word of YAHWEH itself תא
because you were afraid
on account of the presence of the fire.
And you did not go up onto the mountain,

The first part of this verse
forms a parenthetical statement by Moshe,
interrupting the flow from the previous verse.

The artificial nature of the verse breaks
becomes readily apparent in this situation,
and it was poorly done in this case.

The last word will be left with verse 6.

...saying,
Deut. 5:6 'I am **YAHWEH**, your Elohim,
Who brought you out from the land of Mitsraim,
from the house of bondage.

The preceding sets the stage
for the presentation of **The Ten Words**.
The following verses contain
the words that **YAHWEH** spoke

in the hearing of the children of Yisra'el
at Mount Sinai.

Because this translation is different
from the traditional texts
you may not recognize these
as **The Ten Words**.
Look very carefully at what is stated.

Deut. 5:7 There is not to be for you
other gods before My face!
"before My face"
means in My presence.

Deut. 5:8 You are not to make for yourself an idol,
any form of what is in the skies above,
or which is on the earth beneath,
or which is in the waters below the earth.

Deut. 5:9 You are not to bow down to them.
And you are not to serve them.

Indeed I, **YAHWEH**, your Elohim,
am a zealous El,
accounting for the perversion of the fathers
upon the children
and upon the third generation
and upon the fourth generation
for those hating Me,

YAHWEH is not "jealous".
He does not envy anyone.
It's not in His nature to do so.
He is, however, zealous.
He is very intense
when it comes to what matters to Him.

Deut. 5:10 but doing kindness to thousands,
to those loving Me
and protecting My directives.

Deut. 5:11 You are not to lift up
The Name *itself* נא of **YAHWEH**, your Elohim,
for the sake of nothing.

Indeed, **YAHWEH** will not make innocent
one who lifts up His Name *itself* נא
for the sake of nothing!

Taking the Name of The Elohim, **YAHWEH**,
and using it for meaningless
is the essence of this instruction.
To do so is to trivialize the Name, **YAHWEH**.

There are many ways to do this,
and **the translators of most modern Bibles**
are guilty of this offense
because they have intentionally REMOVED
the Name, YAHWEH, from the text!

The Tanakh replaces this with other terms,
Adonai and Ha Shem are the primary ones.

This violates the instruction
not to add to or subtract from
The Word of **YAHWEH.**
And It violates
this very important instruction itself!

The Word of **YAHWEH** proclaims
that they will not be made innocent
(not held accountable) for this act.

Deut. 5:12 Protect The Sabbath Day *itself* נא
for the sake of setting it apart,
as **YAHWEH**, your Elohim, has directed you!

Deut. 5:13 Six days you are to work
and do all your employment.

mla'kah - properly, deputyship, i.e. ministry;
generally, employment (never servile) or work.
This is not "effort of any kind".
It is work done
as part of one's responsibility to another,
their employment.

This has been grossly misinterpreted
by the "scribes and pharisees" themselves.
A proper understanding
significantly alters what is expected
of one on The Sabbath Day.

Deut. 5:14 But the seventh day
is a Sabbath to **YAHWEH**, your Elohim.
You are not to do any employment,
you yourself **nx**,
nor your son,
nor your daughter,
nor your male servant,
nor your female servant,
nor your ox,
nor your donkey,
nor any of your cattle,
nor your stranger who is within your gates.
Your male servant and your female servant
are to rest like you.

shabbath - (intensive from **shabath**
which means to repose,
to desist from exertion) intermission;
specifically The Sabbath Day.

Note the linkage of terminology.
Also note that this word is "transliterated",
meaning it's virtually identical in English
to the Hebrew term.
Only the first 'h' has been deleted.

This is to be an "intermission",
a rest period,
that is done "to **YAHWEH**"
- to honor Him.

Deut. 5:15 And you are to remember
that you were a slave in the land of Mitsraim.
And **YAHWEH**, your Elohim,
brought you out from there
with a strong hand
and with an out stretched arm.
For this reason **YAHWEH**, your Elohim,
has directed you to do The Sabbath Day itself **nx**.

Deut. 5:16 Honor your father himself **nx**
and your mother herself **nx**
according to what **YAHWEH**, your Elohim,
has directed you
in order that your days may be long,
and in order that it is well with you on the soil
which **YAHWEH**, your Elohim, is giving to you.

kabad - to be heavy; make weighty.
The concept is that of making one important,
thereby honoring them.
This is the very same term used
to refer to "the heaviness",
"the glory" of YAHWEH!
However, please note that "glory"
is nowhere mentioned in the definition.

Deut. 5:17 You are not to murder.

Deut. 5:18 You are not to commit adultery.

Deut. 5:19 You are not to steal.

Deut. 5:20 You are not to bear false witness
against your neighbor.

Deut. 5:21 You are not to desire your neighbor's wife,
and you are not to wish for your neighbor's house,
his field,
or his male servant,
or his female servant,
his ox,
or his male ass,
or anything that belongs to your neighbor.'

There are two different words used in this verse

that are normally "translated" as 'covet'.
chamad - to delight in.
'avah - to wish for; desire.
The first carries with it the connotation
of an intense pleasure, or lust.
The second can imply
either a mild or a strong desire.

Deut. 5:22 **These Words themselves** **נא**
YAHWEH spoke

to your entire assembly at the mountain
from the midst of the fire,
the cloud,
and the gloom,
with a loud voice.

And He added nothing.

And He wrote them on two tablets of stone.
And He gave them to me.

**This is a crucial verse
to understand properly!**
What's recorded here,
beginning in verse 6
and continuing through verse 21,
is Moshe's statement concerning **the words**
YAHWEH actually spoke
to the children of Yisra'el.

There is much
that was provided to them later,
and that also has become included in
what's considered to be "The Torah".
**But it's absolutely essential
for you to understand
that these are THE TEN WORDS**
that **YAHWEH** Himself **spoke**
to The Children of Yisra'el.

Note the last line of this verse
- "**He added nothing.**"

For the Hebrews
these are known even today
as "**The Ten Words**".
They do not refer to them
as "The Ten Commandments".
Moshe himself
did **not** call them "commandments".
He called them "**words**".

**In the overall context of Scripture
this is extremely important.**
Torah means instruction.
Torah does **not** mean "command"
or "commandment". or "law".

Deut. 5:23 And it was as you
were listening attentively to the voice *itself* **נא**
from the midst of the darkness
and the mountain was burning with fire.
And you came near to me,
all the heads of your tribes and your elders.
Deut. 5:24 And you said,
'Behold!

YAHWEH, our Elohim,
has shown us His splendor *itself* **נא**
and His magnitude *itself* **נא**.
And we have heard His voice *itself* **נא**
from the midst of the fire.

This day we have seen that The Elohim
speaks to the human being *himself* **נא**,
yet he lives!

Deut. 5:25 And now, why should we die?
Indeed, this great fire will consume us.
If we listen attentively any longer
to the voice *itself* **נא** of **YAHWEH**, our Elohim,
then we will die!

Deut. 5:26 Indeed, who is there of all flesh who has heard the voice of The Living Elohim speaking from the midst of the fire as we have and lived?

Deut. 5:27 You yourself תא go near and listen attentively to everything itself תא that **YAHWEH**, our Elohim, says!

Then you speak to us everything itself תא that **YAHWEH**, our Elohim, says to you!

And we will listen attentively.

And we will do it.'

Take special note of this statement.

This validates the concept of **The Ten Words** as being the only words the children of Yisra'el actually heard spoken to them at Sinai.

Deut. 5:28 And **YAHWEH** listened attentively to the voice itself תא of your words according to your speaking to me.

And **YAHWEH** said to me,

'I have listened attentively

to the voice itself תא

of the words of this people

which they have spoken to you.

It is pleasing, all that they have spoken.

Deut. 5:29 What would one give

for their heart to be such as this,

to revere Me Myself תא

and to protect all My directives themselves תא

all the days

so that it might be well with them

and with their children forever?

Deut. 5:30 Go!

Say to them, "Return to your tents!"

Deut. 5:31 But you yourself תא stand here with Me!

And I will explain to you

all the directives, and the rules,

and the regulations themselves תא

which you are to teach them.

And they are to do them in the land which I am giving to them to occupy.'

Deut. 5:32 And you are to be careful to do according to what **YAHWEH**, your Elohim,

has directed you yourselves תא!

You are not to turn aside

to the right or to the left!

Deut. 5:33 In all the ways

which **YAHWEH**, your Elohim,

has directed you yourselves תא

you are to walk

in order that you *might* live.

And it will be well with you.

And your days will be long in the land

which you are to occupy.

Chapter 6

Deut. 6:1 And this is the instruction

for the rules and the regulations

which **YAHWEH**, your Elohim,

has given directions

to teach you yourselves תא to do in the land

to which you yourselves תא

are passing over

for the sake of occupying it,

Deut. 6:2 in order that you will revere

YAHWEH Himself תא, your Elohim,

for the sake of protecting all His rules
and His directives
which I am giving you as directions,
you yourself **nx**,
and your son,
and your grandson,
all the days of your life,
even in order that your days are made long.

Deut. 6:3 And you are to listen attentively, Yisra'el.
And you are to protect *them*
for the sake of doing what is beneficial for you,
and by which you will increase exceedingly
according to what **YAHWEH**,
The Elohim of your forefathers,
has spoken to you,
in a land flowing with milk and honey.

Deut. 6:4 Listen attentively, Yisra'el!
YAHWEH, our Elohim,
YAHWEH is one!

'echad - a numeral
from a word **meaning to unify**;
properly, united, i.e. one. or, first.

This verse is referred to as The Shema.
"The Shema" means 'The Name'
(*ha shem* in Hebrew).

**However, vitally important to recognize
is the very Name itself, YAHWEH!**

**It has been eradicated by human traditions,
not by divine instruction.**

This is a great error, a tragic mistake,
and a direct violation of Scripture itself!

There are varying interpretations
of the meaning of this verse
in regard to **'echad**.
Does it mean **YAHWEH**
is "alone as The Supreme Elohim"?

Does it mean He is the **first**
in power and authority among the elohim?

Or does it mean to place Him **first**,
above all others?

Or does it mean
**that everything He says and does
forms a unity (one)?**

You'll have to decide which is intended
based on the context of Scripture itself.

Deut. 6:5 And you are to love
YAHWEH Himself **nx**, your Elohim,
with all your heart,
and with all your life,
and with all your passionateness!

Two things need to be noted here.
**Love in the Hebrew mind
means loyalty, faithfulness.**

It does not mean
some "warm fuzzy feeling".
There is a quality of "liking"
the one who is "loved",
but that's secondary to the issue of loyalty.

The second thing
is the term "passionateness".
This term is often used with another word
to express "exceedingly".
It means vehemence, abundance, force, etc.

In this instance
the very context suggests one's passion,
one's total focus of their energies.

Deut. 6:6 And these Words
which I am giving as directions to you today
are to exist within your heart!

Deut. 6:7 And you are to hone them
for your children.

And you are to talk about them
while sitting in your house,
and while walking on the way,
and while lying down,
and while rising up.

shanan - to point, to sharpen.
It's considered to also mean to "instill"
by drilling it into someone (teach diligently).

However, the context suggests
the idea of "fine tuning" the instructions
for the sake of one's children
so they fully comprehend their meanings.

The second part implies that
"whatever you're doing"
these things are to be
the central focus of one's daily living!

Deut. 6:8 And you are to tie them
as a sign upon your hand.
And they are to be as bands
between your eyes.

There is some ambiguity
in the meanings of this verse.
Some suggest
these were "figurative" terms,
Hebraisms, which later
were changed by "tradition"
into actual physical objects.
The point made was that
they were to be constantly with you
and constantly in your thoughts
- so you would never forget them
as you went about your daily activities.

Like so many "religious" things,
they've become "ritualized",
and in the process have lost
much of their real intent.
One can "go through the motions"
of putting these things on
without ever focusing
on what they represent.

Deut. 6:9 And you are to engrave them
on the doorposts of your house
and on your gates.

Literally, engrave - not merely 'write'.
These were to be permanent witnesses
to The Word of **YAHWEH**.
They were to be on one's house
and on the gates of one's town.
They served as notice to all entering
that **YAHWEH** is your Elohim!

Deut. 6:10 And it will exist
when **YAHWEH**, your Elohim,
brings you into the land
which He swore to your forefathers,
to Abraham, to Yitzhak, and to Ya'akov,
to give to you great and good towns
which you did not build,
Deut. 6:11 and houses filled with all goodness
which you did not fill,
and wells dug which you did not dig,
vineyards and olive trees
which you did not plant,
and you have eaten
and are filled to satisfaction,
Deut. 6:12 protect yourselves,
lest you fail to remember **YAHWEH Himself** **אֲנִי**
Who has brought you out
from the land of Mitsraim,
from the house of bondage.

Deut. 6:13 **YAHWEH Himself נא**, your Elohim,
you are to revere!
And He Himself נא you are to serve!
And you are to swear by His Name.

Deut. 6:14 You are not to walk after other gods,
the gods of the peoples
who are all around you,
Deut. 6:15 because your Elohim, **YAHWEH**,
is a zealous El in your midst,
lest the anger of **YAHWEH**, your Elohim,
blaze up against you
and He destroys you
from upon the face of the soil.

Deut. 6:16 Do not test
YAHWEH Himself נא, your Elohim,
as you tested Him at Massah.

Deut. 6:17 Protect, you are to protect
the directives themselves נא
of **YAHWEH**, your Elohim,
and His testimonies,
and His rules
with which He has charged you!

Deut. 6:18 And you are to do the right
and the good in the eyes of **YAHWEH**
in order that it will be well with you.
And you are to go in and occupy
the good land itself נא
which **YAHWEH** swore to your forefathers,
Deut. 6:19 driving out all your adversaries
from before your faces,
according to what **YAHWEH** has spoken.

Deut. 6:20 When your son asks you
in time to come saying,
'What is the meaning of the testimonies,
and the rules,
and the regulations
which **YAHWEH**, our Elohim,
has charged you yourself נא?'
Deut. 6:21 then you are to say to your son,
'We were slaves for Pharaoh in Mitsraim.
csAnd **YAHWEH** brought us out from Mitsraim
with a strong hand.
Deut. 6:22 And **YAHWEH** gave signs
and awesome displays,
great and hurtful,
against Mitsraim,
against Pharaoh,
and against all his household
before our eyes.

Deut. 6:23 And He Himself נא
brought us out from there
in order to bring us ourselves נא
for the sake of giving to us the land itself נא
which He swore to our forefathers.

Deut. 6:24 And **YAHWEH** charged us
to do all these rules,
for the sake of revering
YAHWEH Himself נא, our Elohim,
for the sake of our good all the days,
for the sake of staying alive as it is today.

Deut. 6:25 And it is morally right for us
that we protect, for the sake of doing,
all these directives themselves נא
before the face of **YAHWEH**, our Elohim,
according to what He has charged us.

Chapter 7

Deut. 7:1 When **YAHWEH**, your Elohim,
brings you into the land
that you yourselves **nx**
are going there to occupy
then He will clear away many nations
from before your faces,
the Hittites,
and the Girgashites,
and the Amorites,
and the Kena'anites,
and the Perizzites,
and the Hivvites,
and the Yebusites,
seven nations,
greater and more powerful than you.

Deut. 7:2 And **YAHWEH**, your Elohim,
will give them to you.
You are to strike them
and devote them to destruction,
devote they themselves **nx** to destruction!

You are not to cut a covenant with them! And you are not to show favor!

The instruction here
was to UTTERLY destroy all the enemy.
No Mercy!
There is a principle involved here.
The nations to be destroyed
were "corrupted seed"
from the union of fallen divine beings
with human women.
As such, they could not be redeemed.
YAHWEH decreed
that they should be destroyed
so that Yisra'el's seed
did not become corrupted,
and so that Yisra'el
did not learn their sinful ways!
This is why the directions
were so complete and specific.
YAHWEH knew what would happen
if Yisra'el did not follow this instruction!

Deut. 7:3 And you are not to marry among them!
Your daughter
you are not to give to his son,
and his daughter

you are not to take for your son!

Deut. 7:4 Indeed, they will turn away
your children themselves **nx**
from following Me.

And they will serve other gods.

Then the anger of **YAHWEH**
will flare up against you.

And He will destroy you quickly.

Deut. 7:5 However, according to this
you are to do to them.

Their slaughter sites you are to tear down!

And their pillars you are to smash!

And their Asherim you are to cut down!

And their carved images

you are to burn with fire.

Deut. 7:6 Indeed, a people set apart
are you yourselves **nx**

to **YAHWEH**, your Elohim.

YAHWEH, your Elohim, has chosen you
for the sake of being a people for Himself,
a treasured possession from all the peoples
that are on the face of the soil.

Deut. 7:7 Not because you were many
among all the peoples

has **YAHWEH** become attached to you
and chosen you.
Indeed, you yourselves **תא** were the fewest
of all the peoples.

Deut. 7:8 Indeed, **YAHWEH**
loves you yourselves **תא**.
And He is protecting the oath itself **תא**
which He swore to your forefathers.

YAHWEH has brought out
you yourselves **תא**
with a strong hand.
And He has ransomed you
from the house of bondage,
from the hand of Pharaoh, king of Mitsraim.

Deut. 7:9 And you know
that **YAHWEH**, your Elohim,
He is The Elohim, The Trustworthy El,
Who is protecting The Covenant
and the kindness
for the sake of His love,
and protecting His directives
for a thousand generations,
Deut. 7:10 but repaying those hating Him
to their faces,
causing them to perish.
He will not delay for those hating Him.
To his face He will repay it to him!

Deut. 7:11 And you are to protect
the directives themselves **תא**,
and the rules themselves **תא**,
and the regulations themselves **תא**
which I am giving as directions to you today
for the sake of doing them.

Deut. 7:12 And it will exist *that*
because you are listening attentively
to these regulations themselves **תא**
and you are protecting them,
and doing they themselves **תא**
that **YAHWEH**, your Elohim,
will protect for you The Covenant itself **תא**
and the kindness itself **תא**
which He swore to your forefathers.

Deut. 7:13 And He will love you.
And He will bless you.
And He will increase you.
And He will bless the fruit of your womb
and the fruit of your land,
your grain, and your new wine, and your oil,
the increase of your cattle
and the off spring of your flock
in the land which He swore
to your forefathers to give to you.

Deut. 7:14 Blessed you will be
above all peoples.
There will not be among you
a barren man
or a barren woman,
even among your livestock.
Deut. 7:15 And **YAHWEH** will cause
to depart from you every malady.
And every hurtful disease from Mitsraim
which you have known
He will not place against you.
But He will set them against
all those hating you.

Deut. 7:16 And you are to consume
all the peoples themselves **תא**

whom **YAHWEH**, your Elohim, is giving to you.
Your eye is not to have compassion on them!
And you are not to serve their gods.
Indeed, that is a snare for you!

Deut. 7:17 When you say in your heart,
'These nations are greater than I.
How am I able to drive them out?',
Deut. 7:18 you are not to fear them!
Remember, remember what *itself* נא
YAHWEH, your Elohim,
did to Pharaoh and to all Mitsraim,
Deut. 7:19 the great testings
which your eyes saw,
and the signs
and the awesome displays,
the strong hand,
and the outstretched arm
with which **YAHWEH**, your Elohim,
brought you out!

YAHWEH, your Elohim,
will do according to this
to all the peoples
of whom you *yourself* נא are afraid!

Deut. 7:20 And also, the hornet *itself* נא
YAHWEH, your Elohim, will send against them
until the remaining ones have vanished
and they are concealed from your faces!

*The meaning of this verse is debated.
Some believe it was literal hornets.
Others believe this was a Hebraism
expressing some other form
of harassment against an enemy.
Armies were known to use hornets
against their adversaries,
so this may in fact be quite literal.*

Deut. 7:21 Do not fear them!
Indeed, **YAHWEH**, your Elohim, is in your midst!
El, great and fearsome!

Deut. 7:22 And **YAHWEH**, your Elohim,
will drive out those nations *themselves* נא
from before your faces little by little.

You will not be able
to terminate them quickly
lest the animals of the field
increase more than you.

Deut. 7:23 But **YAHWEH**, your Elohim,
will give them to your faces.
And He will agitate them with great confusion
until they are destroyed.

Deut. 7:24 And He will give their kings
into your hand.

And you will cause to perish
from under the skies
their names *themselves* נא.

Not a man will be able
to stand before your faces
until you have destroyed they *themselves* נא!

Deut. 7:25 Idols of their gods
you are to burn with fire!
You are not to desire
the silver or gold that is on them,
nor take it for yourselves
lest you be snared by it!
Indeed, it is detestable
to **YAHWEH**, your Elohim!

Deut. 7:26 And you are not to bring
a detestable thing into your house
or you will be devoted to destruction like it.

Loathe it!

You are to loathe it!

Indeed, it is devoted to destruction!

The emphatic nature of this verse is evident.
The "idols", carved images of other 'elohim',
were to be completely destroyed.
They are detestable to **YAHWEH**.

We often fail to comprehend
the significance of these things
because we live in a different culture.

To be 'devoted to destruction'
is equivalent to "being put under the ban".
Things banned were things
not permitted in the community.
They were a cause for death
if you were found
with them in your possession.
This was very serious business.

The key element to consider
is the "religious" significance
of these items.
They were **worshipped**
as if they were a 'god',
even though they were nothing
but wood, stone, metal, jewels, etc.

We need to consider
how many of these "things"
we "worship" in our own culture
- although that term is rarely applied
to the actual practices we perform.

Chapter 8

Deut. 8:1 All the directives
with which I am charging you today
you are to protect
for the sake of doing them
in order that you might live and increase,
and go in and occupy the land itself **נא**
which **YAHWEH** swore to your forefathers.

Deut. 8:2 And you are to remember
every way itself **נא**
that YAHWEH, your Elohim,
has caused you to walk
these forty years in the wilderness
in order to humble you,
to test you for the sake of knowing
what itself **נא** is in your heart,
whether you will protect His directives,
or not.

Deut. 8:3 And He humbled you.
And He caused you to hunger.
And He fed you with the manna itself **נא**
which you had not known,
nor had your forefathers known,
in order to cause you to know that
not by food alone
does the human being live,
but instead, **by everything that goes out**
of the mouth of YAHWEH
does a human being live!

Deut. 8:4 Your garments did not wear out on you.
And your foot did not swell
these forty years.

Deut. 8:5 And you know in your heart
that as a man disciplines his son himself **נא**,
YAHWEH, your Elohim, disciplines you.

Deut. 8:6 And you are to protect
the directives themselves **נא**

of **YAHWEH**, your Elohim,
for the sake of walking in His ways
and for the sake of revering He Himself תא!

Deut. 8:7 Indeed, **YAHWEH**, your Elohim,
is causing you to come to a good land,
a land of streams of water,
of fountains and springs
flowing out of valleys and hills,
8:8 a land of wheat, and barley,
and vine, and fig trees, and pomegranates,
a land of olive oil and honey,
8:9 a land in which there is no scarcity,
You will eat in it without fail.
A land whose stones are iron
and from which you dig copper.

Deut. 8:10 And you will eat.
And you will be satisfied.
And you will bless
YAHWEH Himself תא, your Elohim,
on account of the good land
which He has given to you.

Deut. 8:11 Protect yourselves,
lest you fail to remember
YAHWEH Himself תא, your Elohim,
by failing to protect His directives,
and His regulations,
and His rules,
with which I am charging you today,
Deut. 8:12 lest you eat
and are filled to satisfaction,
and you build lovely houses
and you dwell *there*,
Deut. 8:13 and your herds
and your flocks increase,
and your silver
and your gold are increased,
and all that is yours increases,
Deut. 8:14 and your heart is lifted up,
and you fail to remember
YAHWEH Himself תא, your Elohim,
Who is bringing you out
from the land of Mitsraim
from the house of bondage,
Deut. 8:15 The One causing you to walk
in the great wilderness,
and the fearsome fiery serpents,
and scorpions,
and a desert where there was no water,
The One bringing forth water for you
from the rock of flint,
Deut. 8:16 The One feeding you manna
in the wilderness,
which your forefathers did not know,
in order to humble you and to test you
for the sake of your good at last,
Deut. 8:17 and you say in your heart,
'My vitality and the power of my hand
have made for me this wealth itself תא!'

Deut. 8:18 But you are to remember
YAHWEH Himself תא, your Elohim,
because it is He Himself
Who gives to you vitality to make wealth
in order to establish His Covenant itself תא
which He swore to your forefathers
as it is this day.

Deut. 8:19 And it will be,
if you fail to remember,
if you fail to remember
YAHWEH Himself תא, your Elohim,

and you walk, you yourselves **תא**,
with other gods,
and you serve them,
and you bow yourselves down to them,
I testify against you this day
that you will perish!
You will perish
Deut. 8:20 like the nations
which **YAHWEH** is causing to perish
from before your faces!
According to this you will perish
because you did not listen attentively
to the voice of **YAHWEH**, your Elohim!

This speaks volumes
against the "once saved,
always saved" argument.
It IS possible for you to forget **YAHWEH**.
It is possible for **YAHWEH**
to become your enemy!
It is possible for **YAHWEH**
to destroy you off the face of the earth
for your rejection of Him!!
All it takes is a little **rebellion**,
refusing to follow His Instruction!

Chapter 9

Deut. 9:1 Listen attentively Yisra'el!
You yourselves **תא** are passing over today
The Yarden itself **תא**
for the sake of going in,
for the sake of driving out nations
greater and more powerful than you,
cities great and fortified into the skies,
Deut. 9:2 people great and tall,
children of Anak,
whom you yourselves **תא** know.
And you yourselves **תא** have heard it said,
'Who remains standing
before the children of Anak?'

Deut. 9:3 And you will know today
that **YAHWEH**, your Elohim, He Himself,
is passing over before your faces.
A consuming fire is He!
He will destroy them.
And He will humble them before your faces!
And they will be driven out.
And they will be destroyed quickly
according to what **YAHWEH** has spoken to you.

Deut. 9:4 Do not say in your heart
YAHWEH, your Elohim,
has driven out they themselves **תא**
from before your faces saying,
'On account of my rightness
YAHWEH has brought me in
for the sake of occupying this land itself **תא**.'

Rather, on account of the moral wrong
of these nations
YAHWEH is driving them out
from before your faces.

Deut. 9:5 It is not on account of your rightness
or correctness of the heart
of you yourselves **תא**
that you are going in for the sake
of occupying their land itself **תא**.
Because of the moral wrong of these nations
YAHWEH, your Elohim, is driving them out
from before your faces,
in order to establish the word itself **תא**
that **YAHWEH** swore to your forefathers,
to Abraham, to Yitzhak, and to Ya'akov.

Deut. 9:6 And you are to know
that it is not on account of your rightness
that **YAHWEH**, your Elohim,
is giving to you this good land *itself* **nx**
for the sake of occupying it.
Indeed, you yourselves **nx**
are a stiff-necked people!

Deut. 9:7 Remember!
Do not forget how you caused
to burst out in rage *itself* **nx**
YAHWEH Himself **nx**, your Elohim,
in the wilderness.

From the day on which you went out
from the land of Mitsraim
until you came as far as this place
you have been rebellious against **YAHWEH!**

Deut. 9:8 Even at Horeb
you caused **YAHWEH Himself **nx****
to burst out in rage!
And **YAHWEH** was enraged against you
enough to destroy you yourselves **nx**.

Deut. 9:9 In my going up onto the mountain
to receive the tablets of stone,
the tablets of The Covenant
which **YAHWEH** cut with you,
and having stayed on the mountain
forty days and forty nights,
I did not eat food nor did I drink water.

Deut. 9:10 And **YAHWEH** gave to me
the two tablets of stone *themselves* **nx**,
written by the finger of The Elohim.
And upon them were **all the Words**
which **YAHWEH** had **spoken** with you
on the mountain from the midst of the fire
on the day of the assembly.

Deut. 9:11 And it was at the end
of forty days and forty nights.
YAHWEH gave to me
the two tablets of stone *themselves* **nx**,
the tablets of The Covenant.

Deut. 9:12 And **YAHWEH** said to me,
'Get up!
Go down quickly from here!
Indeed, your people
whom you brought out from Mitsraim
have acted corruptly!
They have turned aside quickly
from the way which I directed them!

They have made for themselves
a molded image!

Deut. 9:13 And **YAHWEH** spoke to me saying,
'I have seen this people *themselves* **nx**.
And behold!
They are stiff-necked!
Deut. 9:14 Leave Me alone
and I will destroy them!
And I will wipe away their name
from under the skies!
And I will make of you yourself **nx** a nation
more powerful
and more abundant than they!'

Deut. 9:15 And I turned.
And I went down from the mountain.
And the mountain was burning with fire.

And the two tablets of The Covenant
were in my two hands.
Deut. 9:16 And I looked.
And behold!
You had offended
against **YAHWEH**, your Elohim!
And you had made for yourselves
a molded calf!
You had turned aside quickly from the way
which **YAHWEH** had directed you yourselves **תא**.

Deut. 9:17 And I seized the two tablets!
And I threw them down from my two hands!
And I smashed them before your own eyes!
When there is a series of actions involved
many translations seek
to eliminate the "And....",
inserting commas in the text.

However, it's this editor's opinion
that **YAHWEH** chose
to present these steps clearly
and distinctly from one another
- for emphasis.

Each individual action is important.
Each one calls for specific attention.
To blend them together
is to lose the impact of the sequence.

Deut. 9:18 And I fell down
before the face of **YAHWEH** like the first *time*,
forty days and forty nights.
I did not eat food,
and I did not drink water
on account of all your offenses
with which you had offended
in doing bad in the eyes of **YAHWEH**,
for the sake of troubling Him.

Deut. 9:19 Indeed, I was afraid
in the face of the anger and the rage
which had caused **YAHWEH**
to burst out in rage
for the sake of destroying you yourselves **תא**.
But **YAHWEH** listened attentively to me,
even at that time.

Deut. 9:20 And **YAHWEH**
was exceedingly enraged against Aharon
for the sake of destroying him!
And I interceded concerning Aharon
at that time also.

Deut. 9:21 And your offense itself **תא**
which you had made,
the calf itself **תא**, I took.
And I burned it itself **תא** with fire.
And I crushed it itself **תא**, grinding it well
until it was as fine as dust.
And I threw its dust itself **תא** into the stream
descending from the mountain.

Deut. 9:22 And at Tab'erah,
and at Massah,
and at Kibrot Hata'ava
you caused **YAHWEH** Himself **תא**
to be enraged.

Deut. 9:23 And **YAHWEH**
sent out you yourselves **תא**
from Kadesh Barnea saying,
'Go up and occupy the land itself **תא**
which I have given to you!'
But you rebelled against the mouth itself **תא**
of **YAHWEH**, your Elohim!

And you did not trust Him!
And you did not listen attentively
according to His voice.
Deut. 9:24 You have been rebelling
against **YAHWEH**
from the day that I knew you yourselves **תא**.

Deut. 9:25 And I fell down
before the face of **YAHWEH**
the forty days themselves **תא**
and the forty nights themselves **תא**
which I myself fell down
because **YAHWEH** had said
He was going to destroy you yourselves **תא**.
Deut. 9:26 And I interceded to **YAHWEH**.
And I said, 'Sovereign **YAHWEH**,
do not bring to ruin Your people,
even Your inheritance
whom You have ransomed
by Your magnificence,
whom You have brought out of Mitsraim
with a strong hand.

Deut. 9:27 Take note of Your servants,
Abraham, Yitzhak, and Ya'akov!
Do not turn
toward the obstinacy of this people,
or toward their moral wrong,
or toward their offense
9:28 lest they of the land
from which You have brought us out say,
"Indeed, **YAHWEH** was not able
to bring them to the land
of which He spoke to them.
And He hated they themselves **תא**.
He has brought them out
for the sake of killing them in the wilderness."

Deut. 9:29 Even they are Your people
and Your inheritance
whom You have brought out
by Your great power
and by Your out stretched arm.'

Chapter 10

Deut. 10:1 At that time **YAHWEH** said to me,
'Carve for yourself two tablets of stone
like the first.
And come up to Me on the mountain.
And you are to make for yourself
a chest of wood.

*'arown, or, 'aron - a box.
This is the very same word used
to refer to the "ark" of Noah
and the "basket" Moshe
was placed in as an infant.*

*It literally is a box or a container, a "chest".
It is **not** a 'boat'.*

Deut. 10:2 Then I will engrave upon the tablets
the words themselves **תא** that existed
on the first tablets which you smashed.
And you are to put them into the chest.'

10:3 And I made a chest of acacia wood.
And I carved two tablets of stone
like the first.
And I went up the mountain,
the two tablets in my hands.

Deut. 10:4 And He engraved upon the tablets
according to the first writing
The Ten Words themselves **תא**
which **YAHWEH** had **spoken** to you
at the mountain

from the midst of the fire
on the day of the assembly.

And **YAHWEH** gave them to me.

Deut. 10:5 And I turned.
And I came down from the mountain.
And I placed the tablets *themselves* נא
in the chest which I had made.
And they are there,
according to what **YAHWEH**
had directed me.”

Deut. 10:6 And the children of Yisra'el
journeyed from the wells
of Benei Ya'akan to Moserah.
Aaron died there.
And he was buried there.
And El'azar, his son,
became priest in his place.
[Benei Ya'akan means children of Akan.](#)
[Moserah means correction.](#)

Deut. 10:7 From there
they journeyed to Gudgoda,
and from Gudgoda to Yotbata,
a land of rivers of water.
[Gudgoda means cleft.](#)
[Yotbata means pleasantness.](#)

Deut. 10:8 At that time **YAHWEH** separated
the tribe of Levi *itself* נא
or the sake of carrying
The Chest of The Covenant of **YAHWEH** *itself* נא,
for the sake of standing
before the face of **YAHWEH**,
for the sake of serving Him
and for the sake of blessing in His Name
until this day.

Deut. 10:9 For this reason
there will not be for Levi an allotment
nor an inheritance with his kindred.
YAHWEH is his inheritance
according to what **YAHWEH**, your Elohim,
has spoken to him.

Deut. 10:10 And I stayed on the mountain
like the previous time,
forty days and forty nights.
And **YAHWEH** listened attentively to me
at that time also.
And **YAHWEH** was not willing to destroy you.

Deut. 10:11 And **YAHWEH** said to me,
'Get up!
Go!
Depart before the people
and bring them in.
And occupy the land *itself* נא
which I swore to their forefathers
to give to them.'

Deut. 10:12 **And now, Yisra'el,**
what is **YAHWEH, your Elohim,**
asking from you except to revere
****YAHWEH** *Himself* נא, your Elohim,**
to walk in all His ways,
and to love He *Himself* נא
and to serve **YAHWEH *Himself* נא, your Elohim,**
with all your heart and with all your life,
[See Micah 6.8 also.](#)

Deut. 10:13 **for the sake of protecting**
the directives *themselves* נא of **YAHWEH**
and His rules *themselves* נא

**which I am giving as direction to you today
for your own good?**

Deut. 10:14 Behold!
The skies and The Heaven of heavens
belong to **YAHWEH**, your Elohim,
the earth and everything that is on it!

Deut. 10:15 Only onto your forefathers
has **YAHWEH** clung
for the sake of loving they themselves **תָּא**.
And He chose their seed after them, you,
from all the peoples as it is today.

Deut. 10:16 And you are to circumcise
the foreskin of your heart **itself** **תָּא**!
And you are to stiffen your neck no longer!

Deut. 10:17 Indeed, **YAHWEH**, your Elohim,
is The Elohim of elohim,
and The Sovereign of sovereigns,
The Great El,
The Powerful *One*,
and The One to be revering,
Who shows no partiality,
and He does not accept a bribe.

Deut. 10:18 He makes judgment
for the fatherless and the widow.
And He loves the stranger,
giving to him food and clothing.

Deut. 10:19 And you are to love
the stranger **himself** **תָּא**
because you were strangers
in the land of Mitsraim.

Deut. 10:20 **YAHWEH** Himself **תָּא**, your Elohim,
you are to revere!
He Himself **תָּא** you are to serve!
And to Him you are to cling!
And by His Name you are to swear!

Deut. 10:21 He Himself is your praise.
And He Himself is your Elohim
Who has done for you yourselves **תָּא**
these great things themselves **תָּא**
even these fearsome deeds themselves **תָּא**
which your eyes have seen!

Deut. 10:22 As seventy beings
your forefathers went down to Mitsraim.
But now **YAHWEH**, your Elohim,
has made you
like the stars of the skies for abundance!

Chapter 11

Deut. 11:1 And you are to love
YAHWEH Himself **תָּא**, your Elohim!
And you are to protect His charge,
and His rules,
and His regulations,
and His directives
every day!

mishmereth - watch, i.e. the act (custody),
or (concr.) the sentry, the post;
(obj.) preservation, or (concr.) safe;
(fig.) observance, i.e. (abstr.) duty.

Typically translated as "charge",
this refers to the responsibility
of watching and doing
what you have been taught to do.

The last phrase, "every day",
is literally "all the days".

Deut. 11:2 And you are to understand today
that it is not your children themselves **תא**
who have not known
and who have not seen
the discipline itself **תא** of **YAHWEH**, your Elohim,
His magnitude itself **תא**,
His strong hand itself **תא**
and His outstretched arm,

There seems to be
something missing in this verse.
There are too many "not"
for this to read properly.
The implication is reasonably clear
by the context
that the instructions
are being given to the adults,
not to the children,
because the adults
have witnessed all these events,
although they themselves
were children at the beginning.

All of the first generation
have now died in the wilderness.
It is the second generation
that is going to enter
the land of the promise.
It is this group that has witnessed
all these things from their youth.
And they are now to educate their children
concerning these matters.

Deut. 11:3 and His signs themselves **תא**,
and His actions themselves **תא**
which He did in the midst of Mitsraim
to Pharaoh, king of Mitsraim,
and to all his land,

Deut. 11:4 and what He did
to the forces of Mitsraim,
to their horses and to their chariots,
when He caused the waters themselves **תא**
of the Sea of Reeds

to overflow upon their faces
as they pursued after you,
and how **YAHWEH** has destroyed them
to this day,

Deut. 11:5 and what He did for you
in the wilderness

until you came to this place,

Deut. 11:6 and what He had done
to Dathan and Abiram,
the sons of Eli'ab, son of Re'uben,
when the earth opened its mouth itself **תא**
and swallowed them,

and their households themselves **תא**,
and their tents themselves **תא**,
and all the property itself **תא** in their possession
in the midst of all Yisra'el.

Deut. 11:7 **Indeed, your eyes have seen**
all the great acts themselves תא of YAHWEH
that He has done!

Deut. 11:8 And you are to protect
every directive itself **תא**
which I am giving as direction to you today
in order that you will be strong!

And you are to go in.

And you are to occupy the land itself **תא**
which you yourselves תא are passing over
for the sake of occupying it,

Deut. 11:9 even in order to prolong your days
in the land which **YAHWEH** swore
to give to your forefathers,
to them and their seed,
a land flowing with milk and honey.

Deut. 11:10 Indeed, the land
which you are going in to occupy
is not like the land of Mitsraim
from which you have come,
where you sowed your seed itself **nx**
and watered it by foot like a vegetable garden.

Deut. 11:11 But the land
to which you yourselves **nx** are passing over
for the sake of occupying it
is a land of hills and valleys
which drinks water from the rain of the skies,
Deut. 11:12 a land which **YAHWEH**, your Elohim,
is examining continually, it itself **nx**.

The eyes of **YAHWEH**, your Elohim,
are upon it from the beginning of the year
to the end of the year.

Verses 13-15 are a quote
from the words of **YAHWEH**, not Moshe.

Deut. 11:13 'And it will exist,
if you listen attentively to My directives
which I am giving as directions
to you yourselves **nx**
to love **YAHWEH**, your Elohim,
and to serve Him with all your heart
and with all your life,

Deut. 11:14 then I will give to you
the rain for your land in its season,
the early rain and the latter rain.
And you will gather in your grain,
and your new wine, and your oil.

Deut. 11:15 And I will give grass in your fields
for your livestock.
And you will eat
and be filled to satisfaction.'

Deut. 11:16 Protect yourselves
lest your heart is deceived
and you turn aside
and serve other gods
and bow down to them!

Deut. 11:17 Then the anger of **YAHWEH**
will blaze up against you!

And He will restrain the skies themselves **nx**.
And there will be no rain.
And the land will not give its produce itself **nx**.
And you will perish quickly from the good land
which **YAHWEH** is giving to you.

Deut. 11:18 And you are to place
these words of mine themselves **nx**
within your heart and within your life.
And you are to tie they themselves **nx**
as a sign upon your hand.
And they are to be
as bands between your eyes.

beyn - a distinction;
but used only as a preposition, between.

This is connected to another word
with the same letters.
That word means to separate mentally
(distinguish); to understand.

While this has been used traditionally
for the little boxes with Scriptures inside
that are bound to the forehead
of the Hebrew men, especially during prayers,
it appears this is yet another Hebraism
that means "to understand".

The issue is certainly not intended
to be a literal "tying to the hands"

or "binding between the eyes".
Both are quite difficult to accomplish.
Yet "tradition" has once again taken over
and made this into
a physical act of "righteousness"
- which in and of itself is meaningless
if one does not place all the effort of one's life
into serving and pleasing **YAHWEH**.

Deut. 11:19 And you are to teach they themselves **nx**
to your children themselves **nx**,
speaking with them
as you sit in your house,
as you walk by the way,
and as you lie down,
and as you rise up.

Deut. 11:20 And you are to engrave them
on the doorposts of your house
and on your gates,
Deut. 11:21 in order that your days
and the days of your children
are many upon the soil
which **YAHWEH** swore to your forefathers
to give to them,
like the days of the skies above the land.

Deut. 11:22 Indeed, if you earnestly protect
all these directives themselves **nx**
which I am giving as direction
to you yourselves **nx**,
for the sake of doing them,
for the sake of loving
YAHWEH Himself **nx**, your Elohim,
for the sake of walking in all His ways,
and for the sake of clinging to Him,
Deut. 11:23 then **YAHWEH** will drive out
all these nations themselves **nx**
from before your faces.

And you will drive out nations greater
and more powerful than you.
Deut. 11:24 Every place on which
the soles of your feet tread,
it will be yours,
from the wilderness and The Lebanon,
from the river to The River Euphrates,
as far as the western sea will be your boundary.

While it's not specified here
other sections of text identify two rivers,
The Brook (River) of Egypt
and The Euphrates.
For Scripture to be consistent
this is the area indicated.

Deut. 11:25 No man will be able
to stand in your presence!
YAHWEH, your Elohim,
will put the terror of you
and the fear of you upon the surface
of the entire land where you will tread
according to what He has spoken to you.

Deut. 11:26 Behold!
I am setting before your faces today
a blessing and a curse;
Deut. 11:27 the blessing itself **nx**
when you listen attentively
to the directives of **YAHWEH**, your Elohim,
which I am giving as direction
to you yourselves **nx** today,
Deut. 11:28 and the curse
if you do not listen attentively
to the directives of **YAHWEH**, your Elohim,
and you turn aside from the way
which I am giving as direction
to you yourselves **nx** today

for the sake of going after other gods
which you have not known.

Deut. 11:29 And it will exist,
when **YAHWEH**, your Elohim,
has brought you into the land
to which you yourselves **תא** are going
for the sake of occupying it,
then you are to put the blessing itself **תא**
on Mount Gerizim
and the curse itself **תא**
on Mount Ebal.

Gerizim means cut up, rocky.
Ebal means bald.

Deut. 11:30 Are they not
on the other side of The Yarden,
toward the setting sun,
in the land of the Kena'anites
who dwell in the desert plain opposite Gilgal
beside the oak trees of Moreh?

Moreh means archer.

Deut. 11:31 Indeed, you yourselves **תא**
are passing over The Yarden itself **תא**
for the sake of going in,
for the sake of occupying the land itself **תא**
which **YAHWEH**, your Elohim, is giving to you!
And you are to occupy it itself **תא**!
And you are to dwell in it!
Deut. 11:32 And you are to keep watch
for the sake of doing
all the rules themselves **תא**
and the regulations themselves **תא**
which I am setting before your faces today.

Chapter 12

Deut. 12:1 These are the rules
and the regulations
which you are to protect
and you are to do
in the land which **YAHWEH**,
The Elohim of your forefathers,
has given to you for the sake of occupying it
all the days that you yourselves **תא**
are alive upon the soil.

Deut. 12:2 Destroy, you are to destroy
all the places themselves **תא**
where the nations
which you yourselves **תא** are driving out
served, they themselves **תא**,
their gods themselves **תא**,
upon the high mountains,
and upon the hills,
and under every green tree!

Deut. 12:3 And you are to tear down
their slaughter sites themselves **תא**!
And you are to smash
their standing columns themselves **תא**!

And you are to burn their asherim with fire!
And the idols of their elohim
you are to cut down!
And you are to destroy
their names themselves **תא**
from that place!

Deut. 12:4 You are not to do so
to **YAHWEH**, your Elohim!

Deut. 12:5 Indeed, toward the place
which **YAHWEH**, your Elohim, chooses

out of all your tribes
for the sake of putting there
His Name *itself* **nx** for a dwelling place
you are to inquire.
And there you are to go.

Deut. 12:6 And you are to take there
your olahs,
and your sacrifices,
and your tithes *themselves* **nx**,
and the elevated gifts *themselves* **nx**
of your hands,
and your promise offerings,
and your spontaneous offerings,
and the firstlings of your herds and of your flocks.

olah - a step or
(collectively, stairs, as ascending);
usually a holocaust
(as going up in smoke).
The term is traditionally
translated as "burnt offering".
These were gifts sacrificed as a symbol
of one's complete surrender to **YAHWEH**.
The entire gift was consumed by fire.

The Hebrew term, **olah** is left in place
because it's difficult to translate its meaning
with one or two words.

Deut. 12:7 And you are to eat there,
before the face of **YAHWEH**, your Elohim.
And you are to rejoice in everything
you put forth your hand to do,
you *yourselves* **nx** and your households,
with which **YAHWEH**, your Elohim,
has blessed you.

This is yet another concept
that is often overlooked entirely
by Western cultures.
The gifts presented to **YAHWEH**,
with some exceptions,
were gifts of thanksgiving and praise.
They were to be eaten, at Yerushalaim,
with great joy,
rejoicing for the good things
YAHWEH had provided.

The festivals provided the setting
in which all Yisra'el gathered
to rejoice over **YAHWEH's** blessings!

Deut. 12:8 **You are not to do**
according to everything
that we are doing here today,
each one *doing*
whatever is right in his own eyes.

Deut. 12:9 Indeed, until now
you have not yet come to the rest
or to the inheritance
which **YAHWEH**, your Elohim, is giving to you.

Deut. 12:10 But when you have passed over
The Yarden *itself* **nx**,
and you have settled in the land
which **YAHWEH**, your Elohim,
is giving as inheritance to you *yourselves* **nx**,
and He has given you rest
from all your adversaries round about,
and you have settled down in safety,
Deut. 12:11 then it will be that to the place
which **YAHWEH**, your Elohim, chooses
for the sake of His Name dwelling there
you are to bring everything *itself* **nx**
that I am giving as direction
to you *yourselves* **nx**,
your olahs, and your sacrifices, your tithes,
and the elevated gifts of your hands,

and all the best promise offerings
which you promise to **YAHWEH**.

Deut. 12:12 And you are to rejoice
before the face of **YAHWEH**, your Elohim,
you yourselves **nx**,
and your sons,
and your daughters,
and your male servants,
and your female servants,
and the Levite who is within your gates
because he has no property or inheritance
with you yourselves **nx**.

Deut. 12:13 Protect yourself
lest you offer your olahs in any place you see
Deut. 12:14 except at the place
which **YAHWEH** chooses in one of your tribes.
There you are to offer your olahs.
And there you are to do
all that I am directing you.

Deut. 12:15 However,
according to every desire of your life
you are to slaughter and eat,
according to the blessing
of **YAHWEH**, your Elohim,
which He has given you
within all your gates.
The defiled and the undefiled are to eat of it,
like a gazelle or like a deer.

Traditionally the terms "clean"
and "unclean" are used.
Within the context
of a Hebrew lifestyle
people understood that this
referred to whatever was defiled or undefiled.
Nothing defiled was permitted
in the presence of **YAHWEH**.
This is a most important distinction.

In Western cultures
the use of "clean" and "unclean"
is generally considered
to refer to physical cleanliness,
not moral purity,
not contamination
by offenses against **YAHWEH**.
For this reason
the terms "defiled" and "undefiled"
are used in this text.

Deut. 12:16 However,
the blood you are not to eat!
Upon the ground you are to pour it out like water.

Deut. 12:17 You are not allowed
to eat within your gates
the tithe of your grain,
or of your new wine,
or of your oil,
or of the firstlings of your herds or your flocks,
or of any of your promise offerings
which you promise,
or of your spontaneous offerings,
or of the elevated gifts of your hands.

A word is needed about the terms
used in this text for the different offerings.

A promise offering
is traditionally a "vow" offering.
The term literally means a promise.

A spontaneous offering
is traditionally called a "freewill" offering.
While it was indeed given freely,
it was one given simply because
one desired to give it.

There was no "proper protocol"
that required it for any reason.
It was given spontaneously.

An elevated gift
is traditionally called a "wave" offering.
It was lifted up, elevated,
and moved forward
toward the slaughter site
in a symbolic gesture
of presenting it to **YAHWEH**.

Deut. 12:18 Instead, you are to eat them
before the face of **YAHWEH**, your Elohim,
in the place
which **YAHWEH**, your Elohim, chooses,
you yourself **נָךְ**,
and your son,
and your daughter,
and your male servant,
and your female servant,
and the Levite who is within your gates.
And you are to rejoice
before the face of **YAHWEH**, your Elohim,
in all that you put forth your hands to do.

Deut. 12:19 Protect yourself,
lest you forsake the Levite himself **נָךְ**
all your days upon your soil.

Deut. 12:20 When **YAHWEH**, your Elohim,
enlarges your borders themselves **נָךְ**
according to what He has spoken to you
and you say, 'Let me eat meat.'
because you desire to eat meat,
you may eat as much meat as your life desires.

Deut. 12:21 When the place
where **YAHWEH**, your Elohim,
chooses to put His Name is far from you
then you are to slaughter from your herd
and from your flock
which **YAHWEH** has given to you
as I have directed you.

And you are to eat within your gates
according to all your being desires.

Deut. 12:22 Only according to the way
the gazelle itself **נָךְ**
or the deer itself **נָךְ** are eaten,
according to this you are to eat it.
The defiled and the undefiled alike are to eat it.

Deut. 12:23 **Only be strong!**
You are not to eat the blood
because the blood is the life!
You are not to eat the life with the meat.

nephesh - properly, a breathing creature.
Here translated as "the life".

This is a very important verse.
Nephesh is often
translated incorrectly as "soul".
Soul is a Greek term.
It has no meaning
in Old Covenant Hebrew.

To the Hebrew mind
nephesh represents the living entity
that exists within a physical body.
Without this entity the body is dead.
It has no "life".
It no longer "exists" as a "being"
(It is a non-being,
if we might use that terminology.)

Thus, a being (animal in this case)
with no blood
has no "existence" any longer.

The same would be true
for a human 'being'.

Because of all
the important connections to blood
that are found in Scripture
this is extremely significant!

The sacrifice of an animal with no blood
is not the sacrifice of a "breathing being".
It is the sacrifice of a "dead" object.

But in the process of "becoming dead
- becoming without blood" -
atonement takes place
by means of the shedding of that blood.

Where all this points
is to the understanding
that a "life" has been given
in place of another "life".
A ransom has been paid.
A substitutionary sacrifice
has been presented before **YAHWEH**.

**More than breath itself,
the blood becomes the central element
of all of Scripture.**

Deut. 12:24 **You are not to eat it!
You are to pour it out
upon the ground like water!**

Deut. 12:25 You are not to eat it
in order that it will be well with you
and with your children after you
because you are doing what is right
in the eyes of **YAHWEH**.

Deut. 12:26 However, the set apart things
which are yours
and your promise offerings
you are to carry.

And you are to go to the place
which **YAHWEH** chooses.

Deut. 12:27 And you are to prepare your olahs,
the meat and the blood,
on the slaughter site
of **YAHWEH**, your Elohim.
And the blood of your slaughterings
is to be poured out on the slaughter site
of **YAHWEH**, your Elohim.
But you are to eat the meat.

Deut. 12:28 Protect and listen attentively
to all these words themselves תא of The Elohim
that I am giving you as direction
in order that it will be well with you
and your children after you to eternity
because you are doing the good and the right
in the eyes of **YAHWEH**, your Elohim.

Deut. 12:29 When **YAHWEH**, your Elohim,
cuts off from before your faces

the nations themselves תא
which you yourselves תא
are going to drive out.

they themselves תא
from before your faces,

and you have driven out they themselves תא,
and you are dwelling in their land,

Deut. 12:30 protect yourself,
lest you are ensnared by following them
after they have been destroyed
from before your faces,

and lest you inquire about their gods saying,
'How did these nations serve
their gods themselves תא?
and, 'We will do the same ourselves.'

Deut. 12:31 **You are not to do accordingly
to YAHWEH, your Elohim!
Indeed, every detestable thing
which YAHWEH hates
they have done to their gods!**

Indeed, even their sons themselves תא
and their daughters themselves תא
they burn in fire to their elohim!

Note: In Hebrew versions of the text
verse 32 is placed as verse 1 of Chapter 13.

Deut. 12:32 (H 13.1)
All the words themselves תא
which I am giving as direction
to you yourselves תא,
they themselves תא you are to protect
for the sake of doing!

**You are not to add to it!
And you are not to take away from it!**

Chapter 13

Deut. 13:1 (H 13.2)
When there arises among you
a prophet or a dreamer of dreams
and he gives to you a sign
or an awesome display,
Deut. 13:2 (H 13.3)
and the sign or the awesome display
comes to exist
of which he has spoken to you saying,
'Let us go after other gods
which you have not known and serve them,'
Deut. 13:3 (H 13.4)
you are not to listen attentively
to the words of that prophet himself
or that dreamer of dreams himself
because **YAHWEH**, your Elohim,
is testing you yourselves תא
to know if it exists that you love
YAHWEH Himself תא, your Elohim,
with all your heart and with all your life.

Deut. 13:4 (H 13.5)
After **YAHWEH**, your Elohim,
you are to walk!
And He Himself תא
you are to revere!
And His directives themselves תא
you are to protect!
And His voice
you are to listen attentively to!
And He Himself תא
you are to serve!
And to Him
you are to cling!

Deut. 13:5 (H 13.6)
And the prophet himself
or the dreamer of dreams himself
is to be put to death
because he has spoken apostasy
against **YAHWEH**, your Elohim,
The One bringing out you yourselves תא
from the land of Mitsraim,
and Who has redeemed you
from the house of bondage,
for the sake of driving you
away from the pathway
which **YAHWEH**, your Elohim,
has directed you to walk.

And you are to burn out the evil from your midst.

carah - apostasy
(from a root meaning to turn aside or away.)
This is very important.
Apostasy means to turn away,
to reject something
that you have believed in previously.

It's never applied
to something you've never done before.
You cannot apostatize
from something you do not know,
or believe, or do!

This passage presents the case
for apostasy under The Old Covenant.
It means to leave **YAHWEH**
in order to follow after some other "elohim".
This is possible
because we are created with free will,
the ability to choose
what we will do or not do.

There are those who claim
"you cannot lose your salvation".
THIS IS FALSE!
You CAN lose it
- by an act of your own will!
You can **CHOOSE** to turn aside, reject,
walk away from
what you previously "believed in".

This passage is about
being faithful to **YAHWEH**.
It demonstrates very clearly
that **you can indeed apostatize,**
and thereby 'lose'
(give up/forfeit) your salvation!

Deut. 13:6 (H 13.7)

When your brother,
the son of your mother,
or your son or your daughter,
or the wife of your bosom,
or your friend who is like your own life,
entices you secretly saying,
'Let us go and serve other gods.',
which you yourself **nx** have not known,
nor your forefathers

Deut. 13:7 (H 13.8)

from the gods of the people
who are all around you,
the ones near to you
or the ones far from you,
from one end of the earth
to the other end of the earth,

Deut. 13:8 (H 13.9)

you are not to consent to him!
And you are not to listen attentively to him!
And your eye

is not to have compassion upon him!
And you are not to have pity on him!
And you are not to conceal him!

Deut. 13:9 (H 13.10)

Indeed, you are to kill him,
to kill him!

Your hand is to be first against him
for the sake of putting him to death,
and the hand of all the people
is to be against him afterward!

Deut. 13:10 (H 13.11)

And you are to stone him with stones.
And he is to die
because he sought to drive you away
from **YAHWEH**, your Elohim,
Who has brought you out
from the land of Mitsraim,
from the house of bondage.

Deut. 13:11 (H 13.12)

And all Yisra'el is to listen attentively.

And they are to be afraid.

And they are no longer to do
according to this bad thing in your midst.

ra - bad or (as noun) evil (natural or moral).

The concept of evil,
in this case also translated
in some versions as 'wickedness',
needs to be re-examined.

Hebrew thought views things
as either good or bad.

And while there are varying degrees of these
the fundamental concepts do not change.

The essence of this view
is that things are either beneficial or harmful.

Since we tend
to consider 'evil' or 'wickedness'
as something truly awful
we fail to recognize
that **even the slightest harm**
is covered by the same term.

Deut. 13:12 (H 13.13)

When you hear in one of your towns
which **YAHWEH**, your Elohim, is giving to you
for the sake of dwelling there, one saying,

Deut. 13:13 (H 13.14)

'Men, sons of worthlessness,
have gone out from among you.

And they have driven away
the inhabitants themselves **תא**

of their town saying,

"Let us go and serve other gods
whom you have not known." ,

Deut. 13:14 (H 13.15)

then you are to search.

And you are to examine thoroughly.

And you are to inquire well.

And behold!

If this word has been done,
this detestable thing, in your midst,

Deut. 13:15 (H 13.16)

you are to strike,

you are to strike the inhabitants themselves **תא**
of that city with the edge of the sword!

You are to devote to destruction

they themselves **תא**

and everything itself **תא** that is in it,

even its livestock themselves **תא**

with the edge of the sword!

Deut. 13:16 (H 13.17)

And you are to gather all its booty itself **תא**
into the middle of the square.

And you are to burn entirely with fire

the town itself **תא** and all its booty itself **תא**

before the face of **YAHWEH**, your Elohim.

And it is to be a heap forever.

It is not to be built again!

Deut. 13:17 (H 13.18)

And not a speck is to cling to your hand

from what is devoted to destruction

in order that **YAHWEH** will turn back

from the burning anger of His face.

Then He will give to you compassion.

And He will have compassion and increase you,

as He has sworn to your forefathers,

Deut. 13:18 (H 13.19)

because you are listening attentively

to the voice of **YAHWEH**, your Elohim,

for the sake of protecting

all His directives themselves **תא**

which I am giving as direction to you today,
doing what is right
in the eyes of **YAHWEH**, your Elohim.

Chapter 14

Deut. 14:1 You yourselves **תא** are the children
of **YAHWEH**, your Elohim.

You are not to cut yourselves.

And you are not to place a bald spot
between your eyes for the dying.

The practices identified
were pagan religious practices.
They were forbidden for Yisra'elites.
"Between the eyes" is apparently
a Hebraism for one's forehead.

Deut. 14:2 Indeed, you yourselves **תא**
are a people set apart to **YAHWEH**, your Elohim.
And it is you **YAHWEH** has chosen
to be for Him a treasured people
out of all the peoples
that are upon the face of the earth.

Deut. 14:3 You are not to eat anything detestable!

Deut. 14:4 These are the animals
which you are to eat:

ox, lamb of sheep, and lamb of goats,

Deut. 14:5 male deer, and gazelle,
and female deer,

and wild goat, and ibex,

and antelope, and mountain sheep.

Deut. 14:6 And every animal

that is dividing the hoof

and cleaving the cleft into two hooves,

chewing the cud among the animals

you yourselves **תא** are to eat.

Deut. 14:7 However, these themselves **תא**
you are not to eat.

From one chewing the cud

or dividing the hoof, split:

the camel itself **תא**,

and the hare itself **תא**,

and the rabbit itself **תא**.

Indeed, they chew the cud

but do not have a split hoof.

They are defiled for you!

Deut. 14:8 Also the pig itself **תא**.

Indeed, it has a split hoof

but does not chew the cud.

It is defiled for you!

Their meat you are not to eat!

And you are not to touch their carcass!

Deut. 14:9 These themselves **תא** you are to eat
from all that are in the waters:

all that have fins and scales you are to eat.

Deut. 14:10 But anything not having fins and scales

you are not to eat!

It is defiled for you!

Deut. 14:11 Any undefiled bird you are to eat.

Deut. 14:12 But these are what

you are not to eat from them:

the eagle,

and the vulture,

and the black vulture,

Deut. 14:13 and the kite,

and the falcon itself **תא**

and the buzzard after its species,

Deut. 14:14 and every raven itself **תא**

after its species,

Deut. 14:15 and the daughter of an ostrich itself **תא**,

and the nighthawk itself **תא**,

and the seagull itself **תא**,

and the hawk *itself* **nx** after its species,
Deut. 14:16 the little owl *itself* **nx**,
and the great owl *itself* **nx**,
and the white owl,
Deut. 14:17 and the pelican,
and the carrion vulture *itself* **nx**,
and the cormorant *itself* **nx**,
Deut. 14:18 and the stork,
and the heron after its species,
and the hoopoe, and the bat.

Deut. 14:19 And every crawling thing that flies
is defiled for you!

They are not to be eaten!

The list given includes the scavengers,
those that eat other dead things.
Whatever is dead causes defilement
(uncleanness in traditional texts).
Defilement excludes you
from the presence of **YAHWEH**.
Therefore this list is given
to avoid one's becoming defiled.

The use of "clean" and "unclean"
is misleading.
It does not mean clean
in the normal sense of the term,
washed, lacking dirt, etc.
Because it is so misleading
the choice has been made
to use the references to defilement
or undefilement in their places.

Deut. 14:20 Any undefiled bird you are to eat.

Deut. 14:21 You are not to eat
any carcass yourself.
You are to give it to the stranger
who is within your gates.
And he may eat it or sell it to a foreigner.

Indeed, you are people set apart
to **YAHWEH**, your Elohim.

You are not to cook a young goat
in its mother's milk.

Deut. 14:22 Tithe, you are to tithe
of all the produce *itself* **nx** of your seed
that the field brings forth year by year!

Deut. 14:23 And you are to eat
before the face of **YAHWEH**, your Elohim,
in the place where He chooses
to cause His Name to dwell,
the tithe of your grain,
your new wine,
and your oil,
and of the firstlings of your herds,
and of your flocks
in order that you will learn to revere
YAHWEH *Himself* **nx, your Elohim**, all the days.

The point of this verse
is often missed entirely by other cultures.
The tithes that were presented to **YAHWEH**
were to be eaten in His presence!

They were to be eaten with joy
because of what He had provided for you!
They were **not** simply given to the priests
or burned in fire.

The festivals of **YAHWEH**
were times for great celebration and praise
that were always to be connected
to His provision.

Deut. 14:24 But when the way is great for you,

when you are not able to carry it
because the place
which **YAHWEH**, your Elohim,
chooses to put His Name is too far from you,
when **YAHWEH**, your Elohim, blesses you,
Deut. 14:25 then you are to put it into silver.
And you are to take the silver in your hand.
And you are go to the place
which **YAHWEH**, your Elohim, chooses with it.
Deut. 14:26 And you are to give the silver
for anything that your life desires,
for cattle or sheep, for wine or strong drink,
or anything your life desires.
And you are to eat there
before the face of **YAHWEH**, your Elohim!
And you are to rejoice,
you and your household!

Deut. 14:27 And the Levite
who is within your gates
you are not to abandon
because he has no property
or inheritance with you.
Deut. 14:28 At the end of three years
you are to bring out all the tithe *itself* תא
of your increase in that year.
And you are to store it within your gates.
Deut. 14:29 And the Levite is to come
because he has no property
or inheritance with you.
And the sojourner and the fatherless,
and the widow who are within your gates
are to come and eat
and be filled to satisfaction
in order that **YAHWEH**, your Elohim,
will bless you
in all the work of your hand which you do.

Chapter 15

Deut. 15:1 At the end of seven years
you are to make a remission of debts.
shmittah - remission of debt
or suspension of labor.
From a word that means to fling down.
To fling down means
to throw it away, to stop.

This is still supposed to be
practiced today in Yisra'el,
although there are some
who find ways to get around this.

Deut. 15:2 And this is the word
concerning the remission.
Every owner of a loan of his hand
is to fling down
what he has loaned to his neighbor.
He is not to force his neighbor *himself* תא
or his kindred *himself* תא.
Indeed, it is called
The Remission of **YAHWEH**.

ba'al - owner, controller, husband.
Often translated as 'lord'.

This is the term used to refer
to the "owner of a loan", the creditor.
A 'loan of his hand' means he is the one
who has loaned something to another.

It is **YAHWEH** Who requires the remission.
He is entitled to do that
since He is the rightful owner
of everything that exists.

Deut. 15:3 A foreigner you can force
or one who belongs to you.
But it is not to be so

with your kindred himself **nx**.
You are to fling down your hand.

Deut. 15:4 However, there will not be
among you one destitute
because **YAHWEH** will greatly bless you
in the land which **YAHWEH**, your Elohim,
is giving you as an inheritance
for the sake of occupying it,
Deut. 15:5 only if you listen attentively
to the voice of **YAHWEH**, your Elohim,
to protect for the sake of doing
all these directives themselves **nx**
which I am giving as directions to you today.

Deut. 15:6 Indeed, **YAHWEH**, your Elohim,
will bless you
according to what He has spoken to you.
And you will lend to many nations,
but you yourselves **nx** will not borrow.
And you will rule over many nations.
But over you they will not rule.

Deut. 15:7 When there is among you
one destitute of your kindred
within any of the gates in your land
which **YAHWEH**, your Elohim, is giving to you
you are not to harden your heart itself **nx**.
And you are not to close your hand itself **nx**
against your destitute kindred!
Deut. 15:8 Indeed, you are to open wide,
open wide your hand itself **nx** to him!
And you are to loan,
to loan to him enough for his need,
whatever he is lacking!

Deut. 15:9 Protect yourself,
lest there is a worthless thought
in your heart saying,
'Coming near is the seventh year,
the year of remission.",
and your eye is bad
against your destitute kindred,
and you do not give to him.
Then he will cry out against you to **YAHWEH!**
And it will be an offense against you.
A "bad eye" is a Hebraism
for being stingy.

Deut. 15:10 You are to give, give to him!
And your heart is not to do harm
against giving to him.

Indeed, on account of this
YAHWEH, your Elohim,
will bless you in all your actions
even in everything
to which you put your hand.

Deut. 15:11 Indeed, the destitute one
will not cease from the midst of the land.
For this reason I am charging you saying,
'Open wide, you are to open wide
your hand itself **nx**
for the sake of your kindred,
to your humiliated and
to your destitute in your land.'

Deut. 15:12 When your kindred is sold to you,
a Hebrew man, or a Hebrew woman,
then he is to serve you six years.
But in the seventh year
you are to send him out free
from beside you.

Deut. 15:13 And when you send him out free from beside you you are not to send him away with nothing.
Deut. 15:14 You are to fill him with supplies, fill him with supplies from your flock, and from your threshing floor, and from your winepress.
With what **YAHWEH**, your Elohim, has blessed you, you are to give to him.

Deut. 15:15 And you are to remember that you were a slave in the land of Mitsraim.
And **YAHWEH**, your Elohim, ransomed you! For this reason I am charging you with this word *itself* נא today.

Deut. 15:16 And it will be if he says to you, 'I will not go away from you.' because he loves you and your household *itself* נא because it is good with him being yours,
Deut. 15:17 then you are to take the awl *itself* נא.
And you are to put it through his ear and into the door.
And he will be your slave forever.
And also to your female slave you are to do likewise.

Deut. 15:18 It is not to be difficult in your eyes to send away he *himself* נא free from you because double the wages of a slave he has been for you in serving you six years.
And **YAHWEH**, your Elohim, has blessed you in everything that you are doing.

Deut. 15:19 Every firstling that comes from the herd or from the flock, the males, is to be set apart to **YAHWEH**, your Elohim.
You are not to do work with the firstling of your herd.
And you are not to shear the firstling of your flock.

Deut. 15:20 Before the face of **YAHWEH**, your Elohim, you are to eat it year by year in the place which **YAHWEH** chooses, you *yourself* נא and your household.

Deut. 15:21 And if there is any defect in it, lame or blind, any bad defect, you are not to slaughter it to **YAHWEH**, your Elohim!
Deut. 15:22 Within your gates you are to eat it, the defiled and the undefiled together, like the gazelle, and like the deer.

Deut. 15:23 Only, the blood *itself* נא you are not to eat!
You are to pour it on the ground like water.

Chapter 16

Deut. 16:1 Protect the month of Abib *itself* נא, and do a Passover to **YAHWEH**, your Elohim, because in the month of Abib **YAHWEH**, your Elohim, brought you out of Mitsraim by night.

Deut. 16:2 And you are to slaughter The Passover to **YAHWEH**, your Elohim,

from the flock or the herd
in the place which **YAHWEH** chooses
for the sake of causing His Name to dwell there.

Deut. 16:3 You are not to eat leaven with it!
Seven days
you are to eat unleavened food with it,
food of humiliation,
because with haste you came out
from the land of Mitsraim,
in order that you will remember the day *itself* **תא**
of your being brought out
from the land of Mitsraim
all the days of your life.

chametz - ferment
- leaven, leavened bread.

matzah - properly, sweetness;
concretely, sweet
(i.e. not soured or bittered with yeast);
specifically, an unfermented cake or loaf.

lechem - food (for man or beast),
especially bread, or grain.

Tradition has once again
trumped The Word of **YAHWEH**.

The terms provided give you insight
into what is specifically stated in the text,
not what you "have been told" is in the text.

There is **NO** reference to "bread"
in the first sentence.
Therefore, Scripture actually teaches
there is to be nothing **fermented**
eaten with the Passover meal.
(Tradition has taught
there is to be no "leavened bread" eaten.
Note the difference.)

In the second statement
the text reads **matzot lechem**.
Matsah is "sweet cake",
meaning unfermented,
not soured by fermentation - yeast.
From this we've ended up with Matzah
in the form of crackers or wafers
with virtually no flavor to them.

But note very carefully
what the text actually says
- "you are to eat unleavened food/bread".
Lechem is not restricted to bread,
although that is the "traditional"
rendering of the text.
By limiting it to the bread alone
one permits other forms of "leaven"
to be eaten with the meal.
(However, see v. 4 - **no yeast**,
nothing fermented,
is to be seen in your territory/boundaries...)

You'll have to decide
what this means for you personally.
The point of this festival is to remember!
Specifically, it is to remember
that "you" were ransomed
"by the blood of the lamb"
on the very day you were "delivered"
(saved) from your bondage - in Egypt.
And you are to remember this
all the days of your life
- by repeating The Passover Meal
and the Festival of Unleavened Bread.

Deut. 16:4 And no yeast is to be seen with you
in all your territory for seven days.
And nothing is to remain from the flesh
which you slaughter at sun down
on the first day until dawn.

s'or - barm or yeast-cake
(as swelling by fermentation):—leaven.
This is a different term from **chametz**.
This one includes anything
that has a form of yeast or fermentation.
Note that this would include
wine or beer, etc
during this seven day period.
This presents a problem
with the "traditional" way of doing Passover
(and 'communion').
It appears we need to re-examine
all that we've been taught
by "the traditions of men".

Deut. 16:5 You are not permitted to slaughter
The Passover *itself* **nx** within any of your gates
which **YAHWEH**, your Elohim, is giving to you!

Deut. 16:6 Instead, at the place
where **YAHWEH**, your Elohim,
chooses to cause His Name to dwell,
there you are to slaughter

The Passover *itself* **nx**
at dusk, at the going down of the sun,
at the appointed time
of your going out from Mitsraim.

Deut. 16:7 And you are to roast and eat it
in the place
which **YAHWEH**, your Elohim, chooses.
And in the morning you are to turn
and go to your tents.

Deut. 16:8 Six days
you are eat unleavened food.
And on the seventh day there is an assembly
to **YAHWEH**, your Elohim.
You are to do no employment.

Deut. 16:9 Seven weeks
you are to number for yourselves.
From the piercing of the sickle
into the standing grain
you are to begin to count seven weeks.

Deut. 16:10 Then you are to do
The Festival of Shavuot
to **YAHWEH**, your Elohim,
the abundance of
the spontaneous offering of your hand,
which you are to give according to how
YAHWEH, your Elohim, blesses you.

shabuwa' - sevened; a week of sevens.
Traditionally called Shavuot in Yisra'el,
and/or The Feast of Weeks.

This gets somewhat confusing, however,
since the seven days of "unleavened bread"
are also called The Feast of Weeks,
albeit incorrectly.
It would more properly be called
The Feast of The Week.

Deut. 16:11 And you are to rejoice
before the face of **YAHWEH**, your Elohim,
you yourself **nx**,
and your son,
and your daughter,
and your male servant,
and your female servant,
and the Levite who is within your gates,
and the stranger,
and the fatherless,
and the widow
who are in your midst
at the place
which **YAHWEH**, your Elohim, chooses
for the sake of placing His Name there.

Deut. 16:12 And you are to remember
that you were a slave in Mitsraim.
And you are to protect
and you are to do
these rules *themselves* nx.

Deut. 16:13 The Festival of Sukkot
you are to do seven days
at the ingathering from your threshing floor
and from your wine vat.
Deut. 16:14 And you are to rejoice in your festival,
you *yourself* nx,
and your son,
and your daughter,
and your male servant,
and your female servant,
and the Levite,
and the stranger,
and the fatherless,
and the widow
who are within your gates.

Deut. 16:15 Seven days
you are to observe a festival
to **YAHWEH**, your Elohim,
in the place which **YAHWEH** chooses.

Indeed, **YAHWEH**, your Elohim,
will bless you in all your produce
and in all the actions of your hands.
And you are to be only rejoicing!

Deut. 16:16 Three times a year
all your males are to be seen
before the face *itself* nx of **YAHWEH**, your Elohim,
in the place which He chooses:
at the Festival of Matzot,
and at the Festival of Shavuot,
and at the Festival of Sukkot.
And one is not to be seen
before the face *itself* nx of **YAHWEH**
empty handed.

The proper names of the festivals
are given here,
not the "traditional"
false identifications of the festivals.

These are "The Appointed Times of **YAHWEH**".
They are not to be trivialized
by making them "more convenient"
for human beings.

Deut. 16:17 Each one *is to be seen*
with the gift of his hand
according to the blessing
of **YAHWEH**, your Elohim,
which He has given you.

Deut. 16:18 Ones judging and scribes
you are to provide within all your gates
which **YAHWEH**, your Elohim,
is giving to you, according to your tribes.
And they are to pronounce sentence
for the people *themselves* nx, just verdicts.
Deut. 16:19 You are not to distort regulations.
You are not to respect faces.
And you are not to take a bribe.
Indeed, a bribe blinds the eyes of the wise
and twists the words of the just.

Deut. 16:20 Right,
what is right you are to pursue
in order that you will live
and inherit the land *itself* nx
which **YAHWEH**, your Elohim, is giving to you!

Deut. 16:21 You are not to plant for yourself
an Asherah, any trees,
near the slaughter site of **YAHWEH**, your Elohim,
which you make for yourself!

Deut. 16:22 And you are not to erect a column
which **YAHWEH**, your Elohim, hates!

These standing columns
were like the Washington Monument.
They were essentially obelisks.
They were objects of pagan worship
tied to sexual overtones,
typically representing a phallic symbol.

Chapter 17

Deut. 17:1 You are not to slaughter
to **YAHWEH**, your Elohim,
a bull or sheep which has in it a blemish,
any bad thing.
Indeed, that is detestable to your Elohim.

Deut. 17:2 When there is found in your midst,
within one of your gates
which **YAHWEH**, your Elohim, is giving to you,
a man or a woman
who is doing *what is bad itself* **אָ**
in the eyes of **YAHWEH**, your Elohim,
by passing over His Covenant,

'abar - to cross over, **pass over**,
to cover, to go beyond.
This is typically translated as 'transgression'.
The concept is that of ignoring,
bypassing, or setting aside,
to pretend it isn't there (cover).

This term is tied very closely
to the concept of The Passover.
It occurs frequently.
Transgress means to step across.
It's become a 'religious' term
that few properly understand.

Deut. 17:3 and going and serving other gods,
and is bowing down to them,
or to the sun,
or to the moon,

or to any of the assembly of the skies
which I have not directed,

Deut. 17:4 and it is declared to you,
and you have listened attentively,
and you have searched well,
and behold, truth is established

that this detestable thing
has been done in Yisra'el,

Deut. 17:5 then you are to have brought out

that man himself **אָ**

or that woman herself **אָ**

who has done this bad matter itself **אָ**

to your gates,

the man himself **אָ**

or the woman herself **אָ**.

And you are to stone them with stones.

They are to be put to death!

Deut. 17:6 By the mouth of two witnesses

or three witnesses

he is to be put to death.

He is not put to death

by the mouth of one witness.

Deut. 17:7 The hands of the witnesses

are to be against him first

for the sake of putting him to death,

and the hands of all the people afterward.

And you are to burn out the evil from your midst.

Deut. 17:8 When a matter for judgment
is too difficult for you

between blood and blood,
between cause and cause,
or between blow and blow,
words of controversy within your gates,
then you are to get up.
And you are to go up to the place
which **YAHWEH**, your Elohim, chooses.
17:9 And you are to go to the priests, the Levites,
and to the judge who exists in those days.
And you are to ask.
And they will declare to you
the word *itself* **nx** of the judgment.
Deut. 17:10 And you are to do
according to the mouth of the word
which they declare to you
from that place which **YAHWEH** chooses.
And you are to be careful to do
according to everything that you are instructed.
Deut. 17:11 According to the mouth
of the instructions which they are teaching you,
and according to the judgment
which they speak to you,
you are to do!
You are not to turn aside
from the word which is declared to you
to the right or to the left!

Deut. 17:12 And the man who acts arrogantly
by failing to listen attentively
to the priest standing as servant
of **YAHWEH Himself nx**, your Elohim,
or to the judge,
then that man is to be put to death!
And you will have burned out the evil from Yisra'el.

*This last statement is repeated many times.
The concept is that of purification.
Burning was the means of purifying.
Again we're brought to the idea
of "undefiling" the community.*

Deut. 17:13 And all the people
are to listen attentively.
And they are to be afraid
and no longer act arrogantly.

Deut. 17:14 When you come to the land
which **YAHWEH**, your Elohim, is giving to you
and you occupy it, and you settle in it,
and you say, 'We will place a king over us
like all the nations that are around us.'
Deut. 17:15 you are to place,
place a king over you
whom **YAHWEH**, your Elohim, chooses.

With a man from among your kindred
you are to place over you a king.
You are not permitted
to put a stranger over you
who is not himself your kindred.

Deut. 17:16 However, he is not
to increase horses for himself,
and he is not to cause the people *themselves* **nx**
to return to Mitsraim in order to increase horses.
Also, **YAHWEH** has said to you,
'You are no longer
to go back on that path again.'

Deut. 17:17 And he is not to increase
women for himself,
lest they turn away his heart.

And silver and gold
he is not to increase greatly for himself.

Deut. 17:18 And it is to exist

as he sits upon the throne of his kingdom,
then he is to write for himself
a copy *itself* **nx** of this instruction upon a scroll
from before face of the priests, the Levites.

Deut. 17:19 And it is to be with him.
And he is to read in it all the days of his life
in order that he learns to revere
YAHWEH Himself nx, his Elohim,
for the sake of protecting
all the words *themselves* **nx** of this instruction
and these rules *themselves* **nx** of The Elohim,
for the sake of doing them,
Deut. 17:20 for the sake of
not lifting up his heart above his kindred,
and for the sake of not turning aside
from the directions right or left,
for the sake of prolonging
his days over his kingdom,
he and his children, in the midst of Yisra'el.

Chapter 18

Deut. 18:1 There is not to be property
or inheritance for priests, the Levites,
the entire tribe of Levi, with Yisra'el.
The offerings by fire to **YAHWEH**
and His inheritance they are to eat.
Deut. 18:2 But there is to be no property
among his kindred.
YAHWEH is his inheritance
according to what He has spoken to him.

Deut. 18:3 And this is to be the priest's
by regulation
from the people *themselves* **nx**,
from those *themselves* **nx**
slaughtering a sacrifice,
whether of bull or sheep.
They are to give to the priest the shoulder,
and the two cheeks, and the stomach.

Deut. 18:4 The first fruits of your grain,
of your wine, and of your oil,
and the best of the fleece of your sheep
you are to give to him
Deut. 18:5 because **YAHWEH**, your Elohim,
has chosen him out of all your tribes
to stand for serving in the Name of **YAHWEH**,
him and his sons forever.

Deut. 18:6 And when the Levite goes
from one of your gates among all Yisra'el,
from where he has sojourned,
and he comes with all the desire of his life
to the place which **YAHWEH** chooses,
Deut. 18:7 then he is to serve
in the Name of **YAHWEH**, his Elohim,
like all his kindred, the Levites,
who are standing there
before the face of **YAHWEH**.
Deut. 18:8 A portion like their portion
they are to eat
apart from the sale of his father's *property*.

Deut. 18:9 When you yourselves **nx**
go into the land
which **YAHWEH**, your Elohim, is giving to you
you are not to teach to do according to
the detestable things of those nations.

lamad - to goad, to teach.
Traditionally translated as "learn",
this is not what the term means
in its literal sense.
To goad is to urge or force someone
to do something.

To teach them is to show them
how to do something.

The context reveals that
the practices of the existing nations
were not to be **taught** to their own people.

Deut. 18:10 There is not to be found among you
one causing his son or his daughter
to pass through the fire,
or one practicing divination,
or practicing magic,
or one interpreting omens,
or practicing sorcery,
Deut. 18:11 or one who is conjuring spells,
or one asking of the dead,
or practicing occult arts,
or one who calls up the dead.

**These are all connected
to the practices of false religions.**

**Worse, they are all connected
to rebellion against YAHWEH.**

They're somewhat obscure today
because of a change of terms used for them.
Include witches, warlocks, wizards, mediums,
spiritists, fortune tellers, magicians, etc.
and you begin to understand
what these things are.

**They are ALL FORBIDDEN
to those who trust in YAHWEH!**

Deut. 18:12 **Indeed, everyone doing these
is detestable to YAHWEH!**

And on account of these detestable things
YAHWEH, your Elohim, is driving them out
they themselves nx from before your faces.

Deut. 18:13 Be whole
before **YAHWEH**, your Elohim!

Deut. 18:14 Indeed, these nations
which you yourselves nx are driving out,
they themselves, nx listen attentively
to those practicing magic
and to those practicing divination.
But you yourselves nx are not permitted
to do according to this
by **YAHWEH**, your Elohim.

Deut. 18:15 A prophet from your midst,
from among your kindred, like myself,
YAHWEH, your Elohim, will raise up for you.

To him you are to listen attentively,
Deut. 18:16 according to all you asked
of **YAHWEH**, your Elohim, at Horeb
in the day of the assembly, saying,
'Let me not hear again
the voice itself nx of YAHWEH, my Elohim,
nor let me see this great fire itself nx
any longer lest I die.'

Deut. 18:17 And **YAHWEH** said to me,
'What they have spoken is pleasing.

Deut. 18:18 A prophet I will raise up for them
from the midst of their kindred like you.
And I will put My Words in His mouth.
And He will speak to them
everything itself nx that I direct him.

Deut. 18:19 And it will exist
that the man who does not listen attentively
to My Words which He speaks in My Name,
I will seek *an account of* it from him.

Deut. 18:20 However, the prophet who presumes to speak a word in My Name, which *itself* תא I have not directed him to speak, or who speaks in the name of other gods, that prophet himself is to be put to death!

Deut. 18:21 And when you say in your heart, 'How are we to know the word *itself* תא which YAHWEH has not spoken?'

Deut. 18:22 When the prophet speaks in the Name of **YAHWEH** and the word does not exist, or does not come about, that is the word which **YAHWEH** has not spoken. The prophet has spoken it presumptuously. You are not to be afraid of him.

Chapter 19

Deut. 19:1 When **YAHWEH**, your Elohim, cuts off the nations *themselves* תא whose *land itself* תא

YAHWEH, your Elohim, is giving to you and you have driven them out and are dwelling in their towns and in their houses,

Deut. 19:2 you are to separate three towns for yourself in the midst of your land which **YAHWEH**, your Elohim, is giving to you to occupy.

Deut. 19:3 You are to set up a road for yourselves.

And you are to divide into three parts the territory *itself* תא of your land which you are inheriting from **YAHWEH**, your Elohim.

And it will be for the sake of fleeing there for anyone killing someone.

Deut. 19:4 And this is the word concerning the killer who flees there.

Even he is to live who strikes his neighbor *himself* תא without intent, and who was not hateful toward him yesterday or the day before.

The last line is a Hebraism for "in time past".

Deut. 19:5 And he who goes to the forest with his neighbor *himself* תא to cut down a tree, and his hand swings with the axe for the sake of cutting down the tree, and the head slips from the handle and touches his neighbor *himself* תא and he dies, he is to flee to one of these towns.

And he is to live,

Deut. 19:6 lest he is pursued by the avenger of blood, after the one killing while his heart is hot, and he catches him because the road is long, and he strikes him, yet for him there was no judgment of death because he had not been hating him yesterday or the day before.

Deut. 19:7 For this reason I am directing you saying, 'Separate three towns for yourselves.'

Deut. 19:8 And when **YAHWEH**, your Elohim, enlarges your boundary *itself* תא as He has sworn to your forefathers and has given to you the land *itself* תא which He said He was giving to your forefathers,

Deut. 19:9 if you protect all these directions
by doing what I am directing you today,
to love **YAHWEH Himself נא**, your Elohim,
and to walk in His ways all the days,
then you are to add
three more towns for yourselves
besides these three.

Deut. 19:10 And you are not
to pour out innocent blood
in the midst of your land
which **YAHWEH**, your Elohim,
is giving to you as an inheritance,
or there will be upon you
accountability for blood.

Deut. 19:11 And if it exists
that one is hating his neighbor,
and he lies in wait for him,
and he rises up against him,
and he strikes his life and he dies,
and he flees to one of these towns,
Deut. 19:12 then the elders of his town
are to send
and take *he himself נא* from there.
And they are to give *he himself נא*
into the hand of the avenger of blood.
And he is to be put to death.

Deut. 19:13 You are not to cover your eye
on account of him.
And you are to burn out
innocent blood from Yisra'el.
Then it will be well with you.

Deut. 19:14 You are not to reduce
your neighbor's boundary
which was a previous boundary
in your inheritance
which you are inheriting in the land
that **YAHWEH**, your Elohim, is giving you
for the sake of occupying it.

Deut. 19:15 One witness
is not to rise up against a man
concerning any perversion
or any offense by which he offends.
By the mouth of two witnesses
or by the mouth of three witnesses
a matter is established.

Deut. 19:16 When a violent witness
rises up against a man
for the sake of testifying apostasy against him
Deut. 19:17 then both of the men
for whom there is a controversy
are to stand before the face of **YAHWEH**,
before the face of the priests and the judges
who exist in those days.
Deut. 19:18 And the judges are to search well.
And they are to look intently at a false witness
who has witnessed falsely against his kindred.
Deut. 19:19 And you are to do to him
according to what he planned
to have done to his kindred.
And you will burn out the evil from your midst.

ba'ar - to kindle, i.e. consume.
The use of the concept of fire
as a purifying agent
is very widely used
in The Old Covenant Scriptures.
It is intended to remind the reader
that purity of thought and action
is what **YAHWEH** desires.

Deut. 19:20 And the remaining ones
are to listen attentively.
And they are to be afraid.
And they are not to do again
according to this hurtful word in your midst.

Deut. 19:21 And you are not to cover your eye;
life for life,
eye for eye,
tooth for tooth,
hand for hand,
foot for foot.

chuws - properly, to cover;
figuratively, to be compassionate.

This word is often translated as "have pity".
However, pity is a poor concept
to convey this idea from Hebrew thought.
To cover your eye is to ignore the crime.
That is **not** having pity,
it's avoiding taking responsibility
to punish the person for their offense.

Chapter 20

Deut. 20:1 When you go out to battle
against your adversaries
and you see horses and chariots
and more people than you
do not be afraid of them!
Indeed, **YAHWEH**, your Elohim,
is with the people He is bringing up
from the land of Mitsraim.

Deut. 20:2 And it will exist
as you are approaching toward the battle
then the priest is to come near.
And he is to speak to the people.

Deut. 20:3 And he is to say to them,
'Listen attentively, Yisra'el!

You yourselves nx are approaching today
to battle against your adversaries.

Do not soften your heart!

Do not be afraid!

And do not be startled!

And do not be in dread on account of them!

Deut. 20:4 Indeed, **YAHWEH**, your Elohim,
is going with you for the sake
of fighting for you with your adversaries,
for the sake of delivering you yourselves nx.'

Deut. 20:5 And the officers
are to speak to the people saying,
'Who is the man who has built a new house
but has not dedicated it?

Let him go and return to his house

lest he die in battle

and another man dedicates it.

Deut. 20:6 And who is the man

who has planted a vineyard

and has not gathered the grapes of it?

Let him also go and return to his house

lest he die in battle and another man

gathers the grapes of it.

Deut. 20:7 And who is the man

who is engaged to a woman

but has not taken her?

Let him go and return to his house

lest he die in battle and another man take her.'

Deut. 20:8 And the officers
are to speak more to the people.

And they are to say,

'Who is the man who is afraid

and tender of heart?

Let him go and return to his house

and not turn to water
the hearts themselves **תא** of his brothers,
like his heart.'

Deut. 20:9 And it will be as the officers
have finished speaking to the people
then they are to appoint leaders of the assemblies
as heads of the people.

Deut. 20:10 When you approach toward a town
for the sake of fighting against it
then you are to call out to it 'Shalom!'

*Shalom means far more than peace,
although in this context
that becomes its primary sense.
It's an offer of total well being,
not merely an offer to avoid battle.*

Deut. 20:11 And it is to exist
that if shalom is responded to you,
and they open wide to you,
then it is to exist that all the people found in it
are to be your forced labor.
And they are to serve you.

Deut. 20:12 But if they are not friendly with you
and they make war with you
then you are to attack it.

Deut. 20:13 And **YAHWEH**, your Elohim,
will give it into your hands.

And you are to strike every male himself **תא**
with the edge of the sword.

Deut. 20:14 Only the women,
and the children,
and the animals,
and all that exists in the town,
all its booty,
you are to plunder for yourself.

And you are to eat
the booty itself **תא** of your adversaries
which **YAHWEH**, your Elohim, has given to you.

Deut. 20:15 Like this you are to do to all the towns,
those far from you
which are not of the towns
of these nations themselves.

Deut. 20:16 However,
from the towns of these people
which **YAHWEH**, your Elohim,
is giving to you as an inheritance
you are not to let live anything that breathes!

Deut. 20:17 Indeed, you are to devote to destruction,
devote to destruction, the Hittite,
and the Amorite,
and the Kena'anite,
and the Perizzite,
and the Hivvite,
and the Jebusite,
according to what **YAHWEH**, your Elohim
has directed you,

Deut. 20:18 in order that they do not encourage
you yourselves **תא** to do
according to all their detestable things
which they have done for the sake of their gods
and you offend against **YAHWEH**, your Elohim!

Deut. 20:19 When you lay siege against a town
for a long time by fighting against it to capture it
you are not to destroy its trees themselves **תא**
by swinging an axe against them.
Indeed, you are to eat from they themselves **תא**.
You are not to cut them down.

Indeed, is the tree of the field a human being
to come against you in a siege?
Deut. 20:20 Only trees which you know
are not trees for something to eat,
they themselves נא
you are to destroy and cut down.
And you are to build siege works against the town
that is making war with you until it falls.

Chapter 21

Deut. 21:1 When one is found slain
on the soil which **YAHWEH**, your Elohim,
is giving to you for the sake of occupying it,
having fallen in a field,
and it is not known who struck him
Deut. 21:2 then your elders and your judges
are to go out.

And they are to measure to the towns
which are around the one slain.
Deut. 21:3 And it will be that the elders
of the town nearest to the slain one
are to take a heifer

which has not been used for work
and which has not pulled with a yoke.
Deut. 21:4 And the elders of that town
are to bring down the heifer itself נא
which is not worked nor sown
to a river with continual water.

And they are to break the neck
of the heifer itself נא there at the river.

Deut. 21:5 And the priests, the sons of Levi,
are to come near.

Indeed, **YAHWEH**, your Elohim,
has chosen them for the sake of serving Him
and for the sake of blessing
in the Name of **YAHWEH**.

And by their mouth every controversy
and every blow is to be *determined*.

Deut. 21:6 And all the elders of that town
nearest to the slain one
are to wash their hands themselves נא
over the heifer

whose neck was broken at the river.
Deut. 21:7 And they are to respond.

And they are to say,
'Our hands have not poured out
this blood itself נא

nor have our eyes seen it.

Deut. 21:8 Make atonement
for your people, Yisra'el,
Whom You have ransomed, **YAHWEH!**

And do not grant innocent blood
in the midst of Your people, Yisra'el.'
And the blood will be atoned for them.

padah - to sever, i.e. ransom;
gener. to release, preserve.

kaphar - a primitive root;
to cover (specifically with bitumen);
figuratively, to expiate or condone,
to placate or cancel.

The first term could be translated
"you have separated",
but the normal use of the term
is to be ransomed.

'Tradition' uses "redeemed",
but this overlooks the reality
of the ransom that's involved
both here and in the future Messiah!

The second term is most interesting.
It means to cover
(so that it is no longer seen).

It was used of the container (ark)
which Noah built.
It's also used in reference
to The Chest of The Covenant.

It is a covering.
It's symbolic of the covering
of our offense debt,
especially in The Messiah, **YAHUSHUA**.

It is often translated as 'pardon',
but atonement is in view
and needs to be remembered.

The comment concerning innocent blood
uses a form of the word **nathan**.
It means to give.
It's given a very wide variety
of meanings in Scripture,
but all point back to the concept
of something given.

In this verse it's traditionally translated
as "do not lay...",
"do not hold against...", etc.
But the context suggests that the request
is to not permit/grant (give)
the shedding of innocent blood
in the midst of Yisra'el.
The consequence of shed blood
is the defilement of the land itself.
This is an extremely important
theme in Yisra'el.

Deut. 21:9 And you yourselves **nx** will burn out
the innocent blood from your midst
when you do what is right
in the eyes of **YAHWEH**.

Deut. 21:10 When you go out to battle
against your adversaries
and **YAHWEH**, your Elohim,
gives them into your hand,
and you take them captive as exiles,
Deut. 21:11 and you see among the exiles
a woman of beautiful form,
and you delight in her,

and you take her for yourself for a wife,
Deut. 21:12 and you bring her
to the midst of your house,
then she is to shave her head **itself nx**,
and she is to do her nails **themselves nx**.

Deut. 21:13 And she is to put aside
the clothing **itself nx** of her captivity.
And she is to dwell in your house and weep
for her father **himself nx**
and her mother **herself nx**
a month of days.

And after that you may go in to her and marry her.
Then she will be your wife.

Deut. 21:14 And it will exist
that if you are not pleased with her
then you are to send her out
for the sake of her life.

But to sell her,
you are not to sell her for silver.
You are not to treat her harshly
since you have humbled her.

Deut. 21:15 When there exists for a man two wives,
one loved and the other hated,
and they have given birth to children for him,
the loved one and the hated one,
and the firstborn son

belongs to her who is hated
Deut. 21:16 then it is to exist
on the day of inheritance
for his sons **themselves nx** who are his

that he is not to treat as firstborn
the son *himself* **אָ** of the loved one
above the face of the son of the hated one,
the firstborn.

Deut. 21:17 Indeed, the firstborn *himself* **אָ**,
the son of the hated one,
he is to acknowledge
by giving to him a two thirds share
according to all that is found with him
because he is the beginning of his **'own**.
The regulation of the firstborn is his.

The Hebrew literally says "two mouths"
in relation to the portion the firstborn
is to receive in this instance.

This is further complicated by a Hebraism
that means two thirds of the estate,
leaving one third for the other son.

This is only discovered by a study
of the use of these terms.
The bold italicized word, **'own**
is left in the exact form of the Hebrew term
because it actually conveys
the same meaning as "his own" in English.

This is the beginning of his own offspring,
who were seen as an element of his power,
ability, vigor, or authority.
Each of these terms
is used to translate the term.

Deut. 21:18 When a man has a son
being rebellious and being bitter
who is not listening attentively
to the voice of his father
or the voice of his mother,
and they have disciplined he *himself* **אָ**,
but he does not listen attentively to them,
Deut. 21:19 then his father and his mother
are to seize him.

And they are to bring out he *himself* **אָ**
to the elders of his town
and to the gate of his place.

Deut. 21:20 And they are to say
to the elders of his town,
'This son of ours
is being rebellious and being bitter.
He is not listening attentively to our voices.
He is worthless and he drinks heavily.'

Deut. 21:21 Then all the men of his town
are to stone him with stones.
And he is to be put to death.
And you will burn out the evil from your midst.
And all Yisra'el will listen attentively.
And they will be afraid.

Deut. 21:22 And when there is with a man
an offense worthy of death
then he is to be put to death.
And you are to hang he *himself* **אָ** upon a tree.
Deut. 21:23 His carcass is not to stay overnight
upon the tree.
Indeed, you are to bury him,
you are to bury him that very day,
because cursed by The Elohim Is one hanged.

And you are not to defile the soil *itself* **אָ**
which **YAHWEH**, your Elohim,
is giving to you as an inheritance.

Chapter 22

Deut. 22:1 You are not to observe
the ox *itself* **אָ** of your kindred
or his sheep *themselves* **אָ** being driven away

and hide yourself from them.
Return them, you are to return them
for the sake of your kindred!
Deut. 22:2 And if your kindred is not near to you
or if you do not know him
then you are to gather it
to the midst your house.
And it is to be with you
until your kindred seeks for it *itself* **תא**.
Then you are to return it to him.

Deut. 22:3 And justly you are to do for his male ass.
And justly you are to do for his garment.
And justly you are to do
for any lost thing of your kindred
which has wandered away from him
and you have found it.
You may not hide yourself.

Deut. 22:4 When you see
the male ass *himself* **תא** of your kindred
or his ox falling down in the road
then you are not to hide yourself from them.
Raise them up,
you are to raise them up with him!

Deut. 22:5 There is not to be
a man's article upon a woman
and a man is not to wear
a garment of a woman.
Indeed, anyone doing these
is detestable to **YAHWEH**, your Elohim.

Deut. 22:6 When you encounter a nest of a bird
before your face by the road in any tree
or on the ground with young ones or eggs,
and the mother is sitting with the young
or on the eggs
you are not to take the mother with the young.
Deut. 22:7 Send away, you are to send away
the mother *herself* **תא**!
But the young *themselves* **תא**
you may take for yourself
in order that it might be well with you
and you will prolong your days.

Deut. 22:8 When you build a new house
then you are to make
a protective wall for your roof.
And you will not place
blood *accountability* on your house
because of one falling from it.

Deut. 22:9 You are not to sow your vineyard
with two kinds of seed
lest you defile the fulness
of the seed which you have sown
and the produce of your vineyard.

Deut. 22:10 You are not to plough with an ox
and a male ass together.

Deut. 22:11 You are not to wear
a garment of different kinds,
of wool and linen together.

Deut. 22:12 You are to make tassels for yourselves
on the four corners of the covering
with which you cover yourself.
ksuwth - a cover; figuratively a veil.

kasah - to cover or conceal.
These terms, used here,
are not the normal terms for clothing.

simlah - a dress or mantle, garment.

beqed - a covering, i.e. clothing.

While tradition asserts this is to be part of what you wear each day there is the suggestion in the Hebrew terms used that this refers to a covering you use when you sleep, or to keep warm, a blanket, etc. If that's true it would make a significant difference in Hebrew lifestyles.

Deut. 22:13 When any man takes a wife,
and he comes in to her,
and he hates her,
Deut. 22:14 and he places against her
words of immoral actions,
and he causes a hurtful name
to go out concerning her,
and he says, 'This woman *herself* **תא** I took.
And I approached toward her.
But I did not find her virginity.'
Deut. 22:15 then the father of the girl
and her mother are to bring out *the evidence*
of the virginity itself **תא** of the girl
to the elders of the town, to the gate.
Deut. 22:16 And the father of the girl
is to say to the elders,
'I gave *my daughter herself* **תא**
to this man for a wife.
but he hates her.
Deut. 22:17 And behold!
He has placed words
of immoral actions against her saying,
"I did not find virginity for your daughter."
But this *is the evidence*
of the virginity of my daughter!
And they are to spread the garment
before the faces of the elders of the town.
Deut. 22:18 And the elders of that town
are to take *the man himself* **תא**.
And they are to discipline *he himself* **תא**.
Deut. 22:19 And they are to fine *he himself* **תא**
a hundred pieces of silver.
And they are to give them
to the father of the girl
because he has caused a bad name
to go out concerning a virgin of Yisra'el.
And she is to be his wife.
He may not send her away all his days.

Deut. 22:20 But if this word is true,
if virginity was not found concerning the girl,
Deut. 22:21 then they are to bring out
the girl herself **תא**
to the entrance of her father's house.
And the men of her town
are to stone her with stones.
And she is to be put to death
because she has done wickedness in Yisra'el,
committing adultery in the house of her father.
And you will burn out the evil from your midst.

Deut. 22:22 When a man is found lying
with a woman married to a husband
then the two of them are to be put to death,
the man who laid with the woman,
and the woman.
And you will burn out the evil from Yisra'el.

Deut. 22:23 When a girl who is a virgin
is engaged to a man
and a man finds her in the town

and he lies with her,
Deut. 22:24 then you are to bring out
the two of them themselves **תא**
to the gate of that town.
And you are to stone
they themselves **תא** with stones.
And they are to be put to death,
the girl herself **תא** on account of the word
that she did not cry out in the town,
and the man himself **תא**
because he has humbled
the wife herself **תא** of his neighbor.
And you will burn out the evil from your midst.

Deut. 22:25 But if a man finds in the field
the girl herself **תא**, the one engaged,
and the man seizes her,
and he lies with her,
then the man who laid with her
is to be put to death, him alone.
Deut. 22:26 And to the girl
you are not to do a word.
It is not for the sake of the girl
an offense worthy of death.
Indeed, the matter is like a man
who rises against his neighbor
and murders his life.
According to this is this word.
Deut. 22:27 Indeed, in a field she was found.
The engaged girl cried out,
but there was no one to deliver her.

Deut. 22:28 When a man finds a girl,
a virgin who is not engaged
and he seizes her,
and he lies with her,
and it is discovered,
Deut. 22:29 then the man,
the one laying with her,
is to give to the girl's father fifty pieces of silver.
And she is to be his wife
because he has humbled her.
He may not put her away all his days.

Deut. 22:30 (H 23.1)
A man is not to take
the wife herself **תא** of his father.
And he is not to uncover
the extremity of his father.
[Note: Chapter 23 begins with this verse
in the Hebrew manuscripts.](#)

Chapter 23

Deut. 23:1 (H 23.2)
One with crushed testicles
or whose male organ is cut off
is not to enter the assembly of **YAHWEH**.

Deut. 23:2 (H 23.3)
A child of incest
is not to enter the assembly of **YAHWEH**.
Even his tenth generation
is not to enter the assembly of **YAHWEH**.

Deut. 23:3 (H 23.4)
An Ammonite or Mo'abite
is not to enter the assembly of **YAHWEH**.
Even their tenth generation is not to enter
the assembly of **YAHWEH** to eternity
Deut. 23:4 (H 23.5)
because of the word that they did not hasten
to meet you yourselves **תא**
with food or with water on the road
at your coming forth from Mitsraim,

and because they hired against you
Bil'am *himself nx*, son of Be'or,
from Pethor of Aram Naharaim
for the sake of cursing you.

Deut. 23:5 (H 23.6)

But **YAHWEH**, your Elohim,
was not willing to listen attentively to Bil'am.
And **YAHWEH**, your Elohim,
turned the cursing *itself nx*
into a blessing for you,
because **YAHWEH**, your Elohim, loved you.

Deut. 23:6 (H 23.7)

You are not to seek
their well being nor their good
all your days, to eternity.

Deut. 23:7 (H 23.8)

You are not to detest an Edomite.
Indeed, he is your kindred.
You are not to detest a Mitsraite
because you were a stranger in his land.

Deut. 23:8 (H 23.9)

Children which are born to them
of the third generation
may enter the assembly of **YAHWEH**.

Deut. 23:9 (H 23.10)

When the encampment
goes out against your adversaries
then you are to protect yourself
from every bad matter.

Deut. 23:10 (H 23.11)

When there is with you
a man who is not undefiled
on account of a nighttime occurrence
then he is to go outside the camp.
He is not to come into the midst of the camp.

Deut. 23:11 (H 23.12)

And it will exist that at the turn of sunset
he is to bathe with water.
And as the sun is going down
he may come into the midst of the camp.

Deut. 23:12 (H 23.13)

And there is to exist at hand for you
a place outside the camp.
And you are to go out there.

Deut. 23:13 (H 23.14)

And you are to have a stake among your tools.
And you are to sit down outside.
And you are to dig with it.
And you are to turn back.
And you are to cover your excrement itself nx.

Deut. 23:14 (H 23.15)

Indeed, **YAHWEH**, your Elohim,
walks in the midst of your camp
for the sake of delivering you,
for the sake of giving your adversaries
into your presence.
And your camp is to be set apart.
And He is not to see among you
disgraceful things and turn back from you.

Deut. 23:15 (H 23.16)

You are not to surrender a slave to his master
who has escaped to you from his master.

Deut. 23:16 (H 23.17)

He is to dwell with you in your midst
in a place which he chooses
within one of your gates,
where it is pleasing to him.

You are not to oppress him.

Deut. 23:17 (H 23.18)

There is not to exist a cult prostitute
among the daughters of Yisra'el.
And there is not to exist a cult prostitute
among the sons of Yisra'el.

qadesh - a (quasi) sacred person,
i.e. (technically) a (male) devotee
(by prostitution) to licentious idolatry.

This term is often translated as sodomite,
but it includes much more than this
within its meaning.
The practice of sexual acts
as part of idolatrous worship was common.

Deut. 23:18 (H 23.19)

You are not to bring the hire
of one committing adultery
or the price of a dog
to The House of **YAHWEH**, your Elohim,
for any promise offering.
Indeed, both are detestable
to **YAHWEH**, your Elohim.

keleb - root means. to yelp,
or else to attack; a dog;
hence (by euphemism) a male prostitute.

Deut. 23:19 (H 23.20)

You are not to lend at interest to your kindred,
interest for silver,
interest for food,
interest for anything which is loaned at interest.

nashak - to strike with a sting (as a serpent);
figuratively, to oppress with interest on a loan.
This is often translated usury.
Instead of being merely oppressive interest
this refers to ANY interest at all.
The reference to a snake bite
is most interesting.

Deut. 23:20 (H 23.21)

For a stranger you may lend at interest.
But for your kindred
you are not to lend at interest
in order that **YAHWEH**, your Elohim,
might bless you
in all that you send forth your hand to
in the land which you yourselves **nx**
are entering for the sake of occupying it.

Deut. 23:21 (H 23.22)

When you promise a promise
to **YAHWEH**, your Elohim,
you are not to delay completing it!
Indeed, **YAHWEH**, your Elohim,
will require it,
require it from you!
And it would be for you an offense.

Deut. 23:22 (H 23.23)

And when you cease to promise
it is not an offense against you.

Deut. 23:23 (H 23.24)

You are to protect
what goes forth from your lips.
And you are to do
according to what you promise
to **YAHWEH**, your Elohim,
the spontaneous offering
which you have promised with your mouth.

Deut. 23:24 (H 23.25)

When you go into your neighbor's vineyard
then you may eat to the satisfaction of your life.

But you are not to put it in a receptacle of yours.

Deut. 23:25 (H 23.26)

When you go
into your neighbor's standing grain
you may pluck the heads with your hand,
but you are not to use a sickle
on your neighbor's standing grain.

Chapter 24

Deut. 24:1 When a man takes a woman
and is married to her
then it will exist that
if she does not find favor in his eyes
because he has found in her
a matter of "nakedness",
then he is to write for her a writing of divorce.
And he is to give it into her hand.
And he is to send her out of his house.

The reference to "nakedness"
is a Hebraism.
It refers to defilement,
in this case sexual defilement.

Deut. 24:2 And she is to leave his house and go.

And she may be another man's wife.

Deut. 24:3 And *if* the latter husband hates her
then he is to write her a writing of divorce.

And he is to give it into her hand.

And he is to send her out of his house.

Or if the latter husband dies
who took her to be his wife

Deut. 24:4 her former husband who sent her away
is not allowed to take her back to be his wife
after she has been defiled.

Indeed, it is detestable
before the face of **YAHWEH**.

And he is not to bring offense
upon the land itself **nx**
which **YAHWEH**, your Elohim,
is giving to you as an inheritance.

Deut. 24:5 When a man has taken a new wife

he is not to go out with the assembly
and no order is to be passed over upon him.
He is to be at his house for one year.

And he is to rejoice with his wife herself **nx**
whom he has taken.

Deut. 24:6 You are not to take in pledge
a lower or upper millstone.

Indeed, it is his life you are taking in pledge.

Deut. 24:7 When a man is found

stealing a life from his kindred,
from the children of Yisra'el,
and he treats him as property or he sells him
then that thief himself is to be put to death!
And you will burn out the bad from your midst.

Deut. 24:8 Be on guard
against a plague of leprosy!
Be on guard exceedingly!

And do according to all that the priests,
the Levites, teach you yourselves **nx**.
According to what I have directed them
you are to be careful to do.

Deut. 24:9 Remember what itself **nx**
YAHWEH, your Elohim, did to Miryam on the way
as you were coming out of Mitsraim.

Deut. 24:10 When you lend to your neighbor anything
you are not to go into his house to take his pledge.

Deut. 24:11 You are to stand outside.

And the man to whom you yourself **נָא** are loaning,
he is to bring out to you the pledge itself **נָא**,
to the outside.

Deut. 24:12 And if the man is poor
you are not to sleep with his pledge.

Deut. 24:13 Return, return to him the pledge itself **נָא**
at the going down of the sun!
Then he will sleep in his garment,
and he will bless you.

And it will be rightness to you
before the face of **YAHWEH**, your Elohim.

Deut. 24:14 You are not to oppress a hired servant
who is poor or destitute among your kindred
or among strangers who are in your land,
within your gates.

Deut. 24:15 On the same day
you are to give him his compensation.

And the sun is not to go down on him
because he is poor,
and it supports his life itself **נָא**.
Then he will not cry out against you to **YAHWEH**
and have it exist as an offense for you.

Deut. 24:16 Fathers are not to be put to death
on account of their children.
And children are not to be put to death
on account of their fathers.
A man is to be put to death for his *own* offense.

Deut. 24:17 Do not twist the regulations
for a stranger or the fatherless.
And you are not to take as a pledge
the garment of a widow.

Deut. 24:18 And you are to remember
that you were a slave in Mitsraim,
and that **YAHWEH**, your Elohim,
ransomed you from there.
On account of this I am directing you
to do this word itself **נָא**.

Deut. 24:19 When you reap
your harvest in your field
and you have forgotten a sheaf in the field
you are not to return to take it.
It is to be for the stranger,
for the fatherless,
and for the widow,
in order that **YAHWEH**, your Elohim,
will bless you in all the work of your hands.

Deut. 24:20 When you beat your olives
you are not to examine the branch behind you.
It is to be for the stranger,
for the fatherless,
and for the widow.

Deut. 24:21 When you gather in your vineyard
you are not to glean behind you.
It is to be for the stranger,
for the fatherless,
and for the widow.

Deut. 24:22 And you are to remember
that you were a slave in the land of Mitsraim.
On account of this I am directing you
to do this word itself **נָא**.

Chapter 25

Deut. 25:1 When there is a dispute between men
then they are to come near
for the sake of judgment.
And they will be judged.

And the just one *himself* **תא**
is to be justified,
And the morally wrong
is to be declared wrong.

Deut. 25:2 And it will exist that
if the one morally wrong is to be beaten
then the judge will cause him to fall down.
And he is to be beaten before his face
with a number of blows according to his wrong.
Deut. 25:3 Forty times he is to be struck,
no more,
lest you add by striking him
many more than these
and your kindred is shamed before your eyes.

Deut. 25:4 You are not to muzzle an ox
in its threshing.

Deut. 25:5 When brothers dwell together
and one of them has died
and there is no son from him,
the wife of the dying man
is not to go outside *the family* to a strange man.
Her husband's brother is to go in to her.
And he is to take her to himself as a wife.
And he is to perform the duty
of a husband's brother to her.

yabam - of doubtful meaning;
to marry a (deceased) brother's widow.

The last line of this verse
is based on this one term.
It's actual meaning is unclear,
but it's traditional meaning
relates to raising up children
in the name of his brother.

Posterity was very important in Yisra'el.
It pertained to inheritance.
If a wife had no children by her husband
when he died
it was the OBLIGATION
of the man's brother to lie with her
so she might have children
to inherit her substance
and carry on the family name.

Deut. 25:6 And it will be that the firstborn son
to which she gives birth is to be raised up
according to the name of his dead brother.
And his name will not be erased from Yisra'el.

Deut. 25:7 But if the man is not inclined
to take *his brother's wife herself* **תא**
then his brother's wife is to go up to the gate,
to the elders.

And she is to say, 'My husband's brother
refuses to raise up one
for his brother's name in Yisra'el.
He is not willing to perform the duty
of my husband's brother.'

Deut. 25:8 And the elders of his town
are to call him.

And they are to speak to him.

And he is to stand and say,
'I am not inclined to take her,'

Deut. 25:9 And his brother's wife
is to come near to him
in the sight of the elders.

And she is to pull off his sandal
from upon his foot.

And she is to spit in his face.

Then she is to respond.

And she is to say, 'According to this
it is to be done to the man

who does not build up a household *itself* **תא**
for his brother!

Deut. 25:10 And in Yisra'el
his designation will be called,
'The house of him
who had his sandal pulled off.'

shem - an appellation,
as a mark or memorial of individuality.

This is traditionally translated as "name",
but it is far more than this.

It is a designation
(appellation - name or title).

It's obvious in this verse
that this does not refer to a "name",
but rather to a way of designating
that this person refused to do
as he was expected to do.

**The term used to replace
the personal and eternal name, YAHWEH,
in Hebrew tradition is *Ha Shem*.
This phrase is supposed to mean "The Name",
but it is a replacement
for the personal name, YAHWEH.**

**It violates the very instructions
of YAHWEH Himself
not to use such a reference to Him.**

Deut. 25:11 When men struggle,
a man and his brother,
and the wife of one approaches
for the sake of delivering the man *himself* **תא**
from the hand of the one striking him,
and she puts forth her hand,
and she seizes him by the genitals,
Deut. 25:12 then you are to chop off
her hand *itself* **תא**!
You are not to cover your eyes!

Deut. 25:13 There is not to be in your bag
a stone and a stone, a heavy and a light.
Deut. 25:14 There is not to be in your house
an ephah and an ephah, a large and a small.
Deut. 25:15 A stone, correct and just, there is to be.
An ephah, correct and just, there is to be,
in order to make long your days on the soil
which **YAHWEH**, your Elohim, is giving to you.

Deut. 25:16 Indeed detestable
to **YAHWEH**, your Elohim,
are all who are doing these,
all who are doing injustice!

Deut. 25:17 Remember what *itself* **תא**
Amalek did to you on the way
as you were coming out of Mitsraim,
Deut. 25:18 how he met you on the way
and attacked your back,
all the weak at your rear!
And you yourselves **תא** were faint and tired.
And he did not revere The Elohim.
Deut. 25:19 And it is to exist
when **YAHWEH**, your Elohim,
gives you rest from your adversaries all around
in the land which **YAHWEH**, your Elohim,
is giving you for the sake of occupying it
as an inheritance
that you are to obliterate
the remembrance *itself* **תא** of Amalek
from under the skies!
You are not to forget!

Chapter 26

Deut. 26:1 And it will exist

when you come into the land
which **YAHWEH**, your Elohim,
is giving to you as an inheritance,
and you occupy it,
and you settle in it,
Deut. 26:2 then you are to take from the best
of all the fruits of the soil
which you bring from your land
that **YAHWEH**, your Elohim, is giving to you.
And you are to place it in a basket.
And you are to walk to the place
where **YAHWEH**, your Elohim,
chooses to cause His Name to dwell there.

Deut. 26:3 And you are to go to the priest
who exists in those days.
And you are to say to him,
'I declare today to **YAHWEH**, your Elohim,
that I have come to the land
which **YAHWEH** swore to our forefathers
for the sake of giving it to us.'

Deut. 26:4 And the priest
is to take the basket from your hand.
And he is to set it down
in front of the slaughter site
of **YAHWEH**, your Elohim.
Deut. 26:5 And you are to respond and say
before the face of **YAHWEH**, your Elohim,
'My father was a wandering Aramean.
And he went down to Mitsraim.
And he sojourned there with few adults.
And there he became a great nation,
powerful, and abundant.

Deut. 26:6 But the Mitsraitites
treated badly us ourselves **nx**.
And they humiliated us.
And they imposed hard labor on us.
Deut. 26:7 And we cried out
to **YAHWEH**, The Elohim of our forefathers.
And **YAHWEH** listened attentively
to our voice itself **nx**.
And He saw our humiliation itself **nx**,
and our trouble itself **nx**,
and our distress itself **nx**.

Deut. 26:8 And **YAHWEH**
brought us out from Mitsraim
with a strong hand
and with an out stretched arm,
with great awe,
and with signs,
and with awesome displays.
Deut. 26:9 And He has brought us to this place.
And He has given to us this land itself **nx**,
a land flowing with milk and honey.

Deut. 26:10 And now, behold!
I have brought the first fruits themselves **nx**
of the fruit of the land
which You, **YAHWEH**, have given to me.'

And you are to set it down
before the face of **YAHWEH**, your Elohim.
And you are to bow down
before the face of **YAHWEH**, your Elohim.
Deut. 26:11 And you are to rejoice
concerning all the good
which **YAHWEH**, your Elohim, has given to you
and to your household,
you yourself **nx**,
and the Levite,
and the stranger who is in your midst.

Deut. 26:12 When you finish tithing
all the tithe itself **nx** of your produce

in the third year, the year of the tithing,
and you have given it
to the Levite,
to the stranger,
to the fatherless,
and to the widow,
and they have eaten within your gates
and have been filled to satisfaction
Deut. 26:13 then you are to say
before the face of **YAHWEH**, your Elohim,
'I have consumed the set apart portion
from my household.
And I also have given it to the Levite,
and to the stranger,
and to the fatherless,
and to the widow,
according to all Your directives
which You have given as direction to me.
I have not passed over Your directives.
And have I not forgotten.
Deut. 26:14 I have not eaten from it in mourning.
And I have not taken from it in defilement.
And I have not given of it for the sake of the dead.
I have listened attentively
to the voice of **YAHWEH**, my Elohim.
I have done according to everything
that You have directed me.
Deut. 26:15 Look down from
Your set apart dwelling place,
from The Heaven,
and bless Your people themselves **תא**,
Yisra'el itself **תא**, and the soil itself **תא**
which You have given to us
according to what You swore to our forefathers,
a land flowing with milk and honey.'

Deut. 26:16 Today **YAHWEH**, your Elohim,
is directing you to do these rules themselves **תא**
and the regulations themselves **תא**.
And you are to protect
and you are to do they themselves **תא**
with all your heart
and with all your life!

Deut. 26:17 You have stated this day
YAHWEH Himself **תא** exists as your Elohim.
And you will walk in His ways
and protect His rules,
and His directives,
and His regulations.
And you will listen attentively to His voice.
Deut. 26:18 And **YAHWEH** has said to you today
you exist to Him as a treasured people
according to what He has spoken to you.
And you are to protect all His directives.
Deut. 26:19 And He will set you high
above all the nations which He has made,
for praise,
and for renown,
and for majesty,
and for the sake of you existing
as a people set apart to **YAHWEH**, your Elohim,
according to what He has spoken."

Chapter 27

Deut. 27:1 And Moshe and the elders of Yisra'el
directed the people themselves **תא** saying,
"Protect all the directives themselves **תא**
which I am giving as directions
to you yourselves **תא** today!

Deut. 27:2 And it is to exist
on the day which you pass over
The Yarden itself **תא** into the land

which **YAHWEH**, your Elohim, is giving to you that you are to erect for yourselves large stones. And you are to plaster they themselves **תא** with plaster.

Deut. 27:3 And you are to write upon them all the words themselves **תא** of this Instruction when you have passed over in order that you may go into the land which **YAHWEH**, your Elohim, is giving to you, a land flowing with milk and honey, according to what **YAHWEH**, The Elohim of your forefathers, has spoken to you.

torah - a precept or statute.
From a root word
meaning **to teach, instruct**.

A written instruction becomes "law" only when it is established as such by the government of a nation/group. Simply writing it does NOT make it law.

Laws are established to "govern". Even then they are a form of instruction. They instruct you concerning what is permitted and what is not permitted.

The important point here is that **torah is not law!**
It is instruction!
This is confirmed by a careful review of the meaning and intent of the Hebrew words used and their root meanings.

Everything Moshe is teaching them is included,
ALL of the details.

Deut. 27:4 And it is to exist, when you have passed over The Yarden itself **תא**, that you are to erect these stones themselves **תא** which I am directing you yourselves **תא** today on Mount Ebal. And you are to plaster they themselves **תא** with plaster.

Ebal means bare, bald.

Deut. 27:5 And you are to build there a slaughter site to **YAHWEH**, your Elohim, an altar of stones.

You are not to work with iron upon them.

Deut. 27:6 With whole stones you are to build the slaughter site itself **תא** of **YAHWEH**, your Elohim.

And you are to send up upon it olahs to **YAHWEH**, your Elohim.

olah - a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke).

This term is traditionally translated as "burnt offering".
It was completely consumed and turned into smoke.
It was a symbol of total surrender to **YAHWEH**.

Deut. 27:7 And you are to offer sacrifice of shelem offerings. And you are to eat there.

And you are to rejoice before the face of **YAHWEH**, your Elohim.

shelem - properly, requital, i.e. a (voluntary) sacrifice in thanks.

This comes from a root word meaning to be safe (in mind, body, or estate).
It's the same essential meaning of **shalom**,

which really means complete well being
in every aspect of your life.

Traditionally this is the "peace offering",
but it could just as well be the "thank offering".

Deut. 27:8 And you are to write upon the stones
all the words of this Torah *itself* תא, explained well!"

torah - instruction!

ba'ar - to dig; by analogy, to engrave;
figuratively, **to explain**.

yatab - to be (causative) make well,
literally (sound, beautiful).

Deut. 27:9 And Moshe
and the priests, the Levites,
spoke to all Yisra'el saying,
"Be silent and listen attentively, Yisra'el!
This day you exist as a people
to **YAHWEH**, your Elohim.

Tradition once again
misdirects the meaning of this text.
Virtually all of the "translations" state,
"This day you have become...".
This is not correct!

YAHWEH chose this "people", Yisra'el,
as His own long before this.
He chose them in ABRAHAM!
Everything He spoke to Abraham
is now being fulfilled.
They have been His "chosen people"
for a very long time.

At Sinai He caused them
to become a "nation" in their own right,
albeit without a homeland - yet.
Now they are about to enter
their long foretold "homeland".

**They are not "becoming" a people,
they ARE a people,**
chosen, delivered, cared for,
and brought to the edge
of their promised homeland.

**They EXIST AS
a special treasure to YAHWEH - already!**

"Tradition" IS WRONG!

Deut. 27:10 And you are to listen attentively
to the voice of **YAHWEH**, your Elohim!
And you are to do
His directives *themselves* תא
and His rules *themselves* תא
which I am directing you today!"

Deut. 27:11 And Moshe directed
the people *themselves* תא on that day saying,
Deut. 27:12 "These are to stand for the sake
of blessing the people *themselves* תא
on Mount Gerizim when you have passed over
The Yarden *itself* תא:
Shim'on, and Levi,
and Yahudah, and Yissaskar,
and Yoseph, and Binyamin.

Gerizim means cut up, rocky.

Deut. 27:13 And these are to stand
for the sake of the curse upon Mount Ebal:
Re'uben, Gad, and Asher, and Zebulun,
Dan, and Naphtali.

Deut. 27:14 And the Levites are to respond.
And they are to say to all the men of Yisra'el
with a loud voice,
Deut. 27:15 'Cursed is the man
who makes an idol or molten image,

a detestable thing to **YAHWEH**,
the work of the hands of a craftsman,
and sets it up in secret.’
And all the people are to respond.
And they are to say, ‘Amen!’

Deut. 27:16 ‘Cursed is he
who dishonors his father or his mother.’
And all the people are to say, ‘Amen!’

Deut. 27:17 ‘Cursed is he
who moves back a boundary of his neighbor.’
And all the people are to say, ‘Amen!’

Deut. 27:18 ‘Cursed is he
who misleads the blind on the road.’
And all the people are to say, ‘Amen!’

Deut. 27:19 ‘Cursed is he
who twists the judgment
of the stranger,
the fatherless,
or a widow.’
And all the people are to say, ‘Amen!’

Deut. 27:20 ‘Cursed is he
who lies with his father’s wife.
Indeed, he has exposed the skirt of his father.’
And all the people are to say, ‘Amen!’

Deut. 27:21 ‘Cursed is he
who lies with any animal.’
And all the people are to say, ‘Amen!’

Deut. 27:22 ‘Cursed is he
who lies with his sister,
the daughter of his father
or the daughter of his mother.’
And all the people are to say, ‘Amen!’

Deut. 27:23 ‘Cursed is he
who lies with his mother-in-law.’
And all the people are to say, ‘Amen!’

Deut. 27:24 ‘Cursed is he
who strikes his neighbor in secret.’
And all the people are to say, ‘Amen!’

Deut. 27:25 ‘Cursed is he
who accepts a bribe
for the sake of killing an innocent life.’
And all the people are to say, ‘Amen!’

Deut. 27:26 ‘Cursed is he
who does not establish
the words themselves **nx** of this Torah
for the sake of doing they themselves **nx**.’
And all the people are to say, ‘Amen!’

Chapter 28

Deut. 28:1 And it will exist
that if you listen attentively,
listen attentively to the voice
of **YAHWEH**, your Elohim,
for the sake of protecting,
for the sake of doing
all His directives themselves **nx**
which I am giving as direction to you today
then **YAHWEH**, your Elohim,
will put you high
above all nations of the earth!
Deut. 28:2 And all these blessings
will come upon you.
And they will affect you

when you listen attentively
to the voice of **YAHWEH**, your Elohim.

ki - a primitive particle
(the full form of the prepositional prefix)
indicating causal relations of all kinds,
antecedent or consequent;
(by implication) very widely used
as a relative conjunction
or adverb (as below);
often largely modified
by other particles annexed:
- and, + (forasmuch, inasmuch,
where-)jas, assured(-ly),
+ but, certainly, doubtless,
+ else, even, + except, for, how,
(because, in, so, than) that,
+ nevertheless, now, rightly,
seeing, since, surely, then, therefore,
+ (al-)though, + till, truly,
+ until, when, whether,
while, whom, yea, yet.

The entire "definition" of **ki** is included here
because of its significance in this verse
- depending on how you choose to "translate" it.

Notice how many different ways **this one term**
can be "translated".

Everything after the (-)
is how it is actually "translated" in the KJV Bible.
It is NOT part of the definition itself.

The primary uses are "that, because, when".

There is a separate term for "if",
and it is not used here,
but it is used in verse one,
indicating a **different** meaning
in this verse than "if".
'When' has been chosen as the term
most suggested by the context.
However, "because" might fit just as well.

Deut. 28:3 Blessed you yourselves **תא**
will be in the town.

And blessed you yourselves **תא**
will be in the field.

Deut. 28:4 Blessed will be
the fruit of your womb,
and the fruit of your soil,
and the fruit of your animals,
the offspring of your cattle,
and the young of your flocks.

Deut. 28:5 Blessed will be your basket
and your kneading bowl.

Deut. 28:6 Blessed will you be when you come in,
and blessed will you be when you go out.

Deut. 28:7 **YAHWEH** will give
your adversaries themselves **תא**
who rise up against you
to being struck before your face.
They will come out against you one way
but seven ways they will flee before your faces.

Deut. 28:8 **YAHWEH** will direct the blessing itself **תא**
for you yourselves **תא** into your storehouses
and into everything to which you set your hand.
And He will bless you in the land
which **YAHWEH**, your Elohim, is giving to you.

Deut. 28:9 **YAHWEH** will establish you
as a set apart people for Himself
as He has sworn to you
when you protect the directives themselves **תא**

of **YAHWEH**, your Elohim,
and you are walking in His ways.

Deut. 28:10 And all peoples of the earth will see
that the Name of **YAHWEH**
is proclaimed over you!
And they will be afraid of you!

Deut. 28:11 And **YAHWEH** will cause good
to remain with you
in the fruit of your womb,
in the fruit of your animals,
and in the fruit of your soil
upon the soil which **YAHWEH** swore
to your forefathers
for the sake of giving it to you.

Deut. 28:12 **YAHWEH** will open wide for you
His beneficial storehouse *itself* **נא**,
the skies *themselves* **נא**,
giving the rain of your land at its time,
and blessing all the actions
of your hands *themselves* **נא**.

And you will lend to many nations,
but you will not borrow.

Deut. 28:13 And **YAHWEH** will set you
as the head, and not the tail.
And you will only be above,
and you will not be beneath
when you listen attentively
to the directives of **YAHWEH**, your Elohim,
which I am giving as direction to you today,
for the sake of protecting *them*,
and for the sake of doing *them*,
Deut. 28:14 and you do not turn aside
from any of the words
which I am giving as direction
to you *yourselves* **נא** today, right or left,
for the sake of going after other gods,
for the sake of serving them.

Deut. 28:15 And it will exist
if you do not listen attentively
to the voice of **YAHWEH**, your Elohim,
for the sake of protecting,
for the sake of doing
all His directives *themselves* **נא**
and His rules
which I am giving to you as direction today
then all these curses will come upon you
and they will affect you!

Deut. 28:16 Cursed will you be in the town.
And cursed will you be in the field.

Deut. 28:17 Cursed will be your basket
and your kneading bowl.

Deut. 28:18 Cursed will be
the fruit of your womb
and the fruit of your soil,

the offspring of your cattle,
and the young of your flocks.

Deut. 28:19 Cursed will you be when you come in.
And cursed will you be when you go out.

Deut. 28:20 **YAHWEH** will send against you
the curse *itself* **נא**,
the confusion *itself* **נא**,
and the rebuke *itself* **נא**
in all that you extend your hand to,
whatever you are doing,
until you are destroyed

and until you perish quickly
because of the presence
of the evil of your doings
by which you have forsaken Me!
Note the shift to first person singular, "Me".

Deut. 28:21 **YAHWEH** will cause
the pestilence *itself* **תא** to cling to you
until He has consumed *you yourselves* **תא**
from upon the soil which *you yourselves* **תא**
are going there to occupy.

Deut. 28:22 **YAHWEH** will strike you
with emaciation,
and with inflammation,
and with burning fever,
and with extreme heat,
and with the sword,
and with dehydration,
and with paleness!
And they will pursue you until you perish!

Deut. 28:23 And your skies
which are above your head will be copper,
and the land which is under you iron!

Deut. 28:24 **YAHWEH** will give
the rain *itself* **תא** of your land
as powder and dust.
From the skies it will come down on you
until you are destroyed!

Deut. 28:25 **YAHWEH** will give to you
being stricken
before the faces of your adversaries.
You will go out one way against them
but you will flee seven ways before their faces!
And you will become an agitation
to all the kingdoms of the earth.
Deut. 28:26 And your carcasses will be for eating
for all the birds of the skies
and the animals of the earth.
And no one will cause them trembling.

Deut. 28:27 **YAHWEH** will strike you
with the boils of Mitsraim,
with hemorrhoids,
with scabs,
and with itching
from which you will not be able to be healed!

Deut. 28:28 **YAHWEH** will strike you
with insanity,
and blindness,
and bewilderment of heart!

Deut. 28:29 And you will be groping at noon
like how the blind gropes in darkness!

And you will not cause
your pathways *themselves* **תא** to succeed!
And you will surely be oppressed
and robbed every day with no deliverer!
moshia' - one who delivers, saves, etc.
This is a form of "Messiah"
and that is indeed its meaning.

In this specific context
this term has very profound meaning.
There will be no "Messiah"
for those who reject **YAHWEH** and His ways!

Deut. 28:30 You will become engaged to a woman,
but another man will lie with her.

You will build a house,
but you will not dwell in it.
You will plant a vineyard,
but you will not use its fruit.

Deut. 28:31 Your ox will be slaughtered
in your sight,
but you will not eat from it.
Your male ass will be stolen
from before your face
and it will not be returned to you.
Your sheep will be given to your adversaries
and there is no deliverer.

The prophetic dimension is obvious
to those who know Scripture well.

Deut. 28:32 Your sons and your daughters
will be given to another people!
And your eyes will watch.
And you will long for them all the day.
But there will be no strength for your hands.

Deut. 28:33 The fruit of your land
and all your efforts will be consumed
by a people whom you have not known.
And you will be only oppressed
and crushed every day!

Deut. 28:34 And you will be driven insane
by the sight which your eyes see!

Deut. 28:35 **YAHWEH** will strike you
with hurtful boils
upon the knees and upon the thighs
from which you are not able to be healed
from the sole of your foot
to the top of your head!

Deut. 28:36 **YAHWEH** will bring
you yourselves **nx**
and the king himself **nx**
whom you have established over you
to a nation which you yourselves **nx**
or your fathers have not known!
And there you will serve other gods
of wood and stone.

Deut. 28:37 And you will become
an astonishment,
a proverb,
and an object of ridicule
among all the peoples
to which **YAHWEH** drives you!

Deut. 28:38 Much seed
you will take out into the field,
but little will you gather in.
Indeed, the locust will consume it!

Deut. 28:39 Vineyards you will plant.
And you will work,
but wine you will not drink.
And you will not gather
because maggots will devour it!

Deut. 28:40 Olive trees you will have
in all your territory,
but with oil you will not be anointed
because your olives will drop off!

Deut. 28:41 Sons and daughters,
you will give birth to,
but they will not be yours
because they will go into captivity!

Deut. 28:42 All your trees
and the fruit of your soil
crickets will occupy!

Deut. 28:43 The foreigner who is in your midst
will rise up over you, higher, higher!
But you yourselves **תֵּן**

will descend lower, lower!

Deut. 28:44 He will lend to you
but you yourselves **תֵּן** will not lend to him.
He will be the head,
and you yourselves **תֵּן** will be the tail.

Deut. 28:45 And all these curses
will come upon you!
And they will pursue you!
And they will affect you
until you are destroyed
because you did not listen attentively
to the voice of **YAHWEH**, your Elohim,
for the sake of protecting
His directives and His rules
which He has given as direction to you!

Deut. 28:46 And they will be with you as a sign
and as an awesome display!
And *they will be* with your seed
until eternity

olam - properly, concealed,
i.e. the vanishing point;
generally, time out of mind
(past or future),
i.e. (practically) eternity.

The impact of these "curses"
is identified as unending.
It's difficult for us
to comprehend this truth of Scripture.
We simply don't perceive this to be happening.

However, it is vital that you recognize
what this really says.
It states that those who refuse to listen attentively
to what **YAHWEH** teaches His people, Yisra'el,
are rejecting His authority in their lives.

They are literally rejecting Him.

**To reject Him means
they will NEVER be set free
from these "curses".
They will endure them FOREVER.**

That's the result of "disbelief",
of failing to trust **YAHWEH**
with "all your heart and all your being.

This is totally in agreement
with the entire corpus of Scripture.

Deut. 28:47 because you have not served
YAHWEH Himself תֵּן, your Elohim,
with joy and with a good heart
amidst an abundance of everything.

Deut. 28:48 You will even serve
your adversaries themselves תֵּן,
whom **YAHWEH** will send against you,
in hunger,
and in thirst,
and in nakedness,
and in need of everything!
And he will put a yoke of iron on your necks
until he has destroyed you yourselves תֵּן!

Deut. 28:49 **YAHWEH** will lift up over you
a nation from afar,
from the end of the earth,

like an eagle flying swiftly;
a nation whose language
you will not understand,
Deut. 28:50 a nation fierce of countenance
which does not regard the elderly
and does not show favor to the young!
Deut. 28:51 And they will consume
the fruit of your livestock
and the fruit of your soil
until you are destroyed!
They will not leave for you
grain,
wine,
or oil,
offspring of your cattle,
or the young of your flocks
until they have destroyed you yourselves **תא**!

Deut. 28:52 And they will lay siege against you
in all your gates until your high and fenced walls
in which you yourselves **תא** are trusting
come down in all your land!
And they will lay siege against you
in all your gates,
in all your land
which **YAHWEH**, your Elohim,
has given to you!

Deut. 28:53 And you will eat
the fruit of your womb,
the flesh of your sons and your daughters
whom **YAHWEH**, your Elohim,
has given to you,
in the siege and confinement
with which your adversaries will constrain you!

*The oppression was so intense
that eventually they had to eat
the flesh of their own children to survive.
Everyone turns against those
of his own household
in pure and absolute selfishness
- even the most gentle of the people
would end up doing this to survive.*

Deut. 28:54 The tender man among you
and the one who is exceedingly gentle
will have evil in his eyes
against his kindred,
against the wife of his bosom,
and against the rest of his children
whom he has remaining,
Deut. 28:55 against giving to any of them
the flesh of his children that he is eating
on account of nothing being left for him
in the siege and in the confinement
with which your enemies
have oppressed you within all your gates!

Deut. 28:56 The tender among you
and the gentle one who has not tried
to set the sole of her foot on the ground
because of her gentleness and her tenderness,
her eye will be evil
against the husband of her bosom,
and against her son,
and against her daughter,
Deut. 28:57 and against the afterbirth
coming out from between her feet,
and against her children
to whom she gives birth.
Indeed, she will eat them in secret
because of her lack of anything in the siege
and in the confinement
with which your adversaries
are constraining you within your gates!

Deut. 28:58 If you do not protect,
for the sake of doing,
all the words *themselves* תא of this Torah,
those written on this scroll,
for the sake of revering
this honorable and awesome Name *itself* תא,
YAHWEH *Himself* תא, your Elohim.
Deut. 28:59 then YAHWEH will cause
extraordinary acts,
blows *themselves* תא,
even blows to you *yourselves* תא
and blows to your seed,
great and unwavering blows,
and evil maladies,
even unwavering maladies!

Deut. 28:60 And He will return on you
all the diseases *themselves* תא of Mitsraim
which you feared!
And they will cling to you!

Deut. 28:61 Also every malady
and every blow
which is not written on the scroll of this Torah
YAHWEH will bring upon you
until you are destroyed!

Deut. 28:62 And you will be left with few adults
although you had become
like the stars of the skies in abundance
because you did not listen attentively
to the voice of YAHWEH, your Elohim!

Deut. 28:63 And it will exist
that as YAHWEH rejoiced over you
for the sake of doing good to you *yourselves* תא
and for the sake of increasing you *yourselves* תא,
likewise, YAHWEH will rejoice over you
for the sake of destroying you *yourselves* תא
and laying waste you *yourselves* תא!

And you will be torn away from upon the soil
which you *yourselves* תא are going to occupy!

SPECIAL NOTE:

This is a VERY important principle of Scripture.
IF (and only if) you will NOT
be faithful to YAHWEH
as one who has pledged himself
to be faithful to YAHWEH,
THEN YAHWEH,
Who promised abundant goodness to you,
will become your ENEMY!

HE will REJOICE in your destruction!
HE will bring you to NOTHING!
You will be REMOVED
from the promise of a future with Him!

NEVER FORGET
that rebellion against YAHWEH
failure to do His will, is SIN!

YAHWEH cannot and will not tolerate
any sin in His presence!

It is not enough
that you once receive and trust
the promise of forgiveness from YAHWEH.
If you later reject YAHWEH
and His ways intentionally
YAHWEH will reject you as well!

Study the Word of YAHWEH
on this matter very carefully.
You will discover that
throughout the Word of YAHWEH
this concept is consistent!

There is no such thing
as "once saved always saved"
without faithfulness to YAHWEH!

Deut. 28:64 And YAHWEH will disperse you
among all the peoples,
from one end of the earth as far as the other!
And there you will serve other gods
which neither you yourselves **nx**
nor your fathers have known,
wood and stone.

Deut. 28:65 And in those nations
you will not be calm!
And there will be no rest for the sole of your foot!
And YAHWEH will give to you there
a heart of trembling,
and failing eyes,
and anguish of life!

Deut. 28:66 And your life will be
in suspense in front of you!
And you will be startled day and night!
And you will not be certain of your life!
Deut. 28:67 In the morning you will say,
'What I would give for evening!'
And at evening you will say,
'What I would give for morning!'
because of the fear of your heart
with which you fear
and from the sights which your eyes will see!

Deut. 28:68 And YAHWEH will cause you
to return to Mitsraim in ships
by a way of which I said to you,
'You will not see it again.'
And there you will be sold to your adversaries
as male and female slaves,
but no one is buying."

Chapter 29

Deut. 29:1 (H28:69)
These are the words of the covenant
which YAHWEH gave as direction
to Moshe himself **nx** to cut
with the children of Yisra'el themselves **nx**
in the land of Mo'ab
apart from The Covenant
which He Himself **nx** cut at Horeb.

Chapter 29 starts here in the Hebrew text.

Deut. 29:2 (H29:1)
And Moshe called together all Yisra'el.
And he said to them,
"You yourselves **nx** have seen
everything itself **nx**
that YAHWEH did before your eyes
in the land of Egypt to Pharaoh,
to all his servants,
and to his entire land,

Deut. 29:3 (H29:2)
the great testings
which were seen by your eyes,
the signs,
and those great awesome displays.

Deut. 29:4 (H29:3)
But YAHWEH has not given to you
a heart to know,
and eyes to see,
and ears to hear
until this day.

Deut. 29:5 (H29:4)
And I have led you yourselves **nx**
forty years in the wilderness.

Your clothes have not worn out
from upon you,
and your sandals have not worn out
from upon your feet.

Deut. 29:6 (H29:5)

Food you have not eaten
and wine and strong drink
you have not drunk
in order that you might know that

'I Myself am YAHWEH, your Elohim.'

There is a shift in the "speaker" in this verse.
It reads as if **YAHWEH** Himself is speaking,
not Moshe.

This presents a dilemma for us.

On the one hand, Moshe was their leader.

But on the other hand,

he was acting as "spokesman" for **YAHWEH**,
conveying to them His intent and instructions.

He was, effectively, an ambassador.

And as an ambassador his words were to be seen
as being the words of the One Who sent him.

The last two lines appear frequently
in The Old Covenant Scriptures.

They have been placed in quotes here
to reflect that this portion of Moshe's message
was likely a standard phrasing
used to identify **YAHWEH's** repeated teaching
that He alone is their Elohim.

Deut. 29:7 (H29:6)

And you have come to this place.

And Sihon, king of Heshbon,

and Og, king of Bashan,

encountered us for battle.

And we struck them.

Deut. 29:8 (29:7)

And we took their land *itself* **nx**.

And we gave it as an inheritance

to the Re'ubenites,

and to the Gadites,

and to half the tribe of Menashe.

Deut. 29:9 (H29:8)

And you are to protect

the words *themselves* **nx** of this Covenant.

And you are to do they *themselves* **nx**

in order that you will act wisely

in everything *itself* **nx** that you do.

Deut. 29:10 (H29:9)

You *yourselves* **nx** are standing today,

all of you,

before the face of **YAHWEH**, your Elohim;

your heads of your tribes,

and your elders,

and your officers,

all the men of Yisra'el,

Deut. 29:11 (H29:10)

your children,

your wives,

and your strangers

who are in the midst of your encampment,

from the hewer of wood

to the drawer of your water,

Deut. 29:12 (H29:11)

for the sake of passing over into a covenant

with **YAHWEH**, your Elohim,

and into His oath,

which **YAHWEH**, your Elohim,

is cutting with you today

Deut. 29:13 (H29:12)

for the sake of establishing

you *yourselves* **nx** today

as a people for Himself.

And He Himself is to exist as your Elohim according to what He has spoken to you and according to what He has sworn to your forefathers, to Abraham, to Yitzhak, and to Ya'akov.

Deut. 29:14 (H29:13)

And not only with you yourselves אַתְּ
am I cutting this covenant itself אַתְּ
and this oath itself אַתְּ,

Deut. 29:15 (H29:14)

but instead, with whoever themselves אַתְּ
is standing here with us today
before the face of **YAHWEH**, our Elohim,
and with whoever themselves אַתְּ
is not here with us today.

This is a most important verse.

It identifies that the covenant and oath entered into prior to passing over The Yarden into the land of the promise applies not merely to those who were standing there, but also to those who would follow **YAHWEH** according to the trust of Abraham.

Deut. 29:16 (H29:15)

Indeed, you yourselves אַתְּ know how we dwelt in the land of Mitsraim itself אַתְּ and how we passed through the nations themselves אַתְּ which you passed through.

Deut. 29:17 (H29:16)

And you have seen their detestable things themselves אַתְּ and their idols themselves אַתְּ, wood and stone, silver and gold, that were with them.

Deut. 29:18 (H29:17)

Beware, lest there is among you a man, or woman, or a family, or a tribe today whose heart is turning away from **YAHWEH**, our Elohim, for the sake of going and serving the gods themselves אַתְּ of those nations, lest there exists among you a root bearing fruit of bitterness and wormwood!

Deut. 29:19 (H29:18)

And it will exist in hearing the words themselves אַתְּ of this oath that he will bless himself in his heart saying, 'I have well being for myself because in the stubbornness of my heart I am walking.', in order to sweep away the saturated with the thirsty.

It's believed the last two lines are a Hebraism, although the meaning is uncertain. It appears to refer to the concept of destroying both the good and the bad as a result of one's stubbornness.

Deut. 29:20 (H29:19)

YAHWEH is not willing to forgive him!

Indeed, the smoke of **YAHWEH's** anger and His zeal will be against that man! And all the curses that are written on this scroll will pounce upon him!

And **YAHWEH** will erase his name *itself* **nx**
from under the skies!

Deut. 29:21 (H29:20)

And **YAHWEH** will separate him
for the sake of what is bad
from all the tribes of Yisra'el
according to all the curses of the covenant,
those written on this document of the instructions!

Deut. 29:22 (H29:21)

And they will say to the generation to come
of your children who will rise up after you,
and to the stranger who comes from a far land
and they see

the blows *themselves* **nx** of that land

and the maladies *themselves* **nx**

which **YAHWEH** has laid against it *saying*,

Deut. 29:23 (H29:22)

'Brimstone and burning salt is the entire land.

It is not sown,

and it does not sprout,

and not any grass grows there,

like the destruction of Sodom and Amarah,

Admah and Tzeboyim,

which **YAHWEH** overthrew in His anger,

even His hot anger.'

Deut. 29:24 (H29:23)

And all nations will say,

'For what reason has **YAHWEH**

done according to this to this land?

Why this great burning anger?'

Deut. 29:25 (H29:24)

And it will be said,

'Because they have forsaken

The Covenant *itself* **nx** of **YAHWEH**

The Elohim of their forefathers,

which He cut with them

when He brought forth they *themselves* **nx**

from the land of Mitsraim.

Deut. 29:26 (H29:25)

And they went and served other gods.

And they bowed themselves to them,

gods that they did not know

and which He had not apportioned to them.

Deut. 29:27 (H29:26)

And the anger of **YAHWEH**

was kindled against this land

for the sake of bringing upon it

all the curses *themselves* **nx**,

those written in this document.

Deut. 29:28 (H29:27)

And **YAHWEH** tore them away

from from upon their soil in His anger,

even heated anger,

and in His great rage.

And He threw them into another land

as it is today.'

Deut. 29:29 (H29:28)

The hidden things

are for **YAHWEH, our Elohim.**

But the revealed things

are for us and for our children to eternity

for the sake of doing

all the words *themselves* **nx of this Torah.**

Chapter 30

Deut. 30:1 And it will exist

when all these words come upon you,

the blessing and the curse

which I have given before your faces,

and you have returned them to your heart
among all the nations
where **YAHWEH**, your Elohim, has driven you,
Deut. 30:2 and you return
to **YAHWEH**, your Elohim,
and you listen attentively to His voice
according to all that I have given as direction today
to you yourselves nx and your children,
with all your heart and with all your life
Deut. 30:3 then **YAHWEH**, your Elohim,
will turn back your captivity itself nx.
And He will have compassion on you.
And He will return.
And He will gather you from all the peoples
where **YAHWEH** your Elohim,
has scattered you.
Deut. 30:4 If you are driven out
to the extremities of the skies,
from there **YAHWEH**, your Elohim,
will gather you!
And from there He will take you!

Deut. 30:5 And **YAHWEH**, your Elohim,
will bring you to the land
which your forefathers occupied,
and you will occupy it.
And He will be good to you.
And He will increase you
more than your forefathers.

Deut. 30:6 And **YAHWEH**, your Elohim,
will circumcise your heart itself nx
and the heart itself nx of your seed
for the sake of loving
YAHWEH Himself nx, your Elohim,
with all your heart
and with all your life
in order that you may live.

Deut. 30:7 And **YAHWEH**, your Elohim,
will put all these curses themselves nx
upon your adversaries
and on those hating you who persecuted you.

Deut. 30:8 And you yourselves nx will return.
And you will listen attentively
to the voice of **YAHWEH**.
And you will do all His directives
which I am giving as directions to you today.
Deut. 30:9 And **YAHWEH**, your Elohim,
will cause you to excel
in all the actions of your hands,
in the fruit of your womb,
and in the fruit of your animals,
and in the fruit of your soil
for the sake of good.

Indeed, **YAHWEH** will return
to rejoicing over you for good
as He rejoiced over your forefathers
Deut. 30:10 if you will listen attentively
to the voice of **YAHWEH**, your Elohim,
for the sake of protecting
His directives and His rules,
the ones written on this scroll of The Torah,
if you return to **YAHWEH**, your Elohim,
with all your heart
and with all your life.

Deut. 30:11 **Indeed, this directive
which I am giving to you as direction today
is not too difficult for you,
and it is not remote.**
Deut. 30:12 It is not in the skies

for the sake of saying,
'Who can ascend into the skies for us
and bring it to us,
and cause us to hear it itself **נא**?
Then we will do it?'
Deut. 30:13 And it is not beyond the sea
for the sake of saying,
'Who will pass over the sea for us,
and bring it to us,
and cause us to hear it itself **נא**?
Then we will do it.'

Deut. 30:14 Indeed, exceedingly near to you
is the word,
in your mouth
and in your heart,
for the sake of doing it.

Deut. 30:15 Observe!
I have set before you today
the life itself **נא**,
and the good itself **נא**,
and the death itself **נא**,
and the bad itself **נא**
Deut. 30:16 by which I am directing you today
to love **YAHWEH Himself** **נא**, your Elohim,
to walk in His ways,
and to protect His directives,
and His rules,
and His regulations!

Then you will live and you will increase.
And **YAHWEH**, your Elohim, will bless you
in the land to which you yourselves **נא**
are going for the sake of occupying it.

Deut. 30:17 But if your heart turns away,
and you do not listen attentively,
and you are drawn away,
and you bow down to other gods,
and you serve them,
Deut. 30:18 I have declared to you today
that you will perish,
you will perish!
You will not prolong your days upon the soil
which you yourselves **נא** are passing over
The Yarden itself **נא**
to go there and occupy it!

Deut. 30:19 I cause to be witnesses
against you today
the skies themselves **נא**
and the earth itself **נא**!

Life and death I have set before you,
the blessing and the curse!
Now choose life for the sake of living,
you yourselves **נא** and your seed,

Deut. 30:20 by loving **YAHWEH Himself** **נא**,
your Elohim,
by listening attentively to His voice,
and by clinging to Him!
Indeed, He is your life
and the length of your days
for the sake of dwelling upon the soil
which **YAHWEH** swore to your forefathers,
to Abraham, to Yitzhak, and to Ya'akov,
to give to them!"

Chapter 31

Deut. 31:1 And Moshe went.
And he spoke these words themselves **נא**
to all Yisra'el.

Deut. 31:2 And he said to them,
"I am one hundred and twenty years old today.
I am no longer able to go out and to come in.
And **YAHWEH** has said to me,
'You will not pass over this Yarden itself **nx**.'

Deut. 31:3 **YAHWEH**, your Elohim,
He is passing over before your faces.
He will destroy these nations themselves **nx**
from before your faces.
And you are to drive them out.

Yahoshua, he is passing over before your faces,
according to what **YAHWEH** has spoken.

Yahoshua - or more correctly, **YAHU-shua**,
means **YAH** is deliverer.

This is an extremely important name in Scripture!

**It has clearly been modified
by 'the traditions of men'
because of its inclusion of "YAHU"
in the Hebrew form.
YAHU ha been altered to Yeho
and then "translated" as 'Joshua' -(Yehoshua)
thus removing any association with YAHWEH.**

The tradition of "**not pronouncing**"
the Name of **YAHWEH**
(or, **YAHUWEH**, as some believe
it was originally pronounced)
**meant that this name had to be modified
to "protect" the name of YAHWEH
from being "mis-pronounced.
Thus, an 'e' was substituted for the 'a',
thereby changing the name itself.**

**NOTE: THIS IS ALSO THE NAME
OF THE MESSIAH HIMSELF, YAHUSHUA!**

Instead of 'Jesus" we should have 'Joshua"
- **IF** the translators were consistent in their work,
which they most certainly were not!

Note: See Acts 7.45, Col. 4.11, & Hebrews 4.8
in the King James Bible.
You will see the problem plainly.

While this was Yahoshua, son of Nun.
**The Messiah is
YAHUSHUA, The Son of YAHWEH!**
The symbolism is most profound.

**And take note of the fact that YAHWEH Himself
is passing over before their faces,
as well as Yahoshua.**

Deut. 31:4 And **YAHWEH** will do to them
as He did to Sihon and to Og,
the kings of the Amorites, and their land
when He destroyed they themselves **nx**.
Deut. 31:5 And **YAHWEH** will give them over
before your faces.
And you are to do to them
according to all the directives
which I have given as instruction
to you yourselves **nx**.

Deut. 31:6 Be strong!
And be courageous!
Do not be afraid!
And do not be in dread because of them!
Indeed, **YAHWEH**, your Elohim,
He Himself, is going with you!
He will not fail you!
And He will not abandon you!

Deut. 31:7 And Moshe called Yahoshua.
And he said to him
before the eyes of all Yisra'el,

“Be strong!
And be courageous!
Indeed, you yourself **תא** are to go
with this people themselves **תא**
into the land which **YAHWEH**
has sworn to their forefathers
for the sake of giving it to them!
And you yourself **תא** are to cause them
to inherit it itself **תא**.

Deut. 31:8 And **YAHWEH** Himself
is The One going before your face!
He will be with you!
He will not fail you!
And He will not abandon you!
You are not to be afraid!
And you are not to fall to pieces.”
chathath - properly, to prostrate;
hence, to break down,
either (literally) by violence,
or (figuratively) by confusion and fear;
to be shattered.

This term is often translated
as dismayed or discouraged,
but it also means to be shattered.
From our frame of reference
the concept of "falling to pieces"
seems to parallel
the thought behind this term.

Deut. 31:9 And Moshe wrote
this Torah itself **תא**.
And he gave it to the priests,
the sons of Levi, who carried
The Chest of The Covenant itself **תא**
of YAHWEH,
and to all the elders of Yisra'el.

Deut. 31:10 And Moshe gave directions
to they themselves **תא**
saying, “At the end of seven years,
at the appointed time of the year
of remission of debt,
at The Festival of Sukkot,
Deut. 31:11 at the coming of all Yisra'el
for the sake of being seen
before the face of YAHWEH Himself **תא**,
your Elohim,
at the place which He chooses
you are to read this instruction itself **תא**
in front of of all Yisra'el in their hearing!

Deut. 31:12 Assemble the people themselves **תא**,
the men,
and the women,
and the children,
and your stranger who is within your gates
in order that they may listen attentively
and learn, learn to revere
YAHWEH Himself **תא**, your Elohim,
and protect for the sake of doing
all the words themselves **תא** of this Torah!

Deut. 31:13 And their children,
who have not known it,
are to listen attentively.
And they are to learn to revere
YAHWEH Himself **תא**, your Elohim,
all the days which you yourselves **תא**
live upon the soil which you yourselves **תא**
are passing over The Yarden itself **תא**
for the sake of occupying it.”

Deut. 31:14 And **YAHWEH** said to Moshe,

“Behold!
The days have approached
for the sake of your dying.
Call Yahoshua himself **נא**.
And station yourselves
at The Tent of Appointment.
And I will give him direction.”

And Moshe and Yahoshua went.
And they stationed themselves
at the Tent of Meeting.
Deut. 31:15 And **YAHWEH** was seen by them
at The Tent in a column of cloud.
And the column of cloud
stood above the entrance of The Tent.

Deut. 31:16 And **YAHWEH** said to Moshe,
“Behold!
You are going to lie down with your fathers.
And this people will rise up
and commit adultery
after the gods of the foreigners of the land
where they are going into it's midst.

And they will abandon Me.
And they will break My Covenant itself **נא**
which I have cut with they themselves **נא**.

Deut. 31:17 And My anger
will be kindled against them in that day!
And I will abandon them!
And I will hide My face from them!.
And they will be consumed!
And abundant evils and troubles
will come to them!

And it will be said in that day,
'Is it not because our Elohim is not in our midst
that these evils have come upon us?'

Deut. 31:18 And I will hide.
I will hide My face in that day
on account of all the evil which they have done
because they have turned to other gods.

Deut. 31:19 And now write for yourselves
this song itself **נא**!
And teach it to
the children of Yisra'el themselves **נא**!

Put it in their mouths
for the sake of teaching that this song
is to be Mine for the sake of a witness
against the children of Yisra'el.

Deut. 31:20 When I bring them to the soil
which I swore to their forefathers,
flowing with milk and honey,
and they have eaten,
and are filled to satisfaction,
and they are fat,
then they will turn toward other gods.
And they will serve them.
And they will scorn Me.
And they will break My Covenant itself **נא**.

Frequently in modern "translations"
a series of statements
is turned into one continuous sentence,
using commas to separate the "clauses".
This is most unfortunate.
The verb tenses indicate specific things
concerning who is identified
as the acting party in these statements.
This needs to be set forth plainly.
These are separate actions!

They need to be treated separately.

When this is done
there is a far greater impact
on the reader of the text
concerning what is set forth.

Deut. 31:21 And when it exists
that many evils and troubles
have come upon they themselves **אָנְכֶם**,
then this song will testify against them
as a witness.

Indeed, it is not to be mislaid
from the mouths of their seed!

Indeed, I know the plans themselves **אָנְכֶם**
which they are making today,
even before they go into the land
of which I have sworn!"

Deut. 31:22 And Moshe
wrote this song itself **אָנְכֶם** that very day.
And he taught it
to the children of Yisra'el themselves **אָנְכֶם**.

Deut. 31:23 And He gave direction
to Yahoshua himself **אָנְכֶם**, son of Nun.
And he said,
"Be strong and courageous!
Indeed, you yourself **אָנְכֶם** are to bring
the children of Yisra'el themselves **אָנְכֶם**
into the land which I have sworn to them!
And I Myself will be with you."

אֲנִי **אֶהְיֶה** *ehyeh* - a form of the verb "to be" (*hayah*)
This is the word used in Exodus 3.14
that has often been "translated" as "I AM".

In every other instance of its usage
except Exodus 3.14
it is translated as "**I will be**".

To do the same thing
as was done in Ex. 3.14 in this verse
we would have the text read
"And I, I AM, am with you."

Deut. 31:24 And it was as Moshe
had finished writing
the words themselves **אָנְכֶם** of this Torah
on a scroll to their completion.

Deut. 31:25 And Moshe gave direction
to the Levites themselves **אָנְכֶם**,
those carrying The Chest
of The Covenant of **YAHWEH** saying,

Deut. 31:26 "Take this scroll
of The Torah, it itself **אָנְכֶם**.
And you are to place it itself **אָנְכֶם**
beside The Chest of The Covenant
of **YAHWEH**, your Elohim!
And it is to be there as a witness against you!

Deut. 31:27 Indeed, I myself know
your rebellion itself **אָנְכֶם**
and your stiff neck itself **אָנְכֶם**!

Behold!
In my being still alive with you today
you have been rebelling against **YAHWEH**.
And how much more after my death?

Deut. 31:28 Assemble to me
all the elders themselves **אָנְכֶם**
of your tribes and your officers.
And I will speak in their ears
these words themselves **אָנְכֶם**.

And I will cause to testify against them
the skies themselves **אָ**
and the earth itself **אָ**
Deut. 31:29 because I know after my death
you will indeed be corrupt, be corrupt!
And you will turn aside from the way
which I have given as instruction
to you yourselves **אָ**
And you yourselves **אָ**
will encounter the evil in the last days!

Indeed, you will do what is evil itself **אָ**
in the eyes of YAHWEH
for the sake of provoking Him to anger
with the actions of your hands.”

Deut. 31:30 And Moshe spoke in the ears
of all the assembly of Yisra'el
the words themselves **אָ** of this song
to their completion.

Chapter 32

Deut. 32:1 Listen skies, and I will speak!
And listen attentively earth,
to the words of my mouth!
Deut. 32:2 My instruction will drop like rain.
My speech will drip like dew,
like fine rain on the tender plants,
and like showers on the grass.
Deut. 32:3 Indeed, I will proclaim
the Name of **YAHWEH**,
ascribe greatness to our Elohim,
Deut. 32:4 The Rock!
His acts are whole!
Indeed, all His ways are justice!
El of truth and not moral perversion,
just and even is He!

Deut. 32:5 They are corrupted toward Him.
They are not His children.
Their defect is *being*
a perverse and twisted generation.
[The Hebrew is difficult.](#)

Deut. 32:6 Is this how you treat **YAHWEH**,
as a people foolish and not wise?

Is He not your Father?
He created you!
He made you!
And He established you!

Deut. 32:7 Remember the days of old!
Consider the years of many generations!
Ask your father and he will declare it to you,
your elders, and they will tell you!

Deut. 32:8 As the Most High
caused the nations to inherit,
as He separated the children of human beings,
He set the boundaries of the peoples
according to the number
of the children of Yisra'el.

Deut. 32:9 Indeed, the allotment of **YAHWEH**
is His people!
Ya'akov is the measuring line of His inheritance!

Deut. 32:10 He found him in a wilderness,
even in a desolate howling desert.
He encompassed him.
He caused him to understand.
He guarded him like the apple of His eye,

Deut. 32:11 like an eagle
waking up its nestlings,
brooding over its young.
He spread out His wings,
taking him up on His pinions.

Deut. 32:12 **YAHWEH** alone guided him
and no foreigner was with him.

Deut. 32:13 He caused him to ride
on the high places of the land.
And he ate of the produce of the fields.
And He caused him to suck honey
from the craggy rock,
and oil from the flinty rock,
Deut. 32:14 curds of cattle,
and milk of sheep,
with fat of lambs and rams,
the off spring of Bashan,
and goats with the kidney fat of wheat,
and the blood of grapes you drank as wine.

[Kidney fat of wheat
is apparently a Hebraism
for the very best of the wheat kernels.](#)

Deut. 32:15 But Yeshurun was gross
and he trampled *it*.
You grew fat.
You were heavy.
You were gorged.
And he abandoned The Elohim,
Who had made him.
And he scorned The Rock of his deliverance.

[Yeshurun means upright.
It's a symbolic name for Yisra'el.](#)

Deut. 32:16 They caused Him
to be zealous with strangers.
With detestable things
they provoked Him to anger.
Deut. 32:17 They slaughtered to demons,
not to The Elohim,
to gods they did not know,
new ones who came recently,
which were not revered by your forefathers.

Deut. 32:18 The Rock Who gave birth to you
you have disregarded.
And you have forgotten
The El Who brought you forth.

Deut. 32:19 And **YAHWEH** saw it!
And He despised it
on account of the provocation
of His sons and His daughters!

Deut. 32:20 And He said,
'I will hide My face from them!
I will see what their end is!
Indeed, they are a generation of perversion,
children in whom is no faithfulness!

Deut. 32:21 They caused Me to be zealous
by what is not a god.
They provoked Me to anger
by their worthlessness.

Now I Myself will make them zealous
by what is not a people.
I will provoke them to anger
by a foolish nation.

Deut. 32:22 Indeed, a fire
has been lit in My nostrils
and it will burn to the bottom of Sheol!
And it will consume the earth and its produce.

And it will set ablaze the foundations of hills.

Deut. 32:23 I will sweep them away!
Upon them - what is bad!
My arrows will be exhausted upon them,
32:24 drained by famine,
and devouring heat,
and bitter destruction!

And the teeth of animals
I will send against them
with the poison of things
crawling in the dust!

Deut. 32:25 Outside the sword bereaves
and within is fright,
even young men,
even young women,
nursing children,
with the men of grey hairs.

Deut. 32:26 I said, 'I will blow them away!
I will cause their remembrance
to cease among mortals!'

Deut. 32:27 However, I was concerned
about turning aside the adversary
lest their adversaries look intently,
lest they say,
'Our exalted hand
and not **YAHWEH** has done all this.' "

Deut. 32:28 Indeed, they are a nation
of vanishing advice
and there is no intelligence in them!

Deut. 32:29 If they were wise
they would understand this.
They would comprehend their final end!

Deut. 32:30 How will one pursue a thousand,
and two cause to flee ten thousand
unless their Rock had sold them
and **YAHWEH** had surrendered them?

Deut. 32:31 Indeed, not like our Rock
is their rock!
But our adversaries are judges.

Deut. 32:32 Indeed, the vine of Sodom
is their vine,
and from the fields of Amorah
are their grapes, grapes of poison,
clusters of bitterness for them.
Deut. 32:33 The heat of monsters is their wine
and the poison of violent asps.
Deut. 32:34 Is it not stored away with Me,
sealed in My storehouses?

Deut. 32:35 Revenge is Mine, and repayment,
for the time their foot slips!

Indeed, near is the day of their calamity!
And suddenly it is prepared for them!

Deut. 32:36 Indeed,
YAHWEH will judge His people!
And upon His servants
He will have compassion
when He sees that their power has disappeared
and there is no end
to being confined and being abandoned.
Deut. 32:37 And He will say,

'Where are their gods,
the rocks in which they sought refuge,
Deut. 32:38 who ate the fat of their slaughterings,
and drank the wine of their libations?
Let them arise and surround you!
Let them be a hiding place for you!

Deut. 32:39 **Observe now that I Myself,
I Myself am He!
And there is no Elohim besides Me!**

**I Myself cause one to die!
And I cause one to live!
I have smashed!
And I Myself repair!
And from My hand no one snatches away!**

Deut. 32:40 Indeed, I lift My hand
toward the skies *in oath!*
And I say, "As I live to eternity..."
[Unfinished statements](#)
[are common in Hebrew literature.](#)
[They are indications](#)
[of an implied negative consequence,](#)
[to be produced as the result](#)
[of an oath or a curse.](#)

Deut. 32:41 When I have sharpened
My flashing sword
and My hand seizes it in judgment
I will return punishment to My distressors!
And those hating Me I will repay!
Deut. 32:42 I will cause My arrows
to be drunk from blood!
And My sword will devour flesh
from the blood of the slain and the exiles,
from the heads of leaders of the haters!

Deut. 32:43 Rejoice nations, His people!
Indeed, the blood of His servants
He will avenge!
And He will turn back vengeance
to His distressors!
And He will make atonement
for His land, His people!"

Deut. 32:44 Then Moshe went
with Yahoshua, son of Nun.
And he spoke all the words *themselves* תא
of this song in the ears of the people.
Deut. 32:45 And Moshe finished speaking
all these words *themselves* תא to all Yisra'el.
Deut. 32:46 And he said to them,
"Set your hearts toward all the words
with which I am testifying against you today,
with which you are to direct
your children *themselves* תא
for the sake of protecting,
for the sake of doing
all the words *themselves* תא of this Torah!

Deut. 32:47 **Indeed,
this word is not meaningless!
Indeed, it is your life!**

And by this word
you will prolong your days on the soil
which you *yourselves* תא
are passing over The Yarden *itself* תא
for the sake of occupying it!"

Deut. 32:48 And **YAHWEH** spoke to Moshe
that same day saying,
Deut. 32:49 "Go up to the hills of the Abarim,
to Mount Nebo

which is in the land of Mo'ab,
which is opposite Yericho.
And look at the land of Kena'an itself אַח
which I Myself am giving
to the children of Yisra'el for a possession.
Deut. 32:50 Then you will die
on the mountain which you ascend.
And you will be gathered to your people
according to how Aaron, your brother,
died on Mount Hor
and was gathered to his people,
Deut. 32:51 on account of
your acting treacherously against Me
in the midst of the children of Yisra'el
at the waters of Meribah Kadesh,
in the Wilderness of Tzyn,
on account of your
not setting apart Me Myself אַח
in the midst of the children of Yisra'el.

Deut. 32:52 Indeed, in front of you
you will see the land itself אַח!
But you will not go there,
into the land which I Myself
am giving to the children of Yisra'el!"

Chapter 33

Deut. 33:1 And this is the blessing
with which Moshe, the man of The Elohim,
blessed the children of Yisra'el before his death.

*This is the first place in Scripture
where the phrase "man of The Elohim"
(traditionally, "man of God") is used.*

*This is a very significant form of reference.
Few in Scripture, or in life itself,
are given this great honor.*

Deut. 33:2 And he said,
"YAHWEH came from Sinai.
And He appeared from Se'ir for them.
He radiated from Mount Paran.
And He arrived from Rebeboth Kadesh.

From His right hand,
a royal edict for them.

*The Hebrew is difficult
in the first five verses of this chapter.
Some believe place names are involved.
Others give a more literal meaning of the terms.
There is much debate
about the actual meanings involved.*

*Traditional renderings often include
references to a myriad of saints,
fiery law or lightning, etc.
While the above seems to be the sense
it's important that you recognize
the difficulty involved in these verses
to convey the true
Hebraic intent of the passage.*

Deut. 33:3 Surely He is cherishing a people.
All His set apart ones are in your hand.
And they were strewn about your feet,
receiving your words.

Deut. 33:4 Directions were given to us by Moshe,
a possession of the assembly of Ya'akov.

Deut. 33:5 And He was King in Yeshurun,
gathering in the heads of the people,
the tribes of Yisra'el.
Yeshurun means upright; straight, just.

Deut. 33:6 Let Re'uben live and not die.
But let his men be few in number.

Deut. 33:7 And this *is* for Yahudah.

Then he said, "Listen attentively, **YAHWEH**,
to the voice of Yahudah.
And bring him to his people.
His hands will contend for him
and You will aid him against his enemies."

Deut. 33:8 And to Levi he said,
"Your Thummim and Your Urim
belong to Your Devoted One,
Whom You tested at Massah,
with Whom You grappled
at the waters of Meribah."

Deut. 33:9 He says of
his father and mother,
'I have not seen them.'
And his kindred themselves **תא**
he does not acknowledge.
And his children themselves **תא**
he has not known.

Indeed, they have protected Your message.
And Your Covenant they have guarded.
Deut. 33:10 They teach Your regulations to Ya'akov,
and Your instruction to Yisra'el.
They place incense in Your nostrils
and whole burnt offerings on Your slaughter site.

Deut. 33:11 Bless, **YAHWEH**, his ability!
And be pleased with the work of his hands!

Crush the loins of those rising against him,
and those hating him from rising up!"

Deut. 33:12 To Binyamin he said,
"Let the beloved of **YAHWEH**
reside with safety beside Him,
covering him all the day,
even residing between His shoulders."

Deut. 33:13 And to Yoseph he said,
"May **YAHWEH** bless his land
from the choicest dew of the skies,
and from the depths lying below,
Deut. 33:14 and from the choicest produce
of the sun,
and from the choicest yield of the months,
Deut. 33:15 and from the tops of the ancient mountains,
and from the choicest of the everlasting hills,
Deut. 33:16 and from the choicest of the earth
and from its fulness,
and the delight of Him
Who was residing in the bush!

May it come upon the head of Yoseph,
and on the crown of the head of him
who was separate from his brothers!

Deut. 33:17 Like a firstling ox is his magnificence.
And horns of the wild ox are on him.
Peoples he gores,
united to the ends of the earth.
Even they are the myriads of Ephraim.
Even they are the thousands of Menashe."

Deut. 33:18 And to Zebulun he said,
"Rejoice, Zebulun, in your going forth,
and Yissaskar in your tents!
Deut. 33:19 Peoples will be called to the hills.
There they will sacrifice sacrifices of rightness.
Indeed, abundant resources of the seas
they will suck and treasures hidden by sand!"

Deut. 33:20 And to Gad he said,

“Blessed is he who enlarges Gad!
Like a lion he will dwell!
And he will pull to pieces
the arm with the crown of the head!
Deut. 33:21 And he looked on
the best for himself
because there the allotment of a scribe
was covered over.

And the heads of the people will arrive.
The justice of **YAHWEH** will be done,
even His judgments of the people of Yisra'el.”

Deut. 33:22 And to Dan he said,
“Dan is a lion’s cub.
He leaps from Bashan.”

Deut. 33:23 And to Naphtali he said,
“Naphtali, satiated with pleasure,
and filled with the blessing of **YAHWEH**,
west and south you will occupy!”

Deut. 33:24 And to Asher he said,
“Blessed among sons is Asher.
May he be acceptable to his kindred,
even immersing his feet in oil!
Deut. 33:25 Iron and copper are your bolts.
And quiet are your days.”

Deut. 33:26 There is none like El, Yeshurun,
mounting the skies with assistance for you
and in His majesty, the firmament!
Deut. 33:27 The Elohim of old is a refuge,
and underneath, everlasting arms.
And He drives out the adversary
from before your face.
And He says, ‘Destroy!’

Deut. 33:28 Thus Yisra'el abides in safety.
Separate is the fountain of Ya'akov
in a land of grain and wine.
Indeed, his skies drip with dew!

Deut. 33:29 Happy is Yisra'el!
Who is like you,
a people delivered by **YAHWEH**,
shield of your assistance,
and Who is your majestic sword!

And your adversaries will lie to you,
but you yourselves **תא**
will tread down their high places!”

Chapter 34

Deut. 34:1 And Moshe went up
from the desert plains of Mo'ab
to Mount Nebo, to the top of Pisgah
which is opposite Yericho.

And **YAHWEH** caused him to see
all the land itself תא,
Gil'ad itself תא as far as Dan,
Deut. 34:2 and all of Naphtali itself תא,
and the land itself תא of Ephraim and Menashe,
and all the land of Yahudah itself תא
as far as the hindmost sea,
Deut. 34:3 and the Negev itself תא,
and the plain itself תא of the Valley of Yericho,
the town of palm trees, as far as Tzo'ar.

Deut. 34:4 And **YAHWEH** said to him,
“This is the land which I swore
to Abraham,
to Yitzhak,

and to Ya'akov saying,
'To your seed I will give it.'

I have let you see it with your eyes,
but you will not pass over there."

Deut. 34:5 And Moshe, the servant of **YAHWEH**,
died there in the land of Mo'ab
according to the mouth of **YAHWEH**.

Deut. 34:6 And He buried he himself **nx**
in a valley in the land of Mo'ab,
opposite BayitPe'or.
And not a man knows
his burial place *itself* **nx** to this day.

Deut. 34:7 And Moshe was one hundred
and twenty years old at his death.
His eyes were not dim.
And his vigor had not left him.

Deut. 34:8 And the children of Yisra'el
wept for Moshe himself **nx**
in the desert plains of Mo'ab for thirty days.
And the days of weeping,
mourning for Moshe were completed.

Deut. 34:9 And Yahoshua, son of Nun,
was filled with The Divine Nature of wisdom.
Indeed, Moshe had laid
his hands *themselves* **nx** upon him.

And the children of Yisra'el
listened attentively to him.
And they did according to what **YAHWEH**
had directed Moshe himself **nx**.
ruach - wind; by resemblance breath.
Traditionally **translated incorrectly** as 'spirit',
which is a Greek term
and has no place in Hebrew thought.

The "wind of man" is one's breath.
To the Hebrew mind it represented
the essential nature of the individual.
In this instance it represents
the divine nature itself
(which tradition would improperly
call 'the holy spirit').

Deut. 34:10 And no prophet
has arisen in Yisra'el since then like Moshe,
whom **YAHWEH** knew face to face,
Deut. 34:11 for the sake of all the signs
and awesome displays *themselves* **nx**
which **YAHWEH** had sent him to do
in the land of Mitsraim
to Pharaoh,
and to all his servants,
and to all his land,
Deut. 34:12 even for every strong hand
and for every great fearsome deed
which Moshe did before the eyes of all Yisra'el!

6. Joshua – Yahoshua

(Version 3.1: 7-15-2021)

Chapter 1

Josh. 1:1 And it was after the death of Moshe,
the servant of **YAHWEH**.
And **YAHWEH** spoke to Yahoshua, son of Nun,
the attendant of Moshe saying,
Yahoshua means
YAH is deliverance, salvation.

This is traditionally translated
as Joshua or Yehoshua,
neither of which is correct.

This name and many others
were altered by tradition
as a means of preventing
"the mispronunciation"
of the sacred Name of The Elohim (God),
which is **YAHWEH**.
This name also was used
in the form of **YAH** and **YAHU**.

By changing the vowel pointing
from an "a" to an "e"
it changed the 'sound' of the Name,
purportedly protecting it.

The Y was changed to a J.
**There is no J in Hebrew
and never has been.**
There was no J in any language
until around 1500 AD
when Germany "invented" the J sound.

If you study the history
of the role of names in Hebrew culture
you quickly recognize
that this is a **perversion of the Name,
rather than a "protection" of it.**

Nun means perpetuity.
"Son of Nun" therefore gives us
"son of perpetuity" - forever, eternity".

Josh. 1:2 "Moshe, My servant, is dead.
And now, stand up!
Pass over this Yarden itself **nx**,
you yourself **nx** and this entire people,
to the land which I am giving to them,
to the children of Yisra'el.

Yarden means descender, goes down.
Yisra'el means who is upright with El.

Note: This is not
the traditional meaning given.
It's normally identified as
"one who struggled with
and/or prevailed with El."

However, when one examines
the surrounding terms in a concordance
you discover that this interpretation
is based on the story of Ya'akov's struggle
with the messenger of **YAH**,
after which his name was changed.
The words immediately preceding this
in Strong's Concordance
reveal that the essential root
is **yashar**, straight, upright, just.
This is in far greater agreement
with the rest of Scripture
than any other interpretation.

The nation of Yisra'el
was always intended to be those
who were "straight" with **YAHWEH**
and in Scriptural terms
straight means on the right path,
upright, just, correct, proper, etc.

Josh. 1:3 Every spot
where the sole of your foot treads on it
I have given to you
according to what I have spoken to Moshe.
Josh. 1:4 From this desert and this Lebanon
and as far as the great river,
the great River Euphrates,
all the land of the Hittites,
even to the great sea
toward the entrance of the sun
will be your boundary.

Euphrates means rushing.
Hittites is from Heth which means terror.
"entrance of the sun" is a reference
to the Hebrew concept of the sun "coming in",
referring to its setting.

This is important.
The Hebrew day "came in" at sunset.
It **began** then, not at sunrise.
It therefore marked the "entrance"
or beginning of the day.
To alter this to fit
the Western concept of days
is to distort the text.

Josh. 1:5 No man will be able
to stand before your face
all the days of your life.
As I was with Moshe, I will be with you!
I will not let you down!
And I will not abandon you!

Josh. 1:6 Be strong and courageous!
Indeed, you yourself **nx**
will cause this people themselves **nx**
to inherit the land itself **nx**
which I swore to their forefathers
to give to them!

Josh. 1:7 Only be strong and very courageous
for the sake of protecting,
for the sake of doing
according to all The Torah
which Moshe, My servant,
has given as direction to you.

You are not to turn from it
to the right hand or to the left hand
in order that you will act prudently
wherever you go.

Josh. 1:8 This scroll of The Torah
is not to be withdrawn from your mouth.

And you are to meditate in it day and night
in order that you will protect it
for the sake of doing according to
all that is written in it.

Indeed, then your way itself **nx**
will be caused to prosper.
And then you will be caused to be prudent.

Many translations use 'book of The Law'.
The word is **torah**.
It does not mean "law".
It means instruction.

It is **YAHWEH's** instruction book for His people.
There is no 'demand' that they follow it,
only a request.
They are free to choose their response.

A "book" in Hebrew history is a SCROLL,
not a book as we Westerners think it is.
We keep changing things
to fit "our selfish ways".
It distorts the text.

hagah - to murmur; by implication, to ponder.
This word is sometimes
translated as 'meditate'.
But the implication of the text
is far more than that.

Yahoshua is to speak the words,
to murmur, to mutter, to utter them
- day and night.
Why?
Because speaking them out loud
imprints them more deeply in the inner man.

For this very reason:
Scripture should be read out loud
- for greater impact.

Josh. 1:9 Have I not charged you
to be strong and courageous?
You are not to be afraid!
And you are not to be discouraged!

Indeed, **YAHWEH**, your Elohim,
is with you wherever you go!"

Josh. 1:10 And Yahoshua gave direction
to the officers of the people saying,

Josh. 1:11 "Pass over
into the midst of the encampment.
And give direction
to the people *themselves* **תא** saying,

Prepare food for yourselves.

Indeed, in three more days

you yourselves **תא** are passing over

this Yarden itself **תא**

for the sake of going in

to occupy the land itself **תא**

which **YAHWEH**, your Elohim, is giving to you
for the sake of occupying it.' "

Josh. 1:12 And to the Re'ubenites,
and to the Gadites,

and to half the tribe of Menashe

Yahoshua spoke saying,

Josh. 1:13 "Remember the word itself **תא**

which was given as direction

to you yourselves **תא** by Moshe,

servant of **YAHWEH** saying,

'**YAHWEH**, your Elohim,

is causing you to rest.

And He will give to you this land itself **תא**.'

Josh. 1:14 Your wives,

your little ones,

and your livestock

are to settle in the land

which Moshe gave you across The Yarden.

But the able bodied of you yourselves **תא**

are to pass over before your kindred,

every mighty man of strength.

And you are to surround they themselves **תא**

Josh. 1:15 until **YAHWEH**

has caused your kindred to rest like you,

and they also have occupied the land itself **תא**

which **YAHWEH**, your Elohim, is giving to them.

Then you will return

to the land of your possession.

And you will occupy it itself **תא**

which Moshe, the servant of **YAHWEH**,

has given to you across The Yarden

toward the rising of the sun."

Josh. 1:16 And they answered

Yahoshua himself **תא** saying,

"All that you have directed us we will do.

And wherever you send us we will go.

Josh. 1:17 As we listened attentively to Moshe,

likewise we will listen attentively to you.

Furthermore, let **YAHWEH**, your Elohim,

be with you as He was with Moshe.

Josh. 1:18 Any man who rebels

against your mouth itself **תא**

and does not listen attentively

to your words themselves **תא**

according to all that you direct him

is to be put to death.

Only be strong and courageous!"

Chapter 2

Josh. 2:1 And Yahoshua, son of Nun,
sent out from Shittim
two men spying secretly saying,
“Go observe the land itself **נא**
and Yericho itself **נא**.”
And they went.

And they came to the house of a woman,
a prostitute.

And her name was Rahab.

And they laid down there.

Shittim is generally thought
to mean acacia trees.

It's also connected to terms that mean
to pierce, sticks of wood, etc.

The acacia tree is filled with spikey thorns.

Yericho - meaning uncertain.

Some suggest moon,
others suggest fragrance; flowing grief.

Rahab means roomy, broad.

Josh. 2:2 And it was reported
to the king of Yericho saying,
“Behold!
Men have come in here tonight
from the children of Yisra'el
for the sake of exploring the land itself **נא**.”

Josh. 2:3 And the king of Yericho
sent to Rahab saying,
“Bring out the men,
those having come to you,
who have come to your house.
Indeed, they have come
to explore all the land itself **נא**.”

Josh. 2:4 But the woman took
the two men themselves **נא** and she hid them.
And she said, “Correct, the men came to me.
But I did not know where they were from.

Josh. 2:5 And it was as the gate was shutting,
at dark.

And the men went out.

I do not know where the men went.

Pursue them quickly!

Indeed, you will overtake them!”

Josh. 2:6 But she had caused them
to go up to the roof.

And she had hidden them in stalks of flax
which she had arranged on the roof.

Josh. 2:7 And the men pursued them
by the way to The Yarden, over the crossings.
And the gate was shut behind them
as soon as the pursuers had gone out.

Josh. 2:8 And before they laid down
she went up to them on the roof.

Josh. 2:9 And she said to the men,

“I know that **YAHWEH**

has given to you the land itself **נא**.

And certainly fright has fallen on us.

And certainly everyone dwelling in the land
has melted from before your faces.

Josh. 2:10 Indeed, we have heard
how itself **נא** **YAHWEH**
caused to be dried up the water itself **נא**
of the Sea of Reeds before your faces
at your coming out from Mitsraim,
and what you did
to the two kings of the Amorites

who were across The Yarden, Sihon and Og,
whom you devoted to destruction,
they themselves נא.
Josh. 2:11 And we heard.
And our hearts melted.
And no breath remained any longer
in anyone before your faces.

Indeed **YAHWEH**, your Elohim,
He is The Elohim from the skies above
and upon the earth beneath!
This is a remarkable witness
from one of the people
of the land of the promise.
She recognizes and "confesses"
that **YAHWEH** is The Elohim of all creation!
And she identifies that the entire land
is awestruck and in fear.
YAHWEH has prepared the way.

Josh. 2:12 And now please,
swear to me by **YAHWEH**
because I have done kindness with you
that you yourselves נא also will do kindness
to my father's household.
And you are to give to me a sign of certainty
Josh. 2:13 that you will cause to live
my father himself נא,
and my mother herself נא,
and my brothers themselves נא,
and my sisters themselves נא,
and all that is theirs itself נא,
and you will snatch away
our lives themselves נא from death."

Josh. 2:14 And the men said to her,
"Our lives instead of yours if you do not declare
this matter itself נא of ours.
And it will exist as **YAHWEH** gives to us
the land itself נא
that we will do with you kindness and certainty."

Josh. 2:15 And she lowered them by a rope
through the window
because her house was in the wall.
And she was dwelling in the wall.
Josh. 2:16 And she said to them,
"Go to the mountain
lest the pursuers meet with you!
And you can hide there three days
until the pursuers return.
And afterwards you can go on your way."

Josh. 2:17 And the men said to her,
"We are innocent concerning this oath of yours
which you have caused us to swear
Josh. 2:18 unless as we come into the land
you tie this line of scarlet itself נא
in the window through which you lowered us
and unless you bring your father himself נא,
and your mother herself נא,
and your kindred themselves נא,
and all your father's household itself נא
to your house.
Josh. 2:19 And it will be that anyone who goes
outside the doors of your house to the street,
his blood is on his own head
and we are innocent.
And anyone who is with
you yourself נא in the house,
his blood is on our head
if a hand is laid on him.

Josh. 2:20 But if you declare
this matter itself נא of ours

then we will be innocent concerning your oath which you have caused us to swear.”

Josh. 2:21 And she said,
“According to your words so let it be.”
And she sent them away.
And they went.
And she tied the scarlet line *itself* **תא**
in the window.

Josh. 2:22 And they left.
And they went to the mountain.
And they sat down there for three days
until the pursuers had returned.
And the pursuers searched for them
in every pathway.
But they were not found.

Josh. 2:23 And the two men returned.
And they went down from the mountain
and passed over.
And they came to Yahoshua, son of Nun.
And they reported to him everything *itself* **תא**
that had come upon them *themselves* **תא**.
Josh. 2:24 And they said to Yahoshua,
“Assuredly, **YAHWEH**
has given into our hands
all the land *itself* **תא**.
And He has also melted
all the inhabitants of the land
from before our faces.”

Chapter 3

Josh. 3:1 And Yahoshua
loaded up in the morning.
And they journeyed from Shittim.
And they came to The Yarden,
he and all the children of Yisra'el.
And they stopped there
before they passed over.

Josh. 3:2 And it was at the end of three days.
And the officers passed over
into the midst of the encampment.

Josh. 3:3 And they gave direction
to the people *themselves* **תא**
saying, “When you see
The Chest of The Covenant *itself* **תא**
of **YAHWEH**, your Elohim,
and the Levitical priests carrying it *itself* **תא**
then you yourselves **תא**
are to journey from your place.
And you are to walk behind it.

*'arown - a box; chest.
"The Ark" is not
a proper translation of the text.
It was not an "ark",
it was a chest, a box.*

*This Chest represented
the very presence of **YAHWEH**.
It is He Who was leading them.*

Josh. 3:4 Only there is to be a distance
between you and it,
about two thousand cubits in measure.
You are not to approach toward it
in order that you know the way *itself* **תא**
in which you are to go
because you have not passed over on this way
yesterday or the day before.”

Josh. 3:5 And Yahoshua said to the people,
“Set yourselves apart because tomorrow
YAHWEH will do extraordinary acts
in your midst.”

qadash - to be clean; consecrate.
The concept is to be morally undefiled.
Every aspect of "holiness"
has to do with being separate,
set apart, undefiled.
Nothing defiled (contaminated) is permitted
in the presence of **YAHWEH**.

Josh. 3:6 And Yahoshua spoke to the priests saying,
"Lift up The Chest of The Covenant *itself* תא
and pass over before the people."
And they lifted up
The Chest of The Covenant *itself* תא.
And they walked before the people.

Josh. 3:7 And **YAHWEH** said to Yahoshua,
"This day I will begin to magnify you
in the eyes of all Yisra'el
who will know that as I was with Moshe
I will be with you.

Josh. 3:8 And you yourself תא are to direct
the priests themselves תא who are carrying
The Chest of The Covenant saying,
'When you come to the edge
of the water of The Yarden
you are to stand still in The Yarden.'

Josh. 3:9 And Yahoshua said
to the children of Yisra'el,
"Come near and listen attentively
to the words themselves תא
of **YAHWEH**, your Elohim."

Josh. 3:10 And Yahoshua said,
"By this you will know
that The Living El is in your midst
and that He is driving out,
is driving out from before you
the Kena'anites themselves תא,
and the Hittites themselves תא,
and the Hivvites themselves תא,
and the Perizzites themselves תא,
and the Girgashites themselves תא,
and the Amorites,
and the Yebusites!

Kena'an means humiliated.
Hittite is from Chet, meaning terror.
Hivvite means life-giver.
Perrizite means villager.
Girgashite means stranger drawing near (?).
Amorite means mountaineer.
Yebusite means trodden.

This verse provides
a perfect example of the error
of claiming the **aleph-tav**
"marks" a "direct object" of a verb.
If that's true, then why is it not used
with the last two "nations"?

Josh. 3:11 Behold!
The Chest of The Covenant
of The Sovereign of all the earth
is passing over before you into The Yarden.

Josh. 3:12 And now take for yourselves
twelve men from the tribes of Yisra'el,
one man, one man for a tribe.

Josh. 3:13 And it will exist
as the soles of the feet of the priests
carrying The Chest of **YAHWEH**,
The Sovereign of all the earth,
settle down in the waters of The Yarden
the waters of The Yarden will be cut off,
the waters descending from above,
and they will stand as a wave."

Josh. 3:14 And it was as the people
set out from their tents for the sake
of passing over The Yarden itself **נח**.
And the priests were carrying
The Chest of The Covenant before the people.
Josh. 3:15 And as those carrying The Chest
came to The Yarden,
and the feet of the priests carrying The Chest
dipped into the edge of the water
(and The Yarden overflowed all its banks
all the days of harvest),
Josh. 3:16 even the waters stood,
those descending from above.
They rose up in one wave,
very far away, at Adam,
the town that is beside Tzaretan.

And the waters descending into the desert sea,
the salt sea, were completely cut off.

And the people passed over opposite Yericho.
Josh. 3:17 And the priests carrying
The Chest of The Covenant of **YAHWEH**
stood firm on parched ground
in the center of The Yarden.

And all Yisra'el passed over on dry ground,
firmly established,
until all the nation completed passing over
The Yarden itself **נח**.

The language used here is identical
to that used in the crossing of The Reed Sea
upon leaving Egypt.
This is not merely "dry" ground,
it is **parched ground**, desert dry!
Few translations even come close
to identifying this wondrous fact.
The insertion of "firmly established"
further confirms that they
were not standing in mud.

Also take note of the fact
this was during harvest time,
during which The Yarden
was flooding the land.

Chapter 4

Josh. 4:1 And it was as all the people
had completely passed over The Yarden itself **נח**.
And **YAHWEH** spoke to Yahoshua, saying,
Josh. 4:2 "Take for yourselves from the people
twelve men, one man, one man for a tribe.
Josh. 4:3 And give they themselves **נח**
direction saying,
"Take for yourselves
from the midst of this Yarden,
from the place where the priests' feet
stood firmly established,
twelve stones.
And you are to cause to pass over
they themselves **נח**.
And you are to set down they themselves **נח**
in the encampment
where you stop in it for the night.' "

Josh. 4:4 And Yahoshua called to the twelve men
who had been established
from the children of Yisra'el,
one man, one man for a tribe.
Josh. 4:5 And Yahoshua said to them,
"Pass over before
The Chest of **YAHWEH**, your Elohim,
into the center of The Yarden.
And raise for yourselves, each man,
one stone upon his shoulder

according to the number of the tribes
of the children of Yisra'el
Josh. 4:6 in order that this
will be a sign in your midst
when your children ask later saying,
'What are these stones for you?'
Josh. 4:7 And you are to tell them
that the waters of The Yarden
were cut off by the presence
of The Chest of The Covenant of **YAHWEH**
as it passed over The Yarden.
And these stones
are for the sake of a memorial
for the children of Yisra'el forever."

Josh. 4:8 And the children of Yisra'el did so,
according to what Yahoshua directed.
And they lifted up twelve stones
from the center of The Yarden
according to what **YAHWEH**
had spoken to Yahoshua,
for the number of the tribes
of the children of Yisra'el.
And they passed them over with them
to their encampment.
And they set them down there.

Josh. 4:9 And Yahoshua raised up twelve stones
in the center of The Yarden
under where the feet of the priests stood
carrying The Chest of The Covenant.
And they are there to this very day.

Josh. 4:10 And the priests carrying The Chest
were standing in the center of The Yarden
until every word was completed
which **YAHWEH** had given as direction
to Yahoshua *himself* **נח** to speak to the people,
according to everything Moshe
had given as direction to Yahoshua *himself* **נח**.

And the people hurried.
And they passed over.
Josh. 4:11 And it was as all the people
had completed passing over.
And The Chest of **YAHWEH**
and the priests
passed over in the presence of the people.

Josh. 4:12 And the sons of Re'uben,
and the sons of Gad,
and half the tribe of Menashe passed over,
able bodied men,
before the children of Yisra'el,
according to what Moshe had spoken to them.
Josh. 4:13 About forty thousand prepared for the war
passed over before **YAHWEH**
for the sake of warfare
to the desert plains of Yericho.

Josh. 4:14 On that day **YAHWEH** magnified
Yahoshua himself **נח** in the eyes of all Yisra'el.
And they revered he himself **נח**
as they had revered Moshe himself **נח**
all the days of his life.

The rest of the chapter
appears to be an editorial addition
since it duplicates the content.
Note the shift
even of terms used for The Chest.

Josh. 4:15 And **YAHWEH** spoke to Yahoshua saying,
Josh. 4:16 "Direct the priests themselves **נח**
who are carrying The Chest of The Testimony
and have them come up from The Yarden."

Josh. 4:17 And Yahoshua directed
the priests *themselves* **nx**
saying, "Come up from The Yarden."

Josh. 4:18 And it was as the priests came up
carrying The Chest of The Covenant of **YAHWEH**
from the center of The Yarden.
The soles of the priests' feet
were pulled up to the desert ground.

And the waters of The Yarden
returned to their place.
And they went as yesterday
and the day before,
over all the land.

Josh. 4:19 And the people
came up from The Yarden
on the tenth day of the first month.
And they camped in Gilgal
at the east border of Yericho.

The tenth day of the first month is the day
The Passover Lamb was selected.
This put this event in the month of Abib,
at the beginning of the barley harvest,
which explains the flooding of The Yarden
in the spring of the year.

Josh. 4:20 And these twelve stones *themselves* **nx**
which they had taken from The Yarden
Yahoshua raised up in Gilgal.

Note the use of "these".
This indicates a later reference
than the original text.

Josh. 4:21 And he spoke
to the children of Yisra'el saying,
"When your children
ask their fathers later saying,
'What are these stones?'

Josh. 4:22 then you are to cause
your children *themselves* **nx** to understand saying,
'On dry ground Yisra'el passed over
this Yarden *itself* **nx**

Josh. 4:23 which **YAHWEH**, your Elohim,
dried up before you,
the waters *themselves* **nx** of The Yarden,
until you had passed over,
according to what **YAHWEH**, your Elohim,
did to The Sea of Reeds
which He dried up before us
until we had passed over,

Josh. 4:24 in order that
all the peoples of the earth will know
the hand *itself* **nx** of **YAHWEH**,
that it is strong,
in order that you will revere
YAHWEH *Himself* **nx**, your Elohim,
all the days."

Chapter 5

Josh. 5:1 And it was as all the kings
of the Amorites who were on
the other side of The Yarden,
toward the sea,
and all the kings of the Kena'anites
who were by the sea
heard that **YAHWEH** *Himself* **nx** had dried up
the waters *themselves* **nx** of The Yarden
from before the children of Yisra'el
until we had passed over.
And their heart melted.
And there was no breath in them any longer
because of the children of Yisra'el.

ruach - wind, breath.
This is far too often translated as 'spirit'.
Spirit is a Greek term.

The Hebrews had no idea what a 'spirit' was.

The modern idiom of "take your breath away"
is far more appropriate in this context.
They were left breathless.

Josh. 5:2 At that time **YAHWEH** said to Yahoshua,
"Make knives of rock for yourself.
And turn back to circumcise
the sons of Yisra'el themselves **תא**
a second time."

It's been forty years.
The sons of Yisra'el
have not been circumcised
at all during this period.
There is no explanation for why this was so.
Now it is to be done again
as the children of those
who died in the wilderness
are caused to enter into
The Covenant with **YAHWEH**
as they enter the land of the promise.

The traditional translation states
"knives of flint",
but the word used
means cliff, sharp rock.

Josh. 5:3 And Yahoshua made for himself
knives of sharp rock.
And he circumcised
the sons of Yisra'el themselves **תא**
at The Hill of The Foreskins.

Josh. 5:4 And this is the word
for which Yahoshua circumcised them.
All the people coming out of Mitsraim
who were males, all the men of battle,
had died in the wilderness
on the way, having come out of Mitsraim.

Josh. 5:5 Indeed, all were circumcised,
all the people coming out.
But all the people
of those born in the wilderness on the way
in their going forth from Mitsraim
had not been circumcised.

Josh. 5:6 Indeed, the children of Yisra'el
had walked forty years in the wilderness
until *the lives of* all the people,
the men of battle coming out from Mitsraim,
had been terminated,
those who had not listened attentively
to the voice of **YAHWEH**,
those to whom **YAHWEH** had sworn to them
they would not see the land itself **תא**
which **YAHWEH** had sworn to their forefathers
that He would give to us,
a land flowing with milk and honey.

Josh. 5:7 And the sons themselves **תא**
whom He raised up
instead of they themselves **תא**
Yahoshua circumcised
because they were uncircumcised.
Indeed, they had not circumcised
they themselves **תא** on the way.

If you're paying careful attention
you'll take notice of the repetition
involved in the text.
There is to be no mistake.
The males had not been circumcised
in forty years,
even though that was
to have been done by them
on the eight day after birth.

This is one of the key elements
in the rebellion of the Children of Yisra'el
against the instructions **YAHWEH** had specifically given them.

We need to take note of the consequences,
- death in the wilderness,
- no entry into the land of the promise!

Josh. 5:8 And it was as they finished,
all the people having been circumcised.
And they sat down in their places
in the encampment until they were whole.

Josh. 5:9 And **YAHWEH** said to Yahoshua,
“Today I have rolled away
the disgrace *itself* **nx** of Mitsraim from upon you.”
And they call the name of the place Gilgal
until this very day.
Gilgal means wheel, rolling.

Josh. 5:10 And the children of Yisra'el
encamped at Gilgal.
And they prepared The Passover *itself* **nx**
on the fourteenth day of the month at dusk
on the desert plains of Yericho.
Note the timing.
The tenth day, they crossed The Yarden,
the males were circumcised.
The Tenth day was the day
The Passover Lamb was selected.
Then on the fourteenth day
Passover was prepared.
They were reminded powerfully
of their deliverance from Egypt
at the very time they entered into
the land of the promise for the first time.

Josh. 5:11 And they ate
from the stored grain of the land
on the morrow after The Passover,
matsah and roasted grain,
on this very same day.
The eating of matsah
marks the Festival of Unleavened Bread.
They ate of it on this very day,
the 14th of Abib (Nisan).

Josh. 5:12 **And the manna ceased
on the day after their eating
from the stored grain of the land.**

And there was no longer manna
for the children of Yisra'el.
And they ate the produce
of the land of Kena'an in that year.

Josh. 5:13 And it was as Yahoshua was at Yericho.
And he lifted his eyes.
And he looked.
And behold!
An individual was standing in front of him.
And His sword was pulled out in His hand.

And Yahoshua walked toward him.
And he said to him,
“Are you yourself **nx** for us or against us?”
Josh. 5:14 And He said, “No!
Indeed, I Myself have now come
as Captain of the Assembly of **YAHWEH!**”

And Yahoshua fell down
with his face to the ground.
And he bowed himself.
And he said to him,
“What is my Sovereign saying to His servant?”

Josh. 5:15 And the Captain

of the Assembly of **YAHWEH**
said to Yahoshua,
“Take off your sandal from upon your foot
because the place
where you yourself **תָּא** are standing is set apart.”
And Yahoshua did so.

Chapter 6

Josh. 6:1 And Yericho was closed up,
closed up from the presence
of the children of Yisra’el.
None were going out
and none were coming in.

Josh. 6:2 And **YAHWEH** said to Yahoshua,
“Observe!

I have given into your hand Yericho itself **תָּא**
and its king himself **תָּא**, powerful warriors.

6:3 And you are to encircle the city itself **תָּא**,
all the men of battle
encircling the city itself **תָּא** once.

According to this you are to do for six days.

Josh. 6:4 And seven priests
are to carry seven ram's horns
before The Chest.

And on the seventh day
you are to encircle the city itself **תָּא** seven times.
And the priests are to sound the ram's horns.

shofar - a cornet or curved horn.
These were made from the horns of rams.
They are not "trumpets"
although some refer to them as such.

*There were silver trumpets
made for The Tent of Assembly
but they were not used here.*

Josh. 6:5 And it will exist
at a prolonged sounding on the ram's horn,
at your hearing the sound itself **תָּא** of the ram's horn,
all the people are to shout, a great noise.

And the wall of the city will fall down flat.
And the people are to go up,
each man straight before him.”

Josh. 6:6 And Yahoshua, son of Nun,
called for the priests.
And he said to them,
“Lift up The Chest of The Covenant itself **תָּא**.
And seven priests
are to carry seven ram's horns
for sounding blasts
before The Chest of **YAHWEH**.”

Josh. 6:7 And he said to the people,
“Pass over and encircle the city itself **תָּא**.
And the armed ones are to pass over
before The Chest of **YAHWEH**.”

Josh. 6:8 And it was as Yahoshua
had spoken to the people.
And the seven priests
carrying the seven rams' horns
for sounding the blasts before **YAHWEH**
passed over.
And they sounded with the ram's horns.
And The Chest of The Covenant of **YAHWEH**
came behind them.

Josh. 6:9 And those armed
went before the priests
who sounded the ram's horns.
And the gathering walked behind The Chest,
going on and sounding on ram's horns.

You'll notice
that the people were not speaking
but they were blowing ram's horns
on the six days they encircled the city.
This is different from what we traditionally
"think" they were doing,
just walking around the city in silence.
They were making some noise,
but they were not speaking.
This would present a very unusual situation
for the people within the city.
They would not know what to make of this.

Josh. 6:10 And to the people themselves **תא**
Yahoshua had given directions saying,
"You are not to shout!
And your voice itself **תא** is not to be heard.
And not a word is to go out of your mouth
until the day I say to you, 'Shout!'
Then you are to shout."

Josh. 6:11 And The Chest of **YAHWEH**
encircled the city itself **תא**,
going around it once.
And they went into the encampment.
And they stayed in the encampment.

Josh. 6:12 And Yahoshua rose
early in the morning.
And the priests lifted up
The Chest of YAHWEH itself **תא**.
Josh. 6:13 And the seven priests
carrying seven ram's horns
for sounding before The Chest of **YAHWEH**
were walking, walking.
And they sounded with the ram's horns.
And the armed men walked before them.
And those having been gathered
walked behind The Chest of **YAHWEH**,
walking and sounding on the ram's horns.

Josh. 6:14 And they encircled the city itself **תא**
once on the second day.
And they returned to the encampment.
According to this they did for six days.

Josh. 6:15 And it was on the seventh day.
And they rose early,
about the dawning of the day.
And they encircled the city itself **תא**
seven times
according to this determination.
Except on this day they encircled the city itself **תא**
seven times.

NOTE: This is the **seventh day**.
We must consider
that this was **The Sabbath Day**.
This very fact destroys forever
every argument
that "absolutely no 'work' (effort)
is to be done on The Sabbath Day.
This task involved great 'effort'
on the part of the entire assembly of Yisra'el.
You cannot avoid noting this.

What's normally overlooked is that
this was YAHWEH's WORK!

YAHUSHUA, The Messiah, confirmed
that there is **not one thing wrong**
with doing **YAHWEH's work**
on The Sabbath day!

Josh. 6:16 And it was at the seventh time.
The priests sounded on the ram's horns.
And Yahoshua said to the people,
"Shout!

Indeed, **YAHWEH** has given to you
the city itself **תא**!

Josh. 6:17 And the city
is to be devoted to destruction.
It and all that is in it is for **YAHWEH**.

Only Rahab, the prostitute, is to live,
she and all who are with her herself **תא**
in the house,
because she hid the messengers that we sent.

Josh. 6:18 And you yourselves **תא**,
guard against things devoted to destruction
lest you become devoted to destruction
and cause the encampment of Yisra'el itself **תא**
to be devoted to destruction
and you trouble it itself **תא**!

Josh. 6:19 And all the silver and gold
and vessels of copper and iron,
they are set apart to **YAHWEH**.
They are to go into the treasury of **YAHWEH**."

Josh. 6:20 And the people shouted.
And they sounded on the ram's horns.
And it was at hearing the sound of the ram's horn.
And the people shouted a great shout.
And the wall fell down flat!
And the people went up into the city,
each man straight before him.
And they captured the city itself **תא**!

Josh. 6:21 And they devoted to destruction
everything itself **תא** that was in the city,
every man and woman, young and old,
and ox and sheep and ass,
with the mouth of the sword.

peh - mouth
This term is used frequently,
but normally translated as 'edge'.
To understand this one needs to consider
that the mouth is used to consume, devour.
This is also what the sword does.

Josh. 6:22 And to the two men
who had spied out the land itself **תא**
Yahoshua said,
"Go to the house of the woman, the prostitute,
and bring out from there the woman herself **תא**
and everything itself **תא** that is hers
according to what you swore to her."

Josh. 6:23 And the young men,
the spies, went in.
And they brought out Rahab herself **תא**,
and her father himself **תא**,
and her mother herself **תא**,
and her brothers themselves **תא**,
and everything itself **תא** that was hers.
And they brought out
all her kindred themselves **תא**.
And they settled them outside
of the encampment of Yisra'el.

Josh. 6:24 And the city was burned with fire
and all that was in it.
Only the silver and the gold
and the vessels of copper and of iron
were given into the treasury
of The House of **YAHWEH**.

Josh. 6:25 And Rahab herself **תא**, the prostitute,
and the household itself **תא** of her father
and everything itself **תא** that was hers
Yahoshua caused to live.

And she dwells
in the midst of Yisra'el to this day
because she hid the messengers themselves **תא**
whom Yahoshua had sent
to spy out Yericho itself **תא**.

Josh. 6:26 And Yahoshua swore at that time saying,
"Bitterly cursed is the man
before the face of **YAHWEH**
who stands up and builds this city itself **תא**,
Yericho itself **תא**!
With his firstborn he will lay its foundation
and with his youngest he will stand up its gates!"

Josh. 6:27 And **YAHWEH** was with
Yahoshua himself **תא**.
And a report of him was in all the land.

Chapter 7

Josh. 7:1 And the children of Yisra'el
acted unfaithfully with an unfaithful act
with what was devoted to destruction.
And Akan, son of Karmi,
son of Zabdi, son of Zerah,
of the tribe of Yahudah,
took from what was devoted to destruction.
And the anger of **YAHWEH** flared up
against the children of Yisra'el.

Akan means trouble.
Karmi means gardener.
Zabdi means giving.
Zerah means rising of light.
Yahudah means **YAH** be praised.

Josh. 7:2 And Yahoshua sent men
from Yericho to Ai, which is beside BayitAven
on the east side of Bayit El.
And he spoke to them saying,
"Go up and spy out the land itself **תא**."
And the men went up.
And they spied out Ai itself **תא**.

Ai means ruin.
BayitAven means
house of vanity/emptiness.
Bayit El means house of El (God).

Josh. 7:3 And they returned to Yahoshua.
And they said to him,
"Let not all the people go up.
Let about two or three thousand men
go up and smite Ai itself **תא**.
Do not weary there all the people themselves **תא**
because the people are few."

Josh. 7:4 And from the people there went up
about three thousand men.
But they fled before the men of Ai.
Josh. 7:5 And the men of Ai
struck from among them about thirty six men.
And they pursued them from before the gate
as far as Shebarim.
And they struck them at the descent.

And the hearts of the people
liquefied and became water.
Shebarim means fracture.

macac - to liquefy.
The heart refers
to the mental state or attitude.
The terms used are an idiom,
not to be taken literally.

We might say "they fell apart",
"lost their resolve."

Josh. 7:6 And Yahoshua tore his garments.

And he fell to the ground on his face
before The Chest of **YAHWEH** until dusk,
he and the elders of Yisra'el.
And they raised up dust on their heads.

Josh. 7:7 And Yahoshua said,
"Alas, Sovereign, **YAHWEH!**
For what *purpose* have You caused
this people *itself* נא,
to pass over The Yarden *itself* נא?
For the sake of giving us *ourselves* נא
into the hand of the Amorites?
For the sake of causing us to perish?
And oh that we had been willing
and had settled on the other side of The Yarden!
Josh. 7:8 On account of it, my Sovereign,
what do I say after Yisra'el turns its back
before the face of its adversaries?

Josh. 7:9 And the Kena'anites will hear
and all the inhabitants of the land.
And they will surround us.
And they will cut off
our name *itself* נא from the land.
And what then will You do
for the sake of Your great Name?"

Josh. 7:10 And **YAHWEH** said to Yahoshua,
"Stand up for yourself!
For what *purpose* have you *yourself* נא
fallen on your face?"

Josh. 7:11 Yisra'el has offended.
And they have also passed over
My Covenant *itself* נא
which I have given as direction
to they *themselves* נא.
And they have also taken
from what is devoted to destruction.
And they have also stolen.
And they have also lied.
And they have also placed it among their goods.

It's very important to note
each of the accusations
involved in this verse.
This version is different than most.
It gives you the more literal sense
of the terms used.

Yisra'el has offended.
Sin is an offense against **YAHWEH**.
It is a rejection of His instructions.
This is effectively restated
in the very next line.
Yisra'el (someone within Yisra'el)
has "passed over"
- ignored, by-passed "My Covenant"
- emphatic!

A covenant is an **AGREEMENT**
- entered into voluntarily.
It cannot be commanded!
If it is you do not have a covenant.

The Covenant is based
on **YAHWEH** giving directions
concerning what He desires of His people.

This Covenant
has been "passed over", ignored!
This is a personal affront against **YAHWEH!**
It is rebellion!

Further, they have taken
what was not theirs - stolen it.
They have lied about it.
They have placed it
in the midst of their own things.

Every one of these steps
is involved in our offenses against **YAHWEH**.
We need to recognize our own actions
as being **identical** to these.

Josh. 7:12 And the children of Yisra'el
will not be able to stand
before the face of their adversaries.
They will turn their backs
before the faces of their adversaries
because they are devoted to destruction.

I am no longer going to be with you
if you do not destroy
that which is devoted to destruction
from your midst.

Yisra'el has become devoted to destruction
because of the very act
of one person taking
what was forbidden to them,
what was devoted to destruction.

This is a form of the adage,
"What you sow is what you reap."
It's an oft repeated Scripture principle.

It's also been stated as,
"You become like what you 'worship'.
This is a most serious issue
that demands our attention.

**YAHWEH WILL NOT REMAIN WITH THOSE
who fail to destroy
what is forbidden to them.**

Josh. 7:13 Stand up!
Set apart the people themselves **תא**!
And you are to say,
'Undefile yourselves for tomorrow!
Indeed, thus said **YAHWEH**,
The Elohim of Yisra'el,
"That which is devoted to destruction
is in your midst, Yisra'el.
You are not able to stand
before the face of your adversaries
until you cause to turn away
that which is devoted to destruction
from the midst of you!"

qadash - to be clean.
Often translated as 'sanctify',
this refers to moral purity.

It means to rid yourself
of the contamination of 'sin'
(an offense against **YAHWEH**).

You cannot stand in His presence
if you are defiled by these offenses.

Josh. 7:14 And you will be brought near
in the morning according to your tribes.
And it will exist
that the tribe which **YAHWEH** catches
will come near by families.
And the family which **YAHWEH** catches
will come near by households.
And the household which **YAHWEH** catches
will come near by warriors.
Josh. 7:15 And it will exist that he who is caught
with that which is devoted to destruction
is to be burned with fire, he himself **תא**
and everything itself **תא** that is his
because he has passed over
The Covenant of **YAHWEH** itself **תא**
and because he has done
moral foolishness in Yisra'el.' "

Josh. 7:16 And Yahoshua rose early in the morning.

And he brought near Yisra'el *itself* תא
by their tribes.

And the tribe of Yahudah was caught.

Josh. 7:17 And he brought near
the family *itself* תא of Yahudah.

And he caught
the family *itself* תא of the Zarhites.

And he brought near
the family *itself* תא of the Zarhites by warrior.

And Zabdi was caught.

Josh. 7:18 And he brought near
his household *itself* תא by warrior.

And Akan was caught,
son of Karmi, son of Zabdi,
son of Zerah, of the tribe of Yahudah.

Josh. 7:19 And Yahoshua said to Akan,
"My son, please give honor
to **YAHWEH**, The Elohim of Yisra'el,
and give to Him thanks.
And now declare to me what you have done!
Do not conceal it from me!"

Josh. 7:20 And Akan responded
to Yahoshua *himself* תא.

And he said, "Truly, I have offended
against **YAHWEH**, The Elohim of Yisra'el.
And I did according to this.

Josh. 7:21 And I saw among the booty
one beautiful garment from Shin'ar,
and two hundred shekels of silver,
and one wedge of gold weighing fifty shekels.
And I delighted in them.

And I took them.

And behold!

They are hidden in the ground
in the center of my tent.

And the silver is under it."

Josh. 7:22 And Yahoshua sent messengers.

And they ran to the tent.

And behold!

It was hidden in his tent.

And the silver was under it.

Josh. 7:23 And they took them
from the center of the tent.

And they came to Yahoshua
and to all the children of Yisra'el.

And they poured them out
before the face of **YAHWEH**.

Josh. 7:24 And Yahoshua,
and all Yisra'el with him,
took Akan *himself* תא, son of Zerah,
and the silver *itself* תא,
and the garment *itself* תא,
and the wedge of gold *itself* תא,
and his sons *themselves* תא,
and his daughters *themselves* תא,
and his oxen *themselves* תא,
and his asses *themselves* תא,
and his sheep *themselves* תא,
and his tent *itself* תא,
and everything *itself* תא that was his.
And they brought they *themselves* תא
to the Valley of Akor.

Josh. 7:25 And Yahoshua said,

"Why have you troubled us?"

YAHWEH will trouble you this day!"

And all Yisra'el stoned he *himself* תא with stones.

And they burned they *themselves* תא with fire.

And they stoned they *themselves* תא with stones.

There are word plays
within the Hebrew text
that make this quite emphatic.
Some of it carries through into the English,
but not all of it.
Remember that Akan's very name
means trouble.

Josh. 7:26 And they raised over him
a great heap of stones which remain to this day.

And **YAHWEH** turned back
from the burning of His anger.

On account of this
the name of that place is called
the Valley of Akor until this day.

The example made of Akan
is important to us.
It identifies clearly
just how significant rebellion
and disregard of His Covenant
are to **YAHWEH**.

This result was intended
to discourage others in Yisra'el,
and us, from doing the very same thing.
However, we very quickly see
that even with this kind
of demonstration of His anger
we still dare to "pass over"
His Covenant with us.
It's shameful!

Also, if you pay careful attention
to the text of Scripture
you'll note the theme of "burning".
It's tied to the "burning anger" of **YAHWEH**,
and it's tied to "burning out" rebellion
from among His people.
The very fact that this world will, in the end,
be destroyed by fire
is given to us as a reminder.

Sadly, these days,
we "pass over" such a concept
- with hardly a thought.
After all, "we are not Yisra'el."
- is our thought.

Chapter 8

Josh. 8:1 And **YAHWEH** said to Yahoshua,
"You are not to be afraid.

And you are not to be discouraged.

Take with you

all the people of battle themselves **אָנְכֶם**

and get up!

Go up to Ai!

Look!

I have given into your hand

the king of Ai himself **אָנְכֶם**,

and his people themselves **אָנְכֶם**,

and his city itself **אָנְכֶם**,

and his land itself **אָנְכֶם**.

Josh. 8:2 And you are to do to Ai and its king
according to what you did to Yericho and its king,
except its booty and its animals
you are to plunder for yourselves.
Place for yourselves an ambush for the city,
from behind it."

Josh. 8:3 And Yahoshua rose up

and all the people of battle

for the sake of going up to Ai.

And Yahoshua selected thirty thousand
mighty men of strength.

And he sent them away by night.

Josh. 8:4 And he directed they themselves **תא** saying,
“Look! You yourselves **תא**
are going to lie in wait against the city,
from behind the city.
You are not to go very far from the city.
And all of you are to be prepared.
Josh. 8:5 And I and all the people
who are with me myself **תא**
will approach the city.
And it will be that they will come out
to approach us as at the first.
And we will flee before them.
Josh. 8:6 And they will come out after us
until we have drawn they themselves **תא**
away from the city.
Indeed, they will say,
‘They are fleeing before us as at the first.’
And we will flee before them.

Josh. 8:7 And you yourselves **תא**
are to rise from lying in wait.
And you are to occupy the city itself **תא**.

And **YAHWEH**, your Elohim,
will give it into your hand.

Josh. 8:8 And it will exist
as you are capturing the city itself **תא**
that you are to set on fire
the city itself **תא** with fire
as **YAHWEH** has directed you to do.
Look!
I have directed you yourselves **תא**.”

Josh. 8:9 And Yahoshua sent them out.
And they went to the ambush.
And they sat between Bayit El and Ai,
from the sea side toward Ai.
And Yahoshua lodged at night
in the midst of the people.

Josh. 8:10 And Yahoshua rose up
early in the morning.
And he accounted for the people themselves **תא**.
And he went up,
he and the elders of Yisra’el,
before the people toward Ai.
Josh. 8:11 And all the people, the men of battle
who were with he himself **תא**, went up.
And they came near.
And they came toward the city.
And they pitched tents
against the north side of Ai.
And the valley was between them and Ai.

Josh. 8:12 And he took about five thousand men.
And he placed they themselves **תא**
lying in wait between Bayit El and Ai,
on the west side of the city.
Josh. 8:13 And they placed the people,
all the encampment itself **תא**
that was on the north of the city,
and its rear guard itself **תא** west of the city.
And Yahoshua went by night
into the middle of the valley.

Josh. 8:14 And it was as the king of Ai saw it.
And they hurried.
And they rose up early.
And the men of the city went out against Yisra’el
for the sake of battle, he and all his people,
to an appointed place by the arabah.
But he did not know

that they were lying in wait for him
from behind the city.

Josh. 8:15 And Yahoshua and all Yisra'el
was beaten before them.
And they fled by the way of the wilderness.
Josh. 8:16 And they cried out
to all the people who were in Ai
for the sake of pursuing them.
And they pursued after Yahoshua.
And they were pulled away from the city.
Josh. 8:17 And not a man remained
in Ai or Bayit El
who did not go out after Yisra'el.
And they abandoned the open city itself **תא**.
And they pursued after Yisra'el.

Josh. 8:18 And **YAHWEH** said to Yahoshua,
"Stretch out with the spear that is in your hand
toward Ai!
Indeed, into your hand I am giving it!"
And Yahoshua stretched out the spear
that was in his hand toward the city.
Josh. 8:19 And those lying in wait
stood up quickly from their place.
And they ran at the stretching out of his hand.
And they went into the city.
And they captured it.
And they hurried to set the city itself **תא** on fire.

Josh. 8:20 And the men of Ai looked behind them.
And they looked.
And here!
Smoke of the city was going up to the skies.
And there was nothing in their hand
for the sake of fleeing here or there.

And the people who had fled to the wilderness
turned back toward the pursuers.
Josh. 8:21 And Yahoshua and all Yisra'el saw
that those lying in wait
had captured the city itself **תא**
and that the smoke of the city ascended.
And they turned back.
And they struck the men of Ai themselves **תא**
Josh. 8:22 and those who had come out
from the city against them.
And they were in the midst of Yisra'el,
some here and some there.
And they struck they themselves **תא**
until no survivor remained of them or escaped.

Josh. 8:23 And the king of Ai himself **תא**
they seized alive.
And they brought near
he himself **תא** to Yahoshua.

Josh. 8:24 And it was as Yisra'el finished slaying
all the inhabitants of Ai themselves **תא**
in the field,
in the wilderness where they had pursued them.
And everyone fell by the mouth of the sword
until it was completed.

And all Yisra'el returned to Ai.
And they struck it itself **תא**
with the mouth of the sword.
Josh. 8:25 And it existed that
all who fell on that day,
both men and women,
were twelve thousand, all men of Ai.

Josh. 8:26 And Yahoshua
did not draw back his hand

with which he stretched out the spear
until all the inhabitants of Ai themselves **תא**
had been devoted to destruction.

Josh. 8:27 Only the animals
and the booty of that city
did Yisra'el take as plunder for themselves
according to the word of **YAHWEH**
which He had directed Yahoshua himself **תא**.

Josh. 8:28 And Yahoshua burned Ai itself **תא**.
And he made it a mound forever,
a desolation to this day.

Josh. 8:29 And the king of Ai himself **תא**
he hanged on a tree until dusk.
And at the coming in of the sun
Yahoshua gave direction.
And they lowered his corpse itself **תא** from the tree.
And they threw down it itself **תא**
at the entrance gate of the city.
And they raised over it a great heap of stones,
there to this day.

Josh. 8:30 Then Yahoshua built a slaughter site
to **YAHWEH**, The Elohim of Yisra'el,
at Mount Ebal

Josh. 8:31 according to what Moshe,
the servant of **YAHWEH**, had directed
the children of Yisra'el themselves **תא**,
according to what is written
in The Book of Instruction of Moshe,
"a slaughter site of stones, whole,
upon which no iron has been manipulated."

And they offered up upon it olahs to **YAHWEH**.
And they sacrificed shelem offerings.
[Ebal means bald.](#)

[torah](#) means instruction.
It does not mean 'law'.

An "altar" is a place of slaughter.
It's not some fancy "table".
It's a place where blood is shed.
It's messy.
It stinks.
But it also serves as a place
of mediation and interaction
between **YAHWEH** and His people.

[olah](#) - a step, as ascending.
It means to send up.
It's used to represent a sacrifice
that's completely burned up into smoke.
It represents a commitment
of one's entire being to **YAHWEH**.

[shelem](#) - properly, requital;
i.e. a (voluntary) sacrifice in thanks.

Josh. 8:32 And he wrote there upon the stones
a copy of The Torah of Moshe itself **תא**
which he had written,
before the face of the children of Yisra'el.

Josh. 8:33 And all Yisra'el, both the elders,
and the officers and the judges,
stood on either side of The Chest
in the presence of the Levitical priests
who carried
The Chest of The Covenant of **YAHWEH**,
as for the stranger, so for the native,
half of them in front of Mount Gerizim
and half of them in front of Mount Ebal,
according to what Moshe,
the servant of **YAHWEH**,
had directed at the beginning

for the sake of blessing
the people of Yisra'el *themselves* **תא**.

Josh. 8:34 And afterward, according to this,
he read all the words *themselves* תא
of The Torah,

the blessings and the cursings,
according to everything written
on the scroll of The Torah.

Josh. 8.35 **There was not a word**
of anything that Moshe had instructed
which Yahoshua did not read
in front of the entire assembly of Yisra'el,
even the women, and the little ones,
and the strangers who walked among them!

The importance of this act
cannot be overstated!

Yahoshua read every single word
of The Instruction (*torah*) of Moshe!
They heard it all - again.

And it was now "engraved in stone"
right in front of them, so they could come
and read it for themselves
any time they chose to do so.
They had **no excuse** for not being aware
of what **YAHWEH** desired of them!

Chapter 9

Josh. 9:1 And it was as all the kings heard
who were on the other side of The Yarden
in the hills, and in the low country,
and by all the coasts of the Great Sea
toward the front of The Lebanon,
the Hittite,
and the Amorite,
the Kena'anite,
and the Perizzite,
the Hivite,
and the Yebusite.

Josh. 9:2 And they gathered themselves together
for the sake of fighting against Yahoshua
and Yisra'el with one mouth.

"One mouth" means they were in agreement
concerning what they were to do,
and likely operating under one leader.

Josh. 9:3 And the inhabitants of Gib'on heard
what *itself* תא Yahoshua had done
to Yericho and Ai.

Josh. 9:4 And they worked by craftiness.
And they went as ambassadors.

And they took worn out sacks
on their male asses,
and worn out wineskins,
both torn and mended,

Josh. 9:5 and worn out and patched sandals
on their feet,
and worn out garments on themselves.
And all the food of their provision was dry.
It was crumbs.

Josh. 9:6 And they came to Yahoshua,
to the encampment at Gilgal.
And they said to him and to the men of Yisra'el,
"We have come from a remote land.
And now cut for us a covenant."

Josh. 9:7 But the men of Yisra'el said to the Hivvites,
"Perhaps you yourselves תא dwell in our midst.
Then how could we cut a covenant for you?"

Josh. 9:8 And they said to Yahoshua,
"We are your servants."
And Yahoshua said to them,

“Who are you yourselves **תא**?
And from where do you come?”
Josh. 9:9 And they said to him,
“From a land very remote
your servants have come for the sake
of the Name of **YAHWEH**, your Elohim.
Indeed, we have heard a report of Him
and everything itself **תא** He did in Mitsraim,
Josh. 9:10 and everything itself **תא** He has done
to the two kings of the Amorites
who were on the other side of The Yarden,
to Sihon, king of Heshbon,
and Og, king of Bashan,
who was at Ashtaroth.
Josh. 9:11 And our elders
and all the inhabitants of our land
spoke to us saying,
‘Take in your hand food for the way.
And go to meet them.
And say to them, “We are your servants.
And now cut a covenant for us.” ’
Josh. 9:12 This food of ours, it itself **תא**
was hot game from our houses
on the day that we went forth
for the sake of coming to you.
But now behold.
It is dry and it is crumbly.
Josh. 9:13 And these wineskins
which we filled were new.
And behold! They are torn.
And these our garments and our sandals
are worn out from the very long journey.”

Josh. 9:14 And the men of Yisra’el
took from their food.
But of the mouth of **YAHWEH** itself **תא**
they did not inquire.

Josh. 9:15 And Yahoshua made peace with them.
And he cut a covenant with them to let them live.
And the rulers of the assembly swore to them.

Josh. 9:16 And it was at the end of three days
after they had cut a covenant with them.
And they heard that they were neighbors to them
and dwelt in their midst.

Josh. 9:17 And the children of Yisra’el set out.
And they came to their cities on the third day.
Now their cities were Gib'on, and Kephirah,
and Be'eroth, and Kiryat Ye'arim.

Gib'on means hilly.
Kephirah means the village.
Be'eroth means wells.
Kiryat Ye'arim means city of forests.

Josh. 9:18 But the children of Yisra’el
did not strike them
because the rulers of the assembly
had sworn to them by **YAHWEH**,
The Elohim of Yisra’el.

And all the assembly
complained against the rulers.
Josh. 9:19 And all the rulers
said to the entire assembly,
“We ourselves have sworn to them
by **YAHWEH**, The Elohim of Yisra’el.
And now we are not able to touch them.
Josh. 9:20 This is what we will do to them,
but keep them alive,
and rage will not be upon us
on account of of the oath
which we swore to them.”

Josh. 9:21 And the rulers said to them,
“Let them live, but let them be woodcutters
and drawers of water for the entire assembly
according to what the rulers had spoken to them.”

Josh. 9:22 And Yahoshua called for them.
And he spoke to them saying,
“For what reason have you
deceived us *ourselves* **תא** saying,
‘We are remote from you.’
but you yourselves **תא** are dwelling in our midst?
Josh. 9:23 And now cursed are you yourselves **תא**!
And now not cut off for you is slavery
and cutting of wood and drawing of water
for the household of my Elohim.”

Josh. 9:24 And they responded
to Yahoshua himself **תא**.
And they said, “Indeed, it was reported,
reported to your servants what itself **תא**
YAHWEH, your Elohim, had given as direction
to His servant, Moshe himself **תא**,
for the sake of giving to you all the land itself **תא**
and for the sake of destroying
all the inhabitants of the land itself **תא**
from before your faces.
And we were very afraid
for the sake of our lives
from before your faces.
And we did this matter itself **תא**.

This is another important verse to note.
These people were very aware of
what **YAHWEH** had planned to do,
long before the children of Yisra'el
ever came to the land.
They had heard about Egypt.
They knew about Sihon and Og.
They were petrified.
They knew their lives were at risk.
What would you have done?

This tells us we ought not be surprised
that "non-believers" know full well
what **YAHWEH** has planned for them.
Yet not all of them
are as shrewd as the Gib'onites.

Josh. 9:25 And now, behold!
We are in your hands.
According to what is good
and what is right in your eyes do to us.”
Josh. 9:26 And he did accordingly to them.
And he delivered they themselves **תא**
from the hand of the children of Yisra'el.
And they did not kill them.

Josh. 9:27 And on that day Yahoshua gave them
as cutters of wood and drawers of water
for the assembly
and for the slaughter site of **YAHWEH**,
until this day at the place that He would choose.

Chapter 10

Josh. 10:1 And it was as Adonai Tzedek,
king of Yerushalaim, heard
that Yahoshua had captured Ai itself **תא**
and had devoted it to destruction
as he had done to Yericho and its king,
and so he did to Ai and its king,
and how the inhabitants of Gib'on
had made peace with Yisra'el itself **תא**
and were in their midst.

Adonai Tzedek means
sovereign of right action,
or, controller of righteousness.

Is this the same as Malki-Tzedek,

King of Righteousness? (Gen. 14.18)
If so, then both of these are titles,
not a "names".

The time frames involved suggest
this cannot be
the same person Abram encountered.

Yerushalaim means
complete teaching of deliverance.
This is the proper
Hebrew name of Jerusalem.

The traditional meaning given
is "city of peace",
but the root words
give a different meaning,
ultimately pointing toward
the final deliverance (salvation)
that will come to this place.

Josh. 10:2 And they were greatly afraid
because Gib'on was a great city,
like one of the royal cities,
and because it was greater than Ai
and all its men were powerful.

Josh. 10:3 Adonai Tzedek, king of Yerushalaim,
sent to Hoham, king of Hebron,
and to Piram, king of Yarmuth,
and to Yaphiya, king of Lachish,
and to Debir, king of Eglon saying,
Hoham means - uncertain.
Hebron means seat of association.
Piram means wildly.
Yarmuth means elevation.
Yaphiya means bright.
Lachish means - uncertain.
Debir means shrine.
Eglon means calf.

Josh. 10:4 "Come up to me and help me.
And we will strike Gib'on *itself* נא
because it has made peace
with Yahoshua *himself* נא and with
the children of Yisra'el *themselves* נא."

Josh. 10:5 And they gathered together.
And they went up,
the five kings of the Amorites,
the king of Yerushalaim,
the king of Hebron,
the king of Yarmuth,
the king of Lachish,
the king of Eglon,
they and all their encampments.
And they pitched their tents before Gib'on.
And they did battle against it.

Josh. 10:6 And the men of Gib'on
sent to Yahoshua,
to the encampment at Gilgal saying,
"Do not withdraw your hand from your servants.
Come up to us quickly and deliver us.
And help us because gathered against us
are all the kings of the Amorites
dwelling in the mountains."

Josh. 10:7 And Yahoshua went up from Gilgal,
he and all the people of battle with him,
even the entire powerful force.

Josh. 10:8 And **YAHWEH** said to Yahoshua,
"You are not to be afraid of them!
Indeed, I have given them into your hand.
Not a man among them
will stand before your face."

Josh. 10:9 And Yahoshua
went toward them suddenly.

All night they went up from Gilgal.
Josh. 10:10 And **YAHWEH** confounded them
before the face of Yisra'el.
And they struck them with great blows at Gib'on.
And they pursued them
by the way up to Bayit Horon.
And they struck them
as far as Azekah and Makkedah.
[Bayit Horon means house of hollowness.](#)
[Azekah means fenced in.](#)
[Makkedah means marked.](#)

Josh. 10:11 And it was as they were fleeing
before the face of Yisra'el.
And they were at the descent at BayitHoron.
And **YAHWEH** threw down upon them
great stones from the skies,
as far as Azekah.
And many died.
And there were more who died by the hailstones
than those whom the sons of Yisra'el
killed with the sword.

Josh. 10:12 Then Yahoshua spoke to **YAHWEH**
on the day of **YAHWEH** giving up
the Amorites themselves **nx**
before the children of Yisra'el.

And he said for the sake of the eyes of Yisra'el,
"Sun, stand still at Gib'on,
and moon, in the Valley of Ayalon."

Josh. 10:13 And the sun stood still!
And the moon stood
until the people had punished its enemies.

Is this not inscribed in the Book of Yashar?
And the sun stood still in the middle of the skies!
And it did not attempt to come in the entire day.
[Yashar means straight, just; proper.](#)

Josh. 10:14 And there has not been a day like that
before it or after it
for the sake of which
YAHWEH listened attentively
to the voice of a man!
Indeed, **YAHWEH** did battle for Yisra'el.

Josh. 10:15 And Yahoshua returned
and all Yisra'el with him
to the encampment at Gilgal.

Josh. 10:16 And these five kings fled.
And they hid themselves in a cave at Makkedah

Josh. 10:17 And it was reported
to Yahoshua saying,
"The five kings have been found
hiding in the cave at Makkedah."

Josh. 10:18 And Yahoshua said,
"Roll large stones against the mouth of the cave,
and appoint men over it
for the sake of watching them.

Josh. 10:19 And you yourselves **nx**
are not to remain.

And you are to pursue after
your adversaries themselves **nx**.
And you are to attack the rear
of they themselves **nx**.

You are not to allow them to enter their cities!

Indeed, **YAHWEH**, your Elohim,
has given them into your hand."

Josh. 10:20 And it was as Yahoshua
and the children of Yisra'el

had completed striking them
with a very great blow until it was finished.
And the survivors escaped from them
into the fortified cities.

Josh. 10:21 And all the people
returned to the encampment,
to Yahoshua at Makkedah, in safety.
Not a man moved his tongue *itself* תא
against the children of Yisra'el.
shalom - safe; i.e. well, happy, etc.
Note that the primary meaning
is to be safe.

Josh. 10:22 And Yahoshua said,
"Open the mouth *itself* תא of the cave.
And bring out to me
those five kings *themselves* תא
from the cave."

Josh. 10:23 And they did so.
And they brought forth to him
those five kings *themselves* תא from the cave,
the king of Yerushalaim *himself* תא,
the king of Hebron *himself* תא,
the king of Yarmuth *himself* תא,
the king of Lachish *himself* תא,
the king of Eglon *himself* תא.

Josh. 10:24 And it was as these kings *themselves* תא
were being brought out to Yahoshua.
And Yahoshua called for all the men of Yisra'el.
And he said to the leaders of the men of battle,
the ones who went with he *himself* תא,
"Come near!
Place your feet *themselves* תא
on the necks of these kings."
And they came near.
And they placed their feet *themselves* תא
on their necks.
Josh. 10:25 And Yahoshua said to them,
"Do not be afraid!
And do not be discouraged!
Be strong and courageous!
Indeed, according to this **YAHWEH** will do
to all your adversaries
whom you *yourselves* תא are fighting,
to they *themselves* תא."

Josh. 10:26 And after this Yahoshua struck them.
And he put them to death.
And he hanged them upon five trees.
And they were hanging upon the trees until dusk.
Josh. 10:27 And it was at the time
of the coming in of the sun.
And Yahoshua gave directions.
And they took them down from the trees.
And they threw them into the cave
where they had hidden.
And they placed large stones
over the mouth of the cave until this very day.

Josh. 10:28 And Makkedah *itself* תא
Yahoshua captured on that day.
And he struck it with the mouth of the sword.
And its king *himself* תא
he devoted to destruction,
and they *themselves* תא,
even all the people *themselves* תא who were in it.
Nothing remained of the lives who were in it.
And he did to the king of Makkedah
according to what he had done
to the king of Yericho.

Josh. 10:29 And Yahoshua passed over,

and all Yisra'el with him,
from Makkedah to Libnah.
And they fought against Libnah.

Libnah means whiteness.

Josh. 10:30 And **YAHWEH** also gave it *itself* **תא**
and *its king himself* **תא** into the hand of Yisra'el.
And he struck it with the mouth of the sword
and all the lives themselves **תא** who were in it.
There did not remain in it a survivor.
And he did to its king
according to what he had done
to the king of Yericho.

Josh. 10:31 And Yahoshua passed over,
and all Yisra'el with him, from Libnah to Lachish.
And they encamped before it.
And they fought against it.

Josh. 10:32 And **YAHWEH** gave Lachish itself **תא**
into the hand of Yisra'el.
And he captured it on the second day.
And he struck it and all the lives themselves **תא**
who were in it with the mouth of the sword,
according to all he had done to Libnah.

Josh. 10:33 Then Horam, king of Gezer,
came up to help Lachish itself **תא**.

And Yahoshua struck
all his people themselves **תא**
until there was not left to him a survivor.

Horam means high.

Gezer means something cut off.

Josh. 10:34 And Yahoshua passed over,
and all Yisra'el with him, from Lachish to Eglon.
And they encamped against it.
And fought against it.

Josh. 10:35 And they captured it on that day.
And they struck it with the mouth of the sword.
And all the lives themselves **תא**
who were in it on that day
he devoted to destruction
according to all that he had done to Lachish.

Josh. 10:36 Then Yahoshua went up,
and all Yisra'el with him, from Eglon to Hebron.
And they fought against it.

Josh. 10:37 And they captured it.
And they struck it with the mouth of the sword,
and *its king himself* **תא**
and all its towns themselves **תא**,
and all the lives themselves **תא** who were in it.
Not a survivor remained
according to all that he had done to Eglon.
And he devoted to destruction *it itself* **תא**
and all the lives themselves **תא** who were in it.

Josh. 10:38 And Yahoshua returned,
and all Yisra'el with him, to Debir.
And they fought against it.

Josh. 10:39 And they captured it,
and *its king himself* **תא**
and all its towns themselves **תא**.

And they struck them
with the mouth of the sword.
And they devoted to destruction
all the lives themselves **תא** who were in it.
Not a survivor remained.

According to what he had done to Hebron
he did to Debir and its king,
even as he had done to Libnah and its king.

Josh. 10:40 And Yahoshua struck
all the land itself **תא**,
the hill country,

and The Negev,
and The Shefelah,
and the ravines,
and all their kings themselves נא.
Not a survivor remained.
And everything itself נא with the breath of life
he devoted to destruction
according to what **YAHWEH**,
The Elohim of Yisra'el, had directed.

Josh. 10:41 And Yahoshua struck them
from Kadesh Barnea as far as Azzah,
and all the land itself נא of Goshen,
even as far as Gib'on.

Josh. 10:42 And Yahoshua captured
all these kings themselves נא
and their land itself נא at one time,
because YAHWEH, The Elohim of Yisra'el,
fought for Yisra'el.

Josh. 10:43 And Yahoshua returned,
and all Yisra'el with him,
to the encampment at Gilgal.

Chapter 11

Josh. 11:1 And it was as Yabin,
king of Hatzor, heard.
And he sent to Yobab, king of Madon,
and to the king of Shimron,
and to the king of Akshaph,
Yabin means intelligent.
Hatzor means village.
Yobab means howler.
Madon means height.
Shimron means guardianship.
Akshaph means fascination.

Josh. 11:2 and to the kings
who were from the north
in the mountains, and in the desert plain
south of Kinneret, and in the Shefelah,
and in the heights of Dor on the west,
Kinneret means harp shaped.
It's another name
for The Sea of The Galil.
Dor means dwelling.

Josh. 11:3 the Kena'anites
in the east and in the west,
and the Amorite,
and the Hittite,
and the Perizzite,
and the Yebusite in the mountains,
and the Hivvite below Hermon
in the land of Mitzpah.
Hermon means abrupt.
Mitzpah means watch tower.

Josh. 11:4 And they went out,
they and all their assemblies with them,
many people,
like the sand on the seashore in abundance,
and very many horses and chariots.

Josh. 11:5 And all these kings met by appointment.
And they came.
And they pitched camp as a unit
by the waters of Merom
for the sake of fighting with Yisra'el.
Merom means height.

Josh. 11:6 And **YAHWEH** said to Yahoshua,
"You are not to be afraid of their presence.
Indeed, tomorrow at this time I will give
all of they themselves נא slain
before the face of Yisra'el.

You are to hamstring
their horses themselves **נא**.
And you are to burn
their chariots themselves **נא** with fire.”

Josh. 11:7 And Yahoshua
and all the people of battle with him
came against them suddenly
by the waters of Merom.
And they fell upon them.
Josh. 11:8 And **YAHWEH** gave them
into the hand of Yisra'el.
And they struck them.
And they pursued them as far as Great Tzidon,
and as far as Misrephot Maim,
and as far as the Valley of Mitzpah to the east.
And they struck them
until no survivor remained to them.
Tzidon means fishery.
Misrephot Mayim means burning waters.

Josh. 11:9 And Yahoshua did to them
according to what **YAHWEH** had spoken to him.
Their horses themselves **נא** he hamstrung.
And their chariots themselves **נא**
he burned with fire.

Josh. 11:10 And Yahoshua turned back at that time.
And he captured Hatzor itself **נא**.
And its king himself **נא** he struck with the sword
because Hatzor was formerly the head
of all those kingdoms.

Josh. 11:11 And they struck
all the lives themselves **נא** that were in it
with the mouth of the sword,
devoting them to destruction.
There remained no breathing creature.
And Hatzor itself **נא** he burned with fire.

Josh. 11:12 And all the cities themselves **נא**
of those kings
and all their kings themselves **נא**
Yahoshua captured.
And he struck them with the mouth of the sword.
He devoted they themselves **נא** to destruction
according to what Moshe,
the servant of **YAHWEH**, had directed.

Josh. 11:13 However, all the cities
that stood upon mounds
Yisra'el did not burn
except Hatzor itself **נא**.
Only it did Yahoshua burn.

Josh. 11:14 And all the booty of these cities
and the animals were plundered for themselves
by the children of Yisra'el.
Only all the human beings themselves **נא**
were struck with the mouth of the sword
until they had destroyed they themselves **נא**.
Nothing remained of all that breathed.

Josh. 11:15 According to what **YAHWEH**
had directed Moshe himself **נא**, his servant,
according to this Moshe
had directed Yahoshua himself **נא**.
And according to this Yahoshua did.
He did not turn aside a word from everything
that **YAHWEH** had directed Moshe himself **נא**.

Josh. 11:16 Thus Yahoshua took
all this land itself **נא**,
the mountain country,

and all The Negev *itself* תא,
and all the land of The Goshen *itself* תא,
and The Shefelah *itself* תא,
and The Arabah *itself* תא
and the hill country of Yisra'el *itself* תא,
and its valleys
Josh. 11:17 from Mount Halak that goes up to Se'ir,
even as far as Ba'al Gad
in the Valley of The Lebanon
below Mount Hermon.

And all their kings *themselves* תא he captured.
And he struck them.
And he put them to death.

Most translations fail to properly identify
the various regions of Yisra'el.
They are commonly known
by the titles given here.
Each is a separate region within the land.

Halak means smooth.
Se'ir means rough.
Ba'al Gad means owner of fortune.
Lebanon means white.
Hermon means abrupt.

Josh. 11:18 Many days Yahoshua made war
against all those kings *themselves* תא.
Josh. 11:19 There was not a city that was friendly
toward the children of Yisra'el except the Hivvites,
the inhabitants of Gib'on.
All the others *themselves* תא they took in battle.

Josh. 11:20 Indeed, it was from YAHWEH *Himself* תא
for the sake of hardening
their hearts *themselves* תא
for the sake of encountering
Yisra'el *itself* תא in battle
in order to devote them to destruction,
for the sake of there being no kindness
in order that he might destroy them
according to what YAHWEH
had directed Moshe *himself* תא.

Josh. 11:21 And Yahoshua came at that time.
And he cut off the Anakim *themselves* תא
from the mountains,
from Hebron,
from Debir,
from Anab,
and from all the mountains of Yahudah,
and from all the mountains of Yisra'el.
Yahoshua devoted them to destruction
along with their cities.

Josh. 11:22 None of the Anakim remained
in the land of the children of Yisra'el.
Only in Azzah, in Gath, and in Ashdod
did they remain.

The Anakim are remnants
of the Nephilim, the "giants".
They were a perverse mixture
of human and divine beings.
They were one of the key elements
YAHWEH caused Yisra'el to destroy
in the land of the promise.
The only ones left were in the area
controlled by the Philistines ('Palestinians').

They Nephilim were a primary factor
in the flood of Noah.

Josh. 11:23 And Yahoshua took
the entire land *itself* תא
according to all that YAHWEH
had spoken to Moshe.

And Yahoshua gave it
as an inheritance to Yisra'el
according to their divisions by their tribes.
And the land had rest from battle.

Chapter 12

Josh. 12:1 And these are the kings of the land
which the children of Yisra'el struck.
And they occupied the land itself **נא**
on the other side of The Yarden
toward the rising of the sun,
from The River Arnon as far as Mount Hermon
and all the desert plain toward the sunrise.

Josh. 12:2 Sihon, king of the Amorites,
who was dwelling in Heshbon, ruling from Aro'er,
which is on the bank of The River Arnon,
from the middle of the river,
and half Gil'ad,

and as far as The River Yabbok,
the border of the children of Ammon,

Josh. 12:3 and the desert plain
as far as the Sea of Kinneret
toward the rising sun

as far as the Sea of The Arabah,
The Salt Sea, toward the rising sun
by the road to BayitYeshimot and south,
below the springs of Pisgah,

Josh. 12:4 and to the border of Og, king of Bashan,
who was of the remnant of the Repha'im,
who was dwelling at Ashtaroth and at Edre'i.

Josh. 12:5 And he ruled at Mount Hermon,
and at Salkah, and in all Bashan,
as far as the border of the Geshurites
and the Ma'akathites,
and the half of Gil'ad,
as far as the border of Sihon, king of Heshbon.

Josh. 12:6 Moshe, the servant of **YAHWEH**,
and the children of Yisra'el had struck them.
And Moshe, the servant of **YAHWEH**,
had given it as a possession
to the Re'ubenites, and to the Gadites,
and to half the tribe of Menashe.

Josh. 12:7 And these are the kings of the land
which Yahoshua and the children of Yisra'el struck
on the other side of The Yarden toward the sea,
from Ba'al Gad in the valley of The Lebanon
as far as Mount Halak that goes up to Se'ir.

And Yahoshua gave it to the tribes of Yisra'el
as a possession according to their lots,

Josh. 12:8 in the mountain country,
and in The Shefelah,
and in the desert plain,
and in the ravines,
and in the wilderness,
and in The Negev,
the Hittites,
the Amorites,
and the Kena'anites,
the Perizzites,
the Hivvites,
and the Yebusites.

Josh. 12:9 The king of Yericho, one.

The king of Ai, which is beside Bayit El, one.

Josh. 12:10 The king of Yerushalaim, one.

The king of Hebron, one.

Josh. 12:11 The king of Yarmuth, one.

The king of Lachish, one.

Josh. 12:12 The king of Eglon, one.

The King of Gezer, one.

Josh. 12:13 The king of Debir, one.
 The king of Geder, one.
 Josh. 12:14 The king of Hormah, one.
 The king of Arad, one.
 Josh. 12:15 The king of Libnah, one.
 The king of Adullam, one.
 Josh. 12:16 The king of Makkedah, one.
 The king of Bayit El, one.
 The King of Yokne'am in Karmel, one.
 Josh. 12:17 The king of Tappuwah, one.
 The king of Hopher, one.
 Josh. 12:18 The king of Aphek, one.
 The king of Sharon, one.
 Josh. 12:19 The king of Madon, one.
 The king of Hatzor, one.
 Josh. 12:20 The king of Shimron Meron, one.
 The king of Akshaph, one.
 Josh. 12:21 The king of Ta'anak, one.
 The king of Megiddo, one.
 12:22 The king of Kedesh, one.
 Josh. 12:23 The king of Dor
 in the heights of Dor, one.
 The king of the nations of Gilgal, one.
 Josh. 12:24 The king of Tirtzah, one.
 Thirty one kings in all.

Chapter 13

Josh. 13:1 And Yahoshua became old in years.
 And **YAHWEH** said to him,

"You *yourself* **nx** have become old in years.
 And very much land remains to be occupied.

Josh. 13:2 This is the land that remains.
 The region of the Philistines and all Geshur

Josh. 13:3 from The Shihor,
 which is opposite Mitsraim,
 and up to the boundary of Ekron northward
 are regarded as Kena'anite.

The five princes of the Philistines,
 the Azzathites, and the Ashdodites,
 the Ashkelonites, the Gittites,
 and the Ekronites, and the Avvites;

Josh. 13:4 from the south,
 all the land of the Kena'anites,
 and Me'arah, which belongs to the Tzidonians
 as far as Aphek,

as far as the border of the Amorites,
 Josh. 13:5 and the land of the Gebalites,
 and all The Lebanon,

toward the sunrise from Ba'al Gad,
 below Mount Hermon,
 as far as the entrance to Hamath;

Josh. 13:6 all who are dwelling in the mountains,
 from The Lebanon as far as Misrephot Maim,
 and all the Tzidonians.

I Myself will cause them to be driven out
 from before the children of Yisra'el.
 Nevertheless, divide it by lot to Yisra'el
 as an inheritance
 according to what I have directed you.

Josh. 13:7 And now divide by lot this land *itself* **nx**
 as an inheritance to the nine tribes
 and half the tribe of Menashe.

Josh. 13:8 In it the Re'ubenites, and the Gadites
 took their inheritance
 which was given to them by Moshe
 on the other side of The Yarden
 toward the sunrise

according to what was given to them
 by Moshe, the servant of **YAHWEH**,

Josh. 13:9 from Aro'er which is on the bank
 of The River Arnon,
 and the city that is in the center of the river

and all the plain of Medeba as far as Dibon;
Josh. 13:10 and all the cities of Sihon,
king of the Amorites,
who reigned in Heshbon, as far as the border
of the children of Ammon,
Josh. 13:11 and The Gil'ad,
and the borders of the Geshurites,
and of the Ma'akathites,
and all Mount Hermon,
and all Bashan as far as Salkah,
Josh. 13:12 all the kingdom of Og at Bashan,
who reigned in Ashtaroth and Edre'i.
He remained from the remnant of the Repha'im.

And Moshe struck them.
And he drove them out.
Josh. 13:13 But the children of Yisra'el
did not drive out the Geshurites themselves **תא**
nor the Ma'akathites themselves **תא**.
And the Geshurites and the Ma'akathites
dwell in the midst of Yisra'el
until this day.

Josh. 13:14 Only to the tribe of Levi
did he not give an inheritance.
The offerings by fire to **YAHWEH**,
The Elohim of Yisra'el, are their inheritance
according to what He had spoken to them.

Josh. 13:15 And Moshe gave to the tribe
of the children of Re'uben by their families.
Josh. 13:16 And the boundary for them
was from Aro'er
which is on the bank of The River Arnon,
and the city that is in the middle of the river,
and all the plain by Medeba,
Josh. 13:17 Heshbon and all its cities
that are in the plain,
Dibon, and Bamot Ba'al, and BayitBa'al Me'on,
Josh. 13:18 and Yahtzah, and Kedemoth,
and Mepha'ath,
Josh. 13:19 and Kiryataim, and Sibmah,
and Tzereth HaShahar in the mountain valley,
Josh. 13:20 and BayitPe'or,
and the slopes of Pisgah,
and BayitYeshimot,
Josh. 13:21 and all the cities of the plain,
and all the reign of Sihon, king of the Amorites,
who reigned in Heshbon,
whom Moshe had struck, he himself **תא**,
and the leaders of Midyan themselves **תא**,
'Ebi himself **תא**, and Rekem himself **תא**,
and Tzur himself **תא**, and Hur himself **תא**,
and Reba' himself **תא**,
leaders of Sihon dwelling in the land.

Josh. 13:22 And Bil'am himself **תא**,
son of Be'or, the diviner,
the children of Yisra'el killed with the sword
among their pierced.

Josh. 13:23 And the border of the children of Re'uben
was the bank of The Yarden.
This was the inheritance
of the children of Re'uben
by their families,
the cities and their villages.

Josh. 13:24 And Moshe gave to the tribe of Gad,
to the children of Gad by their families.
Josh. 13:25 And the boundary for them was Ya'zer
and all the cities of Gil'ad,
and half the land of the children of Ammon
as far as Aro'er, which is opposite Rabbah,

Josh. 13:26 and from Heshbon
to Ramat Mitspeh and Betonim,
and from Mahanaim to the border of Debir,
Josh. 13:27 and in the valley, BayitHaram,
and BayitNimrah, and Sukkoth, and Tzaphon,
the rest of the kingdom of Sihon,
king of Heshbon,
The Yarden being its border,
as far as the edge
of the Sea of Kinneret
on the other side of The Yarden, toward sunrise.
Josh. 13:28 This is the inheritance
of the children of Gad by their families,
the cities and their villages.

Josh. 13:29 And Moshe gave
to half the tribe of Menashe.
And it was for half the tribe
of the children of Menashe by their families.
Josh. 13:30 And their boundary was from Mahanaim,
all Bashan, all the kingdom of Og,
king of Bashan,
and all the small towns of Ya'ir
which are in Bashan,
sixty cities,
Josh. 13:31 and the half of Gil'ad.
And Ashtaroth and Edre'i,
cities of the kingdom of Og in Bashan,
were for the children of Makir, son of Menashe,
to the half of the children of Makir
by their families.

Josh. 13:32 These were the inheritances
Moshe gave in the desert plains of Mo'ab
on the other side of The Yarden,
by Yericho, toward sunrise.

Josh. 13:33 But to the tribe of Levi
Moshe gave no inheritance.
YAHWEH, The Elohim of Yisra'el,
He was their inheritance
according to what He had spoken to them.

Chapter 14

Josh. 14:1 And these are what
the children of Yisra'el inherited
in the land of Kena'an,
which El'azar, the priest,
and Yahoshua, son of Nun,
and the heads of the fathers of the tribes
of the children of Yisra'el
caused they themselves **nx** to inherit.

Josh. 14:2 Their inheritance was by lot
according to what **YAHWEH** had directed
by the hand of Moshe
for the nine tribes and the half tribe
Josh. 14:3 because Moshe had given an inheritance
to the two tribes and the half tribe
on the other side of The Yarden.

But the Levites were not given
an inheritance among them.

Josh. 14:4 Indeed, the children of Yoseph
had become two tribes, Menashe and Ephraim.
And the Levites
were not given a lot in the land
except cities for dwelling
and open spaces for their livestock
and their possessions.

Josh. 14:5 According to what **YAHWEH**
had directed Moshe himself **nx**,

according to this the children of Yisra'el did.
And they divided by lot the land itself **אָ**.

Josh. 14:6 And the children of Yahudah
approached Yahoshua at Gilgal.
And Kaleb, son of Yephunneh, the Kenizzite,
said to him, "You know the word itself **אָ**
which **YAHWEH** spoke to Moshe,
the man of The Elohim, concerning you
and concerning me at Kadesh Barnea.

Kaleb means to yelp; to attack.

Yephunneh means he will be prepared.

Kenizzites means hunters.

Kadesh Barnea means
sanctuary of the field of wandering.

Josh. 14:7 I was forty years old when Moshe,
the servant of **YAHWEH**, sent forth me myself **אָ**
from Kadesh Barnea to spy out the land itself **אָ**.
And I brought back word to he himself **אָ**
according to what was within my heart.

Josh. 14:8 But my kindred who went up with me
caused the hearts themselves **אָ**
of the people to dissolve.

But I fully followed **YAHWEH**, my Elohim.

Josh. 14:9 And Moshe swore on that day saying,
'Of a certainty,
the land on which your foot has trodden
will be an inheritance for you
and for your children forever
because you fully followed
YAHWEH, my Elohim.'

Josh. 14:10 And now behold!
YAHWEH has kept alive me myself **אָ**
according to what He spoke
these forty five years
since **YAHWEH** spoke
this word itself **אָ** to Moshe
when Yisra'el walked in the wilderness.
And now behold!

I am eighty-five years old today.

Josh. 14:11 I am still as strong today as I was
on the day Moshe sent me myself **אָ**.

As my strength was then
so my strength is now for battle,
and for going out, and for coming in.

Josh. 14:12 And now give to me
this mountain itself **אָ**
of which **YAHWEH** spoke in that day.
Indeed, you yourself **אָ** heard on that day
that the Anakim were there
and that the cities were great and inaccessible.

Also, if **YAHWEH** is with me myself **אָ**
then I will drive them out
according to what **YAHWEH** has spoken."

Josh. 14:13 And Yahoshua then blessed him.
And he gave Hebron itself **אָ** to Kaleb,
son of Yephunneh, as an inheritance.

Josh. 14:14 And Hebron became
the inheritance of Kaleb,
son of Yephunneh the Kenizzite until this day
because he fully followed **YAHWEH**,
The Elohim of Yisra'el.

Josh. 14:15 And the name of Hebron
was formerly Kiryat Arba.
Arba was the greatest man among the Anakim.

And the land had rest from battle.

Chapter 15

Josh. 15:1 And the lot for the tribe of the children of Yahudah, by their families, was toward the border of Edom, the Wilderness of Tzyn to The Negev, from the south extremity.

Josh. 15:2 And the southern border for them was from the extremity of the Salt Sea, from the tongue facing toward The Negev.

Josh. 15:3 And it went out from The Negev to the Ascent of Akrabbim.

And it passed over to Tzyn.

And it went from The Negev to Kadesh Barnea.

And it passed over to Hetzron.

And it went up to Adar.

And it went around to Karka'.

Josh. 15:4 And it passed over to Atzmon.

And it went out to the River of Mitsraim.

And it was terminated at the sea coast.

This is your southern border.

Josh. 15:5 And the east border is The Salt Sea as far as the end of The Yarden.

And the border on the northern region is from the tongue of the sea, from the end of the Yarden.

Josh. 15:6 And the border went up to Bayit Hogleh.

And it passed over north of Bayit Arabah.

And the border went up to the stone of Bohan, son of Re'uben.

Josh. 15:7 And the border went up to Debir from the Valley of Akor.

And it turned northward toward Gilgal, which is in front of the Ascent of Adummim, which is on the south of the river.

And the border passed over to the waters of En Shemesh.

And it ended at En Rogel.

Josh. 15:8 And the border went up The Valley of the Son of Hinnom beside the Yebusite city, that is Yerushalaim.

And the border went up to the top of the mountain which is before The Valley of Hinnom westward, which is at the end of The Valley of Rephaim, to the north.

Josh. 15:9 And the border extended from the top of the hill to the fountain of the waters of Nephtoah.

And it went out to the cities of Mount Ephron.

And the border extended to Ba'alah, that is Kiryat Ye'arim.

Josh. 15:10 And the border went around from Ba'alah westward to Mount Se'ir.

And it passed over to the side of Mount Ye'arim, on the north. That is Kesalon.

And it went down to BayitShemesh.

And it passed over to Timnah.

Josh. 15:11 And the border went out to the side of Ekron, northward.

And the border went around to Shikkeron.

And it passed over to Mount Ba'alah.

And it went out to Yabne'el.

And the border ended at the sea.

Josh. 15:12 And the west border was the coastline of The Great Sea.

This is the boundary of the children of Yahudah, all around, by their families.

Josh. 15:13 And to Kaleb, son of Yephunneh, he gave a portion by lot in the midst of the children of Yahudah according to the mouth of **YAHWEH** to Yahoshua, Kiryat Arba *itself* ארבע.

He (Arba) was the father of Anak.
It is Hebron.
Josh. 15:14 And Kaleb drove out from there
the three sons of Anak themselves **תא**,
Sheshai himself **תא**,
and Ahiman himself **תא**,
and Talmi himself **תא**, born by Anak.

Josh. 15:15 And he went up from there
to those dwelling at Debir.
And the name of Debir formerly
was Kiryat Sepher.
Josh. 15:16 And Kaleb said,
"He who strikes Kiryat Sepher itself **תא**
and captures it,
I will give to him Aksah herself **תא**,
my daughter, for a wife."
[Aksah means anklet.](#)

Josh. 15:17 And Othni'el, son of Kenaz,
the brother of Kaleb, captured it.
And he gave him Aksah herself **תא**,
his daughter, for a wife.
[Othni'el means my force or El.](#)
[Kenaz means hunter.](#)

Josh. 15:18 And it was at her coming to him.
And she persuaded him to ask,
from her father himself **תא**, for a field.
And she dismounted from the male ass.
And Kaleb said to her,
"What do you desire?"
15:19 And she said,
"Give to me a blessing.
Indeed, land in The Negev
you have given to me.
But give to me springs of water."
And he gave her
the upper springs themselves **תא**
and the lower springs themselves **תא**.

Josh. 15:20 This was the inheritance of the tribe
of the children of Yahudah by their families.

Josh. 15:21 And the cities
that existed at the extremities
of the tribe of the children of Yahudah,
toward the border of Edom in the South,
were Kabtze'el,
and Eder,
and Yagur,
Josh. 15:22 and Kinah,
and Dimonah,
and Ad'adah,
Josh. 15:23 and Kedesh,
and Hatzor,
and Yitnan,
Josh. 15:24 Ziph,
and Telem,
and Be'alot,
Josh. 15:25 and Hatzor,
Hadattah,
and Keriyot.
Hetzron is Hatzor.
Josh. 15:26 'Amam,
and Shema,
and Moladah,
Josh. 15:27 and Hatzar Gaddah,
and Heshmon,
and BayitPalet,
Josh. 15:28 and Hatzar Shu'al,
and Be'ersheba,
and Bizyotyah,

Josh. 15:29 Ba'alah,
and 'Iyim,
and 'Atzem,
Josh. 15:30 and 'Eltolad,
and Kesil,
and Hormah,
Josh. 15:31 and Tziklag,
and Admanna,
and Sansanna,
Josh. 15:32 and Leba'ot,
and Shilhim,
and 'Ayin,
and Rimmon.
All the cities were twenty nine,
with their villages.

Josh. 15:33 In the low country,
'Eshta'ol,
and Tzor'ah,
and 'Ashnah,
Josh. 15:34 and Zanoah,
and En Gannim,
Tappuah,
and 'Enam,
Josh. 15:35 Yarmut,
and 'Adullam,
Sokoh,
and 'Azekah,
Josh. 15:36 and Sha'araim,
and 'Aditaim,
and Gederah,
and Gederotaim,
fourteen cities with their villages.

Josh. 15:37 Tzenan,
and Hadashah,
and Migdal Gad,
Josh. 15:38 and Dil'an,
and Mitzpeh,
and Yokte'el,
Josh. 15:39 Lachish,
and Botskat,
and 'Eglon,
Josh. 15:40 and Kabbon,
and Lahmas,
and Kittish,
Josh. 15:41 and Gederot,
BayitDagon,
and Na'amah,
and Makkedah,
sixteen cities with their villages.

Josh. 15:42 Libnah,
and 'Ether,
and 'Ashan,
Josh. 15:43 and Yiptah,
and 'Ashnah,
and Netsib,
Josh. 15:44 and Ke'ilah,
and 'Akzib,
and Mare'shah,
nine cities with their villages.

Josh. 15:45 Ekron with its towns and its villages
Josh. 15:46 from Ekron even to the sea,
all that were beside Ashdod,
with their villages.
Josh. 15:47 Ashdod, its towns and its villages,
Azzah, its towns and its villages
as far as The River of Mitsraim,
and the Great Sea with its coastline.

Josh. 15:48 And in the mountains,
Shamur,

and Yattir,
and Sokoh,
Josh. 15:49 and Danna,
and Kiryat Sannah, it is Debir,
Josh. 15:50 and 'Anab,
and 'Eshtemoah,
and 'Anim,
Josh. 15:51 and Goshen,
and Holon,
and Giloh,
eleven cities with their villages.

Josh. 15:52 'Arab,
and Dumah,
and 'Esh'an,
Josh. 15:53 and Yanim,
and BayitTappuah,
and 'Aphekah,
Josh. 15:54 and Humtah,
and Kiryat 'Arba, it is Hebron,
and Tzi'or,
nine cities with their villages.

Josh. 15:55 Ma'on,
Karmel,
and Ziph,
and Yutah,
Josh. 15:56 and Yizre'el,
and Yokde'am,
and Zanoah,
Josh. 15:57 Kayin,
Gib'ah,
and Timnah,
ten cities with their villages.

Josh. 15:58 Halhul,
BayitTzur,
and Gedor,
Josh. 15:59 and Ma'arat,
and Bayit'Anot,
and 'Eltekon,
six cities with their villages.

Josh. 15:60 Kiryat Ba'al, it is Kiryat Ye'arim,
and Rabbah,
two cities with their villages.

Josh. 15:61 In the wilderness, Bayit Ha Arabah,
Middin,
and Sekakah,
Josh. 15:62 and Nibshan,
and The City of Salt,
and 'En Gedi,
six cities with their villages.

Josh. 15:63 But the Yebusites themselves **אֵל**
who were dwelling in Yerushalaim
the children of Yahudah
were not able to drive out.
And the Yebusites dwell
with the children of Yahudah themselves **אֵל**
in Yerushalaim until this day.

Chapter 16

Josh. 16:1 And the lot went out
for the children of Yoseph
from the Yarden by Yericho
to the waters of Yericho,
from east of the wilderness,
ascending from Yericho
into the mountains to Bayit El.
Josh. 16:2 And it went out from Bayit El to Luz.
And it passed over
to the border of the Arkites, to 'Atarot.

Josh. 16:3 And it descended seaward
to the boundary of the Yaphletites,
as far as the boundary of Lower Bayit Horon,
and as far as Gezer.
And it was terminated at the sea.

Josh. 16:4 And this was the inheritance
of the children of Yoseph,
Menashe, and Ephraim.

Josh. 16:5 And this was the border
of the children of Ephraim by their families.
And the border of their inheritance
on the sunrise side,
'Atarot 'Addar until Upper Bayit Horon.

Josh. 16:6 And the border went out to the sea,
to Mikmetat on the north.

And the border went around toward sunrise
to Ta'anat Shiloh.

And it passed over, it *itself* nx,
from sunrise to Yanoah.

Josh. 16:7 And it descended from Yanoah
to "Atarot and Na'arat.

And it reached to Yericho
and went out to The Yarden.

Josh. 16:8 From Tappuah
the border went seaward to the river Kanah.
And it ended at the sea.

This was the inheritance of the tribe
of the children of Ephraim by their families.

Josh. 16:9 And the separate cities
for the children of Ephraim
were in the midst of the inheritance
of the children of Menashe,
all the cities with their villages.

Josh. 16:10 But they did not drive out
the Kena'anites *themselves* nx,
those dwelling at Gezer.
And the Kena'anites dwell
in the midst of the Ephraimites to this day.
But they serve at forced labor.

Chapter 17

Josh. 17:1 And the lot for the tribe of Menashe,
because he was the firstborn of Yoseph,
was for Makir, the firstborn of Menashe,
father of Gil'ad, because he was a man of battle.
And Gil'ad and Bashan were his.

Josh. 17:2 And the rest was for
the children of Menashe by their families,
for the children of Abi'ezer,
and for the children of Helek,
and for the children of Asri'el,
and for the children of Shekem,
and for the children of Hepher,
and for the children of Shemida.

These were the male children of Menashe,
son of Yoseph, by their families.

[Abi'ezer means my father is help.](#)

[Helek means portion.](#)

[Asri'el means right of El.](#)

[Shekem means the neck, or back.](#)

[Hepher means ashamed.](#)

[Shemida means name of renown.](#)

Josh. 17:3 But Tzelophahad, son of Hepher,
son of Gil'ad, son of Makir, son of Menashe,
had no sons but only daughters.
And these were the names of his daughters,
Mahlah and Noah, Hoglah, Milkah and Tirtzah.

[Tzelophahad means united body.](#)

[Gil'ad means heap of testimony.](#)

Makir means salesman.
Mahlah means weakness.
Noah means movement.
Hoglah means partridge (uncertain).
Milkah means queen.
Tritzah means delightful.

Josh. 17:4 And they came near
before the face of El'azar, the priest,
before the face of Yahoshua, son of Nun,
and before the face of the rulers saying,
"YAHWEH directed Moshe himself **תא**
to give us an inheritance among our kindred."
And he gave them an inheritance
among the kindred of their father
according to the direction of YAHWEH.

Josh. 17:5 And there fell by lot to Menashe
ten portions, separate from
the land of Gil'ad and Bashan
which were on the other side of The Yarden,
Josh. 17:6 because the daughters of Menashe
inherited among his sons.
And the land of Gil'ad
was for the rest of Menashe's sons.

Josh. 17:7 And the border of Menashe
was from Asher to Mikmetat,
which is in front of Shekem.
And the border went to the right,
toward those dwelling at En Tappuah.
Josh. 17:8 The land of Tappuah
belonged to Menashe.
But Tappuah, on the border of Menashe,
belonged to the children of Ephraim.
Josh. 17:9 And the border descended
to the river Kanah, to the south of the river.
These cities of Ephraim were in the midst
of the cities of Menashe.
But the border of Menashe was north of the river.
And it ended at the sea.

Josh. 17:10 To the south was Ephraim's
and to the north was Menashe's.
And the sea was its border.
And Yissaskar was on the east.

Josh. 17:11 And in Yissaskar and in Asher
Menashe had BayitShean and its towns,
and Yible'am and its towns,
and the inhabitants themselves **תא**
of Dor and its towns,
and the inhabitants of En Dor and its towns,
and the inhabitants of Ta'anak and its towns,
and the inhabitants of Megiddo and its towns,
three of the heights.

Note the use of **aleph-tav**
only once among these towns.
This is another example of why this
cannot be the marker
of the direct object of a verb.
Otherwise it must be used
for each of these places.

There is something special about Dor,
and that's what's being indicated.

Josh. 17:12 But the children of Menashe
were not able to occupy
those cities themselves **תא**
And they permitted the Kena'anites
to dwell in that land.

Josh. 17:13 And it was as
the children of Yisra'el grew strong.
And they put the Kenna'anites themselves **תא**
to forced labor.

But drive them out,
they did not drive them out!

Josh. 17:14 And the children of Yoseph spoke to Yahoshua himself **תא** saying, "Why have you given us but one lot and one portion to inherit, yet we are a great people whom **YAHWEH** has blessed until now?"

Josh. 17:15 And Yahoshua said to them, "If you are a great people go up to the forest and create a place for yourself there in the land of the Perizzites and the Repha'im, since the hill country of Ephraim is too confining for you."

Josh. 17:16 And the children of Yoseph said, "The hill country is not enough for us. And all the Kena'anites dwelling in the land of the valley have chariots of iron, both from BayitShean and its towns and from the Valley of Yizre'el."

Josh. 17:17 And Yahoshua spoke to the house of Yoseph, to Ephraim and to Menashe saying, "You yourselves **תא** are a great people. And you have great power.

There will not be for you one lot. Josh. 17:18 Indeed, the hill country will be yours. Indeed, it is a forest. But you will cut it down. And its farthest limits will be yours. Indeed, you will drive out the Kena'anites themselves **תא** though they have iron chariots and are strong."

Chapter 18

Josh. 18:1 And all the assembly of the children of Yisra'el assembled at Shiloh. And they caused to reside there The Tent of Appointment **itself** **תא**.

And the land was conquered before their faces.

Josh. 18:2 And there remained among the children of Yisra'el seven tribes who had not received their inheritance **itself** **תא**.

Josh. 18:3 And Yahoshua said to the children of Yisra'el, "Until when are you yourselves **תא** going to fail to go and occupy the land **itself** **תא** which **YAHWEH**, The Elohim of your fathers, has given to you?"

Josh. 18:4 Provide for yourselves three men from a tribe. And I will send them out. And they will rise up. And they will walk through the land. And they will write down their inheritance **itself** **תא** according to their mouth. And they will come to me.

Josh. 18:5 And they are to divide it **itself** **תא** by lot into seven portions. Yahudah will stand at their border to the south. And Yoseph will stand at their border to the north.

Josh. 18:6 And you yourselves **תא** are to record the land **itself** **תא** as seven portions. And you are to bring it here to me. And I will cast lots here for you yourselves **תא** before the face of **YAHWEH**, our Elohim.

Josh. 18:7 However, the Levites
have no portion among you,
because the priesthood of **YAHWEH**
is their inheritance.

And Gad, and Re'uben,
and half the tribe of Menashe
have received their inheritance
on the other side of The Yarden to the east,
which Moshe, the servant of **YAHWEH**,
has given to them.”

Josh. 18:8 And the men rose up.
And they went.
And Yahoshua charged
those themselves **nx** who were going
to describe the land itself **nx** saying,
“Go and walk through the land.
And record it itself **nx**.
And return to me here.
And I will cast lots for you here
before the face of **YAHWEH** at Shiloh.”

Josh. 18:9 And the men went.
And they passed over the land.
And they recorded it according to cities,
according to seven portions on a scroll.
And they came to Yahoshua
at the encampment at Shiloh.

Josh. 18:10 And Yahoshua cast lots for them
at Shiloh before the face of **YAHWEH**.
And there Yahoshua divided there the land itself **nx**
for the children of Yisra'el
according to their divisions.

Josh. 18:11 And the lot came up
for the tribe of the children of Binyamin
by their families.

And the border of their lot went out
between the children of Yahudah
and the children of Yoseph.

Josh. 18:12 And the border for them
was to the north, along the side of The Yarden.
And the border went up to the north,
to beside Yericho.

And it went up into the mountains toward the sea.
And it ended at the Wilderness of BayitAven.

Josh. 18:13 And the border passed over
from there to Luz, to the side of Luz,
it is Bayit El, to the south.

And the border descended to Atarot Adar,
upon the hill that lies on the south side
of Lower Bayit Horon.

Josh. 18:14 And the border extended.
And it went around to the edge of the sea
on the south
from the hill which is in front of Bayit Horon,
on the south.

And it ended at Kiryat Ba'al,
that is Kiryat Ye'arim,
a city of the children of Yahudah.
This was the west side.

Josh. 18:15 And the south edge
was at the extremity of Kiryat Ye'arim.
And the border went out to the sea.
And it went out to the spring
of the waters of Nephtoah.

Josh. 18:16 And the border descended
to the edge of the mountain which is in front of
The Valley of the Son of Hinnom,
which is in the Valley of The Rephaim,
on the north.
And it descended to The Valley of Hinnom,

to the side of the Yebusite city on the south.
And it descended to En Rogel.
Josh. 18:17 And it extended to the north.
And it went out to En Shemesh.
And it went out toward Gellilot,
which is in front of the Ascent of Adummim.
And it descended to The Stone of Bohan,
son of Re'uben.
Josh. 18:18 And it passed over
to the side opposite of The Arabah on the north.
And it went down to The Arabah.
Josh. 18:19 And the border passed over
by the side of BayitHoglah on the north.
And the border ended at the north bay
at The Salt Sea, at the south end of The Yarden.
This was the southern boundary.

Josh. 18:20 And The Yarden borders it itself **תא**
on the east side.
This was the inheritance
of the children of Binyamin
according to its boundaries all around,
according to their families.

Josh. 18:21 And the cities for the tribe
of the children of Binyamin
by their families,
were Yericho,
and BayitHoglah,
and The Valley of Keziz,
Josh. 18:22 and Bayit Arabah,
and Tzemaraim,
and Bayit El,
Josh. 18:23 and Avvim,
and Parah,
and Ophrah,
Josh. 18:24 and Kephah Ha Ammoni,
and Ophni,
and Gaba,
twelve cities with their villages.

Josh. 18:25 Gib'on,
and Ramah,
and Be'erot,
Josh. 18:26 and Mitzpeh,
and Kephirah,
and Motzah,
Josh. 18:27 and Rekem,
and Yirpe'el,
and Tar'alah,
Josh. 18:28 and Tzela,
Ha'eleph,
and Yebusi,
that is Yerushalaim,
Gib'at,
and Kiryat,
fourteen cities with their villages.
This was the inheritance
of the children of Binyamin
by their families.

Chapter 19

Josh. 19:1 And the second lot
came out for Shim'on,
for the tribe of the children of Shim'on
by their families.
And their inheritance was within the inheritance
of the children of Yahudah.
Josh. 19:2 And within their inheritance
was Be'ersheba,
and Sheba,
and Moladah,
Josh. 19:3 and Hatzsar Shu'al,
and Balah,

and 'Atzem,
Josh. 19:4 and Eltolad,
and Betul,
and Hormah,
Josh. 19:5 and Tziklag,
and Bayit Markabot,
and Hatzar Susah,
Josh. 19:6 and Bayit Leba'ot,
and Sharuhen,
thirteen cities and their villages,

Josh. 19:7 'Ayin,
Rimmon,
and 'Eter,
and 'Ashan,
four cities and their villages
Josh. 19:8 and all the villages
that were all around these cities
as far as Ba'alath Be'er, Ramat Negev.
This was the inheritance of the tribe
of the children of Shim'on by their families.

Josh. 19:9 From the inheritance
of the children of Yahudah
the children of Shim'on had their inheritance
because the portion of the children of Yahudah
was too much for them.
And the inheritance of the children of Shim'on
was within their inheritance.

Josh. 19:10 And the third lot came up
for the children of Zebulun by their families.
And the border of their inheritance
was as far as Sarid.

Josh. 19:11 And their border went
to the sea and Mar'alah.
And it extended to Dabbeshet.
And it extended to the river
that was opposite Yokne'am.

Josh. 19:12 And it turned back
from Sarid to the east, toward the sunrise,
to the border of Kislot Tabor.
And it went out to Daberath.

And it went up to Yaphia.
Josh. 19:13 And from there
it passed over eastward, toward sunrise,
to Gat Hopher, to Eth Katzin.
And it went out to Rimmon Mota'ar at Ne'ah.

Josh. 19:14 And the border went around, it itself **תא**,
to the north of Hannathon.

And it ended at the Valley of Yiphtah El,
Josh. 19:15 and Kattat,

and Nahalal,
and Shimron,
and Yid'alah,
and Bayit Lechem,
twelve cities with their villages.

Josh. 19:16 This was the inheritance
of the children of Zebulun by their families,
these cities with their villages.

Josh. 19:17 The fourth lot came out for Yissaskar,
for the children of Yissaskar by their families.

Josh. 19:18 And their border was to Yizre'el,
and to Kesullot,
and Shunem,

Josh. 19:19 and Hapharaim,
and Shi'on,
and 'Anaharat,

Josh. 19:20 and Rabbit,
and Kishyon,
and 'Abetz,

Josh. 19:21 and Remet,
and En Gannim,

and En Haddah,
and Bayit Patzetz.

Josh. 19:22 And the border extended to Tabor,
and Shahatzimah,
and Bayit Shemesh.
And their border ended at The Yarden,
sixteen cities with their villages.

Josh. 19:23 This was the inheritance of the tribe
of the children of Yissaskar by their families,
the cities and their villages

Josh. 19:24 And the fifth lot came out
for the tribe of the children of Asher,
by their families.

Josh. 19:25 And their border was Helkat,
and Hali,
and Beten,
and Akshaph,

Josh. 19:26 and Alammelek,
and Am'ad,
and Mish'al.

And it extended to Mount Karmel, to the sea,
and to Shihor Libnat.

Josh. 19:27 And it turned back toward the sunrise,
to Bayit Dagon.

And it extended to Zebulun
and to the Valley of Yiphtah El,
north to Bayit Emek and Ne'i'el.

And it went out to Kabul on the north,

Josh. 19:28 and Hebron,
and Rehob,
and Hammon,
and Kanah,

as far as Tzidon the Great.

Josh. 19:29 And the border turned back to Ramah
and to the strong city of Tzor.

And the border turned back to Hosah.

And it ended at the sea, by the border of Akzib,

Josh. 19:30 and 'Ummah,
and Aphek,
and Rehob,

twenty two cities with their villages.

Josh. 19:31 This was the inheritance of the tribe
of the children of Asher by their families,
these cities with their villages.

Josh. 19:32 The sixth lot came out
for the children of Naphtali by their families.

Josh. 19:33 And their border was from Heleph,
from the oak in Tza'ananim,
and Adami Nekeb,
and Yabne'el, as far as Lakkum.

And it ended at The Yarden.

Josh. 19:34 And the border
turned back to the sea, to Aznot Tabor.

And it went out from there to Hukkok.

And it extended to Zebulun on the south,
and Asher on the west.

And it ended at Yahudah by the Yarden,
toward sunrise.

Josh. 19:35 And the fortified cities were Tziddim,
Tzer,

and Hammat,
Rakkat,
and Kinneret,

Josh. 19:36 and Adamah,
and Ramah,
and Hatzor,

Josh. 19:37 and Kedesh,
and Edre'i,
and En Hatzor,

Josh. 19:38 and Yir'on,
and Migdal El,
Horem,
and Bayit Anat,
and Bayit Shemesh,
nineteen cities with their villages.
Josh. 19:39 This was the inheritance of the tribe
of the children of Naphtali by their families,
the cities with their villages.

Josh. 19:40 The seventh lot came out for the tribe
of the children of Dan by their families.
Josh. 19:41 And the border of their inheritance
was Tzor'ah,
and Eshta'ol,
and Ir Shemesh,
Josh. 19:42 and Sha'alabbin,
and Ayalon,
and Yitlah,
Josh. 19:43 and Elon,
and Timnah,
and Ekron,
Josh. 19:44 and Eltekeh,
and Gibbeton,
and Ba'alath,
Josh. 19:45 and Yehud,
and Benei Berak,
and Gat Rimmon,
Josh. 19:46 and Mey Yarkon,
and Rakkon,
with the border in front of Yapho.
Josh. 19:47 And the border of the children of Dan
went out from them.
And the children of Dan went up
to fight against Leshem.
And they captured it itself **נא**.
And they struck it itself **נא**
with the edge of the sword.
And they occupied it itself **נא**.
And they dwelt in it.
And they called it Leshem Dan,
after the name of Dan, their father.
Josh. 19:48 This is the inheritance of the tribe
of the children of Dan by their families,
these cities with their villages.

Josh. 19:49 And they had completed
the inheritance of the land itself **נא**
according to its borders.
And the children of Yisra'el
gave an inheritance
to Yahoshua, son of Nun, in their midst.
Josh. 19:50 According to the mouth of **YAHWEH**
they gave him the city itself **נא** which he requested,
Timnat Serah itself **נא**, in the mountains of Ephraim.
And he built the city itself **נא** and he settled in it.

Josh. 19:51 These are the inheritances
which El'azar, the priest,
and Yahoshua, son of Nun,
and the heads of the fathers of the tribes
of the children of Yisra'el divided
as an inheritance by lot at Shiloh
before the face of **YAHWEH**
at the entrance of The Tent of Appointment.
And they finished dividing the land itself **נא**.

Chapter 20

Josh. 20:1 And **YAHWEH**
spoke to Yahoshua saying,
Josh. 20:2 "Speak to the children of Yisra'el saying,
'Provide for yourselves
cities of refuge themselves **נא**,
of which I spoke to you by the hand of Moshe,

Josh. 20:3 for the sake of a killer
killing any life inadvertently, without forethought.
And they are to be for you for refuge
from the avenger of the blood.

Josh. 20:4 And he is to flee
to one among these cities.
And he is to stand at the entrance gate of the city.
And he is to declare in the ears
of the elders of that city his words themselves נא.
And they are to receive he himself נא
into the city, to themselves.
And they are to give to him a place.
And he is to dwell with them.

Josh. 20:5 And when the avenger of the blood
pursues after him
then they are not to surrender
the killer himself נא into his hand
because without forethought
he struck his neighbor himself נא.
And he was not hating him
yesterday or the day before.

Josh. 20:6 And he is to dwell in that city
until he stands before the assembly for judgment,
and until the death of the one
who is Great Priest in those days.
Then the killer is to return.
And he is to go to his city and his house
from which he fled.' "

Josh. 20:7 And they set apart
Kedesh itself נא in Galil
in the mountains of Naphtali,
and Shekem itself נא
in the mountains of Ephraim,
and Kiryat Arba itself נא, that is Hebron,
in the mountains of Yahudah.

Josh. 20:8 And on the other side of The Yarden,
at Yericho, toward sunrise,
they provided Hetzer itself נא
in the wilderness on the plain,
from the tribe of Re'uben,
and Ramot itself נא in Gil'ad,
from the tribe of Gad,
and Golan itself נא in Bashan,
from the tribe of Menashe.

Josh. 20:9 These were the cities provided
for all the children of Yisra'el
and for the stranger
who sojourned in their midst to flee there,
for anyone inadvertently killing any life.
And he was not to be put to death
by the hand of the avenger of the blood
until he stood before the assembly.

Chapter 21

Josh. 21:1 And the heads
of the fathers of the Levites
came near to El'azar, the priest,
to Yahoshua, son of Nun,
and to the heads of the fathers of the tribes
of the children of Yisra'el.
Josh. 21:2 And they spoke to them at Shiloh
in the land of Kena'an saying,
"YAHWEH directed by the hand of Moshe
to give to us cities for dwelling
and their open lands for our livestock."

Josh. 21:3 And the children of Yisra'el
gave to the Levites from their inheritance

at the mouth of **YAHWEH**
these cities *themselves* **תא**
and their open lands *themselves* **תא**.

Josh. 21:4 And the lot came out
for the families of the Kohathites.
And for the children of Aharon, the priest,
from among the Levites
from the tribe of Yahudah,
from the tribe of Shim'on,
and from the tribe of Binyamin
there were thirteen cities by lot.

Josh. 21:5 And for the rest
of the children of Kohath
from the families of the tribe of Ephraim,
from the tribe of Dan,
and from the half tribe of Menashe
there were ten cities by lot.

Josh. 21:6 And for the the children of Gershon
from the families of the tribe of Yissaskar,
from the tribe of Asher,
from the tribe of Naphtali,
and from the half tribe of Menashe in Bashan
there were thirteen cities by lot.

Josh. 21:7 For the children of Merari
for their families,
from the tribe of Re'uben,
and from the tribe of Gad,
and from the tribe of Zebulun
there were twelve cities.

Josh. 21:8 And the children of Yisra'el
gave to the Levites by lot
these cities *themselves* **תא**
with their open lands *themselves* **תא**
according to what **YAHWEH** had directed
by the hand of Moshe.

Josh. 21:9 And they gave
from the tribe of the children of Yahudah
and from the tribe of the children of Shim'on
these cities *themselves* **תא** which are called out,
they *themselves* **תא**, by their names.

Josh. 21:10 And it was for the children of Aharon,
from the families of the Kohathites,
from the sons of Levi
because for them was the first lot.

Josh. 21:11 And they gave to them
Kiryat Arba *itself* **תא**, that is Hebron,
(Arba was the father of Anak)
in the mountains of Yahudah,
and its open lands *themselves* **תא** surrounding it.

Josh. 21:12 But the fields of the city *themselves* **תא**
and its villages *themselves* **תא**
they gave to Kaleb, son of Yephunneh,
as his possession.

Josh. 21:13 And to the children of Aharon, the priest
they gave as a city of refuge *itself* **תא** for the killer,
Hebron *itself* **תא**

and its open land *itself* **תא**,
and Libnah *itself* **תא**,
and its open land *itself* **תא**,

Josh. 21:14 and Yattir *itself* **תא**,
and its open land *itself* **תא**,
and Eshtemoa *itself* **תא**

and its open land *itself* **תא**,
Josh. 21:15 and Holon *itself* **תא**
and its open land *itself* **תא**,
and Debir *itself* **תא**

and its open land *itself* **תא**,
Josh. 21:16 and *Ayin itself* **תא**
and its open land *itself* **תא**,
and *Yuttah itself*
ת and its open land *itself* **תא**,
and *Bayit Shemesh itself*
ת and its open land *itself* **תא**,
nine cities from these two tribes themselves **תא**.

Josh. 21:17 And from the tribe of Binyamin,
Gib'on itself **תא**
and its open land *itself* **תא**,
and *Geba itself* **תא**
and its open land *itself* **תא**,
Josh. 21:18 and *Anathoth itself* **תא**,
and its open land *itself* **תא**,
and *Almon itself* **תא**
and its open land *itself* **תא**,
four cities.

Josh. 21:19 All the cities
of the children of Aharon, the priests,
were thirteen cities and their open lands.

Josh. 21:20 And the families
of the children of Kohath,
the Levites remaining of the children of Kohath,
then the cities of their lot
were from the tribe of Ephraim.

Josh. 21:21 And they gave them
as a city of refuge *itself* **תא** for the killer
Shekem itself **תא**
with its open land *itself* **תא**
in the mountains of Ephraim,
and *Gezer itself* **תא**
and its open land *itself* **תא**,
Josh. 21:22 and *Kibtzaim itself* **תא**
and its open land *itself* **תא**,
and *Bayit Horon itself* **תא**
and its open land *itself* **תא**,
four cities.

Josh. 21:23 And from the tribe of Dan,
Eltekeh itself **תא**
and its open land *itself* **תא**,
Gibbeton itself **תא**
and its open land *itself* **תא**,
Josh. 21:24 *Ayalon itself* **תא**
and its open land *itself* **תא**,
and *Gat Rimmon itself* **תא**
and its open land *itself* **תא**,
four cities.

Josh. 21:25 And from the half tribe of Menashe,
Ta'nak itself **תא**
and its open land *itself* **תא**,
and *Gat Rimmon itself* **תא**
and its open land *itself* **תא**,
two cities.

Josh. 21:26 All the ten cities
and their open lands
were for the rest of the families
of the children of Kohath.

Josh. 21:27 And to the children of Gershon
from the families of the Levites,
from the half tribe of Menashe they gave
as a city of refuge *itself* **תא** for the killer
Golan itself **תא** in Bashan
and its open land *itself* **תא**
and *B'eshterah itself* **תא**
and its open land *itself* **תא**,
two cities.

Josh. 21:28 And from the tribe of Yissaskar,
Kishyon itself תא
and its open land itself תא,
Dabrath itself תא
and its open land itself תא,
Josh. 21:29 Yarmuth itself תא
and its open land itself תא,
En Gannim itself תא
and its open land itself תא,
four cities.

Josh. 21:30 And from the tribe of Asher,
Mish'al itself תא
and its open land itself תא,
Abdon itself תא
and its open land itself תא,
Josh. 21:31 Helkat itself תא
and its open land itself תא,
and Rehob itself תא
and its open land itself תא,
four cities.

Josh. 21:32 And from the tribe of Naphtali
as a city of refuge for the killer,
Kedesh itself תא in Galil
and its open land itself תא,
and Hammot Dor itself תא,
and its open land itself תא,
and Kartan itself תא,
and its open land itself תא,
three cities.

Josh. 21:33 All the cities of the Gershonites
by their families
were thirteen cities and their open land.

Josh. 21:34 And for the families
of the children of Merari,
the remaining ones of the Levites,
from the tribe itself תא of Zebulun,
Yokne'am itself תא,
and its open land itself תא,
Karta itself תא,
and its open land itself תא,
21:35 Dimnah itself תא,
and its open land itself תא,
Nahalal itself תא,
and its open land itself תא,
four cities.

Josh. 21:36 And from the tribe of Re'uben,
Betzer itself תא,
and its open land itself תא,
and Yahtzah itself תא,
and its open land itself תא,
Josh. 21:37 Kedemot itself תא,
and its open land itself תא,
and Mepha'at itself תא,
and its open land itself תא,
four cities.

Josh. 21.38 And from the tribe of Gad
as a city of refuge for the killer,
Ramot itself תא in Gil'ad,
and its open land itself תא,
and Mahanaim itself תא
and its open land itself תא,
Josh. 21:39 Heshbon itself תא,
and its open land itself תא,
Ya'zer itself תא,
and its open land itself תא,
four cities in all.

Josh. 21:40 All the cities for the children of Merari by their families, those remaining from the families of the Levites, were by their lot twelve cities.

Josh. 21:41 All the cities of the Levites within the possession of the children of Yisra'el were forty eight cities and their open lands.

Josh. 21:42 These were the cities and their open lands surrounding it. According to this it was for all these cities.

Josh. 21:43 And **YAHWEH** had given to Yisra'el all the land *itself* **תא** which He had sworn to give to their fathers.
And they occupied it.
And they settled in it.

Josh. 21:44 And **YAHWEH** caused rest for them all around according to everything that He had sworn to their fathers.
And not a man stood in front of their faces of all their adversaries.
All their adversaries *themselves* **תא** **YAHWEH** gave into their hand.

Josh. 21:45 **Not a word fell to the ground from all the good words which **YAHWEH** had spoken to the house of Yisra'el! All of it existed!**

Note: This is placed in bold because of its profound significance.
Not one word was left undone.
YAHWEH is FAITHFUL to do everything He speaks!

Chapter 22

Josh. 22:1 Then Yahoshua called for the Re'ubenites, and the Gadites, and half the tribe of Menashe.

Josh. 22:2 And he said to them,

"You *yourselves* **תא**, have protected *everything itself* **תא** that Moshe, the servant of **YAHWEH**, directed you *yourselves* **תא**.

And you have listened attentively to my voice according to everything that I have directed you *yourselves* **תא**.

Josh. 22:3 You have not left your kindred *themselves* **תא** these many days up to this day.
And you have protected the duty *itself* **תא**, the directive of **YAHWEH**, your Elohim.

Josh. 22:4 And now **YAHWEH**, your Elohim, has caused your kindred to rest according to what He spoke to them.
And now go back.

And go to your own, to your tents, to the land of your possession which Moshe, the servant of **YAHWEH**, has given to you on the other side of The Yarden.

Josh. 22:5 However, vehemently keep watch for the sake of doing the directive *itself* **תא** and the instruction *itself* **תא** which Moshe, the servant of **YAHWEH**, has given as direction to you *yourselves* **תא**, to love **YAHWEH Himself תא**, your Elohim, and to walk in all His ways, and to protect His directives,

and to adhere to Him,
and to serve Him with all your heart
and with all your life.”

Josh. 22:6 And Yahoshua blessed them.
And he sent them away.
And they went to their tents.

Josh. 22:7 And to half the tribe of Menashe
Moshe had given in Bashan.
And to *the other* half Yahoshua gave land
among their kindred
on the other side of The Yarden,
toward the sea.

And also when Yahoshua sent them
away to their tents he blessed them.
Josh. 22:8 And he spoke to them saying,
“Return to your tents with great riches,
and with very much livestock,
and with silver, and with gold,
and with copper, and with iron,
and with extremely many garments!
Divide the spoil of your adversaries
with your kindred!”

'oyeb - hating; an adversary.
This is a fascinating word.
It's traditionally translated as "enemy".
It refers to one "hating you", an adversary.

There is another term
also used for "adversary", *satan*.
Effectively, they mean the same thing.
(*satan* also means opponent).

But perhaps you've heard the term "oy-vey".
It comes from a form of this very word.
It's an exclamation of distress
because of one who is "hating" you.

Josh. 22:9 And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe turned back.
And they went, they themselves **תָּא**,
from the children of Yisra'el,
from Shiloh, which is in the land of Kena'an,
to go to the land of The Gil'ad,
to the land of their possession
which they had seized for themselves
at the mouth of **YAHWEH**
by the hand of Moshe.

Josh. 22:10 And they came toward
the regions of The Yarden
which is in the land of Kena'an.
And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
built a slaughter site there beside The Yarden,
a great conspicuous slaughter site.

Josh. 22:11 And having heard,
the Children of Yisra'el said, “Behold!
The children of Re'uben,
and the children of Gad,
and half the tribe of Menashe
have built a slaughter site *itself* **תָּא**
opposite the land of Kena'an,
in the regions of The Yarden
at the border of the children of Yisra'el.”

Josh. 22:12 And the children of Yisra'el heard.
And they called together the entire assembly
of the children of Yisra'el to Shiloh
for the sake of going up against them
for the sake of war.

Josh. 22:13 And the children of Yisra'el sent
to the children of Re'uben,
and to the children of Gad,
and to half the tribe of Menashe,
Pin'has himself, nx
son of El'azar, the priest,
to the land of Gil'ad,
Josh. 22:14 and ten rulers with him,
one ruler, one ruler from every tribe of Yisra'el.
And each one was the head
of the house of their fathers
for the thousands of Yisra'el.

Josh. 22:15 And they came to
the children of Re'uben
and to the children of Gad,
and to half the tribe of Menashe,
to the land of Gil'ad.
And they spoke with them saying,
Josh. 22:16 "Thus says
all the assembly of **YAHWEH**,
'What is this treachery
by which you have acted unfaithfully
against The Elohim of Yisra'el
by turning away this day
from following after **YAHWEH**,
by building for yourselves a slaughter site
for the sake of rebelling today against **YAHWEH**?

Josh. 22:17 Is the moral perversity itself nx
of Pe'or not enough for us,
which has not been cleansed from us
until this day?
And there was a plague
in the assembly of **YAHWEH**.

Josh. 22:18 Yet you yourselves nx
have turned away today
from following after **YAHWEH**!
And you yourselves nx are rebelling today
against **YAHWEH**.
And tomorrow He will burst out in rage
toward the entire assembly of Yisra'el.

Josh. 22:19 And indeed,
if the land of your possession is defiled
pass over for your sakes
to the land of possession of **YAHWEH**
where The Dwelling Place of **YAHWEH** resides
and have a possession among us.
But do not rebel against **YAHWEH**!
And do not rebel against us ourselves nx
by building for yourselves a slaughter site
besides the slaughter site
of **YAHWEH**, our Elohim!

Josh. 22:20 Did not Akan, son of Zerah,
act treacherously
with what was devoted to destruction
and against all the assembly of Yisra'el
there was rage?
And he was not the only one
who died by his moral wrong.' "

Josh. 22:21 And the children of Re'uben,
and the children of Gad,
and half the tribe of Menashe responded.
And they said to the heads themselves nx
of the thousands of Yisra'el,
Josh. 22:22 "The El of Elohim, **YAHWEH**,
The El of Elohim, **YAHWEH**,
He Himself knows
and Yisra'el itself will know!

If this *is* in rebellion
or if *it is* in treachery against **YAHWEH**
He will not cause us to be delivered this day
Josh. 22:23 for building for ourselves
a slaughter site for the sake of turning back
from following after **YAHWEH**,
or if for the sake of causing
to be offered upon it
olahs or grain offerings
or if for the sake of offering upon it
shelem offerings.
YAHWEH Himself will search it out!

Josh. 22:24 However, out of anxiety
we have done this thing *itself* **nx** saying,
'Tomorrow your sons
might speak to our sons saying,
'What is **YAHWEH**,
The Elohim of Yisra'el to you?'

Josh. 22:25 And, "**YAHWEH** has put
as a border between us
and the children of Re'uben,
and the children of Gad,
The Yarden *itself* **nx**.
You have no portion with **YAHWEH**."
And your sons would cause
our sons *themselves* **nx**
to fail to revere **YAHWEH** Himself **nx**.'

Josh. 22:26 And we said,
'Let us now prepare for ourselves
to build a slaughter site *itself* **nx**,
not for olahs, and not for sacrificing,
Josh. 22:27 but rather as a witness
between you and us
and our generations after us
for the sake of doing
the service of **YAHWEH** *itself* **nx** before His face
with our olahs, and with our sacrifices,
and with our shelem offerings.
Then your sons will not say to our sons tomorrow,
"You have no portion with **YAHWEH**." '

Josh. 22:28 And we said,
"And it will exist when they say this to us
or to our generations tomorrow
then we will say, 'Look!
The model *itself* **nx**
of the slaughter site of **YAHWEH**
which our fathers have made
is not for olahs and is not for sacrifices.
Indeed, it is a witness between you and us."

Josh. 22:29 Far be it from us
to rebel against **YAHWEH**
or to turn back from following after **YAHWEH**
for the sake of building a slaughter site this day
for burnt offerings, for grain offerings,
or for sacrifices
besides the slaughter site
of **YAHWEH**, our Elohim,
which is before His Dwelling Place."

Josh. 22:30 And Pin'has, the priest,
and the rulers of the assembly,
and the heads of the thousands of Yisra'el
who were with he *himself* **nx**
listened attentively to the words *themselves* **nx**
which the children of Re'uben,
and the children of Gad,
and the children of Menashe spoke.
And it was pleasing in their eyes.

Josh. 22:31 And Pin'has, son of El'azar, the priest,
said to the children of Re'uben,
and to the children of Gad,
and to the children of Menashe,
"Today we know that **YAHWEH** is in our midst!
How happy we are that you
have not acted treacherously
against **YAHWEH** in unfaithfulness.
By this you have delivered
the children of Yisra'el themselves **תא**
out of the hand of **YAHWEH**."

Josh. 22:32 And Pin'has, son of El'azar, the priest,
and the rulers returned
from the children of Re'uben themselves **תא**
and the children of Gad themselves **תא**,
from the land of Gil'ad to the land of Kena'an,
to the children of Yisra'el.
And they brought back word
to they themselves **תא**.

Josh. 22:33 And the word was pleasing
in the eyes of the children of Yisra'el.
And the children of Yisra'el blessed The Elohim.
And they did not speak
of going up against them for battle
for the sake of destroying the land itself **תא**
where the children of Re'uben
and of Gad were dwelling.

Josh. 22:34 And the children of Re'uben
and the children of Gad
called out concerning the slaughter site,
"It is a witness between us
that **YAHWEH** is The Elohim."

Chapter 23

Josh. 23:1 And it was a long time
after **YAHWEH** had caused Yisra'el
to rest from all their adversaries on all sides.
And Yahoshua was coming old in days.
Josh. 23:2 And Yahoshua called for all Yisra'el,
for their elders, and for their heads,
and for their judges, and for their officers.
And he said to them, "I am coming old in days.
Josh. 23:3 And you yourselves **תא**,
you have seen everything itself **תא**
that **YAHWEH**, your Elohim, has done
to all these nations before your faces.
Indeed, **YAHWEH**, your Elohim,
He Himself has been fighting for you!

Josh. 23:4 Observe!
I have caused to fall to you by lot
these remaining nations themselves **תא**
as an inheritance for your tribes from The Yarden,
even all the nations that I have cut off,
even westward toward the setting of the sun.

Josh. 23:5 And **YAHWEH**, your Elohim,
He Himself has shoved them away
from before your faces.
And He has caused you yourselves **תא**
to occupy it before your faces.
And you have occupied their land itself **תא**
according to what **YAHWEH**, your Elohim,
has spoken to you.

Josh. 23:6 And you are to be very strong
for the sake of protecting
and for the sake of doing
everything itself **תא** that is written
on the scroll of the Torah of Moshe,
lest you turn aside from it, right or left,

Josh. 23:7 lest you to go in among these nations,
these remaining with you yourselves **nx**.

And the name of their gods
is not to be noted.
And you are not to swear by them.
And you are not to serve them.
And you are not to bow down to them.

Josh. 23:8 Indeed to **YAHWEH**, your Elohim,
you are to adhere
according to what you have done to this day.

Josh. 23:9 And **YAHWEH** has driven out
from before your faces
nations great and powerful.
And you yourselves **nx**,
no man has stood in your presence
up to this day.

Josh. 23:10 One man among you
chases a thousand
because **YAHWEH**, your Elohim,
He Himself, is fighting for you
according to what He has spoken to you.

Josh. 23:11 And you are to watch well
over your lives
for the sake of loving YAHWEH Himself **nx**,
your Elohim.

Josh. 23:12 However, if you turn back,
turn back and adhere
to the remnant of these nations,
these remaining with you yourselves **nx**,
and you marry among them
and you go in to them and they in to you,
Josh. 23:13 know, you are to know,
that **YAHWEH**, your Elohim,
will no longer drive out
the nations themselves **nx**
from before your faces.
And they will be for your sakes
snares, and nooses,
and a scourge on your sides,
and thorns in your eyes
until you perish from this good land
which **YAHWEH**, your Elohim, has given to you.

Josh. 23:14 And behold!
I am going today the way of all the earth.
And you know in all your hearts
and in all your lives
that **not one word has failed**
among all the good words
which **YAHWEH**, your Elohim,
has spoken concerning you!
Everything has come for you!
Not one word from them has failed!

Josh. 23:15 And just as every good word
has come upon you
which **YAHWEH**, your Elohim,
has spoken to you,
so also will **YAHWEH** bring upon you
all the bad words themselves **nx**
until He has destroyed you yourselves **nx**
from upon this good land
which **YAHWEH**, your Elohim, has given to you,
Josh. 23:16 on account of your passing over
The Covenant itself **nx**
of **YAHWEH**, your Elohim,
which He has given as direction
to you yourselves **nx**,

and you go and you serve other gods
and you bow down to them!

Then the anger of **YAHWEH**
will flare up against you!
And you will perish quickly
from upon the good land
which He has given to you!"

Chapter 24

Josh. 24:1 And Yahoshua gathered
all the tribes of Yisra'el themselves **תא**
to Shekem.

And he called for the elders of Yisra'el,
and for their heads,
and for their judges,
and for their officers.
And they stationed themselves
before the face of The Elohim.

Josh. 24:2 And Yahoshua said to all the people,
"Thus said **YAHWEH**, The Elohim of Yisra'el.
'In the region across the river
your forefathers dwelt from time long past,
Terah, the father of Abraham
and the father of Nahor.
And they served other gods.

Josh. 24:3 And I took your forefather himself **תא**
Abraham himself **תא** from beyond the river.
And I caused he himself **תא** to walk
on all the land of Kena'an.

And I increased his seed itself **תא**.
And I gave to him Yitzhak himself **תא**.

Josh. 24:4 And I gave to Yitzhak
Ya'akov himself **תא**
and Esau himself **תא**.
And I gave to Esau himself **תא** Mount Se'ir
for the sake of occupying it itself **תא**.

And Ya'akov and his sons
went down to Mitsraim.

Josh. 24:5 And I sent Moshe himself **תא**
and Aharon himself **תא**.

And I struck Mitsraim itself **תא**
according to what I did in its midst.

And afterward I brought out you yourselves **תא**.

Josh. 24:6 And I brought your fathers themselves **תא**
out of Mitsraim.

And you came to the sea.

And the Mitsraites pursued after your fathers
with chariots and horsemen to The Sea of Reeds.

Josh. 24:7 And they cried out to **YAHWEH**.

And I put darkness

between you and the Mitsraites.

And I brought upon them the sea itself **תא**.

And I covered them.

And your eyes saw

what I did with Mitsraim itself **תא**.

And you dwelt in the wilderness many days.

Josh. 24:8 And I brought you yourselves **תא**
to the land of the Amorites who were dwelling
on the other side of The Yarden.

And they fought with you yourselves **תא**.

And I gave they themselves **תא** into your hand.

And you occupied their land itself **תא**.

And I desolated them

from before your faces.

Josh. 24:9 And Balak, son of Tzippor,
king of Mo'ab, rose up.
And he fought against Yisra'el.

And he sent and called for Bil'am, son of Be'or,
to curse you yourselves **אָ**.

Josh. 24:10 But I was not willing
to listen attentively to Bil'am.
And he blessed you,
he blessed you yourselves **אָ**!
And I delivered you yourselves **אָ**
out of his hand.

Josh. 24:11 And you passed over The Yarden itself **אָ**.
And you came to Yericho.
And the masters of Yericho,
the Amorite,
and the Perizzite,
and the Kena'anite,
and the Hittite,
and the Girgashite,
and the Hivvite,
and the Yebusite
fought against you.
And I gave they themselves **אָ** into your hand.

Josh. 24:12 And I sent before your faces
the hornet itself **אָ**.
And it drove out they themselves **אָ**
from before your faces,
two kings of the Amorites,
not with your sword,
not with your bow.
Hornets were often used against the enemy
in military conflicts.
This could very well have been
a large infestation of hornets,
sent by **YAHWEH** to clear out the enemy.

Josh. 24:13 And I gave to you a land
for which you did not labor
and cities which you did not build.
And you dwell in them.
And vineyards and olive trees
which you did not plant
you yourselves **אָ** are eating'
It's easy to miss
the shift in the dialog here.
The message from **YAHWEH** ends.
Yahoshua continues
with his own instructions.
They come after recounting
all that **YAHWEH** has done
for the Children of Yisra'el.

We also need to recount
what **YAHWEH** has done for us,
so we'll remember
that we have not done
these things on our own.

Josh. 24:14 And now,
revere **YAHWEH Himself** **אָ**!
Serve He Himself **אָ**
with entirety and with faithfulness!
And turn away the gods themselves **אָ**
that your fathers served
on the other side of the river
and in Mitsraim!
And serve **YAHWEH Himself** **אָ**!

Josh. 24:15 And if it's bad in your eyes
to serve **YAHWEH Himself** **אָ**
then choose for yourselves this day
whom itself **אָ** you will serve,
whether the gods themselves **אָ**
that your fathers served
that were on the other side of the river,
or perhaps the gods themselves **אָ**
of the Amorites in whose land

you yourselves **תא** are dwelling.

But I and my household,
we will serve **YAHWEH Himself תא**.”

Josh. 24:16 And the people responded.
And they said,
“Far be it from us
to abandon **YAHWEH Himself תא**
for the sake of serving other gods!

Josh. 24:17 Indeed, **YAHWEH**, our Elohim,
He has caused us ourselves תא
and our fathers themselves תא
to come up from the land of Mitsraim,
from the house of bondage!
And it is He Who did,
for the sake of our eyes,
those great signs themselves תא.

And He has protected us
in all the way that we have gone
and among all the people
whom we have passed over in their midst.

Josh. 24:18 And **YAHWEH Himself תא**
has driven out all the people themselves תא,
even the Amorites themselves תא
who were dwelling in the land,
from before our faces.

We also will serve **YAHWEH Himself תא**!
Indeed, He is our Elohim!”

Josh. 24:19 Then Yahoshua said to the people,
“You are not able to serve **YAHWEH Himself תא**
because He is a set apart Elohim.
He is a zealous El.
He will not carry
your rebellion or your offenses!

Josh. 24:20 When you abandon **YAHWEH Himself תא**
and serve foreign gods
then He will turn back.
And He will do you harm.
And He will terminate you yourselves תא
after He has done that which is good to you.”

Josh. 24:21 And the people said to Yahoshua,
“No, indeed!
We will serve **YAHWEH Himself תא**!”

Josh. 24:22 And Yahoshua said to the people,
“You are witnesses, you yourselves תא,
against yourselves!
Indeed, you yourselves תא
have chosen for yourselves
YAHWEH Himself תא,
for the sake of serving He Himself תא!”
And they said, “Witnesses!”

There are few verses in Scripture
that are more profoundly impacted
by the significance of **תא** than this one!

It's proper application
changes the sense of the verse dramatically
as it calls forth the emphatic manner
in which Yahoshua spoke
to the Children of Yisra'el on this day.

Josh. 24:23 And now, turn away
from the foreign gods themselves תא
which are in your midst!
And stretch out your heart itself תא
toward **YAHWEH**, The Elohim of Yisra'el!”

Josh. 24:24 And the people said to Yahoshua,
“YAHWEH Himself נא, our Elohim,
we will serve!
And to His voice we will listen attentively!”

Josh. 24:25 And Yahoshua cut a covenant
for the people that day.
And he placed for them
a rule and regulation at Shekem.

Josh. 24:26 And Yahoshua wrote
these words themselves נא
in The Scroll of the Torah of The Elohim.

And he took a large stone.
And he stood it up there under the oak
which was at The Set Apart Place of **YAHWEH**.

Josh. 24:27 And Yahoshua said to all the people,
“Behold!
This stone will be against us as a witness!
Indeed, it has heard
all the words themselves נא of YAHWEH
which He has spoken with us.
And it will exist as a witness against you
lest you are untrue against your Elohim.”

Josh. 24:28 And Yahoshua sent away
the people themselves נא,
each man to his inheritance.

Josh. 24:29 And it was after these words.
And Yahoshua, son of Nun,
the servant of **YAHWEH**,

died at one hundred years and ten years.
Josh. 24:30 And they buried he himself נא
in the border of his inheritance, at Timnath Serah,
which is in the mountains of Ephraim,
on the north side of Mount Ga'ash.

Josh. 24:31 And Yisra'el served
YAHWEH Himself נא
all the days of Yahoshua
and all the days of the elders
who lived longer than Yahoshua
and who had known
all the works themselves נא of YAHWEH
which He had done for Yisra'el.

Josh. 24:32 And the bones themselves נא
of Yoseph which the children of Yisra'el
had brought up from Mitsraim
they buried at Shekem
in the plot of ground which Ya'akov had bought
from the sons of Hamor themselves נא,
the father of Shekem,
for one hundred pieces of silver.
And it was an inheritance
for the children of Yoseph.

Josh. 24:33 And El'azar, son of Aaron, died.
And they buried he himself נא
on a hill of Pin'has, his son,
which had been given to him
in the hills of Ephraim.

7: Judges - Sophetim

(Version 3.1: 7-15-2021)

Chapter 1

Judg. 1:1 And it was after the death of Yahoshua.

And the children of Yisra'el
inquired with **YAHWEH**, saying,
"Who is to go up for us
against the Kena'anites at the beginning
for the sake of fighting with them?"

Judg. 1:2 And **YAHWEH** said,
"Yahudah is to go up.
Behold!
I have given the land itself **את** into his hand."

Judg. 1:3 And Yahudah said
to Shim'on his brother,
"Go up with me myself **את** on my lot.
And we will fight with the Kena'anites.
And I myself will also go with you yourself **את**
on your allotment."
And Shim'on went with he himself **את**.

Judg. 1:4 And Yahudah went up.
And **YAHWEH** gave
the Kena'anites themselves **את**
and the Perizzites into their hand.
And they struck at Bezek ten thousand men.

Judg. 1:5 And they found
Adoni-Bezek himself **את** at Bezek.
And they fought against him.
And they struck
the Kena'anites themselves **את**
and the Perizzites themselves **את**.

Judg. 1:6 And Adoni-Bezek fled.
And they pursued him.
And they seized he himself **את**.
And they chopped off
his thumbs themselves **את**
and his big toes themselves **את**.

Judg. 1:7 And Adoni-Bezek said,
"Seventy kings with their thumbs
and their big toes chopped off
were gathering food under my table.
According to what I have done,
accordingly The Elohim has repaid me."
And they brought him to Yerushalaim.
And he died there.

Yerushalaim means
complete teaching of deliverance.
It is the proper
Hebrew name for "Jerusalem".

Judg. 1:8 And the children of Yahudah
fought against Yerushalaim.
And they captured it itself **את**.
And they struck it with the mouth of the sword.
And they sent out fire upon the city itself **את**.

There are two unusual concepts here
in the original Hebrew text.
The first is "mouth of the sword".
The word used means mouth, not "edge",
although that is how this is typically interpreted.
But doing so misses the concept of "consume",
which is the literally meaning of "struck".

The second is "sent out fire".
The term used literally means
to send out or send away.
This is typically translated as "set",
but that would require
a different Hebrew word to be accurate.
These are presented as the text has them,
not "reconstructed" to make it
"read better" in English.

Judg. 1:9 And afterward the children of Yahudah
went down for the sake
of fighting with the Kena'anites

who were dwelling in the mountains,
and in The Negev, and in The Shefelah.

These are three distinct areas in the land.
Yisra'elites know them instinctively by these terms.
The Negev is the southern part of the country.
The Shefelah is the lowlands
that sit beneath the high country, or mountains.

Judg. 1:10 And Yahudah went
toward the Kena'anites
who were dwelling at Hebron.
And the name of Hebron
was formerly Kiriath Arba.
And they struck Sheshai himself **תא**,
and Ahiman himself **תא**,
and Talmai himself **תא**.

Judg. 1:11 And they went from there
toward those dwelling at Debir.
And the name of Debir
was formerly Kiriath Sepher.

Judg. 1:12 And Kaleb said,
"Whoever strikes Kiriath Sepher itself **תא**
and captures it,
then I will give to him Aksah herself **תא**,
my daughter, for a wife."
[Aksah means anklet.](#)

Judg. 1:13 And Othni'el, son of Kenaz,
Kaleb's younger brother, captured it.
And he gave to him Aksah herself **תא**,
his daughter, for a wife.
[Othni'el means force of El.](#)

Judg. 1:14 And it was as she was going.
And she prodded him to request the field
from her father himself **תא**.

And she dismounted from upon the male ass.
And Kaleb said to her, "What is your desire?"
[Literally the last line says
"What is for you?"](#)

Judg. 1:15 And she said to him,
"Grant to me a blessing.
Indeed, you have given to me land in The Negev.
And give to me also springs of water."
And Kaleb gave to her
the upper springs themselves **תא**
and the lower springs themselves **תא**.

Judg. 1:16 And the children of the Kenite,
father-in-law of Moshe,
went up from the city of palm trees
with the children of Yahudah themselves **תא**
into the Wilderness of Yahudah
which is on the south of Arad.
And they went and dwelt
with the people themselves **תא**.
[Arad means to sequester oneself;
be a fugitive.](#)

Judg. 1:17 And Yahudah went
with Shim'on himself **תא**, his brother.
And they struck the Kena'anites themselves **תא**
dwelling at Tzephath.
And they devoted to destruction it itself **תא**.
And they called the name itself **תא**
of the city itself **תא** Hormah.
[Hormah means devoted to destruction.](#)

Judg. 1:18 And Yahudah captured
Azzah itself **תא** and its border itself **תא**,
and Ashkelon itself **תא**,
and its border itself **תא**,
and Ekron itself **תא**,
and its border itself **תא**.

Azzah is Gaza. It means strong.
Ashkelon means market place.
Ekron means
to hamstring or exterminate.
These were three primary cities
of the Philistines.

Judg. 1:19 And **YAHWEH**
was with Yahudah *itself* תא.
And they occupied the mountains *themselves* תא
because they were not able to drive out
those *themselves* תא dwelling in the valley
because they had chariots of iron.

Judg. 1:20 And they gave to Kaleb Hebron *itself* תא
according to what Moshe had said.
And he drove out from there
the three sons of Anak *themselves* תא.

Judg. 1:21 But the Yebusites *themselves* תא,
those dwelling in Yerushalaim,
were not driven out by the children of Binyamin.
And the Yebusites are dwelling
with the children of Binyamin *themselves* תא
in Yerushalaim until this day.
Yebusites means trodden ones.

Judg. 1:22 And the house of Yoseph
also went up against Bayit El.
And **YAHWEH** was with them.
Judg. 1:23 And the household of Yoseph
spied upon Bayit El.
And the name of the city was formerly Luz.
Luz means almond or hazel tree.

Judg. 1:24 And the guards saw a man
coming out from the city.
And they said to him,
"Please show us
the entrance *itself* תא to the city
and we will do kindness with you."

Judg. 1:25 And he showed them
the entrance *itself* תא to the city.
And they struck the city *itself* תא
with the mouth of the sword.
But the man *himself* תא
and all his family *itself* תא
they sent away.

Judg. 1:26 And the man went
to the land of the Hittites.
And he built a city.
And he called its name Luz.
It is its name until this day.

Judg. 1:27 And Menashe did not occupy
Bayit She'an *itself* תא
or its villages *themselves* תא,
or Ta'anak *itself* תא
or its villages *themselves* תא,
or those dwelling in Dor *itself* תא
or its villages *themselves* תא,
or those dwelling in Yible'am *itself* תא
or its villages *themselves* תא,
or those dwelling in Megiddo *itself* תא
and its villages *themselves* תא.
And they allowed the Kena'anites
to dwell in that land.

Bayi tShe'an means house of ease.
Ta'anak - meaning uncertain.
Dor means an age; or dwelling.
Yible'am means devouring people.
Meggido means rendezvous.

Judg. 1:28 And it was when Yisra'el was strong.
And they put the Kena'anites *themselves* תא

to forced labor.
But drive them out,
they did not drive them out.

Judg. 1:29 And Ephraim did not drive out
the Kena'anites themselves **תא**,
those dwelling in Gezer.
And the Kena'anites dwelt in their midst at Gezer.
Gezer means something cut off; a portion.

Judg. 1:30 Zebulun did not drive out
those themselves **תא** dwelling at Kitron
or those themselves **תא** dwelling at Nahalol.
And the Kena'anites dwell in their midst.
But they are forced labor.
*Kitron means fumigated.
Nahalol means run with a sparkle; flow.*

Judg. 1:31 Asher did not drive out
those themselves **תא** dwelling at Akko,
or those themselves **תא** dwelling at Tzidon,
or Achlab itself **תא**,
or Akzib itself **תא**,
or Helbah itself **תא**,
or Aphik itself **תא**,
or Rehob itself **תא**.
*Akko means to hem in.
Tzidon means to entrap.
Achlab means fatness; fertile.
Akzib means deceitful.
Helbah means fertility.
Aphik means fortress.
Rehob means broad place.*

Judg. 1:32 And the Asherites dwelt
in the midst of the Kena'anites
dwelling in the land
because they did not drive them out.

Judg. 1:33 Naphtali did not drive out
those themselves **תא** dwelling at Bayit Shemesh,
or those themselves **תא** dwelling at Bayit Anath.
And they dwelt in the midst
of the Kena'anites dwelling in the land.
But those dwelling at Bayit Shemesh
and at Bayit Anath
were forced labor for them.
*Bayit Shemesh means house of the sun.
Bayit Anath means house of responses.*

Judg. 1:34 And the Amorites pressed
the children of Dan themselves **תא**
into the mountains.
Indeed, they would not allow them
to come down to the valley.

Judg. 1:35 And the Amorites let them dwell
on Mount Heres at Ayalon and in Sha'albim.
But the hand of the household of Yoseph
was powerful and they became forced labor.
*Heres means shining.
Ayalon means deer field.
Sha'albim means fox holes.*

Judg. 1:36 And the border of the Amorites
was from the Ascent of Akrabbim,
from the craggy rock and upward.
Akrabbim means a scourge, whip.

Chapter 2

Judg. 2:1 And a messenger of **YAHWEH**
went up from Gilgal to Bokim.
And he said, "I went up from Mitsraim
with you yourselves **תא**.
And I brought you yourselves **תא** to the land
which I swore to your forefathers.

And I said, 'I will not break My Covenant
with you yourselves **תא** for eternity.

mal'ak - to dispatch as a deputy;
a messenger.

This was **NOT** an "angel".
It was a representative,
virtually an ambassador,
speaking on behalf of **YAHWEH**,
as if it was **YAHWEH** Himself
Who was speaking.

'olam - to the vanishing point;
time out of mind;
forever; for eternity.

Gilgal means wheel, or rolling.
Bokim means weepers.

Judg. 2:2 And you yourselves **תא**
are not to cut a covenant
for the sake of those dwelling in this land!
Their slaughter sites you are to tear down!

But you have not listened attentively to My voice.
Why have you done this?

Judg. 2:3 And I also said,
'I will not drive out they themselves **תא**
from before your faces.
And they will be against you as adversaries.
And their gods will be against you as snares.' ”

Judg. 2:4 And it was as the messenger of **YAHWEH**
spoke these words themselves **תא**
to all the children of Yisra'el.

And the people lifted up
their voices themselves **תא** and they wept.

Judg. 2:5 And they called
the name of that place Bokim.
And they sacrificed there to **YAHWEH**.

Judg. 2:6 And Yahoshua sent away
the people themselves **תא**.
And the children of Yisra'el went,
each to his inheritance,
for the sake of occupying the land itself **תא**.

Judg. 2:7 And the people
served **YAHWEH Himself** **תא**
all the days of Yahoshua
and all the days of the elders
whose days were longer than Yahoshua
who had seen all the great actions
of YAHWEH themselves **תא**
which He had done for the sake of Yisra'el.

Judg. 2:8 And Yahoshua, son of Nun,
the servant of **YAHWEH**,
died one hundred and ten years old.

Judg. 2:9 And they buried he himself **תא**
in the border of his inheritance
at Timnath Heres in the mountains of Ephraim
on the north side of Mount Ga'ash.

Timnath Heres means
portion of the sun.
Ga'ash means a quaking.

Judg. 2:10 And also all that generation
were gathered to their fathers.
And another generation arose after them
who did not know **YAHWEH Himself** **תא**
and also the actions themselves **תא**
which He had done for the sake of Yisra'el.

Judg. 2:11 And the children of Yisra'el
did that itself **תא** which was evil
in the eyes of YAHWEH.

And they served the Ba'als *themselves* **תא**.

ba'al - a master, a husband or owner.
As a proper title, a Phoenician deity.

This term is also translated as "lord".
In old english a "lord" was a master or owner.

The use of this same concept
in relation to **YAHWEH**
has caused horrific confusion in Scripture
by failing to properly use
the personal Name of **YAHWEH**.
In many cases it has been
replaced with "The LORD."
This is a travesty!

Judg. 2:12 And they abandoned
YAHWEH Himself תא,
The Elohim of their forefathers,
The One Who had brought out *they themselves* **תא**
from the land of Mitsraim.

And they walked after other gods
from the gods of the people
who were all around them.
And they bowed down to them.
And they troubled **YAHWEH Himself תא**.

Judg. 2:13 And they abandoned

YAHWEH Himself תא.

And they served Ba'al and Ashtoreth.
Ashtoreth is a goddess of fertility.
She is also known as Astarte.

Note: If you've ever been taught
that you "cannot lose your salvation"
once you're "saved"
- **it is an absolute lie!**

You are born with free will,
the ability to chose how you will live.
This is **NEVER** taken away from you!
However, you **can**
choose to abandon **YAHWEH**,
just like the Ysira'elites did.

Judg. 2:14 And the anger of **YAHWEH**
flared up against Yisra'el.
And He gave them into the hands of plunderers
who plundered *they themselves* **תא**.
And He sold them into the hands
of their adversaries all around.
And they were not able to stand any longer
before the face of their adversaries.

Judg. 2:15 In every going out
the hand of **YAHWEH** was against them
for the sake of what is bad,
according to what **YAHWEH** had said,
even as **YAHWEH** had sworn to them.
And they were distressed greatly.

Judg. 2:16 And **YAHWEH** raised up judges.
And they delivered them from the hand
of those plundering them.
shofetim - plural form of **shaphat** - to judge,
i.e. pronounce sentence for or against.
This is the Hebrew title for this book.

Judg. 2:17 But they also
did not listen attentively to their judges.
Indeed, they committed adultery after other gods.
And they bowed down to them.
They turned aside quickly from the way
which their fathers had walked
for the sake of listening attentively
to the directives of **YAHWEH**.
They did not do according to this.

Judg. 2:18 And because of this **YAHWEH** raised up judges for them.
And **YAHWEH** was with the judge.
And He delivered them
from the hand of their adversaries
all the days of the judge.
Indeed, **YAHWEH** sighed
because of their groaning before the faces
of those who afflicted them and oppressed them.

Judg. 2:19 And it was at the death of the judge
they turned back.
And they were walking
more corruptly than their fathers,
following after other gods
for the sake of serving them
and bowing down to them.
They did not cease from their actions
or from their harsh ways.

Judg. 2:20 And the anger of **YAHWEH**
flared up against Yisra'el.
And He said, "Because this foreign nation
has passed over My Covenant *itself* **אך**
which I gave as direction to their fathers
and has not listened attentively to My voice
Judg. 2:21 I also will no longer drive out
any from before them from the nations
which Yahoshua left when he died
Judg. 2:22 for the purpose of testing by them,
Yisra'el *itself* **אך**, whether they will protect
the ways *themselves* of **YAHWEH** **אך**
for the sake of walking walk in them
according to how their fathers protected them,
or not!"

This is a very strong statement.
It needs to be taken as emphatic.

There are some particular things
to note here.
The term **goyim** is used
in relation to Yisra'el!!
The term refers to "Gentile nations",
foreign nations!
This is a huge slam against Yisra'el.
YAHWEH is identifying them
as the same as the "rest of the world"!

He takes note specifically that they have
passed over My Covenant *itself!*
This challenges
the entire concept of The Covenant,
and specifically The Passover Event!

The Covenant
was "given as direction" to them,
to show them what **YAHWEH**
expected from them.
It was not given as a "commandment".
It was given as instruction.
That's the foundational meaning of **torah**.

This was **not** a matter of "obedience"!
It was a matter of listening attentively
- so they understood
what He had spoken to them, as instruction.
Would they do as He desired?
Or would they not do so?

This is always the issue of Scripture.
It's founded on the provision of free will.
Each of us must CHOOSE
what we will do
in regard to His teachings.

Judg. 2:23 And **YAHWEH** left
those nations *themselves* **אך**
by failing to drive them out quickly.

And He did not give them
into the hand of Yahoshua.

Chapter 3

Judg. 3:1 And these are the nations
which **YAHWEH** left
for the sake of testing them,
Yisra'el itself **תא**,
everyone *themselves* **תא** who had not known
all the battles *themselves* **תא** of Kena'an,

Judg. 3:2 merely to teach knowledge
to the generations of the children of Yisra'el;
merely to teach them of previous battles
which they did not know;
3:3 five tyrants of the Philistines,
and all the Kena'anites,
and the Tzidonians, and the Hivvites
who were dwelling
in the mountains of The Lebanon,
from the mountain of Ba'al Hermon
as far as the Lebanon of Hamat.

Judg. 3:4 And they existed for the sake of testing
Yisra'el *itself* **תא** with them,
for the sake of knowing
if they would listen attentively
to the precepts *themselves* **תא** of **YAHWEH**
which He had given as direction to their fathers
by the hand of Moshe.

Judg. 3:5 And the children of Yisra'el
dwelt in the midst of the Kena'anites,
the Hittites, and the Amorites,
and the Perizzites,
and the Hivvites,
and the Yebusites.

Judg. 3:6 And they took
their daughters *themselves* **תא**
for themselves for wives.
And their daughters *themselves* **תא**
they gave to to their sons.
And they served their gods *themselves* **תא**.

Judg. 3:7 And the children of Yisra'el
did that which was evil *itself* **תא**
in the eyes of **YAHWEH!**
And they forgot
YAHWEH *Himself* **תא** their Elohim.
And they served
the Ba'alim *themselves* **תא**
and the Asherahs *themselves* **תא**.

ba'alim - plural of *ba'al* - a *ba'al*
is a master, an owner, or a husband.

**YAHWEH was to be their "husband",
their "master", their "owner",
not the elohim (gods) of the foreign nations
whom He sent them to destroy!**

asherah means happy.
However, it also is the designation
of the goddess of fertility, Astarte (Astareth).
In this context it's an obvious reference
to going after a foreign goddesses.

There is little that will anger **YAHWEH** more
than having His chosen people "spit in His face"
by turning their backs on Him,
and turning their faces toward false "gods"
- actually no-gods,
because they do not even exist
except in the form of idols, "images".

Judg. 3:8 And the anger of **YAHWEH**
flared up against Yisra'el!

And He sold them into the hand
of Kushan-Rish'athaim, king of Aram Naharaim.
And the children of Yisra'el served
Kushan-Rish'athaim himself נא eight years.

Kushan-Rish'athaim means
Kushan of double wickedness
(moral wrong).
Kushan refers to Kush, son of Ham.
Aram Naharaim means
Aram of two rivers.
Aram is Syria (aka Mesopotamia).

Judg. 3:9 And the children of Yisra'el
cried out to **YAHWEH**.

And **YAHWEH** raised up a deliverer
for the children of Yisra'el.

And Othni'el himself נא, son of Kenaz,
Kaleb's younger brother,
delivered them from them.

moshia' - deliverer, liberator "savior".
It's connected directly to **mashiach**,
from which we get Messiah.
Othni'el means El is my force.
Kenaz means hunter.
Kaleb means to yelp or attack.

Judg. 3:10 And The Divine Nature of **YAHWEH**
was upon him.

And he judged Yisra'el itself נא.

And they went out to battle.

And **YAHWEH** gave into his hand

Kushan-Rish'athaim himself נא,
king of Aram Naharaim.

And his hand was strong
against Kushan-Rish'athaim.

ruach - wind; by resemblance, breath.
This term is often translated as "spirit".
But Yisra'elites did not have
any concept of "spirit".
It's a Greek term, totally foreign to Yisra'el.

The breath of **YAHWEH**, however,
was seen as His inner nature,
His Divine Nature.
It was THIS that was upon Othni'el
- as it had been upon Moshe.

Judg. 3:11 And the land was at rest forty years.
And Othni'el, son of Kenaz, died.

Judg. 3:12 And again the children of Yisra'el
were doing what is bad in the eyes of **YAHWEH**.

And **YAHWEH** strengthened
Eglon himself נא, king of Mo'ab,
against Yisra'el

on account of their doing what is bad itself נא
in the eyes of **YAHWEH**.

Judg. 3:13 And he gathered to him

the children of Ammon themselves נא
and Amalek.

And he went and struck Yisra'el itself נא.

And they occupied of The City of Palms itself נא.

Judg. 3:14 And the children of Yisra'el
served Eglon himself נא, king of Mo'ab,
eighteen years.

Judg. 3:15 And the children of Yisra'el
cried out to **YAHWEH**.

And **YAHWEH** raised up a deliverer for them,
Ehud himself נא, son of Gera, a Binyamite,
a man restricted in his right hand.

And the children of Yisra'el sent with him
a tribute to Eglon, king of Mo'ab.

Ehud means united.
Gera means a grain.

Restricted in his right hand
implies he was left-handed.

Judg. 3:16 And Ehud made for himself a knife.
It was double edged, a cubit in length.
And he girded it *itself* תא under his long garment
on his right thigh.

Judg. 3:17 And he brought near the tribute *itself* תא
to Eglon, king of Mo'ab.
And Eglon was a very fat man.

Judg. 3:18 And it was as he finished bringing near
the tribute *itself* תא.
And he sent away the people *themselves* תא,
those carrying the tribute.

Judg. 3:19 And he turned back
from the idols that were at Gilgal *itself* תא.
And he said, "I have a secret message for you."
to the king.
And he said, "Silence!"
And all those standing beside him
went out from beside him.

Judg. 3:20 And Ehud came toward him.
And he was sitting in the cool upper room.
And Ehud said,
"I have a message from The Elohim for you."

And he arose from the seat.
Judg. 3:21 And Ehud stretched forth
his left hand *itself* תא.

And he took the knife *itself* תא
from his right thigh.
And he drove it into his belly.

Judg. 3:22 And the handle went in after the blade.
And the fat closed in over the blade
because he did not draw the knife out of his belly.
And his bowels came out.

Judg. 3:23 And Ehud went out to the porch.
And he shut the doors
of the upper room behind him.
And he locked them.
Judg. 3:24 And he went out.

And his servants came.
And they looked.
And behold!
The doors of the upper room were locked.
And they said,
"Surely he is covering his feet *themselves* תא
in the cool upper room."

"covering his feet"
is a euphemism for relieving himself.

Judg. 3:25 And they agonized
until they were ashamed.
And behold!
He was not opening
the doors of the upper room.
And they took the key *itself* תא
and they opened.
And behold!
Their king was lying down on the earth, dead.

Judg. 3:26 And Ehud escaped
while they had agonized.
And he had passed over
beyond the idols *themselves* תא.
And he escaped to Se'irah.
Se'irah means roughness.

Judg. 3:27 And it was as he was coming.
And he blew the shofar
in the mountains of Ephraim.

And the children of Yisra'el
went down with him from the mountains.
And he was in front of them.
Judg. 3:28 And he said to them,
"Follow after me!
Indeed, **YAHWEH** has given
your adversaries themselves **תא**,
the Mo'abites themselves **תא**,
into your hands."
And they went down after him.
And they captured the fords themselves **תא**
of The Yarden to Mo'ab.
And they did not permit any man to pass over.

Judg. 3:29 And they struck
of Mo'ab itself **תא** at that time
about ten thousand men,
all robust and able men.
And not a man escaped.

Judg. 3:30 And Mo'ab was humiliated on that day
under the hand of Yisra'el.
And the land was at rest for eighty years.

Judg. 3:31 And after him
was Shamgar, son of Anath.
And he struck of the Philistines themselves **תא**
six hundred men with an ox goad.
And he also delivered Yisra'el.
[Shamgar - meaning unknown.](#)
[Anath means one paying attention.](#)

Chapter 4

Judg. 4:1 And again the children of Yisra'el
did bad in the eyes of **YAHWEH**.
And Ehud was dead.

Judg. 4:2 And **YAHWEH** sold them
into the hand of Yabin, the king of Kena'an,
who reigned in Hatzor.
And the captain of his assembly was Sisera.
And he was dwelling in Haroshet Haggoyim.
[Yabin means intelligent.](#)
[Hatzor means village.](#)
[Sisera - meaning uncertain.](#)
[Haroshet Haggoyim means](#)
[mechanical work of the nations.](#)

Judg. 4:3 And the children of Yisra'el
cried out to **YAHWEH**
because he had nine hundred chariots of iron
and he harshly oppressed
the children of Yisra'el themselves **תא**
for twenty years.

Judg. 4:4 And Deborah, a woman prophetess,
wife of Lappidot,
was judging Yisra'el itself **תא** at that time.
[Deborah means the bee.](#)
[Lappidot means to shine; a lamp or flame.](#)

Judg. 4:5 And she was dwelling
under the palm tree of Deborah
between Ramah and Bayit El
in the mountains of Ephraim.
And the children of Yisra'el
went up to her for judgment.

Judg. 4:6 And she sent.
And she called to Barak, son of Abino'am,
from Kedesh in Naphtali.
And she said to him,
"Has not **YAHWEH**, The Elohim of Yisra'el,
given direction to go
and draw up onto Mount Tabor.

And you are to take with you ten thousand men
of the sons of Naphtali
and of the sons of Zebulun.

Barak means lightning.

Abino'am means father of pleasantness.

Kedesh means sanctuary.

Tabor means broken region.

Judg. 4:7 And I will draw toward you,
toward the River Kishon,

Sisera *himself* **תא**,

the captain of Yabin's assembly,

and his chariots *themselves* **תא**,

and his multitude *itself* **תא**.

And I will give him into your hand?"

Judg. 4:8 And Barak said to her,

"If you go with me then I will go.

But if you will not go with me I will not go."

Judg. 4:9 And she said, "I will certainly go with you.

However, there will be no honor for you

in the journey you are taking

because into the hand of a woman

YAHWEH is going to sell Sisera *himself* **תא**."

And Deborah went with Barak to Kedesh.

Judg. 4:10 And Barak called

Zebulun *himself* **תא**

and Naphtali *himself* **תא** to Kedesh.

And there went up on foot ten thousand men.

And Deborah went up with him.

Judg. 4:11 And Heber, the Kenite,

of the children of Hobab,

the father-in-law of Moshe,

had separated himself from the Kenites.

And he had pitched his tent

near the terebinth tree at Tsa'anayim,

which is beside Kedesh *itself* **תא**.

Heber means community.

Hobab means cherished.

Judg. 4:12 And they told Sisera

that Barak, son of Abino'am,

had gone up to Mount Tabor.

Judg. 4:13 And Sisera called

for all his chariots *themselves* **תא**,

nine hundred chariots of iron,

and all the people *themselves* **תא**

who were of himself **תא**

from Haroshet Haggoyim to the wadi Kishon.

Judg. 4:14 And Deborah said to Barak,

"Rise up!

Indeed, this is the day in which **YAHWEH**

has given Sisera *himself* **תא** into your hand!

Has not **YAHWEH** gone out before you?"

And Barak went down from Mount Tabor.

And ten thousand men were behind him.

Judg. 4:15 And **YAHWEH**

destroyed Sisera *himself* **תא**,

and all his chariots *themselves* **תא**,

and all his assembly *itself* **תא**

with the mouth of the sword

before the face of Barak.

And Sisera got down from his chariot

and he fled on foot.

Judg. 4:16 And Barak pursued after the chariots

and after the assembly

as far as Haroshet Haggoyim.

And all the encampment of Sisera

fell by the mouth of the sword.

Not a man remained.

Judg. 4:17 And Sisera fled on foot
to the tent of Ya'el,
wife of Heber, the Kenite,
because there was peace
with the house of Yabin, king of Hatzor,
and the house of Heber, the Kenite.
[Ya'el means wild goat. \(?\)](#)

Judg. 4:18 And Ya'el went out to meet Sisera.
And she said to him,
"Turn aside, my sovereign.
Turn aside to me.
Do not be afraid."
And he turned aside to her into the tent.
And she covered him with a rug.
Judg. 4:19 And he said to her,
"Please give me a little water to drink
because I am thirsty."
And she opened a skin of milk *itself* נא.
And she gave him a drink.
And she covered him.

Judg. 4:20 And he said to her,
"Stand at the entrance to the tent.
And it will exist if a man comes
and inquires of you and he says,
'Is there a man here?'
you are to say, 'No.'"

Judg. 4:21 But Ya'el, Heber's wife,
took a tent peg *itself* נא.
And she put the hammer *itself* נא into her hand.
And she went toward him in secret.
And she drove the peg *itself* נא
into the side of his head.
And it went down into the ground.
But he was fast asleep and weary.
And he died.

Judg. 4:22 And behold!
Barak was pursuing Sisera *himself* נא.
And Ya'el went out to meet him.
And she said to him,
"Come and see for yourself
the man *himself* נא
whom you *yourself* נא are seeking!"
And he went toward her.
And behold!
Sisera was lying dead.
And the peg was in the side of his head.

Judg. 4:23 And The Elohim on that day
humiliated Yabin *himself* נא, king of Kena'an,
before the face of the children of Yisra'el.
Judg. 4:24 And the hand
of the children of Yisra'el went.
It went severely against Yabin, king of Kena'an,
until they had cut off
Yabin *himself* נא, king of Kena'an.

Chapter 5

Judg. 5:1 And on that day Deborah
and Barak, son of Abino'am, sang saying,
Judg. 5:2 In freeing, freedom for Yisra'el,
with spontaneity bless **YAHWEH!**

Judg. 5:3 Listen attentively kings!
Hear leaders!
I myself, to **YAHWEH** I myself will sing!
I will sing to **YAHWEH**, The Elohim of Yisra'el!

Judg. 5:4 **YAHWEH**, as You came out from Se'ir,
as You marched from the field of Edom
the earth trembled.

Also the skies dripped.
Dark clouds also dripped water.
Judg. 5:5 The mountains flowed
because of the presence of **YAHWEH**,
this Sinai, at the presence of **YAHWEH**,
The Elohim of Yisra'el.

Judg. 5:6 In the days of Shamgar, son of Anath,
in the days of Ya'el,
the well trodden paths were deserted
and the travelers tracks were winding.
Judg. 5:7 Leadership had ceased in Yisra'el!
It had ceased until I, Deborah, arose,
a mother in Yisra'el.

Judg. 5:8 They chose new gods.
Then battle was at the gates!
Neither shield nor spear was seen
among forty thousand in Yisra'el.

Judg. 5:9 My heart is to inscribe of Yisra'el
the volunteers among the people.
Bless **YAHWEH**!

Judg. 5:10 You, riding on white male asses,
you, who are sitting in long robes,
and you, walking upon the road,
declare it!

Judg. 5:11 From the noise of those dividing,
among the watering places,
there they recount the right acts of **YAHWEH**,
the right acts of His leadership in Yisra'el.

Then down to the gates will go
the people of **YAHWEH**!

Judg. 5:12 Wake up! Wake up, Deborah!
Wake up! Wake up!
Utter a song!
Arise, Barak, and take to captivity your exiles,
son of Abino'am!

Judg. 5:13 Then descended the surviving
powerful people of **YAHWEH**!

They went down as warriors!
Judg. 5:14 Out of Ephraim
their root against Amalek.
After you Binyamin with people from Makir
scribes came down.

And from Zebulun
those handling the pen of the scribe.
Judg. 5:15 And the leaders of Yissaskar
were with Deborah.

And Yissaskar, like Barak,
was sent into the valley on foot
with the divisions of Re'uben.
Great were the searchings of the heart.

Judg. 5:16 Why did you sit among the sheepfolds?
To hear the bleatings of the flocks?
The divisions of Re'uben
have great searchings of heart.

Judg. 5:17 Gil'ad stayed beyond The Yarden.
And why did Dan remain on ships?
Asher sat at the seashore,
even sat by his landing places.

Judg. 5:18 Zebulun's people risked their lives
to the point of death
and Naphtali on the heights of the field.

Judg. 5:19 Kings came.
They fought.
Then the kings of Kena'an fought at Ta'anak

by the waters of Megiddo.
They took no plunder of silver.

Judg. 5:20 From the skies they fought!
The stars from their courses fought with Sisera.

Judg. 5:21 The river Kishon swept them away,
that ancient river, The River Kishon.

Walk on, my life, with strength!

Judg. 5:22 Then hoofs of horses stomped
with the galloping,
galloping of his mighty ones.

Judg. 5:23 'Bitterly curse Meroz,'
said a messenger of **YAHWEH**.
'Bitterly curse, bitterly curse its inhabitants
because they did not come to aid **YAHWEH**,
to aid **YAHWEH** against the powerful!'

Judg. 5:24 Blessed among women is Ya'el,
wife of Heber, the Kenite.
Among women in tents she is blessed!

Judg. 5:25 He asked for water.
She gave milk.
In a bowl for nobles
she brought near curdled milk.

Judg. 5:26 She stretched her hand to the tent peg
and her right hand to the workmen's hammer.
And she struck down Sisera.
She crushed his head.
She smashed and pierced through
the side of his head.

Judg. 5:27 Between her feet he sank!
He fell, lying down between her feet.
He sank!
He fell where he sank!
In the place he sank,
there he fell, destroyed!

Judg. 5:28 Through the window she leaned out.
And the mother of Sisera
cried through the lattice,
'Why is his chariot delayed to come?
Why do the steps of his chariots tarry?'

Judg. 5:29 The wise mistresses responded.
She also answered herself.

Judg. 5:30 'Have they not found booty
to divide the spoil,
a girl or two for every warrior,
a booty of dyed work for Sisera,
a booty of dyed work embroidered,
dyed work richly embroidered
for the necks of the plunderer?'

Judg. 5:31 Thus will perish
all Your adversaries, **YAHWEH**!
And those loving Him
will be like the going forth of the sun
rising in its might!"

And the land was at rest forty years.

Chapter 6

Judg. 6:1 And the children of Yisra'el
did bad in the eyes of **YAHWEH**.
And **YAHWEH** gave them
into the hand of Midyan for seven years.
Judg. 6:2 And the hand of Midyan
was strong against Yisra'el.

From before the faces of the Midyanites
the children of Yisra'el made for themselves
the caverns themselves **תא**
which are in the mountains,
and the dens themselves **תא**,
and the strongholds themselves **תא**.

Judg. 6:3 And it existed when Yisra'el had sown.
And Midyan would come up, and Amalek,
and the people of the East.
And they came up against them.
Judg. 6:4 And they encamped against them.
And they destroyed
the produce itself **תא** of the land
as far as coming to Azzah.
And no food remained for sustenance in Yisra'el,
not for sheep, nor for ox, nor for male ass,
Judg. 6:5 because they and their livestock
and their tents came
like locusts for abundance.
And their camels were without number.
And they came into the land
for the sake of destroying it.

Judg. 6:6 And Yisra'el was greatly weakened
because of Midyan.
And the children of Yisra'el cried out to **YAHWEH**.
Judg. 6:7 And it was as the children of Yisra'el
cried out to **YAHWEH** because of Midyan.
Judg. 6:8 And **YAHWEH** sent a prophet
to the children of Yisra'el who said to them,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
'I Myself have brought up you yourselves **תא**
from Mitsraim.
And I brought out you yourselves **תא**
from the house of bondage.
Judg. 6:9 And I snatched you yourselves **תא**
from the hand of the Mitsraites
and from the hand of all
who were oppressing you.
And I drove out they themselves **תא**
from before your faces.
And I gave to you their land itself **תא**.
Judg. 6:10 And I said to you,
"I Myself am **YAHWEH**, your Elohim!

You are not to revere the gods themselves **תא**
of the Amorites in whose land
you yourselves **תא** are dwelling!
But you have not listened attentively to My voice!" ' "

Judg. 6:11 And a messenger of **YAHWEH** came.
And he sat under the oak tree
which was at Ophrah,
which belonged to Yo'ash, the Abi'ezerite.
And Gid'on, his son,
was threshing wheat in the winepress
for the sake of hiding it
from the face of the Midyanites.
[Ophrah means female fawn.](#)
[Yo'ash is from Yaho'ash,](#)
[meaning fire of **YAHWEH**.](#)
[Abi'ezer means father of help.](#)
[Gid'on means feller, destroyer; warrior.](#)

Judg. 6:12 And the messenger of **YAHWEH**
was seen by him.
And he said to him,
"**YAHWEH** is with you, valiant warrior!"
Judg. 6:13 And Gid'on said to Him,
"With us, my Sovereign?
If **YAHWEH** exists with us
why has all this happened to us?
And where are all His extraordinary acts
which our fathers related to us saying,

'Did not **YAHWEH** bring us up from Mitsraim?'
But now **YAHWEH** has pounded us.
And He has given us into the hands of Midyan."

Judg. 6:14 And *the messenger of* **YAHWEH**
turned to him and he said,
"Go in this vigor of yours.
And you are to deliver Yisra'el *itself* **אך**
from the hand of the Midyanites.
Have I not sent you?"

Note: The story begins
with a messenger of **YAHWEH**.
the Hebrew word is *mal'ak*.
It means to dispatch as a deputy.

It's "translated" as "messenger",
but it represents an ambassador,
one sent on behalf of,
and with the authority of,
the one sending them.

While the text states "**YAHWEH** ...said"
we must take this to mean
He does so through His messenger.
To do otherwise is to suggest Gid'on
actually sees **YAHWEH**,
which cannot be so.

No human being
can see **YAHWEH** and live.
For this reason an insertion
is made in the text as needed
to reflect this is the messenger, ambassador,
speaking "as if he IS **YAHWEH**",
speaking the words of **YAHWEH**
as if **YAHWEH** is doing the speaking.
In reality, He is indeed speaking,
but He is doing so
through his ambassador to Gid'on.
Otherwise you end up
with a huge contradiction in Scripture
that cannot stand the test of Truth.

Judg. 6:15 And he said to Him,
"My master, how am I to deliver Yisra'el *itself* **אך**?
Behold!
My family is weak among Menashe.
And I am the least in my father's household."
Judg. 6:16 And *the messenger of* **YAHWEH**
said to him,
"Indeed, I will be with you!
And you will strike the Midyanites *themselves* **אך**
as if one man."

Judg. 6:17 And he said to Him,
"If now I have found favor in Your eyes
then do for me a sign
that You *Yourself* **אך** are speaking with me.
Judg. 6:18 Please do not withdraw from here
until I come to You.
And I will bring out my gift *itself* **אך**
and set it down before Your face."
And He said, "I will stay until you return."

Judg. 6:19 And Gid'on went in.
And he prepared a kid of the goats
and an ephah of matsah flour.
The flesh he placed in a basket.
And the broth he placed in a pot.
And he brought them out to him
under the oak tree.
And he brought it near.

Judg. 6:20 And the messenger of The Elohim
said to him,
"Take the flesh *itself* **אך**
and the matsah *itself* **אך**
and set them down on this rock.
And the broth *itself* **אך**, pour out."

And he did so.

Judg. 6:21 And the Messenger of **YAHWEH** put forth the end of the staff *itself* **תא** that was in His hand.

And he touched the flesh and the matsah.
And fire went up from the rock.
And it consumed the flesh *itself* **תא** and the matsah *itself* **תא**.

And the Messenger of **YAHWEH** went from his sight.

Judg. 6:22 And Gid'on perceived that he was a messenger of **YAHWEH**.
And Gid'on said, "Alas, Sovereign **YAHWEH**! Indeed, I have seen a messenger of **YAHWEH** face to face!"

Judg. 6:23 And **YAHWEH** said to him, "Shalom to you!
Do not be afraid!
You will not be put to death!"

This passage reveals the Hebrew perspective on seeing not only **YAHWEH**, but any "divine being". They believed that to see such a being meant they would die. How much more they would die if they were to see the very face of **YAHWEH** Himself. Hence, **YAHWEH** sends one of His messengers, as an ambassador - speaking as if he is **YAHWEH** Himself - rather than causing a man to die.

Also, take note of the Hebrew term used here, **shalom**. It means far more than "peace". It means total well-being in every aspect of one's being. It is a greeting of great respect indicating a desire for one to prosper in every way.

Judg. 6:24 And Gid'on built there a slaughter site to **YAHWEH**.
And he called it **YAHWEH** Shalom.
To this day it is still in Ophrah of the Abi'ezerites.

Please take note of this. **The slaughter site** is called "**YAHWEH** Shalom", **NOT** the messenger, and **not God**. This is **NOT** a "name of God" as many false teachers proclaim. **It is a title given to the slaughter site** by which this event is to be remembered.

Judg. 6:25 And it was the same night. And **YAHWEH** said to him, "Take the young bull *itself* **תא** which is your father's and the second bull of seven years.
And you are to pull down the slaughter site *itself* **תא** of Ba'al which is your father's.
And the Asherah *itself* **תא** that is beside it you are to cut down.

Judg. 6:26 And you are to build a slaughter site to **YAHWEH**, your Elohim, on top of this rock in an orderly manner.
And you are to take the second bull *itself* **תא** and you are to offer an olah with the wood of the Asherah which you cut down."

Judg. 6:27 And Gid'on took ten men
from among his servants.
And he did according to
what **YAHWEH** had spoken to him.
And it was because he was afraid
of his father's household *itself* נא
and the men of the city *themselves* נא
concerning doing it by day.
And he did it by night.

Judg. 6:28 And the men of the city
rose up early in the morning.
And behold!
The slaughter site of Ba'al was torn down.
And the Asherah that was beside it
had been cut down.
And the second bull *itself* נא was being offered
on the slaughter site which was built.
Judg. 6:29 And they said one to another,
"Who has done this matter?"
And they sought and searched.
And they said, "Gid'on, son of Yo'ash,
has done this matter."

Judg. 6:30 And the men of the city said to Yo'ash,
"Bring out your son *himself* נא,
and he is to be put to death
because he has torn down
the slaughter site *itself* נא of Ba'al,
and because he has cut down
the Asherah that was beside it."

Judg. 6:31 And Yo'ash said
to all who stood against him,
"Would you *yourself* נא contend for Ba'al?
Can you *yourself* נא save him?
He *himself* נא who contends for him,
let him be put to death by morning!
If he is a god let him contend for himself
because his slaughter site *itself* נא
has been torn down!"

Judg. 6:32 And they called him on that day
Yerubba'al saying, "He contends with Ba'al.",
because he tore down his slaughter site *itself* נא.
[Yerubba'al means Ba'al will contend.](#)

Judg. 6:33 And all Midyan, and Amalek,
and the people of the East were gathered together.
And they passed over.
And they encamped in the Valley of Yizre'el.
[Yizre'el means El will sow \(plant\).](#)
[This is The Valley of Armageddon.](#)

Judg. 6:34 And The Divine Nature of **YAHWEH**
clothed Gid'on *himself* נא.

And he blew the shofar.
And the Abi'ezerites gathered behind him.
[ruach - wind, by resemblance breath.](#)
[Here identified as](#)
[the Divine Nature *itself* of YAHWEH.](#)

[labash - properly, wrap around;](#)
[to put on a garment or clothe one.](#)

Judg. 6:35 And he sent messengers
throughout all Menashe
who also gathered behind him.
And he sent messengers to Asher,
and to Zebulun, and to Naphtali.
And they came up to meet them.

Judg. 6:36 And Gid'on said to The Elohim,
"If You are delivering Yisra'el *itself* נא
by my hand
according to what You have said,

Judg. 6:37 behold, I am establishing
a fleece of wool *itself* תא
on the threshing floor.
If the dew is upon the fleece alone,
but upon all the land it is dry
then I will know
that You will deliver Yisra'el *itself* תא
by my hand
according to what You have said.”

Judg. 6:38 And it was so.
And he rose up early in the morning.
And he pressed together the fleece *itself* תא.
And he drained dew from the fleece.
The bowl was full of water.

Judg. 6:39 And Gid'on said to The Elohim,
“Do not be angry with me,
and I will speak only this time.
Now only this time with the fleece,
please let it be dry on the fleece alone
and on all the ground let there be dew.”

Judg. 6:40 And The Elohim did so that night.
And it was dry on the fleece alone.
And on all the ground there was dew.

Many have misused this passage
to test **YAHWEH**.
Gideon was seeking confirmation for his task
– in line with his timid character.
YAHWEH honored his request
since it was an honest request
in light of what **YAHWEH** was asking.

Many times we want to test **YAHWEH**
in only minor things.
YAHWEH does not respond
because we are acting selfishly.

This story is in keeping with Scripture.
It takes two witnesses to confirm a matter
beyond a shadow of doubt.
Gideon has asked in effect for two witnesses
to confirm this matter before **YAHWEH**.

It comes after a recognition
of **YAHWEH** as God,
a humble act of worship,
a call from **YAHWEH** Himself,
and a profession of willingness to act.
These are all essential ingredients
to the story for it to be valid.

Chapter 7

Judg. 7:1 And Yerubba'al rose up early,
that is Gid'on,
and all the people who were with he *himself* תא.
And they encamped by the En Harod.
And the encampment of Midyan
was on the north side of them
by the hill of Moreh in the valley.

En Harod means fountain of trembling.
Moreh means an archer.

Judg. 7:2 And **YAHWEH** said to Gid'on,
“Too many are the people
who are with you *yourself* תא
for Me to give Midyan into their hands
lest Yisra'el boast against Me saying,
'My own hand has delivered me.'

Judg. 7:3 And now call out
in the hearing of the people saying,
'Whoever is afraid and trembles is to turn back.
And he is to depart from Mount Gil'ad.' ”
And twenty two thousand
from the people turned back.
And ten thousand remained.

Judg. 7:4 And **YAHWEH** said to Gid'on,
"The people are still too many.
Bring down they themselves **נא** to the water.
And I will refine them for you there.
And it will be that of whom I say to you,
'This one is to go with you yourself **נא**.'
He is to go with you yourself **נא**.
And all of whom I say to you,
'This one is not to go with you.'
He is not to go."

Judg. 7:5 And he brought down
the people themselves **נא** to the water.
And **YAHWEH** said to Gid'on,
"All who lap from the water with his tongue,
as a dog laps,
you are to set apart he himself **נא**
from all who kneel down on his knees to drink."

Judg. 7:6 And the number of those who lapped
with their hand to their mouth
was three hundred men.
And all the rest of the people
kneeled down on their knees to drink water.

Judg. 7:7 And **YAHWEH** said to Gid'on,
"With the three hundred men who were lapping
I will deliver you yourselves **נא**.
And I will give Midyan itself **נא** into your hands.
And all the other people are to go,
each man to his place."

Judg. 7:8 And the people
took food itself **נא** in their hands
and their shofars themselves **נא**.
And all the rest of Yisra'el itself **נא** he sent away,
each man to his tent.
And with three hundred men
he was strengthened.

And the encampment of Midyan
was below him in the valley

7:9 And it was on that night.
And **YAHWEH** said to him,
Get up!
Go down against the encampment!
Indeed, I have given it into your hand!
Judg. 7:10 And if you are afraid
you yourself **נא** are to go down,
you yourself **נא** and Purah, your servant,
to the encampment.

Purah means foliage.

Judg. 7:11 And you are to listen attentively
to what they say.
And afterward your hands will be strengthened.
And you will go down against the encampment."

And he went down,
he and his servant Purah,
to the extremity of the soldiers
who were in the encampment.

Judg. 7:12 And Midyan, and Amalek,
and all the people of the East
were lying in the valley,
like locusts for multitude.
And their camels were as innumerable,
like the sand upon the seashore for abundance.

Judg. 7:13 And Gid'on came.
And behold!
A man was relating a dream to his companion.

And he said, "Behold!
I dreamed a dream.
And behold!
A cake of barley bread tumbled
into the encampment of Midyan.
And it came as far as the tent.
And it struck it.
And it fell.
And it was turned upside down.
And the tent collapsed."
Judg. 7:14 And his companion responded.
And he said,
"This is nothing else than the sword of Gid'on,
son of Yo'ash, a man of Yisra'el.
The Elohim has given into his hand
Midyan itself **נא**
and all the encampment itself **נא**."

Judg. 7:15 And it was as Gid'on listened attentively
to the accounting itself **נא** of the dream
and its interpretation itself **נא**.
And he bowed himself.
And he returned to the encampment of Yisra'el.
And he said,
"Get up!
Indeed, **YAHWEH** has given into your hands
the encampment of Midyan itself **נא**!"

Judg. 7:16 And he split
the three hundred men themselves **נא**
to three leaders.
And he gave a shofar
into the hands of all of them,
and empty jars,
and torches within the jars.
Judg. 7:17 And he said to them,
"Watch me and do likewise.
And behold!
I am going to the edge of the camp.
And it will be according to what I do
you are to do likewise.
Judg. 7:18 And I will blow on the shofar,
I and all who are with me myself **נא**.
And you are to blow on the shofar also,
you yourselves **נא**,
all round the entire camp.
And you are to say,
'For **YAHWEH** and for Gid'on!' "

Judg. 7:19 And Gid'on and the hundred men
who were with he himself **נא**
came to the edge of the encampment
at the beginning of the middle watch.
The new watch itself **נא** had just stood up.

And they blew on the shofars.
And they broke the jars that were in their hands.
Judg. 7:20 And the three companies
blew on the shofars.
And they broke the jars.
And they held the torches in their left hands
and in their right hands the shofars for blowing.
And they called out,
"For **YAHWEH** and for Gid'on!"

Judg. 7:21 And each stood in his place
all around the encampment.
And all the encampment ran.
And they cried out.
And they fled.

Judg. 7:22 And the three hundred
blew the shofars.
And **YAHWEH** placed

the sword *itself* **תא** of each one
against his companion and all the encampment.
And the encampment fled to BayitShitta,
toward Tzererat, as far as the border
of Abel Meholah, beside Tabbat.

Judg. 7:23 And the men of Yisra'el
were called together from Naphtali,
and from Asher, and from all Menashe.
And they pursued after Midyan.

Judg. 7:24 And Gid'on sent messengers
into all the mountains of Ephraim saying,
"Come down to encounter Midyan.
And capture from them the waters themselves **תא**
as far as Bayit Barah and The Yarden itself **תא**."
And all the men of Ephraim were called together.
And they captured the waters themselves **תא**
as far as Bayit Barah and The Yarden itself **תא**.

Judg. 7:25 And they captured two chiefs of Midyan,
Oreb himself **תא** and Ze'eb himself **תא**.
And they killed Oreb himself **תא**
at the rock of Oreb.
And Ze'eb himself **תא** they killed
at the winepress of Ze'eb.
And they pursued Midyan.
And the heads of Oreb and Ze'eb
they brought to Gid'on
on the other side of The Yarden.

Chapter 8

Judg. 8:1 And the men of Ephraim said to him,
"What is this you have done to us
by not calling us
when you went to fight against Midyan?"
And they contended
with he himself **תא** with force.
Judg. 8:2 And he said to them,
"What have I done now like you?
Are the gleanings of Ephraim not better
than the grape harvest of Abi'ezer?"
Judg. 8:3 The Elohim has given into your hands
the chiefs of Midyan themselves **תא**,
Oreb himself **תא** and Ze'eb himself **תא**.
And what was I able to do like you?"

Then their anger against him subsided
when he had spoken these words.

Judg. 8:4 And Gid'on came to The Yarden,
passing over it,
and the three hundred men
who were with he himself **תא**,
weary and pursuing.

Judg. 8:5 And he said to the men of Sukkot,
"Please give rounds of bread
for the people who are on foot
because they are weary
and I am pursuing
after Zebah and Tzalmunna, kings of Midyan."

Judg. 8:6 But the leaders of Sukkot said,
"Are the hands of Zebah and Tzalmunna
now in your hand
that we should give bread to your assembly?"

Judg. 8:7 And Gid'on said,
"Because of this,
when **YAHWEH** has given Zebah himself **תא**
and Tzalmunna himself **תא** into my hand
then I will tear your flesh itself **תא**
with the thorns of the wilderness themselves **תא**
and with briers themselves **תא**!"

Judg. 8:8 And he went up from there to Penu'el.

And he spoke to them according to this.
And the men of Penu'el
responded to he himself **תא**
according to what the men of Sukkot
had responded to him.
Judg. 8:9 And he spoke also
to the men of Penu'el saying,
"When I return with shalom
I will tear down this tower itself **תא!**"

Judg. 8:10 And Zebah and Tzalmunna
were at Karkor, and their encampment with them,
about fifteen thousand, all who remained
of all the encampment of the people of the East.
And those who had fallen
were one hundred and twenty thousand
men drawing the sword.

Judg. 8:11 And Gid'on went up by the way
of those dwelling in tents
on the east of Nobah and Yogbehah.
And he struck the encampment itself **תא**.
And the encampment was secure.

Judg. 8:12 And Zebah and Tzalmunna fled.
And he pursued after them.
And he captured
the two kings of Midyan themselves **תא**,
Zebah himself **תא**,
and Tzalmunna himself **תא**.
And all the encampment shuddered with terror.

Judg. 8:13 And Gid'on, son of Yo'ash,
returned from the battle,
from the Ascent of Heres.

Judg. 8:14 And he caught a youth
from the men of Sukkot.
And he inquired of him.
And the youth wrote down for him
the leaders of Sukkot themselves **תא**
and its elders themselves **תא**,
even seventy seven men.

Judg. 8:15 And he came to the men of Sukkot.
And he said,
"Behold!
Zebah and Tzalmunna,
about whom you reproached me myself **תא** saying,
'Are the hands of Zebah and Tzalmunna
now in your hand that we should give bread
to your men who are weary?'"

Judg. 8:16 And he took
the elders of the city themselves **תא**,
and thorns of the wilderness themselves **תא**,
and briars themselves **תא**.
And with them he taught a lesson
to the men of Sukkoth themselves **תא**.

Judg. 8:17 And the tower of Penu'el itself **תא**
he tore down.
And he killed the men of the city themselves **תא**.

Judg. 8:18 And he said to Zebah and Tzalmunna,
"What manner were the men
whom you killed at Tabor?"
And they said, "Like you.
Like you each one appeared
as the son of the king."

Judg. 8:19 And he said,
"They were my brothers, the sons of my mother.
As **YAHWEH** lives,
if you had let live they themselves **תא**
I would not kill you yourselves **תא**."

Judg. 8:20 And he said to Yether, his firstborn,
"Get up!
Kill they themselves **תא**!"
But the youth would not draw his sword
because he was afraid.
Indeed, he was still a youth.
Yether means an overhang; superior.

Judg. 8:21 Then Zebah and Tzalmunna said,
"Get up, you yourself **תא** and encounter us.
Indeed, as a man is so also is his power."

And Gid'on got up.
And he killed Zebah himself **תא**
and Tzalmunna himself **תא**.
And he took
the crescent ornaments themselves **תא**
on the necks of their camels.

Judg. 8:22 And the men of Yisra'el said to Gid'on,
"Rule over us, both you, and your son,
and your son's son,
because you have delivered us
from the hand of Midyan."
Judg. 8:23 But Gid'on said to them,
"I will not rule over you,
nor will my son rule over you.
YAHWEH will rule over you!"

Judg. 8:24 And Gid'on said to them,
"I have a request to make of you.
Give to me, each man, the ring from his booty."
Indeed, they had rings of gold
because they were Ishmaelites.

Judg. 8:25 And they said,
"We will certainly give them."
And they spread out the garment itself **תא**.
And each man threw there
the rings from his booty.

Judg. 8:26 And the weight
of the gold rings which he requested
was one thousand seven hundred
pieces of gold alone,
besides the crescent ornaments,
and the pendants,
and the purple robes
which belonged to the kings of Midyan,
and besides the chains
that were on the necks of their camels.

Judg. 8:27 And Gid'on made it itself **תא**
into a ephod.
And he established it in his city, Ophrah.
And all Yisra'el committed adultery after it there.
And it was a snare for Gid'on
and for his household.

Judg. 8:28 And Midyan was humiliated
before the children of Yisra'el.
And they lifted their heads no more.
And the land was at rest forty years
in the days of Gid'on.

Judg. 8:29 And Yerubba'al, son of Yo'ash,
went and dwelt in his own house.

Judg. 8:30 And Gid'on had seventy sons
who were his own offspring.
Indeed, he had many wives.

Judg. 8:31 And his concubine who was in Shekem
also bore him a son.
And he gave him the name itself **תא** Abimelek.
Abimelek means my father is king.

Judg. 8:32 And Gid'on, son of Yo'ash,

died at a good old age.
And he was buried in the tomb
of Yo'ash, his father,
in Ophrah of the Abi'ezerites.

Judg. 8:33 And it was when Gid'on was dead.
And the children of Yisra'el again
were committing adultery after the Ba'als.
And they made Ba'al-Berit their god.

Judg. 8:34 And the children of Yisra'el
did not take note
of **YAHWEH Himself נא**, their Elohim,
Who had delivered they themselves נא
from the hands of all their adversaries,
from all around.

Judg. 8:35 And they did not show kindness
to the house of Yerubba'al, Gid'on,
according to all the good
which he had done for Yisra'el.

Chapter 9

Judg. 9:1 And Abimelek, son of Yerubba'al,
went to Shekem to his mother's brothers.
And he spoke with them and with all the family
of the household of his mother's father saying,
Judg. 9:2 "Please speak in the ears
of all the masters of Shekem,
'Which is better for you, that seventy men,
all the sons of Yerubba'al rule over you,
or that one man rule over you?'
And you are to remember
that I am your own flesh and bone."

Judg. 9:3 And his mother's brothers spoke
all these words themselves נא.
And their heart stretched out to follow Abimelek
because they said, "He is our brother."

Judg. 9:4 And they gave to him
seventy pieces of silver
from the house of Ba'al Berit.
And Abimelek hired with them
worthless and reckless men.
And they followed him.

Judg. 9:5 And he went to his father's house,
at Ophrah.

And he killed his brothers themselves נא,
the seventy sons of Yerubba'al, on one stone.
But Yotam, the youngest son of Yerubba'al,
remained because he hid.

Yotam means **YAH** is perfect.

Judg. 9:6 And all the masters of Shekem
gathered together,
and all the household of BayitMillo.
And they went and caused Abimelek himself נא
to reign as king beside the oak pillar
that was in Shekem.

Judg. 9:7 And they told Yotam.
And he went and stood on top of Mount Gerizim.
And he lifted his voice.
And he called out.

And he said to them,
"Listen attentively to me, masters of Shekem!
And may The Elohim listen attentively to you!

Judg. 9:8 The trees went forth
to anoint over them a king.
And they said to the olive tree, 'Reign over us!'
9:9 And the olive tree said to them,
'Shall I cease my fatness itself נא
with which they honor The Elohim and men
and go to waver above the trees?'

Judg. 9:10 And the trees said to the fig tree,
'You yourself תא come reign over us!'
Judg. 9:11 And the fig tree said to them,
'Shall I cease my sweetness itself תא
and my good produce itself תא
and go to waver above the trees?'
Judg. 9:12 And the trees said to the vine,
'You yourself תא come reign over us!'
Judg. 9:13 And the vine said to them,
'Shall I cease my new wine itself תא
which cheers The Elohim and men
and go waver above the trees?'
Judg. 9:14 And all the trees said to the bramble,
'You yourself תא come reign over us!'
Judg. 9:15 And the bramble said to the trees,
'If in truth you yourselves תא
will anoint me myself תא as king over you
come take refuge in my shade.
But if not may fire come from the bramble
and consume
the cedars of Lebanon themselves תא!'

Judg. 9:16 And now,
if you have acted in truth and in integrity
you have caused Abimelek himself תא to reign,
and if you have done goodness
with Yerubba'al and his household
and if you have treated him
as his hands did for you,
Judg. 9:17 my father who fought for you
and risked his life itself תא before you,
and delivered you yourselves תא
from the hand of Midyan...

Judg. 9:18 But you yourselves תא have risen up
against my father's household today.
And you have killed
his seventy sons themselves תא on one stone.
And you have caused to reign
Abimelek himself תא,
the son of his female servant,
over the masters of Shekem
because he is your brother.
Judg. 9:19 If you have acted in truth
and integrity with Yerubba'al
and with his household this day,
then rejoice in Abimelek.
And let him also rejoice with you.
Judg. 9:20 And if not,
may fire come out from Abimelek and consume
the masters of Shekem themselves תא
and the household of BayitMillo itself תא.
And may fire come out
from the masters of Shekem
and from the household of BayitMillo
and consume Abimelek himself תא!"

Judg. 9:21 And Yotam escaped.
And he fled.
And he went to Be'er.
And he settled there
away from the face of Abimelek, his brother.

Judg. 9:22 And Abimelek
had dominion over Yisra'el three years.
Judg. 9:23 And The Elohim sent a bad nature
between Abimelek and the masters of Shekem.
And the masters of Shekem
acted treacherously against Abimelek
Judg. 9:24 in order that the violence done
to the seventy sons of Yerubba'al might come,
and their blood be placed
on Abimelek, their brother,
who killed they themselves תא

and upon the masters of Shekem
who aided he himself **תא**
for the sake of killing his brothers themselves **תא**.

Judg. 9:25 And the masters of Shekem
placed men in ambush
on the tops of the mountains.
And they robbed everyone himself **תא**
who passed over by them along that way.
And it was told to Abimelek.

Judg. 9:26 And Ga'al, son of Ebed,
came with his brothers.
And he passed over to Shekem.
And the masters of Shekem put their trust in him.
Ga'al means loathing.
Ebed means a servant.

Judg. 9:27 And they went out into the fields.
And they gathered
their vineyards themselves **תא**.
And they trod them.
And they held a celebration.
And they went into the house of their god.
And they ate and drank.
And they cursed Abimelek himself **תא**.

Judg. 9:28 And Ga'al, son of Ebed, said,
"Who is Abimelek and who is Shekem
that we should serve him?
Is he not the son of Yerubba'al?
And is not Zebul his officer?
Serve the men of Hamor himself **תא**,
the father of Shekem!
And why should we serve him?

Zebul means dwelling.
Hamor means a male ass.

Judg. 9:29 And would to god
this people themselves **תא** were in my hand!
Then I would depose Abimelek himself **תא**."
And he said to Abimelek,
"Increase your assembly and come out!"

Judg. 9:30 And Zebul, the governor of the city,
heard the words themselves **תא**
of Ga'al, son of Ebed.

And his anger flared.
Judg. 9:31 And he sent messengers to Abimelek
in deceit saying, "Behold!
Ga'al, son of Ebed, and his brothers
are coming to Shekem.
And behold!

They are fortifying the city itself **תא** against you.

Judg. 9:32 And now get up by night,
you yourself **תא**, and the people
who are with you yourself **תא**.

And lie in wait in the field.

Judg. 9:33 And it will be
as the morning sun appears
you are to rise up early
and spread out against the city.
And behold!

He and the people who are with he himself **תא**
will come out toward you.
And you will do to them
as your hand finds to do."

Judg. 9:34 And Abimelek got up by night,
and all the people who were with him.
And they laid in wait against Shekem
in four companies.

Judg. 9:35 And Ga'al, son of Ebed, went out.
And he stood at the entrance to the city gate.
And Abimelek and the people
who were with he himself **תא**
got up from lying in wait.

Judg. 9:36 And Ga'al saw the people themselves **תא**.

And he said to Zebul,
"Behold!

People are coming down
from the tops of the mountains!"

But Zebul said to him,

"The shadows of the mountains themselves **תא**
you yourself **תא** are seeing as men."

Judg. 9:37 And again Ga'al spoke once more.

And he said, "Behold!

People are coming down,
people from the middle of the land.
And another company is coming from the road
to the Oak of Witchcraft."

Judg. 9:38 And Zebul said to him,

"Now where is your mouth with which you said,
'Who is Abimelek that we should serve him?'
Are these not the people whom you despised?
Please, go out and do battle with them."

Judg. 9:39 And Ga'al went out
before the masters of Shekem.

And he fought Abimelek.

Judg. 9:40 And Abimelek chased him.

And he fled before his face.

And many fell as far as the entrance of the gate.

Judg. 9:41 And Abimelek settled at Arumah.

And Zebul drove out Ga'al himself **תא**

and his kindred themselves **תא**
from dwelling at Shekem.

Judg. 9:42 And it was the next day.

And the people went out into the field.

And they told Abimelek.

Judg. 9:43 And he took the people themselves **תא**

and he divided them into three companies.

And he laid in wait in the field.

And he looked.

And behold!

The people were coming out from the city.

And he rose up against them.

And he struck them.

Judg. 9:44 And Abimelek

and the company that was with him spread out.

And they stood at the entrance
of the gate of the city.

And the other two companies spread out

over all who were in the fields.

And they struck them.

Judg. 9:45 And Abimelek fought against the city
all that day.

And he captured the city itself **תא**.

And the people themselves **תא**

who were in it he killed.

And he tore down the city itself **תא**.

And he sowed it with salt.

Judg. 9:46 And all the masters
of the tower of Shekem heard.

And they entered the high place

of the house of Ba'al Berit.

Judg. 9:47 And Abimelek was told

that all the masters of the tower of Shekem
were gathered together.

Judg. 9:48 And Abimelek went up

to Mount Tzalmon,

he and all the people

who were with he himself **תא**.

And Abimelek took the axe itself **תא** in his hand.

And he cut off a branch of the trees.

And he took it and placed it on his shoulder.

And he said to the people who were his,

"What you have seen me do,

hurry to do as I have done.”

Tzalmon means shady.

Judg. 9:49 And all the people also cut off
each one his own branch.
And they followed Abimelek.
And they placed them against the high place.
And they set them on fire
against the high place itself **אָא**.
And all the men of the tower of Shekem died,
about a thousand men and women.

Judg. 9:50 Abimelek then went to Tebets.
And he encamped against Tebets.
And he captured it.

Tebets means whiteness.

Judg. 9:51 And there was a strong tower in the city.
And all the men and women
and all the masters of the city fled there.
And they shut themselves in.
And they went up to the top of the tower.
Judg. 9:52 And Abimelek came to the tower.
And he fought against it.
And he approached the door of the tower
for the sake of burning it with fire.
Judg. 9:53 And a certain woman
dropped an upper millstone
on the head of Abimelek.
And it broke in pieces his skull itself **אָא**.

Judg. 9:54 And he hurriedly called the young man,
his armor bearer.
And he said to him,
“Draw your sword and kill me
lest men say of me, ‘A woman killed him.’”
And his young man thrust him through.
And he died.

9:55 And the men of Yisra'el saw
that Abimelek was dead.
And each one went to his own place.

Judg. 9:56 And The Elohim returned
the evil itself **אָא** of Abimelek
which he had done to his father
by slaying his seventy brothers themselves **אָא**.

Judg. 9:57 And all the evil itself **אָא**
of the men of Shekem
The Elohim returned upon their own heads.
And the curse of Yotam, son of Yerubba'al,
came upon them.

Chapter 10

Judg. 10:1 And after Abimelek
there arose to deliver Yisra'el itself **אָא**
Tola, son of Pu'ah, son of Dodo,
a man of Yissaskar.
And he dwelt in Shamir
in the mountains of Ephraim.

Tola means worm.

Pu'ah means a blast.

Dodo means loving.

Shamir means a thorn, prickly.

Judg. 10:2 And he judged Yisra'el itself **אָא**
twenty three years.
And he died.
And he was buried in Shamir.

Judg. 10:3 And after him arose Ya'ir, a Gila'dite.
And he judged Yisra'el itself **אָא**
twenty two years.

Ya'ir means enlightener.

Judg. 10:4 And he had thirty sons
riding on thirty young male asses.
And they had thirty towns for themselves.

To them it was called Havvot Ya'ir until this day,
which is in the land of Gil'ad.

10:5 And Ya'ir died.

And he was buried in Kamon.

Kamon means an elevation.

Judg. 10:6 And again the children of Yisra'el
did bad in the eyes of **YAHWEH**.

And they served the Ba'als themselves **תא**
and the Ashtorim themselves **תא**,
and the gods of Aram themselves **תא**,
and the gods of Tzidon themselves **תא**,
and the gods of Mo'ab themselves **תא**,
and the gods of
the children of Ammon themselves **תא**,
and the gods of the Philistines themselves **תא**.

And they abandoned **YAHWEH**.

And they did not serve Him.

The list of "elohim" (false gods)

given here is extensive.

*The actions of Yisra'el
are in direct opposition to **YAHWEH**
and to His instructions to them.*

*It's vital to observe
the consequences of such actions.
They get what they "deserve"
for such flagrant violation
of the specific instructions of **YAHWEH**.
All who follow this course of action
should expect the same response
from **YAHWEH**.*

*Note the emphatic use of **תא** in the text.*

Judg. 10:7 And the anger of **YAHWEH**
flared up against Yisra'el.

And He sold them

into the hands of the Philistines
and into the hands of the children of Ammon.

Judg. 10:8 And they crushed and oppressed

the children of Yisra'el themselves **תא**
in that year, for eighteen years,
all the children of Yisra'el themselves **תא**
who were on the other side of The Yarden
in the land of the Amorites, in Gil'ad.

Judg. 10:9 And the children of Ammon

passed over The Yarden itself **תא**
for the sake of fighting against Yahudah,
and against Binyamin,
and against the house of Ephraim.
And Yisra'el had great distress.

Judg. 10:10 And the children of Yisra'el
cried out to **YAHWEH** saying,

"We have offended against You!

And indeed, we have both

abandoned our Elohim Himself **תא**
and we have served the Ba'als themselves **תא**!

NOTE: *It's crucial to pay very careful attention
to what's identified in this verse
(and many others just like it in Scripture).*

*The children of Yisra'el
acknowledge here a teaching of Scripture
that is often badly distorted.
It's the concept of "eternal salvation",
that you "cannot lose your salvation".
This verse reveals just how **FALSE**
that teaching truly is.*

*The children of Yisra'el **KNEW YAHWEH!**
They had "**BELIEVED IN YAHWEH!**
However, they **ABANDONED YAHWEH**
- even **AFTER** they had believed in Him
and trusted in Him for their "salvation".*

**As a result of their forsaking Him
HE ABANDONED THEM!**

The point is this:
YOU have the choice, always,
to decide if you
will follow YAHWEH's instruction
or if you **will NOT follow it**
- if you will **ABANDON HIM!**
That option is **NEVER** taken away from you!
You can ALWAYS CHOOSE
to turn away from YAHWEH.
However, doing so can cause you
to "lose your protection/deliverance/salvation!"

**Eternal security, in the sense of
"once saved, always saved",
is a FALSE TEACHING!**

Judg. 10:11 And **YAHWEH** said
to the children of Yisra'el,
"Was it not from the Mitsraitites,
and from the Amorites,
and from the children of Ammon,
and from the Philistines,
that I delivered you?

Judg. 10:12 And the Tzidonians,
and Amalek, and Ma'on
oppressed you yourselves **nx**.
And you cried out to Me.
And I delivered you yourselves **nx**
from their hand.

Judg. 10:13 But you yourselves **nx**
have abandoned Me Myself **nx!**
And you have served other gods!
For this reason I will not again
deliver you yourselves **nx!**

Judg. 10:14 Go and cry out to the gods
which you have chosen!
Let them deliver you in your time of distress!"

Judg. 10:15 And the children of Yisra'el
said to **YAHWEH**,
"We have offended!
Do to us, You Yourself **nx**,
according to all that is good in Your eyes!
However, deliver us today please!"

chata - to miss the mark;
generally to sin (offend).
To miss the mark with **YAHWEH**
is to wander off the pathway of His instruction.
To do so is to refuse to listen to His instruction
and follow it carefully.
This creates **an offense** against **YAHWEH**
- for which the penalty is DEATH!

This is all detailed in the Garden of Eden.
**Everything we call "sin"
is an offense against YAHWEH!**

Judg. 10:16 And they put away
the foreign gods themselves **nx** from their midst.
And they served **YAHWEH Himself nx**.

And His inner being was grieved
by the suffering of Yisra'el.
nefesh - a breathing creature.
This term is **incorrectly**
often "translated" as 'soul'.
It's a reference to the inner being,
the essential nature of a person.
The breath flowed from deep within,
therefore representing what was
the "central nature" of that creature.

In this instance

we could more properly identify this
as The Divine Nature itself.
It is in the "center of His being"
that **YAHWEH** was grieved
(the term literally means
to be curtailed, docked off).

Judg. 10:17 And the children of Ammon
were called together.
And they encamped in Gil'ad.
And the children of Yisra'el assembled.
And they encamped in Mitzpah.

Judg. 10:18 And the people of Gil'ad
said to one another,
"Who is the man who is the first to fight
against the children of Ammon?
He is to be head for all the inhabitants of Gil'ad."

Chapter 11

Judg. 11:1 And Yiphtah, the Gil'adite,
was a mighty man of strength.
But he was the son of an adulteress woman.
And Gil'ad gave birth to Yiphtah himself **אך**.
Judg. 11:2 And the wife of Gil'ad bore sons to him.
And his wife's sons grew up.
And they drove out Yiphtah himself **אך**.
And they said to him,
"You will not have an inheritance
in the household of our father
because you yourself **אך**
are the son of another woman."

Judg. 11:3 And Yiphtah fled from his brothers.
And he settled in the land of Tob.
And worthless men banded together with Yiphtah.
And they went out with him.
Tob means good, valuable, useful.

Judg. 11:4 And it was after certain days.
And the children of Ammon
fought against Yisra'el.
Judg. 11:5 And it was as the children of Ammon
fought against Yisra'el.
And the elders of Gil'ad went
for the sake of bringing Yiphtah himself **אך**
from the land of Tob.

Judg. 11:6 And they said to Yiphtah,
"Come and be for us a leader.
And we will fight against the children of Ammon."
Judg. 11:7 But Yiphtah said to the elders of Gil'ad,
"Did not you yourselves **אך** hate me myself **אך**
and drive me out from my father's house?
And why have you come to me now
when you are in distress?"

Judg. 11:8 And the elders of Gil'ad said to Yiphtah,
"For this reason now we have turned to you.
And you are to go with us.
And you are to fight
against the children of Ammon.
And you will be the head
over all those dwelling in Gil'ad."
Judg. 11:9 And Yiphtah said to the elders of Gil'ad,
"If you yourselves **אך** are returning me myself **אך**
for the sake of fighting
against the children of Ammon
and **YAHWEH** gives they themselves **אך**
into my presence
I will be for you as a leader!"
Judg. 11:10 And the elders of Gil'ad
said to Yiphtah,
"**YAHWEH** is witness between us
if we do not do according to your words."

Judg. 11:11 And Yiphtah went with the elders of Gil'ad. And the people established he himself **תא** over them as head and as ruler.

And Yiphtah spoke all his words themselves **תא** before the face of **YAHWEH** at Mitzpah.

Judg. 11:12 And Yiphtah sent messengers to the king of the children of Ammon saying, "What is it for you and for me that you have come to fight against my land?"
Judg. 11:13 And the king of the children of Ammon said to the messengers of Yiphtah, "Because Yisra'el took my land itself **תא** as they came up from Mitsraim, from The Arnon and as far as the Yabbok, and as far as The Yarden. And now return it itself **תא** in peace."

Judg. 11:14 And Yiphtah again sent messengers to the king of the children of Ammon.
Judg. 11:15 And he said to him, "Thus said Yiphtah, 'Yisra'el did not take the land of Mo'ab itself **תא**, nor the land itself **תא** of the children of Ammon.

Judg. 11:16 Indeed, as they came up from Mitsraim then Yisra'el walked through the wilderness as far as The Sea of Reeds. And they came to Kadesh.
Judg. 11:17 And Yisra'el sent messengers to the king of Edom saying, "Please let me pass over on your land." But the king of Edom did not listen.

And they also sent to the king of Mo'ab. And he was not willing. And Yisra'el stayed at Kadesh.
Judg. 11:18 And they went through the wilderness. And they went around the land of Edom itself **תא** and the land of Mo'ab itself **תא**. And they came to the east side of the land of Mo'ab. And they encamped on the other side of Arnon. And they did not enter the border of Mo'ab. Indeed, Arnon was the border of Mo'ab.

Judg. 11:19 And Yisra'el sent messengers to Sihon, king of the Amorites, king of Heshbon. And Yisra'el said to him, "Please let us pass over on your land into our place."
Judg. 11:20 But Sihon did not trust Yisra'el itself **תא** to pass over into his border. And Sihon gathered together all his people themselves **תא**. And they encamped in Yahatz. And they fought with Yisra'el.

Judg. 11:21 And **YAHWEH**, The Elohim of Yisra'el, gave Sihon himself **תא** and all his people themselves **תא** into the hand of Yisra'el. And they struck them. And Yisra'el occupied all the land of the Amorites themselves **תא**, the inhabitants of that land.

Judg. 11:22 And they took possession of all the border of the Amorites themselves **תא**, from Arnon to The Yabbok, and from the wilderness to The Yarden.

Judg. 11:23 And now, **YAHWEH**,
The Elohim of Yisra'el,
has driven out the Amorites themselves **תא**
from before the face of His people, Yisra'el.
And would you yourself **תא** occupy it?

Judg. 11:24 Is it not whatever itself **תא**
Kemosh, your god gives you, it itself **תא**,
that you occupy?

Even everything itself **תא**
which YAHWEH, our Elohim,
drives out before us,
it itself **תא** we will occupy.

Judg. 11:25 And now are you yourself **תא**
any better than Balak,
son of Tzippor, king of Mo'ab?
Did he ever contend, contend with Yisra'el?
Did he ever fight with us?

Judg. 11:26 As Yisra'el dwelt
in Heshbon and its villages,
and in Aro'er and its villages,
and in all the cities along the banks of Arnon
for three hundred years
why did you not recover them within that time?

Judg. 11:27 And I have not offended against you.
But you yourself **תא** are doing badly
to me myself **תא** by fighting against me.

May **YAHWEH**, The Judge, judge today
between the children of Yisra'el
and the children of Ammon. ' ”

Judg. 11:28 But the king of the children of Ammon
did not listen attentively to the words
which Yiphtah sent him.

Judg. 11:29 And The Divine Nature of **YAHWEH**
existed upon Yiphtah.
And he passed over to Gil'ad itself **תא**
and to Menashe itself **תא**.
And he passed over to Mitzpeh of Gil'ad itself **תא**.
And from Mitzpeh of Gil'ad
he passed over
to the children of Ammon.

Judg. 11:30 And Yiphtah
vowed a vow to **YAHWEH**.
And he said,
“If You will give,
give the children of Ammon themselves **תא**
into my hands,

Judg. 11:31 then it will be that whatever comes
out of the doors of my house to meet me
as I return in peace from the children of Ammon,
even it will be for **YAHWEH**.
And I will offer it up as an olah.”

olah - a step up, or, usually,
a holocaust (as going up in smoke).
The **olah** is typically translated
as "burnt offering".
The concept is that
of being completely consumed in fire
as an offering
of total dedication to **YAHWEH**.

Judg. 11:32 And Yiphtah passed over
toward the children of Ammon
for the sake of fighting against them.
And **YAHWEH** gave them into his hands.
Judg. 11:33 And he struck them from Aro'er

even until you come to Minnith, twenty cities,
and as far as Abel Keramim,
with a very great blow.
And the children of Ammon were humiliated
before the face of the children of Yisra'el.

Judg. 11:34 And Yiphtah went to Mitzpah,
to his house.
And behold!
His daughter was coming out to meet him
with timbrels and dancing.
And except for her there was for him
neither son nor daughter.

Judg. 11:35 And it was as he saw her herself **תא**.
And he tore his garments themselves **תא**.
And he said,
"Alas, my daughter!
You have caused me to sink,
to sink very low.
Even you yourself **תא**
are among those afflicting me.

And I, I have opened my mouth to **YAHWEH**.
And I am not able to turn back."

Judg. 11:36 And she said to him,
"My father, if you have opened
your mouth itself **תא** to **YAHWEH**
do to me according to
what has gone out of your mouth
after how **YAHWEH** has done vengeance for you
upon your adversaries, the children of Ammon..."

Judg. 11:37 And she said to her father,
"Let this word be done for me.
Release me for two months.
And I will go.
And I will go down upon the mountains.
And I will weep over my virginity,
I and my companions."

Judg. 11:38 And he said, "Go!"
And he sent away her herself **תא** for two months.
And she went, she and her companions.
And she wept over her virginity on the mountains.

Judg. 11:39 And it was at the end of two months.
And she returned to her father.
And he did to her
the vow itself **תא** which he had vowed.
And she knew no man.

And it became a rule in Yisra'el.
Judg. 11:40 Yearly, yearly the daughters of Yisra'el
went to lament the daughter
of Yiphtah, the Gil'adite, four days of the year.

Chapter 12

Judg. 12:1 And the men of Ephraim
gathered together.
And they passed over to Tzaphon.
And they said to Yiphtah,
"Why did you pass over for the sake
of fighting with the children of Ammon
but did not call for us to go with you?
Your house we will burn over you with fire!"
Judg. 12:2 And Yiphtah said to them,
"Men of contention have my people and I been.
And the children of Ammon were vehement.
And we called to you yourselves **תא**.
But you did not deliver me myself **תא**
from their hands.
Judg. 12:3 And I saw that you were not a deliverer.
And I placed my life in my hands.

And I passed over
against the children of Ammon.
And **YAHWEH** gave them into my hand.
And why have you come against me this day
for the sake of fighting with me?"

Judg. 12:4 And Yiphtah gathered together
all the men of Gil'ad *themselves* **תא**.
And he fought Ephraim *itself* **תא**.
And the men of Gil'ad struck Ephraim *itself* **תא**
because they had said,
"You *yourselves* **תא**, Gil'adites,
are refugees of Ephraim in the midst of Ephraim,
in the midst of Menashe."

Judg. 12:5 And Gil'ad captured
the crossing places *themselves* **תא** of The Yarden
for Ephraim.
And it was as the fugitives of Ephraim said,
"Let me pass over."
And the men of Gil'ad said to him,
"You *yourself* **תא** are an Ephraimite!"
And he said, "No."
Judg. 12:6 And they said to him,
'Now say, Shibboleth!'"
And he would say, "Sibbolet,"
And he was not prepared
to pronounce correctly *it* *itself* **תא**.
And they seized him.
And they killed him
at the crossing places of the Yarden.
And at that time there fell from Ephraim
forty two thousand.

Judg. 12:7 And Yiphtah judged Yisra'el *itself* **תא**
six years.
And Yiphtah, the Gil'adite, died.
And he was buried in one of the cities of Gil'ad.

Judg. 12:8 And Ibtsan of Bayit Lechem
judged Yisra'el *itself* **תא** after him.
Ibtsan means splendid.
Judg. 12:9 And there were for him thirty sons
and thirty daughters.
He sent outside.
And he brought in thirty daughters
for his sons from outside.
And he judged Yisra'el *itself* **תא** seven years.
Judg. 12:10 And Ibtsan died.
And he was buried at Bayit Lechem.

Judg. 12:11 And after him Eylon, the Zebulunite,
judged Yisra'el *itself* **תא**.
And he judged Yisra'el *itself* **תא** ten years.
Eylon means strength.
Judg. 12:12 And Eylon, the Zebulunite, died.
And he was buried at Ayalon
in the land of Zebulun.

Judg. 12:13 And after him, Abdon,
son of Hillel, the Pirathonite,
judged Yisra'el *itself* **תא**.
Abdon means servitude.
Hillel means praising El.

Judg. 12:14 And he had forty sons
and thirty grandsons
riding on seventy young male asses.
And he judged Yisra'el *itself* **תא** eight years.
Judg. 12:15 And Abdon, son of Hillel,
the Pirathonite, died.
And he was buried in Pirathon
in the land of Ephraim
in the mountains of the Amalekites.

Chapter 13

Judg. 13:1 And again the children of Yisra'el did evil in the eyes of **YAHWEH**.
And **YAHWEH** gave them into the hand of the Philistines forty years.

Judg. 13:2 And there was a certain man from Tzor'ah, from the family of the Danites whose name was Manoah.
And his wife was barren and had not given birth.

*Tzor'ah means wasp.
Manoah means rest, quiet.*

Judg. 13:3 And a messenger of **YAHWEH** was seen by the woman.
And he said to her,
"Behold now!

You yourself **נָא** are barren and have not given birth.
But you will conceive.
And you will bear a son.

Judg. 13:4 And now please be careful.
And you are not to drink wine or strong drink.
And you are not to eat any defiled food.

Judg. 13:5 Indeed, behold!
You will conceive.

And you will bear a son.
And a razor is not to come upon his head because the youth will be a Nazirite to The Elohim from the womb.
And he will begin to deliver Yisra'el itself **נָא** from the hand of the Philistines."

Judg. 13:6 And the woman went.
And she told it to her husband saying,
"A man of The Elohim came to me.
And his appearance was like the appearance of a messenger of The Elohim, very awesome.
And I did not ask him where he was from.
And his name itself **נָא** he did not tell to me.

Judg. 13:7 And he said to me,
'Behold!
You will conceive.
And you will bear a son.
And now, drink no wine or strong drink nor eat any defiled food.
Indeed, the youth will be a Nazirite to The Elohim from the womb until the day of his death.'

Judg. 13:8 And Manoah prayed to **YAHWEH**.
And he said,
"**YAHWEH**, to me My Sovereign, please let the man of The Elohim whom You sent come to us again and teach us what to do for the young lad that is to be born."

Judg. 13:9 And The Elohim listened attentively to the voice of Manoah.

And the messenger of The Elohim came again to the woman.
And she was sitting in the field.
But Manoah, her husband, was not with her.

Judg. 13:10 And the woman hurried.
And she ran.

And she told her husband.
And she said to him, "Behold!
He has been seen by me,
the man who came to me the other day!"

Judg. 13:11 And he got up.
And Manoah went after his wife.
And he came to the man.
And he said to Him,
"Are you yourself **נָא** the man

who spoke to this woman?”
And He said, “I myself am *he*.”
Judg. 13:12 And Manoah said,
“Now may your words come about!
What is to be the young lad’s regulation
and his actions?”

Judg. 13:13 And the messenger of **YAHWEH**
said to Manoah,
“All that I said to the woman she is to protect.

[Note the shift here](#)
from The messenger of The Elohim
in verse 9 to the messenger of **YAHWEH** here.
This indicates an editorial change in the text.
The scribes were known to replace **YAHWEH**
with "The Elohim" because of **tradition**
and not because the text
contained "*ha elohim*".

Judg. 13:14 From everything
that comes from the vine she is not to eat.
And wine and strong drink she is not to drink.
And anything that is defiled she is not to eat.
Everything which I have directed her
she is to protect.”

Judg. 13:15 And Manoah said
to the messenger of **YAHWEH**,
“Please let us detain you yourself **תָּא**
and prepare for you a young goat.”

Judg. 13:16 And the messenger of **YAHWEH**
said to Manoah,
“If you detain Me I will not eat of your food.
But if you prepare an olah,
offer it up to **YAHWEH**.”

Indeed, Manoah did not know
he was a messenger of **YAHWEH**.

Judg. 13:17 And Manoah said
to the messenger of **YAHWEH**,
“What is Your name?
When Your words come about
then we will honor you.”

Judg. 13:18 And the messenger of **YAHWEH**
said to him,
“Why is this that you ask My name?
It is even extraordinary.”

Judg. 13:19 And Manoah took
the young goat *itself* **תָּא**
and the gift offering *itself* **תָּא**
and he offered it up on the rock to **YAHWEH**.

And He did an extraordinary act.
And Manoah and his wife saw it.
Judg. 13:20 And it was at
the going up of the flame
from upon the slaughter site to the skies.
And the messenger of **YAHWEH**
ascended in the flame of the slaughter site.

And Manoah and his wife were watching.
And they fell on their faces to the ground.

Judg. 13:21 And the messenger of **YAHWEH**
was no longer seen by Manoah and his wife.
And Manoah knew that he
was a messenger of **YAHWEH**.

Judg. 13:22 And Manoah said to his wife,
“Be put to death, we are going to be put to death
because we have seen The Elohim!”

Judg. 13:23 But his wife said to him,
“If it pleased **YAHWEH** to put us to death

He would not have accepted from our hands
an olah and a gift offering.
And He would not have let us see
all these things themselves **תָּא**.
And at this time He would not
have let us hear such as this!”

Judg. 13:24 And the woman bore a son.
And she called his name itself **תָּא** Shimshon.
And the child grew.
And **YAHWEH** blessed him.
Shimshon means sunlight.
(Traditionally, Samson.)

Judg. 13:25 And The Divine Nature of **YAHWEH**
began to agitate him at Mahaneh Dan,
between Tzor'ah and Eshta'ol.

Chapter 14

Judg. 14:1 And Shimshon went down to Timnah.
And he saw a woman in Timnah
of the daughters of the Philistines.
Timnah means a portion assigned.

Judg. 14:2 And he went up and told
his father and mother saying,
“I have seen a woman in Timnah
from the daughters of the Philistines.
And now take her for me myself **תָּא** for a wife.”

Judg. 14:3 And his father and mother said to him,
“Is there not among the daughters of your kindred
and among all my people a woman
that you yourself **תָּא** are going to take a wife
from the uncircumcised Philistines?”
And Shimshon said to his father,
“She herself **תָּא** you are to take for me
because she is pleasant in my eyes.”

Judg. 14:4 And his father and mother
did not know that it was from **YAHWEH**.
Indeed, He was seeking an occasion
to move against the Philistines.
And at that time the Philistines
were ruling in Yisra'el.

Judg. 14:5 Then Shimshon
and his father and mother
went down to Timnah.
And they came to the vineyards of Timnah.
And behold!
A young lion was roaring at him.

Judg. 14:6 And Yhe Divine Nature of **YAHWEH**
existed mightily upon him.
And he split it like tearing a young goat.
And nothing was in his hand.
But he did not tell to his father or his mother
what itself **תָּא** he had done.

Judg. 14:7 And he went down.
And he spoke to the woman.
And she was pleasing in the eyes of Shimshon.

Judg. 14:8 And he returned after a time
for the sake of taking her.
And he turned aside for the sake of seeing
the carcass itself **תָּא** of the lion.

And behold!
A swarm of bees was in the carcass of the lion
and honey.
Judg. 14:9 And he took it into his palms.
And he walked on the road.
And he was eating it.

And he went to his father and to his mother.
And he gave to them.
And they ate.
But he did not tell them
that he had taken the honey
from of the carcass of the lion.

A dead carcass is a defiled thing.
To eat from it was to violate the instructions
given by the messenger of **YAHWEH**,
both for Shimshon and for his mother.

Judg. 14:10 And his father
went down to the woman.
And Shimshon made there a banquet
because thus did young men.
Judg. 14:11 And it was as they saw he himself **תא**.
And they brought thirty companions.
And they were with he himself **תא**.
Judg. 14:12 And Shimshon said to them,
"I will put forth now a riddle to you.
If you declare it, declare it itself **תא** to me
within the seven days of the banquet
and you can find it out,
then I will give to you thirty linen sheets
and thirty changes of garments.
Judg. 14:13 And if you are not able
to declare it to me
then you yourselves **תא** will give to me
thirty linen sheets
and thirty changes of garments."
And they said to him,
"Propound your riddle.
And we will listen attentively to it."

Judg. 14:14 And he said to them,
"From the eater came forth meat
and from the mighty came forth sweet."
And they were not able to declare the riddle
for three days.

Judg. 14:15 And it was on the seventh day.
And they said to Shimshon's wife,
"Entice your husband himself **תא**
and declare to us the riddle itself **תא**
lest we set on fire you yourself **תא**
and your father's household itself **תא** with fire.
Have you called us in order to destroy us?
Is it not so for us?"

Judg. 14:16 And Shimshon's wife wept upon him.
And she said, "You only hate me
and you do not love me!
A riddle you have propounded
to the sons of my people.
But you have not declared it to me."
And he said to her, "Behold!
To my father and my mother
I have not declared it.
And should I declare it to you?"

Judg. 14:17 And she wept upon him the seven days
which was the length of their banquet.
And it was on the seventh day.
And he told her because she oppressed him.
And she declared the riddle
to the sons of her people.

Judg. 14:18 And the men of the city
said to him on the seventh day,
just before the sun came in,
"What is sweeter than honey?
And what is mightier than a lion?"
And he said to them,
"If you had not plowed on my heifer

you would not have solved my riddle!”

Judg. 14:19 And The Divine Nature of **YAHWEH** existed upon him mightily.
And he went down to Ashkelon.
And he struck from them thirty men.
And he took their spoils themselves **אָ**.
And he gave the changes of garments to those expounding the riddle.

And his anger flared up.
And he went up to his father’s house.

Judg. 14:20 And Shimshon’s wife became wife to his companion, to his friend.

Chapter 15

Judg. 15:1 And it was after some time, in the days of wheat harvest.
And Shimshon visited his wife herself **אָ** with a young goat.
And he said, “I will go in to my wife, into her bedroom.”
But her father would not permit him to go in.
Judg. 15:2 And her father spoke saying, “I said that you hated, you hated her. And I gave her to your companion. Is not her younger sister more pleasing than her? Now please let her be yours instead.”

Judg. 15:3 And Shimshon said to them, “This time I am innocent against the Philistines when I am doing harm against them!”

Judg. 15:4 And Shimshon went. And he captured three hundred foxes. And he took torches. And he turned them tail to tail. And he put torches tail between tail in their midst.
Judg. 15:5 And he set the torches on fire. And he kindled fire on the torches. And he sent them into the grain of the Philistines. And he set fire to the stacks and to the standing grain, and the gardens of olive trees.

Judg. 15:6 And the Philistines said, “Who has done this?”
And they responded, “Shimshon, the son-in-law of the Timnite, because he took away his wife herself **אָ** and gave her to his companion.”
Then the Philistines went up. And they set on fire her herself **אָ** and her father himself **אָ** with fire.

Judg. 15:7 And Shimshon said to them, “Since you have done such as this, indeed, I will take revenge on you! And afterward I will cease.”
Judg. 15:8 And he struck they themselves **אָ** hip and thigh, a great slaughter.

And he went down and dwelt at the cleft of the Rock of Etam.
[Etam means hawk ground.](#)

Judg. 15:9 And the Philistines then went up. And they encamped in Yahudah. And they pounded against Lehi.
Judg. 15:10 And the men of Yahudah said, “For what reason have you come up against us?”
And they said, “To bind Shimshon himself **אָ**.”

We have come up to do to him
according to what he has done to us.”

Judg. 15:11 And three thousand men of Yahudah
went down to the cleft of the rock of Etam.
And they said to Shimshon,
“Do you not know that the Philistines
are rulers over us?
And what is this you have done to us?”
And he said to them,
“According to what they did to me,
likewise I did to them.”

Judg. 15:12 And they said to him,
“We have come down to bind you
to give you into the hand of the Philistines.”
And Shimshon said to them,
“Swear to me lest you reach out against me,
you yourselves **נא**.

Judg. 15:13 And they spoke to him saying,
“No, we will bind you tightly.
And we will give you into their hand.
But put you to death,
we will not put you to death.”
And they bound him with two new ropes.
And they went up from the rock.

Judg. 15:14 He was coming to Lehi.
And the Philistines shouted at meeting him.
And The Divine Nature of **YAHWEH**
existed mightily upon him.
And the ropes that were on his arms
were like flax that is burned with fire.
And his bonds broke loose from upon his hands.

Judg. 15:15 And he found a fresh jawbone
of a male ass.
And he put out his hand.
And he took it.
And he struck a thousand men with it.

Judg. 15:16 And Shimshon said,
“With the jawbone of a male ass,
a male ass, a male ass,
with the jawbone of a male ass
I have struck a thousand men!”

Judg. 15:17 And it was as he finished speaking.
And he threw the jawbone from his hand.
And he called that place Ramat Lehi.
[Ramat Lehi means height of the jawbone.](#)

Judg. 15:18 And he was very thirsty.
And he called out to **YAHWEH**.
And he said, “You Yourself **נא** have given
by the hand of Your servant
this great deliverance *itself* **נא**.
But now I am dying of thirst.
And I will fall into the hand of the uncircumcised?”

Judg. 15:19 And The Elohim split
the hollow place *itself* **נא** that is at Lehi.
And water came out from there.
And he drank.
And his breath returned.
And he revived.
Because of this he called its name En Hakkore
which is in Lehi to this day.
[En Hakkore means spring of one calling.](#)

Judg. 15:20 And he judged Yisra'el itself **נא**
in the days of the Philistines twenty years.

Chapter 16

Judg. 16:1 And Shimshon went to Azzah.
And he saw a woman there, a prostitute.
And he went in to her.

Judg. 16:2 The Azzathites were saying,
"Shimshon has come here!"
And they surrounded him.
And they laid in wait for him all night
at the gate of the city.
And they kept silent all night saying
until daylight of the morning,
then we will kill him.

Judg. 16:3 And Shimshon laid until midnight.
And he got up at midnight.
And he seized the doors of the gate of the city
and the two gateposts.
And he pulled them up with the bar.
And he placed them on his shoulders.
And he took them to the top of the hill
that faces Hebron.

Judg. 16:4 And it was after this.
And he loved a woman in the wadi Sorek.
And her name was Delilah.

[Sorek means choice vine.](#)
[Delilah means languishing.](#)

Judg. 16:5 And the leaders of the Philistines
went up up to her.
And they said to her, "Entice he himself **nx**
and see in what is his great strength.
And see how we are able to overpower him.
And we will bind him
for the sake of humiliating him.
And we will give to you, each man,
eleven hundred pieces of silver."

Judg. 16:6 And Delilah said to Shimshon,
"Please tell me in what is your great strength.
And with what can you be bound
for the sake of humiliating you."

Judg. 16:7 And Shimshon said to her,
"If they bind me with seven fresh cords
not yet dried then I will be weak.
And I will be like any other man."

Judg. 16:8 And the leaders of the Philistines
went up to her
with seven fresh cords not yet dried.
And she bound him with them.

Judg. 16:9 And the ones lying in wait
sat with her in the bedroom.
And she said to him,
"The Philistines are upon you, Shimshon!"
And he tore off the cords themselves **nx**
like fire breaks flax twine as it touches fire.
And they did not know of his strength.

Judg. 16:10 And Delilah said to Shimshon,
"Behold!
You have mocked me.
And you have spoken lies to me.
Now please tell me by what you can be bound."

Judg. 16:11 And he said to her,
"If they bind me tightly with new ropes
that have never been used by them
then I will be weak.
And I will be like any other man."

Judg. 16:12 And Delilah took new ropes.
And she bound him with them.
And she said to him,
"The Philistines are upon you, Shimshon!"

And those lying in wait
were sitting in the bedroom.
But he tore them off his arms like a thread.

Judg. 16:13 And Delilah said to Shimshon,
“Until now you have mocked me
and spoken lies to me.
Tell me how you might be bound.”
And he said to her,
“If you weave the seven locks themselves **תא**
of my head with the loom.”

Judg. 16:14 And she fastened it with a pin.
And she said to him,
“The Philistines are upon you, Shimshon!”
And he awakened from his sleep.
And he pulled out the pin of the loom itself **תא**
and the web itself **תא**.

Judg. 16:15 And she said to him,
“How do you say, ‘I love you,’
but your heart is not with me myself **תא**?
You have mocked me these three times.
And you have not made known to me
where your great strength is.”

Judg. 16:16 And it was because she pressed him
with her words every day.
And she urged him.
And his inner being was vexed to death.
Judg. 16:17 And he made known to her
all his heart itself **תא**.
And he said to her,
“No razor has ever come upon my head
because I have been a Nazirite to The Elohim
from my mother’s womb.
If I am shaven then my strength will leave me.
And I will become as weak as any man.”

Judg. 16:18 And Delilah saw
that he had told her all his heart itself **תא**.
And she sent.
And she called
for the leaders of the Philistines saying,
“Come up once more.
Indeed, he has told me all his heart itself **תא**.
And the leaders of the Philistines came up to her.
And they brought the silver in their hands.

Judg. 16:19 And she caused him
to sleep on her knees.
And she called for a man.
And he shaved off
the seven locks themselves **תא** of his head.

And she began to humiliate him.
And his strength went from upon him.
Judg. 16:20 And she said,
“The Philistines are upon you, Shimshon!”
And he awakened from his sleep.
And he said,
“I will go out as before at other times
and shake loose!”
But he did not know that **YAHWEH**
had turned aside from upon him.

Judg. 16:21 And the Philistines seized him.
And they bore out his eyes themselves **תא**.
And they brought he himself **תא** down to Azzah.
And they bound him with copper.
And he was a grinder
in the house of the bound ones.
Judg. 16:22 And the hair of his head grew again
after it had been shaved.

Judg. 16:23 And the leaders of the Philistines gathered for the sake of offering a great sacrifice to Dagon, their god, and to rejoice.
And they said,
“Our god has given Shimshon himself **תא**,
our adversary, into our hands!”
Dagon is the fish god.

Judg. 16:24 And the people saw he himself **תא**.
And they boasted of their god.
Indeed they said,
“Our god has given into our hands
our adversary himself **תא**,
even the destroyer of our land itself **תא**
who killed many of us ourselves **תא**.”

Judg. 16:25 And it was as their hearts were glad.
And they said, “Call for Shimshon
and let him make sport for us.”
And they called for Shimshon
from the house of the prisoners.
And he made sport for them.

And they caused he himself **תא**
to stand between the columns.
Judg. 16:26 And Shimshon said
to the young man who held him by the hand,
“Let me rest, me myself **תא**.
And let me feel the columns themselves **תא**
on which the house is established.
And I will lean on them.”

Judg. 16:27 And the house was full
of the men and women.
And all the leaders of the Philistines were there.
And upon the roof were about three thousand
men and women
who were watching Shimshon make sport.

Judg. 16:28 And Shimshon called
to **YAHWEH** saying,
“My Sovereign, **YAHWEH**, take note of me now!
Strengthen me now only this time, My Elohim,
and I will be avenged,
avenged once for my two eyes
against the Philistines!”

Judg. 16:29 And Shimshon grasped
the two middle columns themselves **תא**
on which the house was established.
And he leaned against them,
one on his right and the other on his left.

Judg. 16:30 And Shimshon said,
“Let me put my life to death with the Philistines!”
And he spread himself out with his might.
And the house fell on the leaders
and upon all the people who were in it.
And the dead that he put to death at his death
were greater than he had killed in his life.

Judg. 16:31 And his kindred
and all his father’s household came down.
And they lifted up he himself **תא**.
And they brought him up.
And they buried he himself **תא**
between Tzor’ah and Eshta’ol
in the tomb of Manoah, his father.
And he had judged Yisra’el itself **תא** twenty years.

Chapter 17

Judg. 17:1 And there was a man
from the hill country of Ephraim.

And His name was Mikayah.

Mikayah means who is like **YAH**.
Traditionally this is translated as Micah.
But this leaves the reference to **YAHWEH**
completely out of consideration
in the English text.

Judg. 17:2 And he said to his mother,
"Eleven hundred pieces of silver
were taken from you.
And you yourself **nx** swore.
And also you said it in my ears.

Behold!

The silver is with me myself **nx**.

I myself took it."

And his mother said,

"Blessed is my son by **YAHWEH!**"

Judg. 17:3 And he returned
the eleven hundred pieces of silver themselves **nx**
to his mother.

And his mother said, "Consecrated, consecrated
was the silver itself **nx** to **YAHWEH**
from my hand to my son
for the sake of making an idol,
even a molded image."

And now I give it back to You.

Judg. 17:4 And he returned
the silver itself **nx** to his mother.

And his mother took two hundred pieces of silver
and gave them to the refiner.
And he made it into an idol,
even a molded image.
And it was in the house of Mikayah.

Judg. 17:5 And the man, Mikayah,
had a house of gods.

And he made an ephod and teraphim.

And he filled the hands themselves **nx**
of one of his sons.

And he was his priest.

There are several things to note here.
A 'house of elohim'
refers to a house of false gods.
This was a "shrine".

An ephod is a shoulder garment
worn by priests,
and it is believed
they were able to "prophesy"
while wearing this garment.

The concept of "filling the hands"
is an act of consecration.
In essence it means the hands of the priest
are filled by those whom he serves.
He does not do normal work
and therefore it is those
who 'worship' before him
who must take care of 'filling his hands'.

Judg. 17:6 In those days
there was no king in Yisra'el.
Everyone did what was right in his own eyes.

Judg. 17:7 And there was a boy
from Bayit Lechem of Yahudah,
from the family of Yahudah.
And he was a Levite.

And he was sojourning there.

Judg. 17:8 And the man went out
from the city of Bayit Lechem of Yahudah
to sojourn wherever he could find.

And he came to the mountains of Ephraim.

As far as the house of Mikayah he made his way.

Judg. 17:9 And Mikayah said to him,

“Where have you come from?”
And he said to him,
“I am a Levite from Bayit Lechem of Yahudah.
And I am going to sojourn wherever I find.”
Judg. 17:10 And Mikayah said to him,
“Dwell with me
and be a father and a priest to me.
And I will give you ten pieces of silver per year,
and an arrangement of garments,
and your food.”
And the Levite went in.
Judg. 17:11 And the Levite agreed to dwell
with the man himself **נא**.
And the young man
was like one of his sons to him.

Judg. 17:12 And Mikayah filled
the hands themselves **נא** of the Levite.
And the young man became his priest.
And he was in the house of Mikayah.

Judg. 17:13 And Mikayah said,
“Now I know that **YAHWEH**
will do well toward to me
because I have a Levite for a priest!”

Chapter 18

Judg. 18:1 In those days
there was no king in Yisra'el.
And in those days the tribe of the Danites
was seeking an inheritance for them to dwell in
because until that day an inheritance
among the tribes of Yisra'el
had not been inherited.

Judg. 18:2 And the children of Dan
sent five men from their family,
able men from Tzor'ah and Eshta'ol,
to spy out the land itself **נא** and examine it.
And they said to them, “Go!
Examine the land.”

And they went to the mountains of Ephraim,
to the house of Mikayah.
And they lodged there that night.
Judg. 18:3 And they were beside
the house of Mikayah.
And they recognized the voice itself **נא**
of the young Levite.
And they turned aside there.
And they said to him, “Who brought you here?
What are you yourself **נא**
doing in this place?
And what is yours here?”
Judg. 18:4 And he said to them,
“Thus and thus did Mikayah do for me.
And he hired me.
And I have become for him a priest.”

Judg. 18:5 And they said to him,
“Please inquire of The Elohim.
Then we will know whether the way
upon which we are going will prosper.”
Judg. 18:6 And the priest said to them
to go in peace before the face of **YAHWEH**
on your path on which you are going.

Judg. 18:7 And the five men went.
And they came to Laish.
And they saw the people themselves **נא**
who were in its midst.
They were dwelling in safety
within the customs of the Tzidonians,
peaceful and secure.

And there was no humiliating word
of one possessing authority.
And they were remote from the Tzidonians.
And they had no word against them
with any human being.
[Laish means crushing.](#)

Judg. 18:8 And they went to their kindred
at Tzor'ah and Eshta'ol.
And their kindred said to them,
"What do you yourselves **תא** say?"

Judg. 18:9 And they said, "Get up!
And let us go up against them!
Indeed, we have seen the land itself **תא**.
And behold!
It itself **תא** is very good!

Be quiet!
Do not hesitate to go for the sake
of entering in to occupy the land itself **תא**!
Judg. 18:10 As you go
you will come to a trusting people.
And the land is spacious.
Indeed, The Elohim has given it into your hands,
a place where there is no lack
of any matter which is on the earth."

Judg. 18:11 And six hundred men
from the family of the Danites
set out from Tzor'ah and Eshta'ol,
men girded with weapons for battle.
Judg. 18:12 And they went up.
And they pitched their tents
at Kiriat Ye'arim in Yahudah.

For this reason that place is called
Mahaneh Dan to this day.
Behold!
It is west of Kiriat Ye'arim.

Judg. 18:13 And they passed over from there
to the mountains of Ephraim.
And they went to the house of Mikayah.
Judg. 18:14 And the five men who had gone
for the sake of spying out
the land of Laish itself **תא** responded.
And they said to their kindred,
"Do you know that there are in these houses
an ephod, and teraphim, and a carved image,
and a molded image?
And now you know what you are to do."
Judg. 18:15 And they turned aside there.
And they went to the house
of the young Levite man, the house of Mikayah.
And they asked concerning his well being.

Judg. 18:16 And six hundred men
girded with weapons for battle
who were of the children of Dan
stood at the entrance of the gate.

Judg. 18:17 And the five men who had gone
for the sake of spying out the land itself **תא**
went in there.
And they took the idol itself **תא**,
and the ephod itself **תא**,
and the teraphim themselves **תא**,
and the molded image itself **תא**.

And the priest stood at the entrance of the gate
with the six hundred men
who were girded with weapons for battle.
Judg. 18:18 And these went into Mikayah's house.
And they took the idol itself **תא**,

and the ephod itself תא,
and the teraphim themselves תא,
and the molded image itself תא.

And the priest said to them,
"What are you yourselves תא doing?"

This appears to be a copyist error,
duplicating the previous verse.

Judg. 18:19 And they said to him, "Be silent!
Put your hand over your mouth
and come with us!

And be a father and a priest to us!
Is it better for you to be a priest
to the household of one man
or that you be a priest
to a tribe and a family in Yisra'el?"

Judg. 18:20 And the heart of the priest was happy.

And he took the ephod itself תא
and the teraphim themselves תא,
and the carved image itself תא.

And he went in the midst of the people.

Judg. 18:21 And they turned and went.

And they placed the little ones themselves תא
and the livestock themselves תא
and the valuables themselves תא in front of them.

Judg. 18:22 They were far from the house of Mikayah.

And the men who were in the houses
near Mikayah's house were called together.
And they caught up

with the children of Dan themselves תא.

Judg. 18:23 And they called out
to the children of Dan.

And they turned around before them.

And they said to Mikayah,

"What is it for you
that you have called these together?"

Judg. 18:24 And he said,

"My gods themselves תא which I made
you have taken away, and the priest,
and you have gone.

And what is left any longer for me?

And what is this you say to me,

'What is it for you?'"

Judg. 18:25 And the children of Dan said to him,

"Do not let your voice be heard by us
lest you encounter bitter men
and they harvest your life
and the lives of your household!"

Judg. 18:26 And the children of Dan
went on their way.

And Mikayah saw

that they were stronger than him.

And he turned and went back to his house.

Judg. 18:27 And they took

what Mikayah had made itself תא,

and the priest himself תא who was his.

And they went to Laish,

against a people resting and secure.

And they struck they themselves תא

with the mouth of the sword.

And they burned the city itself תא with fire.

Judg. 18:28 And there was no deliverer

because it was remote from Tzidon.

And they had no word with human beings.

And it was in the valley

that belongs to Bayit Rehob.

And they rebuilt the city itself תא.

And they settled there.

Judg. 18:29 And they called
the name of the city Dan
after the name of Dan, their father,
who was born to Yisra'el.
However, the name of the city
at the beginning was Laish.

Judg. 18:30 And the children of Dan
set up for themselves the idol *itself* תא.
And Yahunathan, son of Gershom,
son of Menashe,
and his sons were priests to the tribe of Dan
until the day the land was taken into exile.
Yahunathan means YAHWEH given.

Judg. 18:31 And they set up for themselves
the idol *itself* תא of Mikayah which he had made
all the days that The House of The Elohim
was in Shiloh.

Chapter 19

Judg. 19:1 And it was in those days.
And there was no king in Yisra'el.
And there was a man, a Levite, sojourning
on the side of the mountains of Ephraim.
And he took for himself a woman concubine
from Bayit Lechem of Yahudah.

Judg. 19:2 And his concubine
committed adultery against him.
And she went from he *himself* תא
to her father's house
at Bayit Lechem of Yahudah.
And she was there four months of days.

Judg. 19:3 And the man rose up and went after her
for the sake of speaking to her heart to return.
And his servant
and a pair of male asses were with him.
And he went into her father's house.
And the father of the young woman saw him.
And he was glad to meet him.
Judg. 19:4 And his father-in-law,
the young woman's father, seized him.
And he stayed with he *himself* תא three days.
And they ate and they drank.
And they lodged there.

Judg. 19:5 And it was on the fourth day.
And they arose early in the morning.
And he stood up to go.
But the young woman's father
said to his son-in-law,
"Refresh your heart with a piece of bread.
And afterward you may go."
Judg. 19:6 And they sat down.
And the two of them ate and drank together.
And the young woman's father said to the man,
"Please agree and lodge all night.
And let your heart be glad."
Judg. 19:7 But the man stood up to go.
And his father-in-law pressed him.
And he returned and lodged there.

Judg. 19:8 And he rose up early in the morning
on the fifth day for the sake of going.
But the young woman's father said,
"Please refresh your heart."
And they delayed until the spreading of the day.
And the two of them ate.

Judg. 19:9 And the man stood up to go,
he and his concubine
and his servant.

But his father-in-law, the young woman's father,
said to him, "Behold!
The day has drawn toward evening.
Please lodge tonight.
Behold!
The day is coming to an end.
Lodge here, and let your heart be glad.
And rise up early tomorrow to go your way.
And you may go to your tent."
Judg. 19:10 But the man was not willing
to lodge that night.
And he stood up.
And he went.
And he went until he was opposite Yebus,
that is Yerushalaim.
And with him were the two saddled male asses.
And his concubine was with him.
Judg. 19:11 They were near Yebus.
And the day had gone down far.
And the servant said to his master,
"Come now and turn aside
into this city of the Yebusites.
And we will lodge in it."

Judg. 19:12 But his master said to him,
"We will not turn aside into a city of foreigners
who are not of the children of Yisra'el.
But we will pass over as far as Gib'ah."

Judg. 19:13 And he said to his servant,
"Go and approach one of these places.
And we will lodge in Gib'ah or in Ramah."
Judg. 19:14 And they passed over.
And they went.
And the sun went down on them
near Gib'ah which belongs to Binyamin.
Judg. 19:15 And they turned aside there
to lodge in Gib'ah.
And he went in and sat down
in the square of the city.
And no man would receive they themselves **תא**
into his house to lodge.

Judg. 19:16 And behold!
An old man was coming in
from the field at evening.
And he was also from the mountains of Ephraim.
And he was sojourning in Gib'ah.
But the men of the place were Binyamites.
Judg. 19:17 And he lifted up his eyes.
And he saw the wayfaring man himself **תא**
in the square of the city.
And the old man said,
"Where are you going
and from where have you come?"
Judg. 19:18 And he said to him,
"We are passing over
from Bayit Lechem of Yahudah
to the other side of the mountains of Ephraim.
I am from there.
And I went to Bayit Lechem of Yahudah.
And I am going
to The House of **YAHWEH** itself **תא**.
And no man is receiving me into his house.
Judg. 19:19 And there is both straw and fodder
for our male asses.
And there is bread and wine for myself,
and for your female servant,
and for the young man who is with your servant.
We lack nothing at all."
Judg. 19:20 And the old man said,
"Shalom to you!
Only let all your needs be on me.
However, do not lodge in the square."

Judg. 19:21 And he brought him into his house.
And he gave fodder to the male asses.
And they washed their feet.
And they ate and drank.
Judg. 19:22 And they were making glad
their hearts themselves **נא**.

And behold!
Men of the city,
men of the sons of worthlessness,
surrounded the house itself, **נא**
pounding on the door.
And they spoke to the man,
the owner of the house,
the old man saying,
"Bring out the man himself **נא**
who came to your house
and we will know him carnally!"

*Bily'al means without profit, worthless.
This is often translated as 'Belial'.*

Judg. 19:23 And the man, the owner of the house,
went out to them.
And he said to them,
"No, my kindred!
Please do nothing bad after the man
who has come into my house!
Do not do this foolishness itself **נא**!"

Judg. 19:24 Behold!
Here is my virgin daughter
and the man's concubine.
I will bring out now they themselves **נא**.
And you may humiliate they themselves **נא**.
And you may do with them
as seems good in your eyes.
But to this man do not do this foolish matter!"

*As with Lot
in the story of Sedom and Amarah
we with Western mindsets
do not comprehend
how this could ever be done.
We simply do not understand
the powerful requirements
of Eastern hospitality.
If one came under your roof
you were **required** do defend them
with your very life
- at whatever the cost to you personally.*

Judg. 19:25 But the men were not willing
to listen attentively to him.
And the man grabbed his concubine.
And he brought her out to them outside.
And they knew carnally her herself **נא**.
And they maltreated her
all night until the morning.
And they sent her away as the day came up.

Judg. 19:26 And the woman came back
at the dawn of the day.
And she fell down at the entrance
of the man's house where her master was
until it was light.
Judg. 19:27 And her master got up in the morning.
And he opened the doors of the house
and went out to go his way.
And behold!
The woman, his concubine, had fallen down
at the door of the house.
And her hands were on the threshold.
Judg. 19:28 And he said to her,
"Get up and we will go!"
But she was not responding.
And he took her on the male ass.
And the man got up and went to his place.

Judg. 19:29 And he went to his house.
And he took a *knife itself* **תַּח**.
And he grabbed his concubine.
And he dismembered her by her bones
into twelve pieces.
And he sent her
throughout all the borders of Yisra'el.

Judg. 19:30 And it was when everyone saw.
"This has never been!
And like this has not been seen
since the coming up of the children of Yisra'el
from the land of Mitsraim until this day.
Consider it!
Take counsel concerning it!
And speak!"

Chapter 20

Judg. 20.1 And all the children of Yisra'el came out.
And the congregation assembled as one man
from Dan to Beer Sheba
and from the land of Gil'ad
to **YAHWEH** at Mitzpah.

Judg. 20:2 And stationed at the corners
of all the people of all the tribes of Yisra'el
in the assembly of the people of The Elohim,
were four hundred thousand men on foot
drawing the sword.

Judg. 20:3 And the children of Binyamin
heard that the children of Yisra'el
had gone up to Mitzpah.
And the children of Yisra'el said,
"Speak!
How did this evil thing happen?"

Judg. 20:4 And the man, the Levite,
husband of the woman who was killed,
responded and said,
"To Gib'ah, which belongs to Binyamin,
I myself and my concubine went to lodge.

Judg. 20:5 And the masters of Gib'ah
rose up against me.
And they surrounded *the house itself* **תַּח** at night
for *me myself* **תַּח** with the intent to kill me.
And my concubine they forced.
And she died.

Judg. 20:6 And I grabbed my concubine.
And I dismembered her.
And I sent her into all the country
of the inheritance of Yisra'el
because they committed a plan
and foolishness in Yisra'el.

Judg. 20:7 Behold!
You are all children of Yisra'el.
Speak!
Give for yourselves advice and counsel here!"

Judg. 20:8 And all the people
stood as one man saying,
"No man is to go to his tent!
And no man is to turn aside to his house!

Judg. 20:9 And now this is the word
that we will do to Gib'ah.
We will go against it by lot.

Judg. 20:10 And we will take
ten men for every hundred
throughout all the tribes of Yisra'el
and a hundred out of every thousand,
and a thousand out of every ten thousand,
for the sake of taking food for the people,
for the sake of preparing

for their going toward Gib'ah in Binyamin
because of all the foolishness
they have done in Yisra'el."

Judg. 20:11 And all the men of Yisra'el
were gathered against the city
as one man, companions.

Judg. 20:12 And the tribes of Yisra'el sent men
through all the tribe of Binyamin saying,
"What is this evil thing
which has happened among you?"

Judg. 20:13 And now give us
the men themselves **nx**,
the sons of worthlessness who are in Gib'ah.
And we will put them to death.
And we will consume what is evil from Yisra'el!"

But the children of Binyamin were not willing
to listen attentively to the voice of their kindred,
the Children of Yisra'el.

Judg. 20:14 And the children of Binyamin
gathered together from their cities to Gib'ah
to go out for battle with the children of Yisra'el.

Judg. 20:15 And the children of Binyamin
numbered at that time from their cities
twenty six thousand men drawing the sword,
besides the inhabitants of Gib'ah
who numbered seven hundred chosen men.

Judg. 20:16 Among all this people
were seven hundred chosen men
who were left handed.
All of these could sling a stone
at a hair's breadth and not miss.

Judg. 20:17 And the men of Yisra'el
numbered themselves apart from Binyamin,
four hundred thousand men drawing the sword.
All of these were men of battle.

Judg. 20:18 And the children of Yisra'el got up.
And they went up to Bayit El.
And they inquired of The Elohim.
And they said,
"Of the children of Yisra'el who is to go up first
for the sake of battling
against the children of Binyamin?"
And **YAHWEH** said,
"Yahudah in the beginning."

Judg. 20:19 And the children of Yisra'el
rose up in the morning.
And they encamped against Gib'ah.
Judg. 20:20 And the men of Yisra'el went out
for the sake of battling with Binyamin.
And the men of Yisra'el
arranged they themselves **nx** in battle array
to fight against them at Gib'ah.

Judg. 20:21 And the children of Binyamin
came out from Gib'ah.
And they destroyed on that day
twenty two thousand men
of the Yisra'elites of the land.
Judg. 20:22 And the people strengthened
the men of Yisra'el.
And again they arranged the battle line
at the place where they had arranged themselves
on the first day.

Judg. 20:23 And the children of Yisra'el went up.
And they wept before **YAHWEH** until evening.

And they inquired of **YAHWEH** saying,
"Shall we again draw near for battle
with the children of Binyamin, my brother?"
And **YAHWEH** said, "Go up against him."

Judg. 20:24 And the children of Yisra'el drew near
to the children of Binyamin on the second day.
Judg. 20:25 And Binyamin went out to meet
those from Gib'ah on the second day.
And they destroyed eighteen thousand men
of the land of the children of Yisra'el.
All these drawing the sword.

Judg. 20:26 And all the children of Yisra'el
went up, even all the people.
And they went to Bayit El.
And they wept.
And they sat there before the face of **YAHWEH**.
And they fasted that day until evening.

And they offered olahs
and offense offerings
before the face of **YAHWEH**.

Judg. 20:27 And the children of Yisra'el
inquired of **YAHWEH**.
The Chest of The Covenant of The Elohim
was there in those days.

Judg. 20:28 And Pin'has, son of El'azar,
son of Aharon, stood before it
in those days saying,
"Shall we once again go out to battle
against the children of Binyamin, my brother,
or should we cease?"
And **YAHWEH** said, Go up!
Indeed, tomorrow I will give them into your hand."

Judg. 20:29 And Yisra'el placed ambushes
all around Gib'ah.
20:30 And the children of Yisra'el went up
against the children of Binyamin on the third day.
And they arranged themselves in battle array
against Gib'ah as at the other times.
Judg. 20:31 And the children of Binyamin
came out to meet the people away from the city.
And they began to strike some of the people,
killing as at the other times on the highways,
one of which went up to Bayit El
and the other to Gib'ah,
in the field, about thirty men of Yisra'el.
Judg. 20:32 And the children of Binyamin said,
"They are going to be struck before us
as at the beginning."
But the children of Yisra'el said, "Let's flee.
And we will draw them away from the city
toward the highways."
Judg. 20:33 And all the men of Yisra'el
stood up from their place.
And they arranged themselves in battle array
at Ba'al Tamar.
And the ambush of Yisra'el
broke forth from their places
at the meadows of Gib'ah.
Judg. 20:34 And ten thousand chosen men
from all Yisra'el came against Gib'ah.
And the battle was fierce.
But they did not know
that harm was close to them.

Judg. 20:35 And **YAHWEH** struck Binyamin *itself* **nx**
before the face of Yisra'el.
And the children of Yisra'el
estroyed among the Binyamites on that day

twenty five thousand one hundred men,
all those drawing the sword.
Judg. 20:36 And the children of Binyamin
saw that they were struck.
And the men of Yisra'el
had given place to the Binyamites
because they trusted in the ambush
that they had set against Gib'ah.
Judg. 20:37 And the ambush hurried.
And they spread out against Gib'ah.
And the ambush drew out and struck
the entire city itself **nx**
with the mouth of the sword.

Judg. 20:38 And they had appointed a sign
between the men of Yisra'el and the ambush.
And they were to cause a great cloud of smoke
to rise up from the city.
Judg. 20:39 And the men of Yisra'el
were to turn about in battle.

And Binyamin began to strike,
killing about thirty of the men of Yisra'el.
Indeed, they said,
"They are surely stricken before us
as at the first battle."

Judg. 20:40 And the cloud began
to rise from the city in a column of smoke.
And the Binyamites looked behind them.
And behold!
The entire city
was going up in smoke to the skies.
Judg. 20:41 And the men of Yisra'el turned around.
And the men of Binyamin trembled inwardly
because they saw that harm
had touched upon them.
Judg. 20:42 And they turned before the faces
of the men of Yisra'el
toward the way of the wilderness.
But the battle caught them.
And those against the cities
were destroying it itself **nx** in its midst.

Judg. 20:43 They encircled
the Binyamites themselves **nx**.
They pursued them.
With ease they trampled them down
as far as opposite Gib'ah toward the sunrise.
Judg. 20:44 And there fell of Binyamin
eighteen thousand men.
All of these themselves **nx** were able men.
Judg. 20:45 And they turned.
And they fled toward the wilderness
to the rock of Rimmon.
And they cut down on the highways
five thousand men.
And they followed hard after them
as far as Gidom.
And they struck from them two thousand men.
Judg. 20:46 And all who fell from Binyamin that day
were twenty five thousand men drawing the sword.
All of these themselves **nx** were able men.
Judg. 20:47 And they turned.
And six hundred men fled
toward the wilderness to the rock of Rimmon.
And they stayed at the rock of Rimmon four months.

Judg. 20:48 And the men of Yisra'el returned
toward the children of Binyamin.
And they struck with the mouth of the sword
those from the city, men, and the animals,
all who were found.
Also they set fire to all the cities they found.

Chapter 21

Judg. 21:1 And the men of Yisra'el had sworn an oath at Mitzpah saying, "Not a man of us is to give his daughter to Binyamin for a wife."

Judg. 21:2 And the people went to Bayit El. And they sat there until evening before the face of The Elohim. And they lifted up their voices with great weeping.

Judg. 21:3 And they said, "YAHWEH, The Elohim of Yisra'el, Why does this exist in Yisra'el today that one tribe is missing from Yisra'el?"

Judg. 21:4 And it was on the next day. And the people rose early. And they built a slaughter site there. And they brought olahs and shelem offerings. Judg. 21:5 And the children of Yisra'el said, "Who is there who did not come up with the assembly from all the tribes of Yisra'el to YAHWEH?"

Indeed, there was a great oath concerning anyone who had not come up to YAHWEH at Mitzpah saying, "Put to death, he is to be put to death!"

Judg. 21:6 And the children of Yisra'el were sorry toward Binyamin, their brother. And they said, "One tribe is cut off today from Yisra'el. Judg. 21:7 What shall we do for wives for those remaining? Also, we have sworn by YAHWEH not to give to them our daughters for wives?"

Judg. 21:8 And they said, "Which one of the tribes of Yisra'el did not come up to YAHWEH at Mitzpah?" And behold! No man had come to the encampment from Yabesh Gil'ad to the assembly. Judg. 21:9 And the people were numbered. And behold! There was not a man from the inhabitants of Yabesh Gil'ad.

Judg. 21:10 And the assembly sent there twelve thousand sons of force. And they charged they themselves **nx** saying, "Go and strike those dwelling at Yabesh Gil'ad themselves **nx** with the mouth of the sword; even the women and the children. Judg. 21:11 And this is the word which you are to do. Every male and every woman who has known a man by lying with him you are to devote to destruction."

Judg. 21:12 And they found among those dwelling at Yabesh Gil'ad four hundred young virgins who had not known a man by lying with him. And they brought they themselves **nx** to the encampment at Shiloh which is in the land of Kena'an.

Judg. 21:13 And all the assembly sent. And they spoke to the children of Binyamin who were at the rock of Rimmon.

And they called out to them "Shalom!"
Judg. 21:14 And Binyamin returned at that time.
And they gave to them the women who had lived
from the women of Yabesh Gil'ad.
But there was not found enough for them.

Judg. 21:15 And the people were sorry for Binyamin
because **YAHWEH** had made a breach
in the tribes of Yisra'el.

Judg. 21:16 And the elders of the assembly said,
"What do we do for wives for those who remain
because the women
have been destroyed out of Binyamin?"

Judg. 21:17 And they said,

"There is an inheritance
for the delivered of Binyamin.

And no tribe is to be eliminated from Yisra'el.

Judg. 21:18 But we are not able to give to them
wives from our daughters
because the children of Yisra'el
have sworn an oath saying,
'Bitterly cursed is he
who gives a wife to Binyamin.'

Judg. 21:19 And they said,
"Behold!

There is a yearly festival of **YAHWEH** at Shiloh
which is north of Bayit El
on the east side of the highway
that goes up from Bayit El to Shekem,
and south of Lebonah."

Judg. 21:20 And they charged
the children of Binyamin themselves **תא** saying,
"Go and lie in wait in the vineyards!

Judg. 21:21 And watch!

And behold!

If the daughters of Shiloh
come out to dance with dances
then you are to come out from the vineyards.
And a man is to catch for himself a woman
from the daughters of Shiloh.
And you are to go to the land of Binyamin.

Judg. 21:22 And it will exist
that their fathers or their brothers
will come to us to contend with us.

And we will say to them,

'Show favor to us for they themselves **תא**

because we did not take a wife
for any of them in battle.

And you yourselves **תא**

have not given to them this time,
being guilty of *your oath*.'

Judg. 21:23 And the children of Binyamin
did according to this.

And they took wives for their number
from those dancing whom they caught.

And they went.

And they returned to their inheritance.

And they rebuilt the cities themselves **תא**,
and they dwelt in them.

Judg. 21:24 And the children of Yisra'el
went from there at that time,
each man to his tribe and to his family.
And they went from there,
each man to his inheritance.

Judg. 21:25 In those days
there was no king in Yisra'el.
Each man did what was right in his own eyes.

8: 1 Samuel – Shemu'el

(Version 3.1: 7-15-2021)

Chapter 1

1 Sam. 1:1 And there was a certain man from Ramathaim Tzophim of the mountains of Ephraim. And his name was Elkanah, son of Yeroham, son of Elihu, son of Tohu, son of Tzuph, an Ephraimite.

Ramathaim Tzophim means high place of the watchers.
Elkanah means El has obtained.
Yeroham means compassionate.
Elihu means El of him.
Tohu means to depress; abase.
Tzuph means honeycomb.

1 Sam. 1:2 And he had two wives. The name of one was Hannah. And the name of the other was Peninnah. And Peninnah had children but Hannah had no children.

Hannah means favored.
Peninnah means a pearl.

1 Sam. 1:3 And this man went up from his city yearly to worship and to sacrifice to **YAHWEH** of Assemblies at Shiloh.

And there the two sons of Eli, Hophni and Pin'has, were the priests of **YAHWEH**.

Eli means lofty.
Hophni means a fighter.
Pin'has means mouth of a serpent.

1 Sam. 1:4 And it was time. And Elkanah sacrificed. And he gave allotments to Peninnah his wife and to all her sons and daughters.

1 Sam. 1:5 And to Hanna he gave one allotment also because he loved Hannah *herself* **nx**.

But **YAHWEH** had shut up her womb.

1 Sam. 1:6 And her rival troubled her greatly, even vexing her for the sake of agitating her, because **YAHWEH** had shut up her womb.

1 Sam. 1:7 And according to this she did year after year when she went up to The House of **YAHWEH**.

According to this she troubled her.

And she wept.

And she did not eat.

1 Sam. 1:8 And Elkanah, her husband, said to her,

“Hannah, why do you weep?

Why do you not eat?

And why is your heart broken?

Am I not better to you than ten sons?”

1 Sam. 1:9 And Hannah rose up after eating and after drinking at Shiloh.

And Eli, the priest, was sitting on the seat beside the doorpost of The Temple of **YAHWEH**.

1 Sam. 1:10 And she was bitter at life.

And she prayed to **YAHWEH**.

And she wept, she wept.

It's common practice in Hebrew to use a repeated word or phrase for emphasis. In most translations this is treated as "....greatly.....".

But it needs to be understood
as an emphatic statement that amplifies
the meaning of the terms used.

1 Sam. 1:11 And she vowed a vow.
And she said, “**YAHWEH** of Assemblies,
if You will look, look upon the affliction
of your female servant and take note of me,
and not ignore your female servant herself **נא**,
and will give to your female servant seed, a male,
then I will give him to **YAHWEH**
all the days of his life.

And no razor will come upon his head.

This is a Nazirite vow.
It's the same as is seen
with Shimshon (Samson).
The uncut hair represented to the world
the consecration
of this male child to **YAHWEH**.

1 Sam. 1:12 And it was as she kept on praying
before the face of **YAHWEH**.

And Eli was watching her mouth itself **נא**.

1 Sam. 1:13 And Hannah was speaking
within her heart.

Only her lips moved.

But her voice was not heard.

And Eli thought her to be intoxicated.

1 Sam. 1:14 And Eli said to her,

“Until when will you be intoxicated?”

Put away your wine itself **נא** from within you!”

1 Sam. 1:15 But Hannah responded and said,
“No, my master!

I am a woman sorrowful in my inner being.

And wine and strong drink I have not drunk.

And I have poured out my life itself **נא**

before the face of **YAHWEH**.

1 Sam. 1:16 Do not account
your female servant herself **נא** before your face
as a daughter of worthlessness.

Indeed, from the abundance

of my contemplation and vexation

I have spoken until this point.”

1 Sam. 1:17 And Eli responded.

And he said, “Go in shalom.

And the The Elohim of Yisra'el

grant your petition itself **נא**

which you have requested from Him.”

shalom - safe, well, happy,
friendly, also welfare,
i.e. health, prosperity, peace.

This term is very misunderstood
by western minds.
This is because it is “traditionally”
translated as “peace”.

It means far more than this
in the Hebrew culture.
Ultimately it covers the entire well being
of every aspect of one's life.
It's often used as a greeting of blessing
and well-wishing for the one you meet.

1 Sam. 1:18 And she said,

“May your female servant find favor in your eyes.”

And the woman went on her way.

And she ate.

And her face was no longer *sad*.

1 Sam. 1:19 And they rose up early in the morning.

And they worshipped

before the face of **YAHWEH**.

And they turned back.

And they went to their house at Ramah.

And Elkanah knew *carnally*

Hannah *herself* **תא**, his wife.
And **YAHWEH** took note of her.

1 Sam. 1:20 And it was at the turning of days.
And Hannah conceived.
And she bore a son.
And she called
his name *itself* **תא** Shemu'el,
"Because I have asked from **YAHWEH**."
Shemu'el means heard by El.

1 Sam. 1:21 And the man, Elkanah,
and all his household went up
for the sake of sacrificing to **YAHWEH**
the yearly sacrifice itself תא
and his vow itself תא.

1 Sam. 1:22 But Hannah did not go up.
Indeed, she said to her husband,
"Until the child is weaned,
then I will bring him up.
And he will be seen before
the face **YAHWEH** *Himself תא.*
And he will remain there until time unseen."
olam - properly, concealed,
i.e. the vanishing point;
generally time out of mind; eternity.

This is another misunderstood term.
In the Hebrew mind
there were only two views of time,
that which was past - and therefore known,
and that which was yet to come
- and therefore unknown.

This term has in view
the distant horizon and beyond,
that which cannot be seen
and therefore cannot be known.
It is time beyond knowing.
It's from this concept that the western mind
has generally translated this
as "forever", or "eternity".

1 Sam. 1:23 And her husband, Elkanah, said to her,
"Do what is good in your eyes.
Stay until you have weaned *he himself תא.*
Only may **YAHWEH** establish *His Word itself תא.*"

And the woman stayed.
And she nursed *her son himself תא*
until she had weaned *he himself תא.*

1 Sam. 1:24 And she went up
with him whom she had weaned
with three bulls and one ephah of flour
and a skin of wine.
And she brought him
to The House of **YAHWEH** at Shiloh.
And the boy was young.

1 Sam. 1:25 And they sacrificed *the bull itself תא.*
And they brought *the child himself תא* to Eli.

1 Sam. 1:26 And she said to him,
"My master! As your being lives, my master,
I am the woman who stood with you in this *place*
praying to **YAHWEH**.
adown - sovereign, controller
- translated as lord, master, owner (traditionally).

There was no king at this point.
The head priest,
often called the "High Priest",
was in effect the sovereign of Yisra'el,
acting as the representative
*of **YAHWEH** on earth.*

1 Sam. 1:27 For this boy I prayed.
And **YAHWEH** has granted to me
my petition itself תא which I requested from Him.

1:28 And I have caused him
to be demanded for **YAHWEH**.
All the days that he lives
he will be demanded for **YAHWEH**.

And *Shemu'el* prostrated himself there
toward **YAHWEH**.

sha'al - to inquire; by implication to request;
by extension to demand.

This is an unusual use of this term.
In verse 27 Hanna
"requested" the boy from **YAHWEH**.
Her vow was to give him to **YAHWEH**
for the rest of his life.
The unique use of the term here
implies that she has granted **YAHWEH**
the right to demand
her fulfillment of her vow
- by giving him to **YAHWEH**
for all his days.

Chapter 2

1 Sam. 2:1 And Hannah prayed.
And she said,

"My heart jumps for joy in **YAHWEH**!
My horn has been exalted by **YAHWEH**!
My mouth is broadened over those hating me
because I have been gladdened
by Your deliverance!

1 Sam. 2:2 None is set apart like **YAHWEH**!
Indeed, there is no one except You!
And there is no Rock like our Elohim!

1 Sam. 2:3 Do not increase speech
arrogantly, arrogantly,
impudence going forth from your mouth.
Indeed, an El of knowledge is **YAHWEH**
and by Him deeds are weighed.

el - strength; as adjective, mighty,
especially The Almighty
(but used of any deity).

Traditionally translated as "God".
The plural form is *elohim*,
which refers to the "mighty ones" or "gods"
It's also used for idols as false *elohim*,
and it is used of judges and "angels."

1 Sam. 2:4 A powerful bow is crushed.
And those faltering are girded with strength.

1 Sam. 2:5 Those satisfied with food
have been hired.
And the hungry have ceased.
Even the barren has given birth to seven.
But she who has many children languishes.

1 Sam. 2:6 **YAHWEH** puts to death,
and He makes alive.
He brings down to *she'ol*,
and He raises up.

she'ol - Hades or the world of the dead
(as if a subterranean retreat).
This is often translated as "the grave".
But it seems to refer
to the state of being dead, to death itself.

1 Sam. 2:7 **YAHWEH** causes to be poor,
and He causes to be rich.
He causes to be brought low,
and He causes to be lifted up.
1 Sam. 2:8 He raises the poor from the dust.
The weak from the dunghill He causes to be high.
The destitute he places with nobles.
And a throne of honor He causes them to inherit.

Indeed, to **YAHWEH**
belong the columns of the land.
And He has established the earth upon them.

1 Sam. 2:9 The feet of His devoted ones
He protects.
But the morally wrong are silent in darkness.
Indeed, not with vigor does a man prevail.
chasid - properly, kind, i.e. pious.
Traditionally translated as saint, holy one, etc.,
it means a devoted one.

rasha - morally wrong; concretely,
an (actively) bad person.
Traditionally translated as "wicked".

The use of "wicked"
misses the point of moral error.
It is this aspect of one's character
that needs to be accurately identified.

1 Sam. 2:10 **YAHWEH** breaks down his adversaries.
Against him from the skies He thunders.
YAHWEH corrects the ends of the earth.
And He gives strength to His king.
And He exalts the horn of His anointed."
mashiyach - anointed;
specifically, The Messiah.

1 Sam. 2:11 And Elkanah went to Ramah,
to his house.
And the boy served **YAHWEH Himself נא**
before the face *itself* נא of Eli the priest.

1 Sam. 2:12 And the sons of Eli
were sons of worthlessness.
They did not know **YAHWEH Himself נא**.

1 Sam. 2:13 And the regulation of the priests
with the people *themselves* נא
was for every man offering a sacrifice.
And the servant of the priest came
as the flesh was boiling.
And a flesh hook with three prongs
was in his hand.
If you ever wondered where
the concept of the little red 'guy'
with the three pronged fork in his hand came from,
consider this to be the source of that imagery.

1 Sam. 2:14 And he thrust it into the basin,
or kettle, or cauldron, or pot.
All that the flesh hook brought up the priest took.

According to this they did to all the Yisra'elites
who were coming to Shiloh.

1 Sam. 2:15 Also before the fat *itself* נא
was offered up in smoke
the priest's servant would come.
And he would say to the man sacrificing,
"Give flesh for roasting to the priest
and not flesh from boiling but raw."
1 Sam. 2:16 And the man would say to him,
"An offering by smoke,
an offering by smoke of the fat is on this day.
Then take for yourself what your life desires."
But he would say to him, "Indeed, give it now!
And if not I will take it by force."

1 Sam. 2:17 And it was a very great offense
for the men before the face *itself* נא of YAHWEH!
Indeed, the men scorned
the offering *itself* נא of YAHWEH.

1 Sam. 2:18 And Shemu'el was serving
before the face *itself* נא of YAHWEH,
a boy being girded with a linen ephod,
1 Sam. 2:19 and a small robe
his mother had made for him.

And she brought it to him year by year
as she went up with her husband *himself* תא
to sacrifice the yearly sacrifice *itself* תא.

1 Sam. 2:20 And Eli blessed Elkanah *himself* תא
and his wife *herself* תא.

And he said, “**YAHWEH** grant to you
offspring from this woman
in place of the one she requested
whom she has given to **YAHWEH**.”
And they went to their home.

1 Sam. 2:21 Indeed, **YAHWEH** visited
Hannah *herself* תא.
And she conceived.
And she gave birth to three sons
and two daughters.

And the boy, Shemu'el,
grew up before **YAHWEH**.

1 Sam. 2:22 And Eli was very old.
And he had heard everything *itself* תא
that his sons were doing to all Yisra'el
and how they were lying down *carnally*
with the women *themselves* תא
who were assembling at the entrance
to The Tent of Appointment.

1 Sam. 2:23 And he said to them,
“Why are you doing according to words like these
of which I am hearing, words *themselves* תא,
from all the people *themselves* תא.”

1 Sam. 2:24 No, my sons!
Indeed, it is not a good report that I am hearing!
You are making the people of **YAHWEH**
pass over *His teachings*.

1 Sam. 2:25 If one man offends against another
then The Elohim will judge him.
But if a man offends against **YAHWEH**
who will intercede for him?”

But they did not listen attentively
to the voice of their father.
Indeed, **YAHWEH** was inclined
to put them to death.

1 Sam. 2:26 And the boy, Shemu'el, went on.
And he was growing.
And he was good
both with **YAHWEH** and with men.

1 Sam. 2:27 And a man of The Elohim came to Eli.
And he said to him, “Thus said **YAHWEH**,
‘Reveal, did I not reveal Myself
to the house of your father in Mitsraim
in Pharaoh’s house?’

1 Sam. 2:28 And I chose he *himself* תא
from all the tribes of Yisra'el
for the sake of being My priest,
for the sake of offering upon My slaughter site,
for the sake of burning incense,
and for the sake of wearing
an ephod before My face.
And I gave to the house of your father
all the offerings by fire *themselves* תא
of the children of Yisra'el.

1 Sam. 2:29 Why do you kick against
My sacrifice and My offering
which I have directed in My Dwelling Place
and you honor your sons *themselves* תא
above Me

for the sake of making yourselves fat
with the best of all the offerings
of Yisra'el, My people?

1 Sam. 2:30 For this reason
- an utterance of **YAHWEH**,
The Elohim of Yisra'el -
'I spoke!
I said that your household
and the household of your father
would walk before Me until eternity.'

But now
- an utterance of **YAHWEH** -
'far be it from Me!
Indeed, he who is honoring me
I will honor!
But he who is dishonoring Me
I will dishonor!

n'um - an oracle.
An oracle was considered to be a unique
and extremely powerful utterance
made by **YAHWEH**
when He wished to convey
a profound concept.
The use of it here has dire implications.

1 Sam. 2:31 Behold!
The days are coming
that I will cut off your arm *itself* **nx**,
even the arm *itself* **nx** of your father's household!
An old man will not exist in your household.

1 Sam. 2:32 And you will look intently
at the distress of My Dwelling Place
amidst all the good which The Elohim
is doing for Yisra'el *itself* **nx**.
And there will not be an old man
in your household all the days!

1 Sam. 2:33 And a man whom I will not cut off
from My slaughter site
will consume your eyes *themselves* **nx**
and grieve your life *itself* **nx**.
And all the increase of your household
will be put to death as men.

1 Sam. 2:34 And this is the sign for you
which is coming upon your two sons,
upon Hophni and Pin'has.
In one day they will both be put to death.

1 Sam. 2:35 And I will raise up for Myself
a trustworthy priest.
According to what is in My heart
and in My inner being
he will do!
And I will build him a trustworthy household.
And he will walk
before the face of My anointed all the days.

1 Sam. 2:36 And it will exist
that all who remain in your household
will come and prostrate themselves to him
for a piece of silver and a cake of bread.
And they will say,
"Please, put me
in one of the offices of the priesthood
for the sake of eating a piece of bread."

Chapter 3

1 Sam. 3:1 And the boy, Shemu'el,
was serving **YAHWEH** *Himself* **nx**
before the face of Eli.
And the word of **YAHWEH**
was precious in those days.

No vision was breaking out.

1 Sam. 3:2 And it was at that time.
And Eli was lying down in his place.
And his eyes had begun to obscure.
He was not able to see.

1 Sam. 3:3 And the lamp of The Elohim
had not been extinguished.
And Shemu'el was lying down
in The Temple of **YAHWEH**
where The Chest of The Elohim was.

'aron - a box.
Traditionally translated as ark, chest, coffin.
This is normally called "The Ark",
"The Ark of The Covenant", etc.
But it is **not** an ark
in the normal sense of a "boat".
It is very simply a box,
a chest into which one places items.

1 Sam. 3:4 And **YAHWEH** called to Shemu'el.
And he said, "I am here!"

The last line literally says "Behold, me!".
It's an idiom that means something like,
"Yes, I am here!"

1 Sam. 3:5 And he ran to Eli.
And he said, "I am here.
Indeed, you called for me."
But he said, "I did not call.
Lie down again."
And he went and laid down.

1 Sam. 3:6 And **YAHWEH** again called, "Shemu'el!"
And Shemu'el got up.
And he went to Eli.
And he said, "I am here.
Indeed, you called me."
And he said, "No, I did not call you my son.
Lie down again."

1 Sam. 3:7 And Shemu'el did not yet know
YAHWEH Himself יי.
And the word of **YAHWEH**
had not yet been revealed to him.

1 Sam. 3:8 And **YAHWEH** called Shemu'el again,
at the third time.
And he got up.
And he went to Eli.
And he said, "I am here.
Indeed, you did call me!"
And Eli discerned that **YAHWEH**
had called to the boy.

1 Sam. 3:9 And Eli said to Shemu'el,
"Go lie down!
And it will be if He calls to you
then you are to say,
'Speak, **YAHWEH!**
Indeed, Your servant is listening attentively!"
And Shemu'el went.
And he laid down in his place.

1 Sam. 3:10 And **YAHWEH** came.
And He stationed Himself.
And He called as at other times,
"Shemu'el! Shemu'el!"
And Shemu'el said, "Speak!
Indeed, Your servant is listening attentively!"

1 Sam. 3:11 And **YAHWEH** said to Shemu'el,
"Behold!
I am doing a word in Yisra'el
at which all who are listening attentively
will have both their ears tingle.

1 Sam. 3:12 In that day
I will establish against Eli
everything *itself* **nx** that I have spoken
against his household, beginning and ending.

1 Sam. 3:13 And I have declared to him
that I am judging,
I Myself,
his household *itself* **nx** for eternity
on account of the moral perversion
which he knows because of his sons
making themselves dishonorable.
And he has not rebuked them.
1 Sam. 3:14 And for this reason I have sworn
to the household of Eli
that the moral perversion of the household of Eli
will not be covered by sacrifice
or grain offering for eternity.”

Stop and think about this!
YAHWEH SWEARS
that the iniquity of Eli's house
SHALL NOT BE PURGED
WITH SACRIFICE OR OFFERING FOREVER!
Do you recognize what this means?
There is NO redemption for Eli and his house
- not even by The Messiah Himself!

Consider this carefully!
This is a priestly family.
They KNEW YAHWEH.
They KNEW His Word.
Yet they turned their backs
on YAHWEH and His Word
in favor of their own selfishness!

And they are condemned FOREVER
for this offense!

BE CAREFUL!
It is POSSIBLE for you
to “lose your salvation”
by wilfully seeking your own self interests
above those of YAHWEH
when you KNOW BETTER!

1 Sam. 3:15 And Shemu'el laid down
until the morning.
And he opened the doors *themselves* **nx**
of The House of **YAHWEH**.

And Shemu'el was afraid
to declare the vision *itself* **nx** to Eli.

1 Sam. 3:16 And Eli called Shemu'el *himself* **nx**.

And he said, “Shemu'el, my son!”

And he said, “I am here.”

1 Sam. 3:17 And he said,

“What is the word that He spoke to you?

Please do not hide it from me.

Thus may The Elohim do to you and more also

if you hide a word from me

of all the words that He spoke to you.”

1 Sam. 3:18 And Shemu'el declared to him

all the words *themselves* **nx**.

And he hid nothing from him.

And he said,

“**YAHWEH** Himself will do
what is good in His eyes.”

1 Sam. 3:19 And Shemu'el grew up.

And **YAHWEH** was with him.

And he did not let any of His words
fall to the ground.

1 Sam. 3:20 And all Yisra'el knew,

from Dan to Beersheba,
that Shemu'el had been established
as a prophet of **YAHWEH**.

1 Sam. 3:21 And again **YAHWEH**
was seen by him at Shiloh.
Indeed, **YAHWEH** revealed Himself
to Shemu'el at Shiloh by the word of **YAHWEH**.

Chapter 4

1 Sam. 4:1 And the word of Shemu'el
existed to all Yisra'el.
And Yisra'el went out
to battle against the Philistines.
And they pitched their tents beside Eben Ha'ezer
while the Philistines pitched their tents at Aphek.

Eben Ha'ezer means stone of help.

Aphek means fortress.

1 Sam. 4:2 And the Philistines arranged themselves
for battle against Yisra'el.
And they engaged in battle.
And Yisra'el was defeated before the Philistines.
And they struck among the arrangement
about four thousand men.

'arak - to set in a row,

i.e. arrange, put in order.

Tradition translates this as "battle array".

But this is using the context

to set the definition of the term,

not allowing the term itself

to stand on its own.

Thus, arrangement

is the more proper term.

1 Sam. 4:3 And the people
went to the encampment.
And the elders of Yisra'el said,
"Why were we defeated by **YAHWEH** today
before the Philistines?
Let us bring to us from Shiloh
The Chest of The Covenant of **YAHWEH** *itself* **nx**.
And He will come among us.
And He will deliver us
from the hand of our adversaries."

*Notice the concept that **YAHWEH***

was dwelling upon The Chest, physically.

If we bring The Chest

***YAHWEH** will be in our midst.*

This is a misconception

*of how **YAHWEH** functions in our lives.*

1 Sam. 4:4 And the people sent to Shiloh.
And they lifted up from there
The Chest of The Covenant
of **YAHWEH** of Assemblies *itself* **nx**,
dwelling with the cherubim.

And the two sons of Eli were there
with The Chest of The Covenant of The Elohim,
Hophni and Pin'has.

1 Sam. 4:5 And it was as
The Chest of The Covenant of **YAHWEH**
came into the encampment.
And all Yisra'el cried out loudly,
a great shout.
And the ground shook.

1 Sam. 4:6 And the Philistines heard
the noise *itself* **nx** of the shout.

And they said,

"What is the noise of this great shout
in the encampment of the Hebrews?"

And they recognized that The Chest of **YAHWEH**
had come into the encampment.

1 Sam. 4:7 And the Philistines were afraid.
Indeed they said,

“The gods have come into the encampment!”
And they said,
“Alas for us!
Indeed, it has not been like this
yesterday or the day before.
1 Sam. 4:8 Alas for us!
Who will deliver us from the hand
of these mighty gods?
These are the the gods who struck
the Mitsraites themselves **תא**
with all the plagues in the wilderness.

elohim - gods in the ordinary sense,
but also used of The God, **YAHWEH**.

This is one of the places
where carelessness in translation
can lead to great confusion.

For the Philistines
this was seen as multiple gods.
They were speaking
from their own perspective,
not that of Yisra'el.
For them there was not "one God",
there were many.
It's the pagan view of the world
that many still believe in.

1 Sam. 4:9 Be strong and exist as men,
you Philistines, lest you serve the Hebrews
as they have served for you.
Exist as men and fight!”
1 Sam. 4:10 And the Philistines fought.
And Yisra'el was defeated.
And every man fled to his tent.
And the blow was exceedingly great.
And there fell of Yisra'el
thirty thousand foot soldiers.

1 Sam. 4:11 And The Chest of The Elohim
was taken.
And the two sons of Eli were killed,
Hophni and Pin'has.

1 Sam. 4:12 And a man of Binyamin
ran from the arrangement.
And he came to Shiloh that day.
And his garments were torn.
And soil was on his head.
1 Sam. 4:13 And he came in.
And behold!
Eli was sitting on his seat by the road,
watching because his heart was fearful
concerning The Chest of The Elohim.
And the man came in to declare it in the city.
And he reported it.
And all the city cried out.

1 Sam. 4:14 And Eli heard
the noise of the cry itself **תא**.
And he said,
“What is the sound of this noise?”
And the man hurried.
And he came.
And he declared it to Eli.

1 Sam. 4:15 Now Eli was ninety eight years old.
And his eyes stood *shut*.
And he was not able to see.

1 Sam. 4:16 And the man said to Eli,
“I am the one coming from the arrangement.
And I myself fled today from the arrangement.”
And he said, “What was the word, my son?”
1 Sam. 4:17 And the herald responded.
And he said,

“Yisra’el has fled before the Philistines.
And also there has been a great defeat
among the people.
And also your two sons have died,
Hophni and Pin’has.
And The Chest of The Elohim has been taken.”

1 Sam. 4:18 And it was as he made mention
of The Chest of The Elohim *itself* תא.
And he fell from upon the seat,
backward, behind it, beside the gate.
And his neck was broken.
And he died because the man was old
and he was heavy.

And he had judged Yisra’el *itself* תא forty years.

1 Sam. 4:19 And his daughter-in-law, Pin’has’ wife,
was pregnant, about to bear.
And she heard the announcement *itself* תא
concerning the taking
of The Chest of The Elohim,
and that her father-in-law
and her husband had died.
And she gave birth
because her pains came upon her.

1 Sam. 4:20 And it was at the time of her death.
And the women standing by her said to her,
“Do not be afraid!
Indeed, you have given birth to a son.”
But she did not respond.
And she did not set her heart to it.

1 Sam. 4:21 And she called the child Ikabod saying,
“The splendor has been stripped away from Yisra’el!”,
concerning the taking
of The Chest of The Elohim,
and concerning her father-in-law
and her husband.

Ikabod means no splendor.

1 Sam. 4:22 And she said, “The splendor
has been stripped away from Yisra’el!
because The Chest of The Elohim
has been taken.”

*This is an odd duplication of the text.
It appears to be a copyist error.*

Chapter 5

1 Sam. 5:1 And the Philistines took
The Chest of The Elohim *itself* תא.
And they brought it
from Eben Ha’ezer to Ashdod.

1 Sam. 5:2 And the Philistines took
The Chest of The Elohim *itself* תא.
And they brought it *itself* תא
into the house of Dagon.

And they set it *itself* תא beside Dagon.

1 Sam. 5:3 And early in the morning
on the next day
the Ashdodites arose.

And behold!
Dagon had fallen on its face to the ground
before The Chest of **YAHWEH**.

And they took Dagon *itself* תא.
And they returned it *itself* תא to its place.

*Note: The reference to Dagon is neuter.
It is not a "he",
it is an "it", a thing, not a "god",
not a living thing.*

1 Sam. 5:4 And they rose early
in the morning of the next day.
And behold!

Dagon had fallen on its face to the ground before The Chest of **YAHWEH**.
And the head of Dagon and both its palms were cut off on the threshold.
Only Dagon remained of it.

1 Sam. 5:5 For this reason the priests of Dagon and all who come into the house of Dagon do not walk upon the threshold of Dagon in Ashdod until this day.

1 Sam. 5:6 And the hand of **YAHWEH** was heavy against the Ashdodites.
And He devastated them.
And He struck they themselves **תא** with tumors, Ashdod itself **תא** and its territories themselves **תא**.
The tumors are also referred to as emrods.
We'd know them better as hemorrhoids.

1 Sam. 5:7 And the men of Ashdod saw that it was so.
And they said,
"The Chest of the The Elohim of Yisra'el is not to remain with us because His hand has been severe upon us and upon Dagon, our god."

1 Sam. 5:8 And they sent.
And they gathered to them all the leaders of the Philistines themselves **תא**.
And they said, "What do we do concerning The Chest of the The Elohim of Yisra'el?"
And they said,
"The Chest of the The Elohim of Yisra'el will go to Gath."
And they moved
The Chest of The Elohim of Yisra'el.

1 Sam. 5:9 And it was after they moved it itself **תא**.
And the hand of **YAHWEH** was against the city with a very great confusion.
And He struck the men themselves **תא** of the city from the least to the greatest.
And tumors broke out on them.

1 Sam. 5:10 And they sent
The Chest of The Elohim itself **תא** to Ekron.
And it was as The Chest of The Elohim came to Ekron.
And the Ekronites cried out saying,
"They have moved
The Chest of The The Elohim of Yisra'el itself **תא**
to us for the sake of killing us
and our people themselves **תא**!"

1 Sam. 5:11 And they sent.
And they gathered all the leaders of the Philistines themselves **תא**.
And they said, "Send away
The Chest of the The Elohim of Yisra'el itself **תא**.
And return it to its own place.
Then it will not kill us ourselves **תא**
and our people themselves **תא**."
Indeed, there was a deadly confusion throughout the entire the city.
The hand of The Elohim was very heavy there.
1 Sam. 5:12 And the men who did not die were struck with tumors.
And the cry of the city went up to the skies.

Chapter 6

1 Sam. 6:1 And The Chest of **YAHWEH** was in the domain of the Philistines seven months.

1 Sam. 6:2 And the Philistines called
for priests and diviners saying,
“What are we to do
with The Chest of **YAHWEH**?
Discern for us into what place we are to send it.”
1 Sam. 6:3 And they said,
“When you send away The Chest *itself* **תא**
of the The Elohim of Yisra’el
you are not to send *it* *itself* **תא** without something.
Indeed, you are to return it,
return it with a liability offering.
Then you will be healed.
And it will be known to you why His hand
has not been turned aside from you.”
1 Sam. 6:4 And they said,
“What is the liability offering,
the liability offering
which we are to return to Him?”
And they said,
“The number of the leaders of the Philistines.
Five golden tumors, and five golden mice,
because the same pestilence
was upon all of you and upon your leaders.

1 Sam. 6:5 And you are to make
likenesses of your tumors
and likenesses of your mice
that are corrupting the land *itself* **תא**.

And you are to give honor
to the The Elohim of Yisra’el.
Perhaps He will lighten His hand *itself* **תא**
from upon you,
from upon your gods,
and from upon your land.

1 Sam. 6:6 And why do you burden
your hearts *themselves* **תא**
as the Mitsraites and Pharaoh
burdened their hearts *themselves* **תא**
according to how He dealt with them?
And they sent them away.
And they went.

1 Sam. 6:7 And now, take and make a new cart
and two milk cows
which have not come under the yoke.
And hitch the cows *themselves* **תא** to the cart.
And return their calves home from behind them.

1 Sam. 6:8 And you are to take
The Chest of **YAHWEH** *itself* **תא**.
And you are to set it *itself* **תא** on the cart.
And you are to put
all the objects of the gold *themselves* **תא**
which you are returning to Him
as a liability offering in a box beside it.
And you are to send away it *itself* **תא**.
And it will go.
1 Sam. 6:9 And you are to observe.
If it goes the way to its own border,
goes up to Bayit Shemesh,
He has done to us this great evil *itself* **תא**.

And if not then we will know
that it was not His hand that struck against us.
A chance event has existed for us.”

1 Sam. 6:10 And the men did according to this.
And they took two milk cows.
And they hitched them to the cart.
And their calves *themselves* **תא**
they shut up at home.

1 Sam. 6:11 And they placed
The Chest of **YAHWEH** *itself* **תא** on the cart
and the box *itself* תא
and the golden mice *themselves* תא
and the likenesses of their tumors *themselves* תא.
The tumors were hemorrhoids.

1 Sam. 6:12 And the cows went straight on the road
upon the way to Bayit Shemesh
along the one highway.
And they were bellowing.
And they did not turn aside, right or left.
And the leaders of the Philistines
walked behind them
as far as the border of Bayit Shemesh.

1 Sam. 6:13 And Bayit Shemesh was reaping
their wheat harvest in the valley.
And they lifted up their eyes *themselves* **תא**.
And they saw The Chest *itself* **תא**.
And they rejoiced to see it.
Given that this was the wheat harvest
we can ascertain that this was perhaps
at the time of Shavuot (Pentecost).

1 Sam. 6:14 And the cart went into the field
of Yahoshua of Bayit Shemesh.
And it stood there.
And there was a large stone.
And they split the wood of the cart *itself* **תא**.
And the cows *themselves* **תא** they offered up
as an olah to **YAHWEH**.
olah - a step; usually a holocaust
(as going up in smoke).
This refers to the ascent of the smoke
of what's traditionally translated
as "the burnt offering".
It was an offering of total consumption.
Everything was turned into smoke.
It indicated a total surrender to **YAHWEH**.

1 Sam. 6:15 And the Levites lowered
The Chest of **YAHWEH** *itself* **תא**
and the box *itself* תא that was with it *itself* תא
in which were the objects of gold.
And they placed them on the large stone.

And the men of Bayit Shemesh sent up olahs.
And they slaughtered sacrifices
on that day to **YAHWEH**.

1 Sam. 6:16 And the five leaders
of the Philistines saw it.
And they returned to Ekron on that day.

1 Sam. 6:17 And these are the golden tumors
which the Philistines returned
as a liability offering to **YAHWEH**;
one for Ashdod,
one for Azzah,
one for Ashkelon,
one for Gath,
one for Ekron.

1 Sam. 6:18 And the golden mice
according to the number
of all the cities of the Philistines,
of the five leaders,
both walled cities and country villages,
even as far as the great meadow
in which had come to rest upon it
The Chest of **YAHWEH** *itself* **תא**.
To this day they are in the field
of Yahoshua of Bayit Shemesh.

1 Sam. 6:19 And He struck against

the men of Bayit Shemesh
because they had looked
into The Chest of **YAHWEH**.
He struck among the people
seventy men of fifty thousand.
And the people mourned
because **YAHWEH** struck among the people
with a great blow.

1 Sam. 6:20 And the men of Bayit Shemesh said,
"Who is able to stand
before the face of **YAHWEH**, The Elohim,
this set apart One?
And to whom will it go up from beside us?"
1 Sam. 6:21 And they sent messengers
to the inhabitants of Kiryat Ye'arim saying,
The Philistines have returned again
The Chest of **YAHWEH** *itself* **תא**.
Come down! Take it up to you!"

Chapter 7

1 Sam. 7:1 And the men of Kiryat Ye'arim came.
And they lifted up
The Chest of **YAHWEH** *itself* **תא**.
And they went with it *itself* **תא**
to the house of Abinadab on the hill.
And they consecrated El'azar, his son,
for the sake of protecting
The Chest of **YAHWEH** *itself* **תא**.
Abinadab means father of generosity.
El'azar means El is helper.

1 Sam. 7:2 And it was from that day
The Chest remained at Kiryat Ye'arim.
And it was many days.
And it was twenty years.
And all the house of Yisra'el
lamented after **YAHWEH**.

1 Sam. 7:3 And Shemu'el spoke
to all the house of Yisra'el saying,
"If with all your hearts you yourselves **תא**
will return to **YAHWEH**
and turn away the foreign gods *themselves* **תא**
and the Ashtarot from the midst of you,
and establish your hearts toward **YAHWEH**,
and serve Him only,
then He will deliver you yourselves **תא**
from the hand of the Philistines."

1 Sam. 7:4 And the children of Yisra'el
turned away from the Ba'als *themselves* **תא**
and the Ashtarot *themselves* **תא**.
And they served only **YAHWEH** *Himself* **תא**.

1 Sam. 7:5 And Shemu'el said,
"Gather all Yisra'el *itself* **תא** to Mitzpah.
And I will intercede over you to **YAHWEH**."
1 Sam. 7:6 And they gathered to Mitzpah.
And they drew water.
And they poured it out before the face of **YAHWEH**.
And they fasted on that day.
And they said there,
"We have offended against **YAHWEH**."

And Shemu'el judged
the children of Yisra'el *themselves* **תא** at Mitzpah.

chata - to miss the mark; to sin.
Missing the mark is tied
to the Hebrew concept of aiming at a target.
The target is "doing the will of **YAHWEH**".
to 'miss the mark'
is to fail to DO the will of **YAHWEH**.
Missing it results
in an offense against **YAHWEH**
for which there is a penalty,

proscribed in The Garden of Eden,
namely **DEATH!**

To offend **YAHWEH** is to create an obligation,
a debt, that you owe to Him.
It's from this that we end up
with the concept of a "offense debt".

We are never able, on our own,
to repay that debt.
Our only hope lies in **YAHWEH**.
And He has provided the means
for "redemption" from that debt
in His Promised Messiah.

1 Sam. 7:7 And the Philistines heard
that the children of Yisra'el
had gathered together at Mitzpah.
And the leaders of the Philistines
went up toward Yisra'el.
And the children of Yisra'el heard.
And they were afraid
before the face of the Philistines.

1 Sam. 7:8 And the children of Yisra'el
said to Shemu'el,
"Do not cease to cry out to **YAHWEH**, our Elohim,
that He will deliver us
from the hand of the Philistines."

1 Sam. 7:9 And Shemu'el took one sucking lamb.
And he offered it up as a whole olah to **YAHWEH**.
And Shemu'el cried out to **YAHWEH**
on behalf of Yisra'el.
And **YAHWEH** responded to him.

1 Sam. 7:10 And Shemu'el was offering up the olah.
And the Philistines drew near
for the sake of battling against Yisra'el.

And **YAHWEH** thundered with a great sound
on that day over the Philistines.
And He disturbed them.
And they were defeated
before the face of Yisra'el.

1 Sam. 7:11 And the men of Yisra'el
went out from Mitzpah.
And they pursued the Philistines themselves **תא**.
And they struck them as far as below Bayit Kar.

1 Sam. 7:12 And Shemu'el took one stone.
And he set it up between Mitzpah and Shen.
And called its name itself **תא** Eben Ha'ezer.
And he said,
"As far as this **YAHWEH** has helped us."

1 Sam. 7:13 And the Philistines were humiliated.
And they did not again come
into the border of Yisra'el.

And the hand of **YAHWEH**
was against the Philistines
all the days of Shemu'el.

1 Sam. 7:14 And the cities which the Philistines
had taken from Yisra'el itself **תא**
were returned to Yisra'el, from Ekron to Gath.
And the borders of Yisra'el themselves **תא**
were snatched away
from the hands of the Philistines.
And there was peace
between Yisra'el and the Amorites.

1 Sam. 7:15 And Shemu'el judged Yisra'el itself **תא**
all the days of his life.
1 Sam. 7:16 And he walked from year to year.

And he circled around to Bayit El,
and to Gilgal, and to Mitzpah.
And he judged Yisra'el *itself* נא
at all these places *themselves* נא.
1 Sam. 7:17 And he returned to Ramah
because his home was there.
And there he judged Yisra'el *itself* נא.
And there he built a slaughter site to **YAHWEH**.

Chapter 8

1 Sam. 8:1 And it was when Shemu'el was old.
And he placed his sons *themselves* נא
as rulers for Yisra'el.
1 Sam. 8:2 And the name of his firstborn was Yo'el.
And the name of his second, Abiyah,
judges in Be'ersheba.

Yo'el means **YAHWEH** is El.

Abiyah means my father is **YAH**.

1 Sam. 8:3 But his sons did not walk in his ways.
And they turned away after the unjust gain.
And they accepted bribes.
And they turned away judgment.

1 Sam. 8:4 And all the elders of Yisra'el
gathered together.

And they came to Shemu'el at Ramah.

1 Sam. 8:5 And they said to him,
"Behold!

You *yourself* נא are old.

And your sons do not walk in your ways.

Now place for us a king

for the sake of judging us like all the nations."

1 Sam. 8:6 But the word was bad
in the eyes of Shemu'el
according to what they had said,
"Give to us a king to judge us."

And Shemu'el prayed to **YAHWEH**.

1 Sam. 8:7 And **YAHWEH** said to Shemu'el,

"Listen attentively to the voice of the people
according to everything they say to you.

Indeed, it is not you *yourself* נא
they have spurned.

Indeed, it is I *Myself* נא they have spurned
from reigning over them!

1 Sam. 8:8 According to all the actions
which they have done
since the day I brought up they *themselves* נא
from Mitsraim and until this day,
even abandoning Me and serving other gods,
according to this they are also doing to you.

1 Sam. 8:9 And now
listen attentively to their voice.
However, testify, testify against them!
And declare to them the regulations of the king
who is to reign over them."

YAHWEH tells Shemu'el

to listen to the people,

BUT to warn them seriously

about what they are really asking for!

Here is another principle found often in Scripture

- **YAHWEH** gives the people what they want,

but only after warning them beforehand

of the consequences

they will bring upon themselves.

1 Sam. 8:10 And Shemu'el spoke all the words
of **YAHWEH** Himself נא to the people
asking he *himself* נא for a king.

1 Sam. 8:11 And he said,

"This is the regulations of the king

who will reign over you.
Your sons themselves תא he will take.
And he will place them on his own chariots,
and as his horsemen.
And they will run in front of his chariots.
1 Sam. 8:12 And he will place
captains over his thousands
and captains over his fifties.
And they will plow his ground,
and reap his harvest,
and make his implements for war
and implements for his chariots.

1 Sam. 8:13 And your daughters themselves תא
he will take for perfumers,
and cooks,
and bakers.
1 Sam. 8:14 And the best of your fields themselves תא,
and your vineyards themselves תא,
and your olives he will take.
And he will give them to his servants.
1 Sam. 8:15 And of your seed
and of your vineyards a tenth *he will take*.
And he will give it
to his officers and to his servants.

1 Sam. 8:16 And your male servants themselves תא
and your female servants themselves תא
and your best young men themselves תא
and your male asses themselves תא he will take.
And he will use them for his own tasks.
1 Sam. 8:17 A tenth of your sheep he will take.
And you yourselves תא will be his servants.
1 Sam. 8:18 And you will cry out on that day
from before the face of your king
whom you have chosen for yourselves.

**But YAHWEH will not respond
to you yourselves תא on that day.”**

1 Sam. 8:19 But the people
refused to listen attentively to the voice of Shemu'el.
And they said, "Not if a king is over us!
1 Sam. 8:20 Then we will also be like all the nations.
And our king will judge us.
And he will go out before us.
And he will fight our battles themselves תא.”

1 Sam. 8:21 And Shemu'el listened attentively
to all the words themselves תא of the people.
And he spoke them in the ears of **YAHWEH**.
1 Sam. 8:22 And **YAHWEH** said to Shemu'el,
"Listen attentively to their voice.
And cause a king to reign over them."
And Shemu'el said to the men of Yisra'el,
"Each man is to go to his city.”

Chapter 9

1 Sam. 9:1 And there was a man from Binyamin.
And his name was Kish,
son of Abi'el, son of Tzeror,
son of Bekorat, son of Aphyiah,
son of a Binyamite man,
a mighty man of strength.
Kish means a bow.
Abi'el means El is my father.
Tzeror means a parcel.
Bekorat means firstborn.
Aphyiah meaning uncertain.

1 Sam. 9:2 And he had a son
whose name was Sha'ul,
a choice man and pleasing.
And there was not a man
more pleasing than he,

from the shoulders and upward
taller than all the people.

Sha'ul means asked, requested.

1 Sam. 9:3 And the male asses of Kish,
father of Sha'ul, had wandered away.
And Kish said to his son Sha'ul,
"Please take, you yourself **נא**,
one of the servants themselves **נא**.
And get up!
Go search for the male asses themselves **נא**!"

1 Sam. 9:4 And he passed over
into the mountains of Ephraim.
And he passed over
into the land of Shalishah.
But they were not found.
And they passed over
into the land of Sha'alim,
and nothing.
And he passed over
into the land of the Binyamites.
But they were not found.

Shalishah means triple land.

Sha'alim means foxes.

1 Sam. 9:5 And they went into the land of Tzuph.
And Sha'ul said to his servant who was with him,
"Come! Let us return lest my father
stops caring about the male asses
and is anxious about us."

1 Sam. 9:6 And he said to him,
"Behold!
There is a man of The Elohim in this city.
And the man is honored.
All that he says comes, it comes.
Now let us go there.
Perhaps he will declare to us
the way itself **נא** which we are to go upon."

1 Sam. 9:7 And Sha'ul said to his servant,
"And behold!
We will go.
But what will we bring the man?
Indeed, the food is gone from our bags
and there is not a gift to bring
to the man of The Elohim.
What do we ourselves **נא** have?"
1 Sam. 9:8 And again the servant responded
to Sha'ul himself **נא**.
And he said, "Behold!
I have in my hand
one fourth of a shekel of silver.
And I will give it to the man of The Elohim.
And he will declare to us our way itself **נא**."

1 Sam. 9:9 Formerly in Yisra'el thus a man spoke
as he went to inquire of The Elohim,
"Come, and we will go to the seer."
because the prophet of today
was formerly called a seer.

9:10 And Sha'ul said to his servant,
"Your word is good.
Come, we will go."
And they went to the city
where the man of The Elohim was.

1 Sam. 9:11 They were going up
to the high place of the city.
And they found some young girls
going out to draw water.
And they said to them,
"Does the seer exist in this place?"

1 Sam. 9:12 And they responded
to they themselves **תא**.
And they said, "Behold!
He is ahead of you.
Hurry now, because he came to this city today
because there is a sacrifice today for the people
at the high place.

1 Sam. 9:13 As you go into the city,
in this manner you will find he himself **תא**
before he goes up to the high place to eat.
Indeed, the people do not eat until he comes
because he blesses the sacrifice.
After that they who are invited will eat.
And now go up
because you will find he himself **תא**
about this time, he himself **תא**."

1 Sam. 9:14 And they went up to the city.
They were coming into the city.
And behold!
Shemu'el was coming out toward them
for the sake of going up to the high place.

1 Sam. 9:15 And **YAHWEH** had revealed
in the ear of Shemu'el itself **תא**
one day before Sha'ul came saying,
1 Sam. 9:16 "At this time tomorrow
I will send to you a man
from the land of Binyamin.
And you are to anoint him leader
over My people, Yisra'el.
And he will deliver
My people themselves **תא**
from the hand of the Philistines.

Indeed, I have seen My people themselves **תא**.
Indeed, their cry has come to Me."

nagid - a commander (as occupying the front),
civil, military or religious.
This term has unique significance
among the Hebrews.
It's used in connection
with the coming Messiah.
It holds a position
of supreme respect and admiration.

1 Sam. 9:17 And Shemu'el saw Sha'ul himself **תא**.
And **YAHWEH** said to him,
"Behold the man of I whom spoke to you!
This one is to rule among My people!"

The phrase "behold the man"
is most likely familiar to you.
It's of particular interest here
because of its link to the *nagid*,
a term that connects to The Messiah,
just as this phrase also does.

Sha'ul is **YAHWEH's** Chosen Leader
for His people.
Hopefully you can grasp the significance.

1 Sam. 9:18 And Sha'ul came near
to Shemu'el himself **תא** at the gate.
And he said, "Please declare to me,
where is the house of the seer?"
1 Sam. 9:19 And Shemu'el responded
to Sha'ul himself **תא**.

And he said, "I am the seer.
Go up before me to the high place.
And you are to eat with me today.
And I will send you away tomorrow.
And all that is in your heart
I will declare to to you.
1 Sam. 9:20 And concerning your male asses
that wandered away three days ago,
do not set your heart itself **תא** concerning them.

Indeed, they have been found.

And for whom is all the delight of Yisra'el?
Is it not on you and on all your father's house?"

1 Sam. 9:21 And Sha'ul responded. And he said,
"Am I not a son of Binyamin,
from the least of the tribes of Yisra'el.
And my family is the smallest
of all the families of the tribe of Binyamin?
And why do you speak to me according to this?"

1 Sam. 9:22 And Shemu'el took Sha'ul himself **תא**
and his servant himself **תא**
and he brought them into the room.
And he gave to them a place
at the head of those who were invited.
And there were about thirty men.

1 Sam. 9:23 And Shemu'el said to the cook,
"Bring the portion itself **תא** which I gave you,
which I said to you, "Set it itself **תא** beside you."

1 Sam. 9:24 And the cook
raised up the thigh itself **תא**
and what was on it.
And he placed it before Sha'ul.

And Shemu'el said, "Behold!
That which was reserved
has been placed before you.
Eat it!
Indeed, for this appointed time
it has been kept for you
for the sake of speaking
to the people I have invited.
And Sha'ul ate with Shemu'el on that day itself.
1 Sam. 9:25 And they went down
from the high place into the city.
And Shemu'el spoke with Sha'ul on the roof.

1 Sam. 9:26 And they rose early.
And it was about the dawning of the day.
And Shemu'el called to Sha'ul on the roof saying,
"Get up! And I will send you away."
And Sha'ul got up.
And both of them went outside, he and Shemu'el.
1 Sam. 9:27 They were going down
to the edge of the city.
And Shemu'el said to Sha'ul,
"Say to the servant, 'Pass over before us.'
And he passed over.
"But you yourself **תא** stand here a while
and I will cause you to hear
the word itself **תא** of The Elohim."

Chapter 10

1 Sam. 10:1 And Shemu'el took
the flask of oil itself **תא**.
And he poured it on his head.
And he kissed him.
And he said, "Is it not because **YAHWEH**
has anointed you leader over His inheritance?

Most translations merge phrases
into long sentences.
The Hebrew tends to separate each idea
into its own statement.
This adds emphasis
to each specific act of the text.

1 Sam. 10:2 When you leave today
from along side of me
then you will find two men
by the tomb of Rachel
in the territory of Binyamin at Tzeltzah.

And they will say to you,
'The male asses have been found
which you went to search for.
And behold!
Your father has left the matters themselves **תא**
of the male asses
and he is anxious concerning you saying,
"What am I to do concerning my son?" '

Tzeltzah means clear shade.

1 Sam. 10:3 And you are to pass over from there.
And you are to go as far as the oak of Tabor.
And you will find there three men
going up to The Elohim at Bayit El.
One will be carrying three young goats.
Another will be carrying three loaves of bread.
And another will be carrying a skin of wine.

The specifics of verses like this reveal to us
that there is no detail of our lives
that is so insignificant
that **YAHWEH** is not able to use them
for His purposes.

1 Sam. 10:4 And they will inquire of you
concerning your welfare.
And they will give to you two loaves of bread.
And you are to accept it from their hands.

1 Sam. 10:5 After that you are to go
to the hill of The Elohim
where there is a garrison of the Philistines.
And it will be as you come there to the city
that you will meet a group of prophets
coming down from the high place.
And before them will be
a stringed instrument,
and a tambourine,
and a flute,
and a harp before them.
And they will be prophesying.

naba - speak or sing by inspiration; prophesy.
This is NOT the normal
understanding of prophesying,
which is typically considered
to be foretelling the future.

That is NOT the purpose of prophecy.
Rather, it is speaking the word of YAHWEH
as it has been given to you by Him.
It has to do with **educating people**
concerning His will,
not merely predicting the future.

1 Sam. 10:6 And The Divine Nature of **YAHWEH**
will come mightily upon you.
And you will prophesy with them.
And you will be transformed
into another *kind of* man.

ruach - wind; by resemblance breath.
Incorrectly translated in most cases as "spirit".
There was **never** a concept of "spirit"
in Hebrew thought.
That is a Greek concept.
It has no place in a Hebrew text!

The literal sense would be the breath of **YAHWEH**.
If you consider the creation of Adam
it will help you conceptualize this.
YAHWEH breathed into him the breath of life.

That was, as near as we can discern,
The Divine Nature being placed
in the newly created human being.

What's referred to as "The Holy Spirit"
is **not** a separate "person" at all,
but is the very nature,
the inner essence, of **YAHWEH** Himself!

Sha'ul was going to be transformed
into "another man".
He was going to be given
The Divine Nature of **YAHWEH!**
This is virtually identical with "The New Birth".

In Sha'ul's case it was only for him
because he had been chosen by **YAHWEH**
to be His representative leader
of His people, Yisra'el!!!

1 Sam. 10:7 And it will be
as these signs *themselves* **nx** come to you
that you are to do for yourself
what your hand finds.
Indeed, The Elohim is with you.

1 Sam. 10:8 And you are to go down
before me to Gilgal.
And behold!
I am coming down to you
for the sake of offering up olahs
and sacrifices of shelem.

Seven days you are to wait until I come to you!
And I will make known to you
what *itself* **nx** you are to do."

shelem - properly, requital (pay back),
i.e. a (voluntary) sacrifice of thanks.
This is traditionally translated
as "peace offering".
It is more properly a free will
offering of thanksgiving.

1 Sam. 10:9 And it was as he had turned his back
to go from Shemu'el.
And The Elohim changed his heart
to a different one.

And all these signs *themselves* **nx**
came about on that day.

In New Covenant terms
Sha'ul was transformed in his heart.
He was "changed" into a "new man".

This is virtually identical with the new birth
that was taught by **YAHUSHUA**, The Messiah.
(His name was **never** "Jesus".)

1 Sam. 10:10 And they came there to the hill.
And behold!
A group of prophets met him.
And The Divine Nature of The Elohim
came mightily upon him.
And he prophesied among them.

1 Sam. 10:11 And it was everyone that knew him
yesterday and the day before.
And they observed.
And behold!
The people of prophets were prophesying.
And the people said to each other,
"What is this that has happened
to the son of Kish?
Is Sha'ul among the prophets."
1 Sam. 10:12 And a man there responded.
And he said, "And who is their father?"

For this reason it became a proverb,
"Is Sha'ul also among the prophets?"

1 Sam. 10:13 And he finished prophesying.
And he went to the high place.

1 Sam. 10:14 And the uncle of Sha'ul
said to him and to his servant,
"Where did you go?"

And he said,
"To search for the male asses themselves **תא**.
And we saw they were nowhere.
And we went to Shemu'el."
1 Sam. 10:15 And the uncle of Sha'ul said,
"Declare to me now what Shemu'el said to you."
1 Sam. 10:16 And Sha'ul said to his uncle,
"He declared, declared to us
that the male asses had been found."

But of the word of the kingdom itself **תא**,
he did not declare to him
what Shemu'el had said.

1 Sam. 10:17 And Shemu'el called together
the people themselves **תא**
to **YAHWEH** at Mitzpah.
1 Sam. 10:18 And he said to the children of Yisra'el,
"Thus said **YAHWEH**, the The Elohim of Yisra'el.
'I brought up Yisra'el itself **תא** out of Mitsraim.
And I delivered you yourselves **תא**
from the hand of the Mitsraites
and from the hand of every kingdom,
those who were oppressing you yourselves **תא**.'
1 Sam. 10:19 But you yourselves **תא**
have spurned your Elohim Himself **תא**,
He Who is your deliverer
out of all your bad things and your troubles!
And you have said to Him,
'Indeed, a king is to be placed over us!'

And now station yourselves
before the face of **YAHWEH**
by your tribes and by your families!"

1 Sam. 10:20 And Shemu'el brought near
all the tribes of Yisra'el themselves **תא**.
And the tribe of Binyamin was caught.
1 Sam. 10:21 And he brought near
the tribe of Binyamin itself **תא** by their families.
And the family of Matri was caught.
And Sha'ul, son of Kish, was caught.
And they sought him.
But he was not found.
[Matri means rainy.](#)

1 Sam. 10:22 And they inquired again
with **YAHWEH**.
"Has the man come here yet?"
And **YAHWEH** said, "Behold!
He is hiding beside the equipment."

1 Sam. 10:23 And they ran.
And they brought him from there.
And he stood among the people.
And he was taller than all of the people
from his shoulders and upwards.

1 Sam. 10:24 And Shemu'el said
to all the people,
"Do you see him whom **YAHWEH**
has selected as His?
Indeed, there is no one like him
among all the people?"

And all the people shouted.
And they said, "May the king live!"

1 Sam. 10:25 And Shemu'el spoke to the people
the regulations of the kingdom.
And he wrote it in a document.
And he set it down before the face of **YAHWEH**.

And Shemu'el sent away
all the people themselves **תא**,
each man to his house.

1 Sam. 10:26 And Sha'ul also
went to his house, to Gib'ah.
And able men went with him
whose hearts The Elohim had touched.

1 Sam. 10:27 But the sons of worthlessness said,
"How can this one deliver us?"
And they held him in contempt.
And they brought him no gifts.
But he was silent.

Chapter 11

1 Sam. 11:1 And Nahash the Ammonite went up.
And he encamped against Yabesh Gil'ad.
And all the men of Yabesh said to Nahash,
"Cut a covenant with us and we will serve you."

Nahash means serpent.

1 Sam. 11:2 And Nahash the Ammonite said to them,
"According to this
I will cut a covenant with you,
according to boring out all your right eyes.
And I will place disgrace upon all Yisra'el."

1 Sam. 11:3 And the elders of Yabesh said to him,
"Give us a break for seven days.
And we will send messengers
into all the borders of Yisra'el.
And if no one is delivering us ourselves **תא**
then we will come out to you."

1 Sam. 11:4 And the messengers
went to Gib'ah of Sha'ul.
And they spoke the words
in the ears of the people.
And all the people
lifted up their voices themselves **תא**.
And they wept.

1 Sam. 11:5 And behold!
Sha'ul was coming behind the herd from the field.
And Sha'ul said, "What is with the people
that they are weeping?
And they reported to him
the words themselves **תא**
of the men of Yabesh.

1 Sam. 11:6 And The Divine Nature of The Elohim
came mightily upon Sha'ul
as he was listening attentively
to these words themselves **תא**.
And his anger flared up exceedingly.
1 Sam. 11:7 And he took a yoke of oxen.
And he dismembered them.
And he sent them into all the territory of Yisra'el
by the hands of messengers saying,
"Whoever does not go out behind Sha'ul
and behind Shemu'el,
thus will be done to his oxen."

And the fear of **YAHWEH** fell upon the people.
And they came out as one man.
1 Sam. 11:8 And he numbered them at Bezek.
And the children of Yisra'el
were three hundred thousand.
And the men of Yahudah thirty thousand.

1 Sam. 11:9 And they said
to the messengers who came,
"According to this
say to the men of Yabesh Gil'ad,

'Tomorrow there will be a rescue for you when the sun is hot.' ”

And the messengers went.
And they informed the men of Yabesh.
And they rejoiced.
1 Sam. 11:10 And the men of Yabesh said,
“Tomorrow we will come out to you.
And you can do to us
whatever seems good to you.”

1 Sam. 11:11 And it was the next day.
And Sha'ul placed the people themselves **nx**
into three companies.
And they went into the midst of the assembly
at the morning watch.
And they struck
the Ammonites themselves **nx**
until the heat of the day.
And it was those remaining.
And they were scattered.
And no two of them remained together.

1 Sam. 11:12 And the people said to Shemu'el,
“Who said, ‘Will Sha'ul reign over us?’
Bring the men.
And we will put them to death.”
1 Sam. 11:13 But Sha'ul said,
“No man will be put to death this day
because today **YAHWEH**
has caused a deliverance in Yisra'el.”

1 Sam. 11:14 And Shemu'el said to the people,
“Come, and we will go to Gilgal.
And we will renew the kingdom there.”
1 Sam. 11:15 And all the people went to Gilgal.
And there they caused to reign Sha'ul himself **nx**
before the face of **YAHWEH** at Gilgal.
And there they slaughtered there
sacrifices of shelem before the face of **YAHWEH**.
And Sha'ul rejoiced there
and all the men of Yisra'el, exceedingly.

Chapter 12

1 Sam. 12:1 And Shemu'el said to all Yisra'el,
“Behold!
I have listened attentively to your voice
in all that you said to me.
And I have caused a king to reign over you.
1 Sam. 12:2 And now, behold!
The king is walking before you.
And I myself am old and gray.
And behold!
My sons are with you yourselves **nx**.
And I myself have walked before you
from my youth until this day.
1 Sam. 12:3 Behold!
Respond against me in front of **YAHWEH**
and in front of His anointed.
Whose ox itself **nx** have I taken?
And whose male ass have I taken?
And who himself **nx** have I crushed?
And from whose hand have I received any bribe
and blinded my eyes with it?
Then I will restore it to you.”

1 Sam. 12:4 And they said,
“You have not oppressed us.
And you have not crushed us.
And you have not taken any bribe
from anyone's hand.”
1 Sam. 12:5 And he said to them,
“**YAHWEH** is witness against you.

And His anointed is witness today
that you have not found anything in my hand.”
And they answered, “He is witness.”

1 Sam. 12:6 And Shemu'el said to the people,
“It is **YAHWEH** Who made Moshe himself תא
and Aharon himself תא,
and Who brought up your fathers themselves תא
from the land of Mitsraim.

1 Sam. 12:7 And now station yourselves.
And I will judge you yourselves תא
before the face of **YAHWEH**
by all the right actions themselves תא of **YAHWEH**
which He has done with you yourselves תא
and with your fathers themselves תא.

1 Sam. 12:8 When Ya'akov went to Mitsraim
then your fathers cried out to **YAHWEH**.
And **YAHWEH** sent Moshe himself תא
and Aharon himself תא,
who brought out your fathers themselves תא
out of Mitsraim.
And he caused them to settle in this place.

1 Sam. 12:9 But they forgot **YAHWEH Himself תא**,
their Elohim.
And He sold they themselves תא
into the hand of Sisera,
captain of the army of Hatzor,
and into the hand of the Philistines,
and into the hand of the king of Mo'ab.
And they fought with them.

1 Sam. 12:10 And they cried out to **YAHWEH**.
And they said,
'We have offended
because we have abandoned **YAHWEH Himself תא**,
and we have served the Ba'als themselves תא
and the Ashtarot themselves תא.
But now deliver us
from the hand of our adversaries
and we will serve You.'

1 Sam. 12:11 And **YAHWEH** sent
Yerubba'al himself תא,
and Bedan himself תא,
and Yiphtah himself תא,
and Shemu'el himself תא.
And He delivered you yourselves תא
out of the hand of your adversaries all around.
And you dwelt securely.

1 Sam. 12:12 And you saw that Nahash,
king of the children of Ammon,
had come against you.
And you said to me, 'No!
Indeed, a king is to reign over us!'
However, **YAHWEH**, your Elohim, was your king.

1 Sam. 12:13 And now behold the king
whom you have chosen,
whom you have requested.
And behold!
YAHWEH has set a king over you.

1 Sam. 12:14 If you revere **YAHWEH Himself תא**
and will serve He Himself תא,
and will listen attentively to His voice,
and not rebel
against the mouth of YAHWEH itself תא,
then you yourselves תא
and also the king who reigns over you
are to follow **YAHWEH**, your Elohim.

1 Sam. 12:15 But if you do not listen attentively to the voice of **YAHWEH**, and if you rebel against the mouth *itself* **nx** of **YAHWEH**, then the hand of **YAHWEH** will be against you as it was against your fathers.

There is a fundamental principle of Scripture presented in these verses.
It's repeated often in various stories.
It's the principle of "if...then".
If you'll do this, THEN this will be the result.
It's a powerful teaching method,
but it also identifies that our actions ALWAYS have consequences.

1 Sam. 12:16 And now, station yourselves, and observe this great matter which **YAHWEH** is doing before your eyes.

1 Sam. 12:17 Is it not the wheat harvest today? I will call to **YAHWEH**. And He will send thunder and rain. And you will know, and you will see that your evil is great which you have done in the eyes of **YAHWEH** in asking for yourselves a king."

The wheat harvest places this event at Shavuot (Pentecost).
This is noteworthy.
YAHWEH uses His appointed times to teach major lessons to His people.

1 Sam. 12:18 And Shemu'el called to **YAHWEH**. And **YAHWEH** sent thunder and rain that day. And all the people greatly feared **YAHWEH Himself nx** and Shemu'el *himself nx*.

1 Sam. 12:19 And all the people said to Shemu'el, "Pray on behalf of your servants to **YAHWEH**, your Elohim! Then we will not be put to death. Indeed, we have added above all our offenses the evil of asking for ourselves a king."

ra - bad or evil.
This word is traditionally translated as 'evil' in most instances.
This is unfortunate because our concept of 'evil' is very different from 'bad'.

To the Hebrew mind they are one and the same.
For them whatever was bad/evil varied only by degree.
It was seen as a continuum.
It included the mildly 'bad' and the "totally despicable".

1 Sam. 12:20 And Shemu'el said to the people, "Do not be afraid!

You *yourselves nx* have done all this evil *itself nx*.

However, do not turn aside from following **YAHWEH**.

And you are to serve **YAHWEH Himself nx** with all your heart.

1 Sam. 12:21 And you are not to turn aside after emptiness which does not profit and does not deliver. Indeed, they are emptiness.

1 Sam. 12:22 Indeed, **YAHWEH** will not abandon His people *themselves nx*

for the sake of His great Name!
Indeed, **YAHWEH** was willing
to make you yourselves **נא** His people.

1 Sam. 12: 23 Also, I myself, far be it from me
that I should offend against **YAHWEH**
in ceasing to pray on your behalf.
And I will teach you yourselves **נא**
the good and straight way.

1 Sam. 12:24 Nevertheless,
revere **YAHWEH Himself** **נא**!
And you are to serve He Himself **נא**
with faithfulness,
with all your heart,
because of what greatness itself **נא**
He has done with you!

1 Sam. 12:25 But if you do evil, do evil,
both you yourselves **נא** and your king
will be swept away!"

Chapter 13

1 Sam. 13:1 Sha'ul reigned one year.
And two years he reigned over Yisra'el.
1 Sam. 13:2 And Sha'ul chose for himself
three thousand from Yisra'el.
And two thousand were with Sha'ul at Mikmash
and in the mountains of Bayit El.
And a thousand were with Yahanathan
at Gib'ah of Binyamin.
And the rest of the people he sent away,
each man to his tent.

[Mikmash means hidden.](#)

1 Sam. 13:3 And Yahanathan struck
the garrison itself **נא** of the Philistines
that was at Geba.
And the Philistines heard.
And Sha'ul blew the shofar in all the land saying,
"The Hebrews are to listen attentively!"
1 Sam. 13:4 And all Yisra'el heard saying,
"Sha'ul struck a garrison
of the Philistines themselves **נא**
and also he has caused Yisra'el
to stink among the Philistines."
And they called the people together
behind Sha'ul at Gilgal.

1 Sam. 13:5 And the Philistines gathered together
for the sake of fighting with Yisra'el
thirty thousand chariots,
and six thousand horsemen,
and people as numerous
as the sand on the seashore.
And they came up.
And they encamped at Mikmash,
east of Bayit Aven.
1 Sam. 13:6 And the men of Yisra'el saw.
Indeed, they were distressed.
Indeed, the people had been driven back.
And the people hid themselves in caves,
and in thickets, and in craggy rocks,
and in strongholds, and in pits.

1 Sam. 13:7 And some Hebrews
had passed over The Yarden itself **נא**
to the land of Gad and Gil'ad.
And Sha'ul was still at Gilgal.
And all the people followed him,
shuddering with fear.

1 Sam. 13:8 And he waited seven days
according to the appointed time for Shemu'el.

But Shemu'el did not come to Gilgal.
And the people scattered from him.

1 Sam. 13:9 And Sha'ul said,
"Bring near an olah
and shelem offerings to me."
And he offered up the olah.
1 Sam. 13:10 And it was as he finished
offering the olah.
And behold!
Shemu'el came.
And Sha'ul went out to meet him to bless him.

1 Sam. 13:11 Then Shemu'el said,
"What have you done?"
And Sha'ul said,
"Indeed, I saw that the people
scattered from before me.
And you yourself nx had not come
at the appointed days.
And the Philistines were gathering together
at Mikmash.
1 Sam. 13:12 And I said, 'Now the Philistines
will come down on me at Gilgal.
And before the face of **YAHWEH**
I have not entreated.
And I forced myself.
And I offered up the olah."

1 Sam. 13:13 And Shemu'el said to Sha'ul,
"You have been foolish.
You have not guarded
the directive *itself nx* of **YAHWEH**, your Elohim,
with which He charged you.

Indeed now, **YAHWEH** would have established
your reign *itself nx* over Yisra'el until eternity.
1 Sam. 13:14 But now your kingdom will not stand.
YAHWEH will seek for Himself
a man after His own heart.
And **YAHWEH** will direct him
to be leader over His people
because you have not protected
what **YAHWEH** *Himself nx* directed you."

1 Sam. 13:15 And Shemu'el got up.
And he went up from Gilgal
to Gib'ah of Binyamin.

And Sha'ul numbered the people *themselves nx*
who were found, about six hundred men.
1 Sam. 13:16 And Sha'ul, and Yahanathan, his son,
and the people who were found with him
remained in Gib'ah of Binyamin.
And the Philistines were camped at Mikmash.

1 Sam. 13:17 And destruction went out
from the encampment of the Philistines,
three companies.
The one company turned
toward the way that leads to Ophrah,
to the land of Sha'ul.
1 Sam. 13:18 And another company turned
toward the way of BayitHoron.
And another company turned
toward the way of the border
that overlooks the Valley of Tzebo'im,
toward the wilderness.

1 Sam. 13:19 And no fabricator could be found
in all the land of Yisra'el
because the Philistines said,
"Lest the Hebrews make swords or spears."

1 Sam. 13:20 And all Yisra'el
went down to the Philistines,
each man, to sharpen
his plow *itself* תא,
and his hoe *itself* תא,
and his axe *itself* תא,
and his sickle *itself* תא.

1 Sam. 13:21 And the filing
was two thirds of a shekel
for the plow, and the hoes *themselves* תא,
and the three pronged forks, and the axes,
and to set the points of the goads.

1 Sam. 13:22 And it was on the day of battle.
And there was neither sword nor spear
found in the hand of any of the people
who were with Sha'ul *himself* תא
and Yahonathan *himself* תא.
But they were found with Sha'ul
and Yahonathan, his son.

1 Sam. 13:23 And the garrison of the Philistines
went out toward the crossing place at Mikmash.

Chapter 14

1 Sam. 14:1 And there was a day.
And Yahonathan, son of Sha'ul,
said to the young lad who was carrying his armor,
"Come!
And we will pass over
to the garrison of the Philistines
which is on the other side of this."
But he did not tell his father.

1 Sam. 14:2 And Sha'ul sat at the edge of Gib'ah
under a pomegranate tree which was at Migron.
And the people who were with him
were about six hundred men.

1 Sam. 14:3 And Ahiyah, son of Ahitub,
Ikabod's brother, son of Pin'has, son of Eli,
the priest of **YAHWEH** at Shiloh,
was wearing an ephod.
And the people did not know
that Yahonathan had gone.

1 Sam. 14:4 And between the crossing places
by which Yahonathan sought to pass over
to the garrison of the Philistines
there was a sharp rock on one side
and a sharp rock on the other side.
And the name of one was Botzetz.
And the other was Seneh.

Botzetz means shining.
Seneh means thorn.

1 Sam. 14:5 The edge of the one
was on the north, opposite Mikmash,
and the other on the south, opposite Gib'ah.

1 Sam. 14:6 And Yahonathan said
to the young lad
who was carrying his equipment,
"Come!
And we will pass over to the garrison
of these uncircumcised ones.
Perhaps **YAHWEH** will prepare for us.
Indeed, there is no restriction for **YAHWEH**
for delivering by many or by few."
1 Sam. 14:7 And the one carrying his equipment
said to him,
"Do all that is in your heart as you are inclined.
Behold!
I am with you according to your heart."
1 Sam. 14:8 And Yahonathan said,

“Behold!
We will pass over to the men.
And we will reveal ourselves to them.
1 Sam. 14:9 If they say this to us,
‘Be silent until we come to you.’
then we will stand below
and we will not go up to them.
1 Sam. 14:10 But if they say this, ‘Come up to us,’
then we will go up because **YAHWEH**
has given them into our hand.
And this is the sign.”

1 Sam. 14:11 And both of them revealed themselves
to the garrison of the Philistines.
And the Philistines said, “Behold!
The Hebrews are coming out of the holes
where they have hidden themselves there.”

1 Sam. 14:12 And the men of the garrison
responded to Yehonathan himself **וְהוֹנָתָן**
and to the one himself **וְהַיֵּחִיד**
carrying his equipment.
And they said, “Come up to us.
And we will cause you yourselves **וְאַתֶּם**
to know a word.”
And Yehonathan said
to the one carrying his equipment,
“Come up behind me!
Indeed, **YAHWEH** has given them
into the hand of Yisra’el.”

1 Sam. 14:13 And Yehonathan climbed up
on his hands and knees
with the one carrying his equipment behind him.
And they fell before Yehonathan.
And the one carrying his equipment
was putting them to death behind him.

1 Sam. 14:14 And this was the first slaughter
which Yehonathan
and the one carrying his equipment had made,
about twenty men in half an acre of land.

1 Sam. 14:15 And there was trembling
in the encampment, in the field,
and among all the people of the garrison.
And destruction shook them also.
And the ground shook.
And it was a trembling of The Elohim.

1 Sam. 14:16 And the watchers of Sha’ul
in Gib’ah of Binyamin looked.
And behold!
The multitude was disappearing.
And it went!
And it was struck down.

1 Sam. 14:17 And Sha’ul said to the people
who were with he himself **וְהוֹנָתָן**,
“Number now and see who has gone from us.”
And they numbered.
And behold!
Yehonathan and the one carrying his equipment
were not *there*.

1 Sam. 14:18 And Sha’ul said to Ahiyah,
“Bring near The Chest of The Elohim.”
Indeed, The Chest of The Elohim
was with the children of Yisra’el on that day.

1 Sam. 14:19 And it existed
until Sha’ul spoke to the priest.
And the tumult which was in the encampment
of the Philistines went on.

And it went on, and it increased.
And Sha'ul said to the priest,
"Withdraw your hand."

1 Sam. 14:20 And Sha'ul was called,
and all the people who were with he himself **תא**.
And they went as far as the battle.
And behold!
Every man's sword was against his companion,
an exceedingly great confusion.

1 Sam. 14:21 And the Hebrews
who were with the Philistines before that time,
who had gone up with them
into the encampment, turned around.
And they also were with Yisra'el
who were with Sha'ul and Yahonathan.

1 Sam. 14:22 And all the men of Yisra'el
who had been hiding in the mountains of Ephraim
heard that the Philistines had fled.
And they also followed
close after them into battle.

1 Sam. 14:23 And **YAHWEH** delivered that day
Yisra'el itself **תא**.
And the battle passed over to Bayit Aven itself **תא**.

1 Sam. 14:24 And the men of Yisra'el
were distressed that day.
Sha'ul had placed under oath
the people themselves **תא**
saying, "Bitterly cursed is the man
who eats food until the evening
and I have been avenged from my adversaries."
And not any of the people had tasted food.

1 Sam. 14:25 And all they of the land
went into the forest.
And there was honey on face of the ground.
1 Sam. 14:26 And the people went into the forest.
And behold!
Honey was flowing.
But no one reached his hand to his mouth
because the people feared the oath itself **תא**.

1 Sam. 14:27 But Yahonathan had not heard
that his father had taken an oath
for the people themselves **תא**.
And he stretched out the end of the staff itself **תא**
that was in his hand.
And he dipped it itself **תא**
into the honey of a honeycomb.
And he returned his hand to his mouth.
And his eyes brightened.

1 Sam. 14:28 And a man from the people
responded and he said,
"Your father took an oath
of the people themselves **תא**
saying, 'Bitterly cursed is the man
who eats food today.'"

And the people were weary.
1 Sam. 14:29 And Yahonathan said,
"My father has troubled the land itself **תא**.
Look now!
My eyes brightened
because I tasted a little of this honey.
1 Sam. 14:30 How much better
if the people had eaten today of the spoil
of their adversaries which they found.
Indeed, would not the slaughter
among the Philistines have been greater?"

1 Sam. 14:31 And they struck the Philistines
that day from Mikdash to Ayalon.
But the people were exceedingly faint.
1 Sam. 14:32 And the people made for the booty.
And they took sheep, and cattle, and calves.
And they slaughtered them on the ground.
And the people fed upon the blood.

1 Sam. 14:33 And they declared it to Sha'ul saying,
"Behold!
The people are offending against **YAHWEH**
by feeding upon the blood!"
And he said, "You have acted treacherously.
Roll a large stone to me today."

1 Sam. 14:34 And Sha'ul said,
"Scatter among the people and say to them,
'Each man is to bring near to me his ox
and each man his sheep.
And you are to slaughter them on this.
Then you are to eat.
And you are not to offend against **YAHWEH**
by feeding upon the blood!'"

And everyone of the people
brought his ox with him that night
and slaughtered it there.
1 Sam. 14:35 And Sha'ul built
a slaughter site to **YAHWEH**.
It was the first slaughter site
he himself **nx** built to **YAHWEH**.

1 Sam. 14:36 And Sha'ul said,
"Let us go down after the Philistines by night
and plunder them until the morning light.
And there will not remain a man of them."
And they said, "Do all that seems good to you."

But the priest said,
"Let us draw near here to The Elohim."
1 Sam. 14:37 And Sha'ul inquired of The Elohim,
"Should I go down after the Philistines?
Will You give them into the hand of Yisra'el?"
But He did not respond to him that day.

1 Sam. 14:38 And Sha'ul said,
"Come near all you leaders of the people,
and discern and observe according to what
there was an offense today.

14:39 Indeed, as **YAHWEH** lives
Who delivers Yisra'el itself **nx**
even if it exists in Yahonathan, my son,
he will be put to death, put to death!"
But no one responded from among all the people.

1 Sam. 14:40 And he said to all Yisra'el,
"You yourselves **nx** be on one side,
and my son, Yahonathan, and I
will be on the other side.
And the people said to Sha'ul,
"Do what seems good to you."

1 Sam. 14:41 And Sha'ul said to **YAHWEH**,
The Elohim of Yisra'el,
"Grant wholeness!"
And Sha'ul and Yahonathan were caught.
And the people went out.

1 Sam. 14:42 And Sha'ul said,
"Let it fall between
my son Yahonathan and me."
And Yahonathan was caught.

1 Sam. 14:43 And Sha'ul said to Yehonathan,
"Declare to me what you have done."
And Yehonathan declared it to him.
And he said,
"I tasted, tasted a little honey
with the end of the staff that was in my hand.
Behold!
Put me to death!"
1 Sam. 14:44 And Sha'ul said,
"The Elohim do so and more also!
Indeed, put to death,
you will be put to death, Yehonathan!"
1 Sam. 14:45 But the people said to Sha'ul,
"Yehonathan will not be put to death
who has made this great deliverance in Yisra'el?
Far be it!
As **YAHWEH** lives, not one hair of his head
will fall to the ground because he has done this
with The Elohim this day."

And the people ransomed
Yehonathan *himself* **תן**.
And he was not put to death.

1 Sam. 14:46 And Sha'ul went up
from following the Philistines.
And the Philistines went to their place.

1 Sam. 14:47 And Sha'ul captured
the kingdom over Yisra'el.
And he fought against
all his enemies round about,
against Mo'ab,
and against the children of Ammon,
and against Edom,
and against the kings of Tzobah,
and against the Philistines.
And wherever he turned he caused trouble.

1 Sam. 14:48 And he prepared an assembly.
And he struck the Amalekites themselves **תן**.
And he delivered Yisra'el *itself* **תן**
from the hands of those plundering them.

1 Sam. 14:49 And the sons of Sha'ul
were Yehonathan,
and Yishvi,
and Malkishua.
And the names of his two daughters were these.
The name of the firstborn Merab
and the name of the younger Mikal.

Yehonathan means given by **YAHWEH**.
Yishvi means level.
Malkishua means king of wealth;
or king of deliverance.
Merab means increase.
Mikal means a brook.

1 Sam. 14:50 And the name of Sha'ul's wife
was Ahino'am, the daughter of Ahima'atz.
And the name of the captain of his army
was Abner, son of Ner, uncle of Sha'ul.

Ahino'am means kindred of pleasantness.
Ahima'atz means kindred of anger.
Abner means father of light.
Ner means light.

1 Sam. 14:51 And Kish was the father of Sha'ul,
and Ner, the father of Abner,
was the son of Abi'el.

Abi'el means El is my father.

1 Sam. 14:52 And there was fierce fighting
against the Philistines all the days of Sha'ul.
And when Sha'ul saw any mighty man
or any brave man he took him for himself.

Chapter 15

1 Sam. 15:1 And Shemu'el said to Sha'ul,
"YAHWEH sent me myself **תא**
to anoint you as king
over His people, over Yisra'el.
And now you are to listen attentively
to the voice of the words of YAHWEH!

1 Sam. 15:2 Thus said YAHWEH of Assemblies,
'I will attend to what Amalek himself **תא**
did to Yisra'el,
what he placed against him on the way
as he came up from Mitsraim.
1 Sam. 15:3 Now, go and strike Amalek himself **תא**!
And devote to destruction
everything itself **תא** that is his!
And you are not to have pity on them.
And you are to put to death
from man to woman,
from infant to nursing child,
from ox to sheep,
from camel to male ass.' "

1 Sam. 15:4 And Sha'ul called together
the people themselves **תא**.
And he numbered them in Tela'im,
two hundred thousand foot soldiers
and ten thousand
men of Yahudah themselves **תא**.
Tela'im means lambs.

1 Sam. 15:5 And Sha'ul went
as far as a city of Amalek.
And he laid in wait by the stream.
1 Sam. 15:6 And Sha'ul said to the Kenites,
"Go! Depart!
Go down from among the Amalekites
lest I destroy you with them.
Even you yourselves **תא** did kindness
to all the children of Yisra'el
as they came up from Mitsraim."
And the Kenites departed
from the midst of the Amalekites.

1 Sam. 15:7 And Sha'ul struck
the Amalekites themselves **תא**
from Havilah as you go to Shur,
which is opposite Mitsraim.
1 Sam. 15:8 And he captured alive
Agag himself **תא**, king of the Amalekites.
And he devoted to destruction
all the people themselves **תא**
with the mouth of the sword.

1 Sam. 15:9 But Sha'ul and the people
had pity on Agag,
and on the best of the sheep,
and the cattle,
and the fatlings,
and the lambs,
and all that was good.
And they were not willing
to devote them to destruction.
But all despised property and waste
they devoted to destruction, it itself **תא**.

1 Sam. 15:10 And the word of YAHWEH
came to Shemu'el saying,
1 Sam. 15:11 "I am sorry that I have caused
Sha'ul himself **תא** to reign as king.
Indeed, he has turned back from following Me.
And My words themselves **תא**
he has not established."

And the anger of Shemu'el flared up.
And he cried out to **YAHWEH** all night.

The key failure here
was not following the instructions of **YAHWEH**.
That's always the primary issue
with our offenses.

But the second one
is not much less in degree - selfishness!
Ultimately they are one and the same.
What we commonly call "sin"
always involves selfishness!
"I'll do it MY way, not **YAHWEH's** way!"

1 Sam. 15:12 And Shemu'el rose
early in the morning
for the sake of encountering Sha'ul.
And it was told to Shemu'el, saying,
"Sha'ul went to Carmel.
And behold!
He set up a *monument* for himself.
And he turned around.
And he passed over.
And he went down to Gilgal."

1 Sam. 15:13 And Shemu'el went to Sha'ul.
And Sha'ul said to him,
"Blessed are you yourself **נַח** of **YAHWEH**!
I have established
the word itself **נַח** of **YAHWEH**."

1 Sam. 15:14 And Shemu'el said,
"And what is this bleating of the sheep in my ears
and the lowing of the cattle which I hear?"
1 Sam. 15:15 And Sha'ul said,
"They have come from Amalek,
where the people took pity
on the best of the sheep
and the cattle for the sake of slaughtering
to **YAHWEH**, your Elohim.
And the rest itself **נַח**
we have devoted to destruction."

1 Sam. 15:16 And Shemu'el said to Sha'ul,
"Stop!
Even I will declare to you what itself **נַח**
YAHWEH said to me last night."
And he said to him, "Speak!"
1 Sam. 15:17 And Shemu'el said,
"Were you yourself **נַח** not little in your own eyes?
Yet you yourself **נַח** are head
of the tribes of Yisra'el.
And **YAHWEH** anointed you king over Yisra'el.
1 Sam. 15:18 And **YAHWEH**
sent you on your way.
And He said, 'Go!
And you are to devote to destruction
the offenders themselves **נַח**,
the Amalekites themselves **נַח**!
And you are to fight against them
until they are exterminated,
they themselves **נַח**!"
1 Sam. 15:19 And why did you
not listen attentively
to the voice of **YAHWEH**?

And you have swooped down upon the booty.
And you have done evil in the eyes of **YAHWEH**!"

1 Sam. 15:20 And Sha'ul said to Shemu'el,
"I did listen attentively to the voice of **YAHWEH**.
And I went on the way
on which **YAHWEH** sent me.
And I have brought
Aqag himself **נַח**, king of Amalek.

And the Amalekites *themselves* **אָ**
I have devoted to destruction.
1 Sam. 15:21 And the people took from the booty
sheep and cattle,
the best of that devoted to destruction,
for the sake of sacrificing
to **YAHWEH**, your Elohim, at Gilgal.”

1 Sam. 15:22 And Shemu'el said,
“Does **YAHWEH** delight in olahs and sacrifices
as He does in *one* listening attentively
to the voice of **YAHWEH**?

Behold!
To listen attentively is better than an offering!
To pay attention is better than the fat of rams!

1 Sam. 15:23 Indeed!
The offense of divination is rebellion!
And nothingness and teraphim is aggravation!

Because you have spurned
the word of **YAHWEH** *itself* **אָ**
He also rejects you from kingship!”

1 Sam. 15:24 And Sha'ul said to Shemu'el,
“I have offended!
Indeed, I have passed over
the mouth of **YAHWEH** *itself* **אָ**
and your words *themselves* **אָ**
because I feared the people *themselves* **אָ**
and I listened attentively to their voice.

1 Sam. 15:25 And now,
please lift up my offense *itself* **אָ**!
And return with me.
And let me prostrate myself toward **YAHWEH**.”

Do you notice
the whining response of Sha'ul?
Is it familiar to you?
Are you guilty of similar responses
when caught in wrongdoing?
This story is here
to teach us a vital lesson.

1 Sam. 15:26 But Shemu'el said to Sha'ul,
“I will not return with you!
Indeed, you have spurned
the word of **YAHWEH** *itself* **אָ**!
And **YAHWEH** has spurned you
from being king over Yisra'el.”

1 Sam. 15:27 And Shemu'el turned around to go.
And Sha'ul seized the hem of his robe.
And it was torn.

The hem of the robe
was the symbol
of one's authority in Yisra'el.
To seize it was to place yourself
under that authority.

In this case the intent is not
to put himself under Shemu'el's authority,
but rather to stop him from leaving.
The results are disastrous.

1 Sam. 15:28 And Shemu'el said to him,
“**YAHWEH** has torn
the kingdom of Yisra'el *itself* **אָ**
from upon you today!
And He has given it to an associate of yours,
one better than you.

1 Sam. 15:29 And also,
The Overseer of Yisra'el does not lie.
And He does not regret.
Indeed, He is not a human being
for the sake of regretting.”

1 Sam. 15:30 And he said, "I have offended!
But honor me now please
before the elders of my people
and before Yisra'el and return with me.
And I will prostrate myself
toward **YAHWEH**, your Elohim."

1 Sam. 15:31 And Shemu'el turned back
behind Sha'ul.
And Sha'ul prostrated himself toward **YAHWEH**.

1 Sam. 15:32 And Shemu'el said,
"Bring near to me Agag himself **נא**,
king of the Amalekites."

And Agag went to him cheerfully.
And Agag said,
"Surely the bitterness of death
has been turned aside."

1 Sam. 15:33 And Shemu'el said,
"Like those women
who have been bereaved by your sword,
so also may your mother
be bereaved among women!"
And Shemu'el cut in pieces Agag himself **נא**
before the face of **YAHWEH** at Gilgal.

1 Sam. 15:34 And Shemu'el went to Ramah.
But Sha'ul went up to his house
at Gib'ah of Sha'ul.

1 Sam. 15:35 And Shemu'el did not again
see Sha'ul himself **נא** until the day of his death.
Indeed, Shemu'el mourned for Sha'ul.

And **YAHWEH** was sorry
that He had made Sha'ul himself **נא**
king over Yisra'el.

Chapter 16

1 Sam. 16:1 And **YAHWEH** said to Shemu'el,
"Until when will you yourself **נא** mourn for Sha'ul?
Even I Myself have rejected him
from reigning over Yisra'el.
Fill your horn with oil and go!
I am sending you to Yishai, the Bayit Lechemite.
Indeed, I have seen among his sons
a king for Myself."

Yishai means one who stands out.
Traditionally this is Jesse.

1 Sam. 16:2 And Shemu'el said, "How can I go?
When Sha'ul hears it he will kill me."

And **YAHWEH** said, "Take with you a heifer cow.
And you are to say,
'I have come for the sake
of sacrificing to **YAHWEH**.'

1 Sam. 16:3 And you are to call Yishai
to the sacrifice.
And I will cause you to know
what itself **נא** you are to do.
And you are to anoint for Me
whoever himself **נא** I name to you."

1 Sam. 16:4 And Shemu'el did what itself **נא**.
YAHWEH had spoken.

And he went to Bayit Lechem.
And the elders of the town
trembled at his coming.

And they said, "Do you come in peace?"

1 Sam. 16:5 And he said, "In peace.

I have come for the sake
of sacrificing to **YAHWEH**.

Consecrate yourselves.

And you are to come with me myself **נא**
to the sacrifice."

And Yishai himself **נא**

and his sons themselves **נא**

consecrated themselves.

And he called them to the sacrifice.

1 Sam. 16:6 And it was as they were coming.

And he saw Eli'ab himself **נא**.

And he said, "Surely the anointed of **YAHWEH**
is in front of Him."

Eli'ab means El is my father.

1 Sam. 16:7 But **YAHWEH** said to Shemu'el,

"Do not look intently at his appearance
nor at the height of his stature.

Indeed, I have rejected him.

Indeed, *it is* not as a human being sees.

Indeed,

a human being sees according to the eyes.

But **YAHWEH** sees according to the heart."

1 Sam. 16:8 And Yishai called Abinadab.

And he made him pass over

before the face of Shemu'el.

And he said, "Also this one

YAHWEH has not chosen."

Abinadab means father of generosity.

1 Sam. 16:9 Next Yishai

caused to pass over Shammah.

And he said,

"Also this one **YAHWEH** has not chosen."

Shammah means ruin.

1 Sam. 16:10 And Yishai caused to pass over
seven of his sons before the face of Shemu'el.

And Shemu'el said to Yishai,

"**YAHWEH** has not chosen among these."

1 Sam. 16:11 And Shemu'el said to Yishai,

"Are these all the young men?"

And he said, "There remains yet the youngest.

But behold!

He is tending the sheep."

And Shemu'el said to Yishai,

"Send and bring him!

Indeed, we will not turn round

until he comes here."

1 Sam. 16:12 And he sent.

And he brought him in.

And he was ruddy with beautiful eyes.

And he was good looking.

And **YAHWEH** said, "Get up!

Anoint him!

Indeed, he is the one!"

1 Sam. 16:13 And Shemu'el took

the horn of oil itself **נא**.

And he anointed he himself **נא**

in the midst of his brothers.

And The Divine Nature of **YAHWEH**

came mightily upon David

from that very day and onward.

And Shemu'el got up.

And he went to Ramah.

1 Sam. 16:14 And The Divine Nature of **YAHWEH**

departed from Sha'ul.

And he was terrified by a bad nature
from **YAHWEH Himself** **תא**.

1 Sam. 16:15 And the servants of Sha'ul
said to him, "Behold now!
A bad nature from The Elohim is terrifying you.
1 Sam. 16:16 Speak now to your servants
who are before you to search out a man
who knows how to play music on the harp.
And it will exist
as the bad nature from The Elohim
is upon you then he will play with his hand
and you will be well."

Note: This is the first instance
we see in Scripture
where music is used
to sooth a disturbed person.
This provides some insight into the way
in which music might affect a person.

1 Sam. 16:17 And Sha'ul said to his servants,
"See to it now for me, a man who plays well,
and bring him to me."

1 Sam. 16:18 And one of the servants responded.
And he said, "Behold!
I have seen a son of Yishai, the Bayit Lechemite,
knowing how to play.
And he is valiant, powerful, and a man of battle.
And he is understanding in words.
And he is handsome.
And **YAHWEH** is with him."

1 Sam. 16:19 And Sha'ul
sent messengers to Yishai.
And he said,
"Send to me David himself **תא**, your son
who is among the sheep."
David means beloved.

1 Sam. 16:20 And Yishai took a male ass
loaded with bread,
and a skin of wine, and a young goat.
And he sent them in the hand
of David, his son, to Sha'ul.

1 Sam. 16:21 And David went to Sha'ul.
And he stood before him.
And he loved him greatly.
And he became his armor bearer.

1 Sam. 16:22 And Sha'ul sent to Yishai saying,
"Please let David stand before me.
Indeed, he has found favor in my eyes."

1 Sam. 16:23 And it was as the *bad* nature
from The Elohim was upon Sha'ul.
And David would take a harp itself **תא**.
And he played with his hand.
And Sha'ul was refreshed.
And it was good for him.
And the bad nature departed from upon him.

Chapter 17

1 Sam. 17:1 And the Philistines gathered
their encampments themselves **תא**
for the sake of battle.
And they came together at Sokoh,
which belongs to Yahudah.
And they encamped between Sokoh and Azekah,
at Ephes Dammim.

1 Sam. 17:2 And Sha'ul
and the men of Yisra'el were gathered.
And they pitched their tents in the Valley of Elah.

And they arranged for battle
against the Philistines.
1 Sam. 17:3 And the Philistines were standing
facing this mountain on one side,
and Yisra'el was standing
facing this mountain on the other side,
with the valley between them.

1 Sam. 17:4 And a champion came out
from the encampment of the Philistines
named Golyat, from Gath,
whose height was six cubits and a span.

*Golyat means exile.
(Traditionally, Goliath.)
He was approximately seven feet tall.*

1 Sam. 17:5 And a copper helmet was on his head.
And he was clothed
with a breastplate of scaled armor.
And the weight of the coat
was five thousand shekels of copper.

This is roughly 220 pounds of copper.

1 Sam. 17:6 And copper shin guards
were on his legs.
And a copper spear was between his shoulders.
1 Sam. 17:7 And the shaft of his spear
was like a weaver's beam.
And its spearhead weighed
six hundred shekels of iron.
And one carrying a shield went before him.

1 Sam. 17:8 And he stood.
And he called out
to the arrangement of Yisra'el.
And he said to them,
"Why have you come out to arrange for battle?
Am I not a Philistine
and you yourselves **תא** the servants of Sha'ul?
Choose for yourselves a man.
And let him come down to me.
1 Sam. 17:9 If he is able to fight with me myself **תא**
and he kills me,
then we will be your servants.
But if I overcome him and kill him
then you will be our servants.
And you will serve us ourselves **תא**."
1 Sam. 17:10 And the Philistine said,
"I myself will disgrace
the arrangements of Yisra'el themselves **תא**
this day.
Give me a man and let us fight together."

1 Sam. 17:11 And Sha'ul and all Yisra'el
heard these words themselves **תא** of the Philistine.
And they were discouraged
and exceedingly afraid.

1 Sam. 17:12 And David was the son of a man,
this Ephrathite of Bayit Lechem in Yahudah.
And his name was Yishai.
And he had eight sons.
And in the days of Sha'ul
the man was old among men.

1 Sam. 17:13 And the three oldest sons of Yishai
went behind Sha'ul for battle.
And the names of his three sons
who went into battle
were Eli'ab, the firstborn,
and his second, Abinadab,
and the third, Shammah.

1 Sam. 17:14 And David was the youngest.
And the three oldest walked behind Sha'ul.

1 Sam. 17:15 And David was going.

And he was returning from behind Sha'ul
for the sake of feeding the sheep *themselves* **תא**
of his father at Bayit Lechem.

1 Sam. 17:16 And the Philistine drew near
morning and evening.
And he took his stand forty days.

1 Sam. 17:17 And Yishai said to his son David,
"Please take to your brothers
an ephah of this dried grain
and these ten loaves.

And run to the encampment for your brothers.

1 Sam. 17:18 And ten cuts

of cheeses *themselves* **תא**

bring to the captain of the thousand.

And your brothers *themselves* **תא**

you are to visit concerning their welfare.

And their pledge *itself* **תא** you are to accept."

1 Sam. 17:19 And Sha'ul, and they,
and all the men of Yisra'el
were in the Valley of Elah
fighting with the Philistines.

1 Sam. 17:20 And David rose early in the morning.

And he left the sheep *themselves* **תא**

with a herdsman.

And he picked up.

And he went as Yishai had directed him.

And he came to the equipment.

And the force was going out to the fight.

And they shouted for battle.

1 Sam. 17:21 And Yisra'el set in array.

And the Philistines arranged for battle,

arrangement against arrangement.

1 Sam. 17:22 And David dispersed
his supplies *themselves* **תא** from upon him
into the hand of the keeper of supplies.

And he ran to the arrangement.

And he went and inquired

concerning his brothers' welfare.

1 Sam. 17:23 And he was speaking with them.

And behold!

The champion, the Philistine of Gath,

Golyat by name,

was coming up

from the arrangement of the Philistines.

And he spoke according to the same words.

And David heard.

1 Sam. 17:24 And all the men of Yisra'el

were observing the man *himself* **תא**.

And they fled from before him.

And they were exceedingly afraid.

1 Sam. 17:25 And the men of Yisra'el said,

"Have you seen this man who is coming up?

Indeed, he has come up

for the sake of disgracing Yisra'el *itself* **תא**.

And it will be that the man who strikes him
will be enriched by the king with great riches.

And his daughter *herself* **תא** he will give to him.

And his father's household *itself* **תא**

he will make exempt in Yisra'el."

The ordering of these verses

suggests an editorial alteration of the text.

This could be caused by a damaged copy
where fragments are being put back together.

By watching the context

one can spot these errors.

1 Sam. 17:26 And David spoke to the men standing with him saying, "What is to be done for the man who strikes this Philistine himself **תא** and takes away disgrace from upon Yisra'el?

Indeed, who is this uncircumcised Philistine that he should defame the arrangements of The Living Elohim?"

1 Sam. 17:27 And the people spoke to him according to this word saying, "This is what is done for the man who strikes him."

[NOTE: There is evidence here of an edited text.](#)

[The repetition is what gives this away.](#)

1 Sam. 17:28 And Eli'ab, his oldest brother, listened attentively as he spoke to the men. And Eli'ab's anger flared up against David. And he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness?

I myself know your arrogance itself **תא** and the badness itself **תא** of your heart. Indeed, you have come down to see the battle."

1 Sam. 17:29 And David said, "Now what have I done? Was it not but a word?"

1 Sam. 17:30 And he turned around from in front of him toward another. And he spoke according to this same word. And these people returned the word according to the first word.

1 Sam. 17:31 And they listened attentively to the words which David spoke. And they declared them to Sha'ul. And he brought him.

1 Sam. 17:32 And David said to Sha'ul, "Let no man's heart fail on account of him. Your servant will go. And I will fight with this Philistine."

1 Sam. 17:33 And Sha'ul said to David, "You are not able to go against this Philistine for the sake of fighting with him. Indeed, you yourself **תא** are but a youth, and he is a man of battle from his youth."

1 Sam. 17:34 And David said to Sha'ul, "Your servant has been tending sheep for his father. And a lion came, or a bear itself **תא**.

And it took a lamb from the flock.

1 Sam. 17:35 I went out after it. And I struck it.

And I rescued it from its mouth.

And when it stood up over me.

I seized it by its beard.

And I struck it.

And I put it to death.

1 Sam. 17:36 Even the lion itself **תא**, and the bear your servant has struck. And this uncircumcised Philistine will be like one of them because he has disgraced the arrangements of The Living Elohim."

1 Sam. 17:37 And David said, "**YAHWEH**, Who has delivered me from the hand of the lion and from the hand of the bear,

He will deliver me
from the hand of this Philistine!"

And Sha'ul said to David, "Go!
And **YAHWEH** be with you!"
1 Sam. 17:38 And Sha'ul clothed David himself **תא**
with his armor.
And he put a copper helmet on his head.
And he clothed he himself **תא**
with a breastplate of armor.

1 Sam. 17:39 And David girded
his sword itself **תא** over his armor.
And he tried to walk
because he had not tested them.
And David said to Sha'ul,
"I am not able to go with these
because I have not tested them."
And David took them off from upon himself.

1 Sam. 17:40 And he took his staff in his hand.
And he chose for himself
five smooth stones from the stream.
And he placed they themselves **תא**
in a shepherd's bag which was his, even a pouch.
And his sling was in his hand.

And he drew near toward the Philistine.

The purpose of the five stones
is only discovered in later Scripture texts.
Golyat had four brothers.
David selected a stone for each of them
- in the event he needed to kill
Golyat's brothers also.

1 Sam. 17:41 And the Philistine came
walking onward.
And he was approaching toward David.
And the man carrying the shield was in front of him.
1 Sam. 17:42 And the Philistine looked intently.
And he looked at David himself **תא**.
And he held him in contempt
because he was a youth and ruddy
with beautiful appearance.
1 Sam. 17:43 And the Philistine said to David,
"Am I a dog that you yourself **תא**
come toward me with sticks?"
And the Philistine made light of David himself **תא**
with his gods.
1 Sam. 17:44 And the Philistine said to David,
"Come to me!
And I will give your flesh itself **תא**
to the birds of the skies
and the animals of the field!"

1 Sam. 17:45 But David said to the Philistine,
"You yourself **תא** come toward me
with a sword,
and with a spear,
and with a javelin.
But I come toward you
in the Name of **YAHWEH** of Assemblies,
The Elohim of the arrangements of Yisra'el
Whom you have disgraced!

1 Sam. 17:46 This day **YAHWEH**
will surrender you into my hand!
And I will strike you!
And I will remove from you your head itself **תא**!
And I will give the carcasses
of the encampment of the Philistines this day
to the birds of the skies
and the animals of the earth!

And all the earth will know
that there is an Elohim for Yisra'el!

1 Sam. 17:47 And all this assembly will know
that not by sword and not by spear
does **YAHWEH** deliver!
Indeed, the battle belongs to **YAHWEH!**
And He will give you yourselves **אֲנִי**
into our hands.”

1 Sam. 17:48 And it was
as the Philistine stood up.
And he came.
And he drew near
for the sake of encountering David.

And David hurried.
And he ran toward the arrangement
for the sake of encountering the Philistine.
1 Sam. 17:49 And David put his hand itself **אֲנִי**
into his bag.
And took from there a stone.
And he slung it.
And it struck the Philistine himself **אֲנִי**
in his forehead.
And the stone sank into his forehead.
And he fell on his face to the ground.

1 Sam. 17:50 And David
prevailed over the Philistine
with a sling and with a stone.
And he struck the Philistine himself **אֲנִי**.
And he put him to death.

And there was no sword in the hand of David.
1 Sam. 17:51 And David ran.
And he stood over the Philistine.
And he took his sword itself **אֲנִי**.
And he drew it out of its sheath.
And he put him to death.
And he cut off with it his head itself **אֲנִי**.

And the Philistines saw that he
had put to death their champion.
And they fled.

1 Sam. 17:52 And the men of Yisra'el and Yahudah
stood up and shouted.
And they pursued the Philistines themselves **אֲנִי**
as far as the entrance of the valley,
even to the gates of Ekron.
And the wounded of the Philistines fell
along the way to Sha'araim,
even as far as Gath and Ekron.

1 Sam. 17:53 And the children of Yisra'el
returned from chasing the Philistines.
And they plundered
their encampments themselves **אֲנִי**.

1 Sam. 17:54 And David took
the head itself **אֲנִי** of the Philistine.
And he brought it to Yerushalaim.
And his armor itself **אֲנִי** he placed in his tent.

1 Sam. 17:55 And as Sha'ul saw David himself **אֲנִי**
going out against the Philistine he said to Abner,
the captain of the assembly,
“Whose son is this youth, Abner?”
And Abner said,
“As your life lives, my king,
I do not know.”

1 Sam. 17:56 And the king said,
“Inquire whose son this young man is.”

1 Sam. 17:57 And as David returned
from slaughtering the Philistine himself **אֲנִי**

Abner took he himself **תא**.

And he brought him before the face of Sha'ul.
And the head of the Philistine was in his hand.

1 Sam. 17:58 And Sha'ul said to him,

"Whose son are you, young man?"

And David said,

"The son of your servant
Yishai, the Bayit Lechemite."

These last verses
raise a concern about the text.
If Sha'ul already
had David playing the harp
for his "moments of terror"
he would have already known
who David was.
This may also be due
to a fragmented text
that has been reconstructed incorrectly.

Chapter 18

1 Sam. 18:1 And it was as he finished
speaking to Sha'ul.

And the very breath of Yahonathan was knit
to the very breath of David.

And Yahonathan loved him as his very breath.

1 Sam. 18:2 And Sha'ul took he himself that day.

And he would not permit him to return
to his father's house any more.

1 Sam. 18:3 And Yahonathan
cut a covenant with David
because he loved he himself **תא**
as his very breath.

1 Sam. 18:4 And Yahonathan removed
the robe itself **תא** that was on him.

And he gave it to David,
and also his garments,
and also his sword,
and also his bow,
and also his belt.

1 Sam. 18:5 And David wisely went out
wherever Sha'ul sent him.

And Sha'ul placed him over the men of battle.
And it was pleasing in the eyes of all the people
and also in the eyes of Sha'ul's servants.

1 Sam. 18:6 And it was as David was coming
and returning from striking the Philistine himself **תא**.

And the women came out
from all the cities of Yisra'el,
singing and dancing
for the sake of meeting Sha'ul, the king,
with tambourines, with joy,
and with stringed instruments.

1 Sam. 18:7 And the women responded.
They laughed.

And they said, "Sha'ul has struck his thousands
and David his myriads."

1 Sam. 18:8 And Sha'ul's anger flared exceedingly.
And this saying was bad in his eyes.

And he said,

"To David they have given myriads
and to me they have given thousands.
And what more for him except the kingdom?"

1 Sam. 18:9 And from that day
Sha'ul watched jealously David himself **תא**.

1 Sam. 18:10 And it was the next day.

And a bad nature from The Elohim
came upon Sha'ul.

And he prophesied in the midst of the house.
And David was playing with his hand

as time after time.
And the spear was in the hand of Sha'ul.
1 Sam. 18:11 And Sha'ul threw the spear *itself* נא.
And he said, "I will strike through David
and into the wall."
But David turned around from his presence twice.

1 Sam. 18:12 And Sha'ul was afraid
before the face of David
because **YAHWEH** was with him.
But from Sha'ul He had turned away.

1 Sam. 18:13 And Sha'ul
removed him from the people.
And he placed him as captain over a thousand.
And he went out and came in before the people.
1 Sam. 18:14 And David was being wise
in all his ways.
And **YAHWEH** was with him.
1 Sam. 18:15 And Sha'ul saw
that he was acting very wisely.
And he was afraid of him.

1 Sam. 18:16 But all Yisra'el and Yahudah
loved David *himself* נא.
Indeed, he went out and he came in before them.

1 Sam. 18:17 And Sha'ul said to David,
"Behold!
My older daughter Merab!
She *herself* נא I am giving to you for a wife.
Only you are to be for me a son of force.
And you are to fight the battles of **YAHWEH**."

And Sha'ul said,
"Let not my hand be against him
but let the hand of the Philistines be against him."

1 Sam. 18:18 But David said to Sha'ul,
"Who am I?
And what is my life
from my father's family in Yisra'el
that I will be son-in-law to the king?"

1 Sam. 18:19 And it was at the time
for Merab *herself* נא, Sha'ul's daughter,
to be given to David.
But she was given to Adri'el,
the Meholathite as a wife.
[Merab means increase.](#)
[Adri'el means flock of El.](#)

1 Sam. 18:20 And Mikal, Sha'ul's daughter,
loved David *himself* נא.
And they told Sha'ul.
And the matter was right in his eyes.
1 Sam. 18:21 And Sha'ul said,
"Let me give her to him.
And let her be a snare to him.
And let the hand of the Philistines be against him."
And Sha'ul said to David a second time,
"Become my son-in-law today."
1 Sam. 18:22 And Sha'ul directed
his servants *themselves* נא
to speak to David secretly to say,
"Behold!
The king is pleased with you.
And all his servants love you.
And now be a son-in-law to the king!"
1 Sam. 18:23 And the servants of Sha'ul
spoke these words *themselves* נא
in the ears of David.
And David said,

“Does it seem to you a small matter
to be a king’s son-in-law?
Also, I am a poor man and lightly esteemed?”

1 Sam. 18:24 And the servants of Sha’ul
declared it to him, saying,
“David has spoken according to these words.”
1 Sam. 18:25 And Sha’ul said, “Say to David,
‘The king has no delight
in any payment for the bride
but one hundred foreskins of the Philistines
for the sake of taking vengeance
on the king’s enemies.’”
But Sha’ul intended to have David fall
by the hand of the Philistines *themselves* תא.

1 Sam. 18:26 And his servants declared to David
these words *themselves* תא.
And it was pleasing in David’s eyes
to become the king’s son-in-law.

And the days had not been fulfilled.
1 Sam. 18:27 And David rose up.
And he went, he and his men.
And they struck two hundred men of the Philistines.
And David brought their foreskins *themselves* תא.
And they were complete for the king
for the sake of becoming the king’s son-in-law.
And Sha’ul gave to him Mikal *herself* תא,
his daughter, for a wife.

1 Sam. 18:28 And Sha’ul observed.
And he knew that **YAHWEH** was with David.

And Mikal, daughter of Sha’ul, loved him.

1 Sam. 18:29 And Sha’ul was more afraid of David.
And Sha’ul was an adversary of David *himself* תא
every day.

1 Sam. 18:30 And the leaders of the Philistines
went out to fight.
And it existed that David acted more wisely
than all the servants of Sha’ul.
And his name became exceedingly valuable.

Chapter 19

1 Sam. 19:1 And Sha’ul spoke
to Yehonathan, his son,
and to all his servants
concerning putting to death David *himself* תא.
But Yehonathan, Sha’ul’s son,
delighted strongly in David.
1 Sam. 19:2 And Yehonathan
declared it to David saying,
“My father, Sha’ul, is seeking to put you to death.
And now please protect yourself in the morning,
and stay in secret and hide yourself.
1 Sam. 19:3 And I myself will go out
and stand beside my father in the field
where you *yourself* תא are there.
And I myself will speak with my father about you.
And I will see what *exists*.
And I will declare it to you.”

1 Sam. 19:4 And Yehonathan spoke well
concerning David to Sha’ul, his father.
And he said to him,
“Let not the king offend on account of his servant,
on account of David.
Indeed, he has not offended against you.
And indeed, his actions
are very good toward you.

1 Sam. 19:5 And he placed his life *itself* תא
in his hands.
And he struck the Philistine *himself* תא.
And **YAHWEH** caused a great deliverance
for all Yisra'el.
You saw it.
And you rejoiced.
And why will you offend against innocent blood
by putting to death David *himself* תא
without cause?"

1 Sam. 19:6 And Sha'ul listened attentively
to the voice of Yahonathan.
And Sha'ul swore,
"As **YAHWEH** lives, he will not be put to death!"

1 Sam. 19:7 And Yahonathan called David.
And Yahonathan declared to him
all these words *themselves* תא.
And Yahonathan brought David *himself* תא
to Sha'ul.
And he was in his presence
as yesterday and the day before.

1 Sam. 19:8 And there was fighting again.
And David went out and fought with the Philistines.
And he struck them a great blow.
And they fled from before him.

1 Sam. 19:9 And a bad nature from **YAHWEH**
came mightily upon Sha'ul.
And he sat in his house.
And his spear was in his hand.
And David was playing with his hand.
1 Sam. 19:10 And Sha'ul sought
to strike the spear into David and into the wall.
But he got away from before the face of Sha'ul.
And he struck the spear *itself* תא into the wall.
And David fled.
And he himself escaped that night.

1 Sam. 19:11 And Sha'ul sent messengers
to David's house to watch him
and to put him to death in the morning.
And Mikal, David's wife,
declared it to him saying,
"If you do not escape tonight
with your life *itself* תא
tomorrow you *yourself* תא
will be put to death."

1 Sam. 19:12 And Mikal let down David *himself* תא
through a window.
And he went.
And he fled.
And he escaped.

1 Sam. 19:13 And Mikal took the teraphim *itself* תא.
And she placed it in the bed.
And a matting of goats' hair *itself* תא
she placed as his head.
And she covered it with a garment.

One must wonder about the existence
of the teraphim in David's house.

Teraphim means healer.
It was a household idol.
It should never have been in the house
of a servant of **YAHWEH**!

1 Sam. 19:14 And Sha'ul sent messengers
for the sake of taking David *himself* תא.
And she said, "He is sick."
1 Sam. 19:15 And Sha'ul sent
the messengers *themselves* תא

to see David himself **nx** saying,
“Bring up he himself **nx** to me in bed
for the sake of putting him to death.”

1 Sam. 19:16 And the messengers went in.
And they saw the teraphim in the bed
with a matting of goats' hair for his head.

1 Sam. 19:17 And Sha'ul said to Mikal,
“Why have you deceived me like this
and sent away my adversary himself **nx**
and caused him to escape?”
And Mikal said to Sha'ul,
“He said to me, ‘Send me away!
Why should I cause you to be put to death?’ ”

1 Sam. 19:18 And David fled.
And he escaped.
And he went to Shemu'el at Ramah.
And he declared to him everything itself **nx**
that Sha'ul had done to him.
And he and Shemu'el went.
And they dwelt in Navith.
1 Sam. 19:19 And it was reported to Sha'ul saying,
“Behold!
David is in Navith in Ramah!”

1 Sam. 19:20 And Sha'ul sent messengers
for the sake of taking David himself **nx**.
And they saw a company
of the prophets themselves **nx** prophesying.
And Shemu'el was standing, stationed over them.
And The Divine Nature of The Elohim
was upon the messengers of Sha'ul.
And they also prophesied.
1 Sam. 19:21 And it was declared to Sha'ul.
And he sent other messengers.
And they prophesied also.
And Sha'ul sent messengers again the third time.
And they prophesied also.

*It's not evident in the text at this point,
but there is a portion of The New Covenant
that declares that no one speaking
on behalf of **YAHWEH**
can be considered an adversary
to one of His own.*

1 Sam. 19:22 And he himself went to Ramah.
And he came to the great well that is at Seku.
And he inquired.
And he said, “Where are Shemu'el and David?”
And one said, “There at Navith in Ramah.”
1 Sam. 19:23 And he went there,
to Navith in Ramah.
And The Divine Nature of The Elohim
was upon him too.
And he went on.
And he prophesied
until he came to Navith in Ramah.
1 Sam. 19:24 And he also stripped off his garments.
And he prophesied before Shemu'el.
And he laid down naked
all that day and all that night.
Therefore they say,
“Is Sha'ul also among the prophets?”

Chapter 20

1 Sam. 20:1 And David fled
from Navith in Ramah.
And he came and said to Yahanathan,
“What have I done?
What is my perversion?
And what is my offense before your father
that he seeks my life itself **nx**?”
1 Sam. 20:2 And he said to him,

“Far be it!
You are not going to be put to death!
Behold!
My father does no word great or small
and does not reveal it to me myself **nx**.
And why would my father conceal from me
this word itself **nx**?
It is not so!”
1 Sam. 20:3 But David swore again.
And he said,
“Your father knows, knows
that I have found favor in your eyes.
And he said,
‘Do not let Yahonathan know this
lest he be displeased.’

However, as **YAHWEH** lives
and as your life lives
there is like a step between me and death.”
1 Sam. 20:4 And Yahonathan said to David,
“Whatever your life says then I will do it for you.”
1 Sam. 20:5 And David said to Yahonathan,
“Behold!
Tomorrow is the New Moon.
And I am to sit with the king to eat.
But send me away.
And I will hide in the field
until the third day at evening.
1 Sam. 20:6 If your father accounts,
accounts for me,
then you are to say,
‘David asked asked from me
to run to BayitLechem, his city,
because a yearly sacrifice is made there
for all the family.’

1 Sam. 20:7 If he says according to this,
‘It is well.’
your servant is safe.
But if his anger flares up, flares up,
then you will know
that he has resolved to do harm with me.
1 Sam. 20:8 And you are to do kindness
to your servant because a covenant of **YAHWEH**
you have entered into with your servant himself **nx**.

And if there is perversity in me
you yourself **nx** put me to death.
But why should you bring me to your father?”
1 Sam. 20:9 And Yahonathan said,
“Far be it from you!
Indeed, if I knew,
if I knew that my father has determined
that harm is to come upon you
then would I not declare it itself **nx** to you?”

1 Sam. 20:10 And David said to Yahonathan,
“Who would declare it to me?
Or what if your father responds to you harshly?”
1 Sam. 20:11 And Yahonathan said to David,
“Come, and we will go out into the field!”
And they both went out into the field.
1 Sam. 20:12 And Yahonathan said to David,
“**YAHWEH**, The Elohim of Yisra'el, be witness!
When I have searched out my father himself **nx**
at this time tomorrow or the third day,
and behold,
there is good toward David
and then I do not send to you
or disclose it to your ear itself **nx**
1 Sam. 20:13 may **YAHWEH** do so
and much more to Yahonathan!
And if it is pleasing to my father
to do you harm itself **nx**

then I will reveal it to your ear *itself* **תא**.
And I will send you away.
And you are to go in peace.
And may **YAHWEH** be with you
as He has been with my father.

1 Sam. 20:14 And if I am not still alive
will you not do the kindness of **YAHWEH**
so that I will not die?

1 Sam. 20:15 And do not cut off
your kindness itself **תא**
from my house until eternity,
not even when **YAHWEH** has cut off
every one of the adversaries
of David themselves **תא**
from upon the face of the earth.”

1 Sam. 20:16 And Yehonathan cut a covenant
with the house of David saying,
“**YAHWEH** will require it at the hand
of the adversaries of David.”

1 Sam. 20:17 And Yehonathan again
caused David himself **תא** to swear
since he loved he himself **תא**.
Indeed, he loved him
as he loved his own inner being.

1 Sam. 20:18 And Yehonathan said to him,
“Tomorrow is the New Moon.

And you will be missed
because your seat will be empty.

1 Sam. 20:19 But on the third day go down quickly.
And you are to go to the place where you hid
on the day of the action.

And you are to remain by the stone Ezel.
[Ezel means departure.](#)

1 Sam. 20:20 And I myself will shoot three arrows
to the side of it
as though sending them at a mark.

1 Sam. 20:21 And behold!
I will send the young lad himself **תא** saying,
Go find the arrows themselves! **תא**

If I say, say to the young lad, ‘Behold!
The arrows are on this side of you, here!
Get them and come!’ then it is peace.
And as **YAHWEH** lives
there is no word *against you*.

1 Sam. 20:22 “But if I say thus to the young lad,
‘Behold!

The arrows are beyond you!’
go your way
because **YAHWEH** has sent you away.

1 Sam. 20:23 And as for the word
which you yourself **תא**
and I myself have spoken, behold,
YAHWEH is between you and me to eternity.”

1 Sam. 20:24 And David hid in the field.
And it was the New Moon.

And the king sat beside the food to eat.
1 Sam. 20:25 And the king sat on his seat
as at other times, on a seat by the wall.
And Yehonathan stood.

And Abner sat beside Sha’ul.
And the place of David was empty.

1 Sam. 20:26 And Sha’ul spoke
not a word on that day
because he said, “It is a chance event.
He is not undefiled
Indeed, he is not undefiled.”

1 Sam. 20:27 And it was the next day,
the second day of the month.
And David's place was empty.
And Sha'ul said to Yehonathan, his son,
"Why has the son of Yishai not come to eat
either yesterday or today?"
1 Sam. 20:28 And Yehonathan responded
to Sha'ul *himself* **תא**,
"David asked, asked of me to go to Bayit Lechem.
1 Sam. 20:29 And he said,
'Please send me away because our family
has a sacrifice in the city.
And my brother has directed me to be there.
And now if I have found favor in your eyes
please send me away
that I may see *my kindred themselves* **תא**.'
For this reason
he has not come to the king's table."

1 Sam. 20:30 And the anger of Sha'ul
flared up against Yehonathan.
And he said to him,
"You son of a crooked rebellious *woman!*
I know that *you yourself* **תא**
have chosen the son of Yishai
to your own shame
and to the shame of your mother's nakedness!

1 Sam. 20:31 Indeed, all the days
the son of Yishai lives on the soil
you will not be established,
you yourself **תא** or your kingdom.
And now send away
and bring to me *he himself* **תא**
because he is a son of death."

1 Sam. 20:32 And Yehonathan responded
to Sha'ul *himself* **תא**, *his father*.
And he said to him,
"Why should he be put to death?
What has he done?"

1 Sam. 20:33 And Sha'ul threw
the spear itself **תא** at him
for the sake of striking him.
And Yehonathan knew that his father
had determined to put David to death.

1 Sam. 20:34 And Yehonathan
got up from the table in fierce anger.
And he ate no food the second day of the month
because he was grieved for David
because his father put him to shame.

1 Sam. 20:35 And it was morning.
And Yehonathan went out into the field
at the time appointed with David.
And a little boy was with him.
1 Sam. 20:36 And he said to the boy, "Now run!
Find *the arrows themselves* **תא**
which I am shooting."
The young lad ran.
And he shot the arrow beyond him.
1 Sam. 20:37 And the young lad went
to the place of the arrow
which Yehonathan had shot.
And Yehonathan called out after the young lad.
And he said, "Is not the arrow beyond you?"
1 Sam. 20:38 And Yehonathan called out
after the young lad,
"Hurry quickly!
Do not stand still!"
And the young lad picked up
the arrows themselves **תא** of Yehonathan.

And he came to his master.
1 Sam. 39 And the young lad knew not a speck.
Only Yahonathan and David knew of the word.

1 Sam. 20:40 And Yahonathan
gave his equipment *itself* **תא** to the young lad.
And he said to him, "Go! Bring them to the city!"

1 Sam. 20:41 The young lad had gone.
And David stood up from beside Ezel.
And he fell on his face to the ground.
And he prostrated himself three times.
And they kissed each man
his companion *himself* **תא**.
And they wept each man
with his companion *himself* **תא**
until David did more so.

1 Sam. 20:42 And Yahonathan said to David,
"Go in peace since we have both sworn
in the Name of **YAHWEH** saying,
'**YAHWEH** is between you and me
and between your seed and my seed
for eternity' "

Chapter 21

1 Sam. 21:1 And David went to Nob,
to Ahimelek the priest.
And Ahimelek trembled as he met David.
And he asked him,
"Why are you yourself **תא** alone
and no man is with you yourself **תא**?"

1 Sam. 21:2 And David said
to Ahimelek, the priest,
"The king has directed me with a message.
And he said to me,
'No one is to know anything concerning
the message *itself* **תא**
with which I am sending you
and which I have directed you.'
And my servants *themselves* **תא**
know about such and such a place.

1 Sam. 21:3 And now, what do you have on hand?
Give five loaves into my hand
or whatever is found."

1 Sam. 21:4 And the priest responded
to David *himself* **תא**.

And he said,
"There is no common bread on hand.
But there is set apart bread
if only the young men
have kept themselves from women."

1 Sam. 21:5 And David responded
to the priest *himself* **תא**.

And he said to him,
"Indeed, women have been kept from us
about three days since I came out.
And the vessels of the young men are set apart.
And it is a common path.
And also indeed,
it was set apart in the vessel today."

1 Sam. 21:6 And the priest gave to him
set apart *bread*
because there was no bread there
except the bread of The Presence,
that had been taken away
from before the face of **YAHWEH**
in order to place hot bread
on the day it was taken away.

1 Sam. 21:7 And a man
who was of the servants of Sha'ul

was there that day, detained before **YAHWEH**.
And his name was Do'eg, an Edomite,
the chief of the herdsmen
who belonged to Sha'ul.
Do'eg means anxious.

1 Sam. 21:8 And David said to Ahimelek,
"Is there not here on hand a spear or a sword?
Indeed, I have brought neither my sword
nor my weapons with me
because the message of the king was urgent."
1 Sam. 21:9 And the priest said,
"The sword of Golyat, the Philistine
whom you struck in the Valley of Elah.
Behold!
It is wrapped in a garment behind the ephod.
If you yourself **nx** would take it, take it,
because there is no other except this one here."
And David said, "There is none like it.
Give it to me!"

1 Sam. 21:10 And David got up.
And he fled that day from before Sha'ul.
And he went to Akish, the king of Gath.
1 Sam. 21:11 And the servants of Akish said to him,
"Is this not David, the king of the land?
Did they not sing of him to each other
in dances saying, 'Sha'ul struck his thousands
and David his myriads'?"

1 Sam. 21:12 And David placed
these words themselves **nx** in his heart.
And he was exceedingly afraid of Akish,
the king of Gath.

1 Sam. 21:13 And he transformed
his behavior itself **nx** in their presence.
And he became foolish in their hands.
And he scratched on the doors of the gate.
And he let his saliva run down on his beard.

1 Sam. 21:14 And Akish said to his servants,
"Behold!
You see the man is acting like a madman.
Why do you bring he himself **nx** to me?
1 Sam. 21:15 Do I have a lack of madmen
that you have brought this one himself **nx**
to act as a madman near me?
Should this one come into my household?"

Chapter 22

1 Sam. 22:1 And David went from there.
And he escaped to the Cave of Adullam.
And his brothers
and all his father's house heard it.
And they went down to him there.
1 Sam. 22:2 And every man who was in distress,
and every man who was in debt,
and every man bitter at life
gathered themselves to him.
And he became head over them.
And there were about four hundred men.

1 Sam. 22:3 And David went from there
to Mitzpeh of Mo'ab.
And he said to the king of Mo'ab,
"Please let my father and mother,
they themselves **nx**, come out
until I know what The Elohim will do for me."
1 Sam. 22:4 And he brought they themselves **nx**
to the king of Mo'ab.
And they dwelt with him
all the time that David was in the stronghold.

1 Sam. 22:5 And the prophet Gad said to David,
"Do not stay in the stronghold.

Go! Even go to the land of Yahudah.”
And David went.
And he went to the forest of Hereth.

1 Sam. 22:6 And Sha'ul heard that David
and the men who were with he himself **תא**
had been discovered.
And Sha'ul was sitting at Gib'ah
under a tamarisk tree at Ramah.
And his spear was in his hand.
And all his servants were standing beside him.

1 Sam. 22:7 And Sha'ul said to his servants
who were standing beside him,
“Listen attentively now, you Binyamites!
Does the son of Yishai
give every one of you fields and vineyards
and make you all captains of thousands
and captains of hundreds?
1 Sam. 22:8 Indeed, all of you
have conspired against me!
And no one revealed to me myself **תא**
my son is in covenant with the son of Yishai.
And none are grieved for me.
And none reveals it to me myself **תא**
that my son has stood up
with my servant himself **תא** against me
for the sake of lying in wait as it is this day.”

1 Sam. 22:9 And Do'eg, the Edomite,
who had been set over the servants of Sha'ul,
responded and said,
“I saw the son of Yishai himself **תא**
coming to Nob,
to Ahimelek, son of Ahitub.
1 Sam. 22:10 And he inquired of **YAHWEH** for him.
And he gave him food.
And he gave him the sword itself **תא**
of Golyat, the Philistine.”

1 Sam. 22:11 And the king sent
for the sake of calling
Ahimelek himself **תא**, the priest, son of Ahitub,
and all his father's household itself **תא**,
the priests who were in Nob.
And they all came to the king.
1 Sam. 22:12 And Sha'ul said,
“Listen attentively now, son of Ahitub!”
And he said, “I am here, my sovereign.”

1 Sam. 22:13 And Sha'ul said to him,
“Why have you conspired against me,
you yourself **תא** and the son of Yishai,
by giving to him bread and a sword
and have inquired of The Elohim for him
for the sake of rising up against me,
for the sake of lying in wait as it is this day?”

1 Sam. 22:14 And Ahimelek responded
to the king himself **תא**.
And he said,
“And who among all your servants
is as faithful as David?
And he is the king's son-in-law.
And he has turned aside to your counsel.
And he is honored in your household.
1 Sam. 22:15 Have I today begun
to inquire of The Elohim for him?
Far be it from me!
Let not the king
place a word against his servant
or against any in the house of my father.
Indeed, your servant knew nothing
concerning all this, little or much.”

1 Sam. 22:16 And the king said,
“Put to death,
you will be put to death, Ahimelek,
you yourself **אָתָּךְ** and all your father’s household!”

1 Sam. 22:17 And the king said
to the guards standing beside him,
“Turn around and put to death
the priests of **YAHWEH**
because their hand also is with David,
and because they knew when he fled
and did not reveal it to me myself **אָתָּךְ**.”

But the servants of the king were not willing
to stretch out their hands themselves **אָתָּךְ**
for the sake of putting to death
the priests of **YAHWEH**.

1 Sam. 22:18 And the king said to Do’eg,
“You yourself **אָתָּךְ**, turn
and put to death the priests!”
And Do’eg, the Edomite, turned
and he put to death the priests.
And he put to death on that day
eighty-five men
who were carrying a linen ephod.

1 Sam. 22:19 And Nob,
the city of the priests itself **אָתָּךְ**,
he struck with the mouth of the sword,
from men even to women,
from children even to nursing infants,
and oxen, and male asses, and sheep,
with the mouth of the sword.

If you’ve been paying attention
to the use of **אָתָּךְ**
you will have noticed
the repeated references to
“me myself” in regard to Sha’ul.
His arrogance is astonishing.

Now, to put to death
an entire Levitical city,
a city of priests,
is appallingly contradictory
to the teachings of **YAHWEH**.
This is one more act
that seals the fate of Sha’ul.

1 Sam. 22:20 And one of the sons of Ahimelek,
son of Ahitub, named Ebyathar, escaped.
And he fled after David.

Ebyathar means father of abundance.

1 Sam. 22:21 And Ebyathar declared to David
that Sha’ul had murdered
the priests of **YAHWEH** themselves **אָתָּךְ**.

1 Sam. 22:22 And David said to Ebyathar,
“I knew on that day
that Do’eg, the Edomite, was there
that he would declare it, declare it to Sha’ul.
I have encompassed all the lives
of your father’s household.

1 Sam. 22:23 Remain with me myself **אָתָּךְ**!
Do not be afraid!
Indeed, whoever seeks my life itself **אָתָּךְ**
seeks your life itself **אָתָּךְ**.
Indeed, the protection of you yourself **אָתָּךְ**
is with me.”

Chapter 23

1 Sam. 23:1 And they declared it to David saying,
“Behold!
The Philistines are fighting against Ke’liah.

And they are plundering
the threshing floors *themselves* **תא**.”

Ke'ilah means citadel.

1 Sam. 23:2 And David
inquired of **YAHWEH** saying,
“Shall I go and strike these Philistines?”
And **YAHWEH** said to David,
“Go and strike the Philistines
and deliver *Ke'ilah itself* **תא**!”

1 Sam. 23:3 And David's men said to him,
“Behold!
The men here in Yahudah are afraid
and more so if we go to Ke'ilah
against the encampment of the Philistines?”
1 Sam. 23:4 And David inquired of **YAHWEH**
once again.
And **YAHWEH** responded to him.
And He said, “Get up!
Go down to Ke'ilah!
Indeed, I Myself am giving
the Philistines themselves **תא** into your hand!”

1 Sam. 23:5 And David and his men went to Ke'ilah.
And they fought with the Philistines.
And he drove away *their livestock itself* **תא**.
And he struck with a great blow.
And David delivered
those dwelling in Ke'ilah themselves **תא**.

1 Sam. 23:6 And it was as Ebyathar,
son of Ahimelek, fled to David at Ke'ilah.
He went down with an ephod in his hand.

1 Sam. 23:7 And it was declared to Sha'ul
that David had gone to Ke'ilah.
And Sha'ul said,
“The Elohim has acknowledged
that *he himself* **תא** is in my hand.
Indeed, he has shut himself in
by entering a town with gates and bars.”

1 Sam. 23:8 And Sha'ul got the attention
of all the people of battle *themselves* **תא**
for the sake of going down to Ke'ilah
for the sake of attacking David and his men.

1 Sam. 23:9 And David knew
that Sha'ul was against him, planning harm.
And he said to Ebyathar, the priest,
“Bring the ephod here!”
*There is a lack of full understanding
concerning the use of an ephod today.
Based on this text and others like it
it seems evident that it was used
as a means of communication with YAHWEH.*

Observe carefully the following verses.

1 Sam. 23:10 And David said,
“**YAHWEH**, The Elohim of Yisra'el,
Your servant has heard,
heard that Sha'ul is seeking to come to Ke'ilah
to destroy the city on account of your servant.
1 Sam. 23:11 Will the men of Ke'ilah
cause me to be shut up in his hand
as your servant has heard?
YAHWEH, The Elohim of Yisra'el,
please reveal it to your servant.”
And **YAHWEH** said,
“He is coming down.”
1 Sam. 23:12 And David said,
“Will the masters of Ke'ilah
surrender *me myself* **תא**
and my men *themselves* **תא**
into the hand of Sha'ul?”

And **YAHWEH** said,
“They will surrender you.”

1 Sam. 23:13 And David and his men,
about six hundred, got up.
And they went out from Ke'liah.
And they went wherever they could go.
And it was declared to Sha'ul
that David had escaped from Ke'liah.
And he ceased to go out.

1 Sam. 23:14 And David stayed in the wilderness
in strongholds.
And he stayed in the hill country
in the Wilderness of Ziph.
And Sha'ul sought him every day.
But The Elohim did not give him into his hand.

1 Sam. 23:15 And David saw
that Sha'ul had come out
for the sake of seeking his life itself **nx**.
And David was in the Wilderness of Ziph
at Horesh.

1 Sam. 23:16 And Yahanathan,
Sha'ul's son, got up.
And he went to David at Horesh.
And he strengthened his hand itself **nx**
in The Elohim.

23:17 And said to him,
“Do not be afraid
because the hand of Sha'ul, my father,
is not going to find you.
And you yourself **nx** will reign over Yisra'el.
And I will be next to you.
Even my father, Sha'ul, knows this.”

1 Sam. 23:18 And the two cut a covenant
before the face of **YAHWEH**.
And David stayed at Horesh.
And Yahanathan went to his house.

1 Sam. 23:19 And the Ziphites
came up to Sha'ul at Gib'ah saying,
“Is David not hiding with us
in strongholds of Horesh,
in the hill of Hakilah,
which is on the south of the wasteland?”

1 Sam. 23:20 And now according to
all the desire of your life, king, come down!
Come down!
And as for us we will surrender him
into the king's hand.”

1 Sam. 23:21 And Sha'ul said,
“Blessed are you yourselves **nx** of **YAHWEH**
because you have had compassion on me.

1 Sam. 23:22 Go now!
Prepare further and learn!
And observe the place itself **nx** where he walks,
who is seen with him there.
Indeed, I am told of him that he is very cunning.
1 Sam. 23:23 And observe and learn everything
concerning the places where he hides himself.
And you are to return to me with certainty.
And I will go with you yourselves **nx**.
And it will be, if he exists in the land,
then I will search out he himself **nx**
among all the families of Yahudah.”

1 Sam. 23:24 And they got up.
And they went to Ziph ahead of Sha'ul.
And David and his men
were in the Wilderness of Ma'on
in the desert plain on the south of the wasteland.

1 Sam. 23:25 And Sha'ul and his men
went to seek him.
And it was declared to David.
And he went down to the rock.
And he stayed in the Wilderness of Ma'on.
And Sha'ul heard this.
And he pursued David
into the Wilderness of Ma'on.

1 Sam. 23:26 And Sha'ul went
on one side of the mountain,
and David and his men
on the other side of the mountain.
And David was hurrying for the sake
of going away from the face of Sha'ul.
And Sha'ul and his men
were surrounding David and his men
for the sake of seizing them.

1 Sam. 23:27 And a messenger
came to Sha'ul saying,
"Hurry and come!
Indeed, the Philistines have invaded the land!"

1 Sam. 23:28 And Sha'ul returned
from pursuing after David.
And he went to encounter the Philistines.
For this reason
the place is called Sela Hammahlekot.

[Sela Hammahlekot means rock of divisions.](#)

Note: Chapter 24 begins here in the Hebrew text.

1 Sam. 23:29 (H 24.1)
And David went up from there.
And he stayed in strongholds at En Gedi.

Chapter 24

1 Sam. 24:1(H 24.2)
And it was when Sha'ul
had returned from pursuing the Philistines.
And it was declared to him saying,
"Behold!
David is in the Wilderness of En Gedi."
1 Sam. 24:2 (H 24.3)
And Sha'ul took
three thousand chosen men from all Yisra'el.
And he went to search out David himself תא
and his men at The Rocks of the Wild Goats.
1 Sam. 24:3 (H 24.4)
And he came to the enclosures
for the sheep along the way.
And there was a cave.
And Sha'ul went in
to cover his feet themselves תא.
And David and his men
were sitting on the sides of the cave.
1 Sam. 24:4 (H 24.5)
And the men of David said to him, "Behold!
The day of which **YAHWEH** said to you,
'Behold!
I am giving your adversaries themselves תא
into your hand.
And you are to do to them
according to what seems good to you!' "
And David got up.
And he secretly cut off the hem itself תא
of Sha'ul's robe.

[Most translations use "the edge",
or "a corner" of Sha'ul's robe.
This misses entirely
the whole point of this action.
The hem of one's robe in Yisra'el
represents that person's authority.
To cut off the hem of the king's robe
was to effectively remove the king's authority.](#)

In this instance it represents David taking away the authority of Sha'ul - for himself! Observe David's remorse over this in the following verses.

1 Sam. 24:5 (H 24.6)

And it was after this.

And David's heart, it *itself* נא, was stricken because he had cut off the hem *itself* נא which was Sha'ul's.

1 Sam. 24:6 (H 24.7)

And he said to his men,

“Far be it from me apart from **YAHWEH** if I should do this matter *itself* נא to my sovereign, the anointed of **YAHWEH**, to stretch out my hand against him. Indeed, he is the anointed of **YAHWEH**.”

1 Sam. 24:7 (H 24.8)

And David separated his men *themselves* נא with the words.

And he did not allow them

to rise up against Sha'ul.

And Sha'ul got up from the cave.

And he went on his way.

1 Sam. 24:8 (H 24.9)

And David got up after this.

And he went out of the cave.

And he called out behind Sha'ul saying,

“My sovereign the king!”

And Sha'ul looked behind him.

And David bowed his face to the ground.

And he prostrated himself.

1 Sam. 24:9 (H 24.10)

And David said to Sha'ul,

“Why do you listen attentively to the words *themselves* נא of men who say, ‘Behold!

David seeks to do you harm.’?”

1 Sam. 24:10 (H 24.11)

Behold!

This day your eyes have seen

that **YAHWEH** gave you today
into my hand *itself* נא in the cave.

And one said to kill you.

But my eye had compassion on you.

And I said, ‘I will not stretch out my hand

against my sovereign

because he is anointed of **YAHWEH**.’”

1 Sam. 24:11 (H 24.12)

And my father, look also and observe

the hem of your robe *itself* נא in my hand!

Indeed, I cut off the hem of your robe *itself* נא!

But I did not kill you!

Know and see that there is neither harm

nor rebellion in my hand.

And I have not offended against you.

Yet you *yourself* נא are hunting my life *itself* נא for the sake of taking it.

1 Sam. 24:12 (H 24.13)

May **YAHWEH** judge between you and me.

And may **YAHWEH** avenge me from you.

But my hand will not be against you.

1 Sam. 24:13 (H 24.14)

As the proverb of the ancients says,

‘Moral wrong comes from the morally wrong.’

But my hand is not against you.

1 Sam. 24:14 (H 24.15)
After whom has the king of Yisra'el come out?
Whom are you yourself אַתָּה pursuing?
After a dead dog?
After one flea?

1 Sam. 24:15 (H 24.16)
But **YAHWEH** will exist as judge.
And He will pronounce sentence
between you and me.
And may He see and decide my cause itself אַתָּה
and vindicate me from your hand."

1 Sam. 24:16 (H 24.17)
And it was as David had finished speaking
these words themselves אַתָּה to Sha'ul.

And Sha'ul said,
"Is this your voice, my son David?"
And Sha'ul lifted up his voice and wept.

1 Sam. 24:17 (H 24.18)
And he said to David,
"You yourself אַתָּה are more just than I
because you yourself אַתָּה
have repaid me with good,
but I myself have repaid you with bad.

tsaddiyq - just.
This term is traditionally
translated as "righteous".
It's literal meaning is "just".
It means to do what is right.

Sadly, we have perverted
the meaning of "righteous"
by making it some kind of religious term
that represents a false perception
of what's intended.

1 Sam. 24:18 (H 24.19)
And you yourself אַתָּה have declared today
how itself אַתָּה you have done goodness itself אַתָּה
to me myself אַתָּה
when **YAHWEH** Himself אַתָּה
surrendered me into your hand,
but you did not kill me.

This is a very unusual use of אַתָּה.
It's found four times in this verse.
In two instances
it occurs as a self-standing term
which then encompasses
the whole concept involved,
not merely a few words.
This adds extreme emphasis to this verse.

1 Sam. 24:19 (H 24.20)
And when a man finds his adversary himself אַתָּה
then does he send him away with goodness?

And may **YAHWEH** reward you
with good this day
in place of what I have done to you.

1 Sam. 24:20 (H 24.21)
And now behold!
I know that you will reign, will reign as king.
And the kingdom of Yisra'el
will be established in your hand.

1 Sam. 24:21 (H 24.22)
And now, swear to me by **YAHWEH**
that you will not cut off
my seed itself אַתָּה after me,
nor destroy my name itself אַתָּה
from my father's house."

1 Sam. 24:22 (H 24.23)
And David swore to Sha'ul.
And Sha'ul went home.
And David and his men
went up to the stronghold.

Chapter 25

1 Sam. 25:1 And Shemu'el died.
And all Yisra'el assembled.
And they mourned for him.
And they buried him at his home in Ramah.
And David got up and went down
into the Wilderness of Paran.

1 Sam. 25:2 Now there was a man in Ma'on.
And his work was in Carmel.
And the man was exceedingly great.
And he had three thousand sheep
and a thousand goats.
And he was shearing his sheep themselves תא at Carmel.

1 Sam. 25:3 And the name of the man was Nabal.
And the name of his wife was Abigail.
And she was a woman of good intelligence.
And she was beautiful of form.
But the man was harsh and hurtful in his actions.
And he was of Kaleb.

Nabal means stupid; morally dense.
Abigail means father of joy.

1 Sam. 25:4 And David heard in the wilderness
that Nabal was shearing his sheep themselves תא.

1 Sam. 25:5 And David sent ten young men.

And David said to the young men,
"Go up to Carmel.

And you are to go to Nabal.

And you are to greet him in my name,

1 Sam. 25:6 and say this, 'To life!

And to you yourself תא, shalom!

And to your house, shalom!"

And to all that you have, shalom!

Traditional translations miss
some important elements in this verse.
They do not recognize "to life"
as a typical Hebrew greeting
affirming one's wish for a good life
for the one being addressed.
It's sort of like a "toast" to the other person.

They also miss **shalom!**
Shalom means be well, be safe, be happy,
be in good health, be prosperous, etc.,
all rolled into one word.
It's a wish for well being
in every dimension of the other's life.

To miss this is to miss
the astonishing significance of this term
in the Hebrew culture.

1 Sam. 25:7 And now, I have heard
that you have shearers.
Now your shepherds who have been with us.
were not humiliated,

and not a speck of theirs was missing
all the days they were at Carmel.

1 Sam. 25:8 Ask your young men themselves תא
and they will declare it to you.

And may my young men find favor in your eyes
because we come on a good day.

Please give whatever itself תא comes to your hand
to your servants and to your son, David.' "

1 Sam. 25:9 And the young men of David went.

And they spoke to Nabal

according to all these words

in the name of David.

And they rested.

1 Sam. 25:10 And Nabal responded
to the servants of David themselves תא.

And he said, "Who is David?
And who is the son of Yishai?"

Today many servants are breaking away
from their masters.

1 Sam. 25:11 Am I to take my bread itself **תא**,
and my water itself **תא**
and my slaughterings themselves **תא**
that I have slaughtered for my shearers
and give it to men whom I do not know
where they are from?"

1 Sam. 25:12 And the young men of David
turned around on their way.
And they returned.
And they came and declared to him
all these words.

1 Sam. 25:13 And David said to his men,
"Each one gird on his sword itself **תא**."
And each man girded on his sword itself **תא**.
And David also girded on his sword itself **תא**.
And about four hundred men
rose up behind David.
And two hundred stayed with the equipment.

1 Sam. 25:14 And one from among the young men
told Abigail, the wife of Nabal, saying,
"Behold!

David has sent messengers from the wilderness
for the sake of blessing our master himself **תא**.
But he insulted them.

1 Sam. 25:15 And the men were very good to us.
And they did not humiliate us.
And we did not miss any item
all the days we walked with they themselves **תא**
as we were in the fields.

1 Sam. 25:16 They were a wall beside us
both by night and day
all the days we were with them
tending the sheep.

1 Sam. 25:17 And now know and see
what you should do
because harm has been determined
against our master
and against all his household.
And he himself is a son of worthlessness
about speaking to him."

1 Sam. 25:18 Then Abigail hurried.
And she took two hundred loaves,
and two skins of wine,
and five sheep made ready,
five measures of roasted grain,
and one hundred clusters of raisins,
and two hundred cakes of figs.
And she placed them upon the male asses.

1 Sam. 25:19 And she said to her servants,
"Pass over before me.
Behold!

I am coming behind you."
But her husband, Nabal, she did not tell.

1 Sam. 25:20 And it was as she was riding
on the male ass.
And she went down under cover of the hill.
And there were David and his men,
coming down toward her.
And she met they themselves **תא**.

1 Sam. 25:21 And David said,
"Only without cause have I protected
all that is his itself **תא** in the wilderness.
And not a speck was missing of all that is his.

And he has returned to me harm instead of good.
1 Sam. 25:22 Thus may The Elohim do
and more also to the adversaries of David
if I leave of all who are his by morning light
one who pisses against the wall.”

1 Sam.25:23 And Abigail saw David himself **nx**.
And she hurried.
And she got down from upon the male ass.
And she fell before the face of David on her face.
And she prostrated herself to the ground.
1 Sam. 25:24 And she fell upon his feet.
And she said,
“On me, my master, is this perversity!
But please let your female servant
speak in your ears.
And listen attentively to the words themselves **nx**
of your female servant.
1 Sam. 25:25 Please do not let my master
take to his heart itself **nx**
this man of worthlessness, Nabal.
Indeed, as his name is, so is he.
Nabal is his name.
And moral wrong is with him.

But I myself, your female servant,
did not see the young men themselves **nx**
of my master whom you sent.
1 Sam. 25:26 And now my master,
as **YAHWEH** lives and as your life lives,
YAHWEH, has restrained you
from coming into blood
and from avenging yourself with your own hand.

Now then may your adversaries be as Nabal,
even those seeking harm against my master.

1 Sam. 25:27 And now,
this blessing which your female servant
has brought to my master,
let it be given to the young men
who follow my master.

1 Sam. 25:28 Please lift up the rebellion
of your female servant.
Indeed, **YAHWEH** is making,
making a trustworthy house for my master
because my master fights the battles of **YAHWEH**.
And harm has not been found in you
all of your days.

1 Sam. 25:29 And a man stood up to pursue you
and to seek your life itself **nx**.
But the life of my master has been bound
in the bundle of the living
with **YAHWEH Himself** **nx**, your Elohim.
And the lives themselves **nx** of your adversaries
He will sling them out
like the middle of the pocket of a sling.
1 Sam. 25:30 And it will exist
because **YAHWEH** has done for my master
according to all the good itself **nx**
that He has spoken concerning you.
And He will appoint you ruler over Yisra'el.

1 Sam. 25:31 And this will not be for you
a burden of conscience
or a stumbling block of heart for my master,
that you have shed blood without cause,
or that my master has avenged himself.
And **YAHWEH** will do good for my master.
Then take note of your female servant.”

1 Sam. 25:32 And David said to Abigail,
"Blessed be **YAHWEH**, The Elohim of Yisra'el,
Who sent you this day to meet me!
1 Sam. 25:33 And blessed is your discretion.
And blessed are you
because you have kept me this day
from coming to blood
and from avenging myself with my own hand.

1 Sam. 25:34 And truly, as **YAHWEH**,
The Elohim of Yisra'el, lives,
Who has restrained me from doing harm
to you yourself **nx**,
if you had not hurried and come to meet me
none would have been left to Nabal
by the light of morning who piss against the wall."

1 Sam. 25:35 And David accepted from her hand
that *itself* **nx** which she had brought to him.
And he said to her,
"Go up in shalom to your house.
Behold!
I have listened attentively to your voice.
And I have accepted your face."

1 Sam. 25:36 And Abigail went to Nabal.
And behold!
There was a banquet at his house
like the banquet of a king.
And Nabal's heart was glad within him.
And he was exceedingly drunk.
And she told him not a word, little or much,
until the morning light.

1 Sam. 25:37 And it was in the morning,
the wine having gone from Nabal.
And his wife declared to him
these words *themselves* **nx**.
And his heart died within him.
And he became like a stone.
1 Sam. 25:38 And it was about ten days.
And **YAHWEH** struck Nabal *himself* **nx**.
And he died.

25:39 And David heard that Nabal was dead.
And he said, "Blessed be **YAHWEH**,
Who has fought the battle *itself* **nx** of my disgrace
at the hand of Nabal.
And He has restrained His servant *himself* **nx**
from what is bad!
And the moral wrong of Nabal
YAHWEH has returned on his own head."

And David sent.
And he spoke to Abigail
for the sake of taking her as his wife.
1 Sam. 25:40 And the servants of David
went to Abigail at Carmel.
And they spoke to her saying,
"David sent us to you
to ask you to become his wife."
1 Sam. 25:41 And she stood up.
And she bowed her face to the ground.
And she said, "Behold!
Your female servant,
a servant to wash the feet
of the servants of my master."
1 Sam. 25:42 And she hurried.
And she got up.
And she rode on a male ass,
and five of her young women behind her.
And she went behind the messengers of David.
And she became his wife.

1 Sam. 25:43 And David took
Ahino'am *herself* **nx** of Yizre'el.
And both of them were his wives.
[Ahino'am means brother of pleasantness.](#)

1 Sam. 25:44 And Sha'ul had given Mikal *herself* **nx**,
his daughter, David's wife, to Palti, son of Laish,
who was from Gallim.

Chapter 26

1 Sam. 26:1 And the Ziphites came to Sha'ul
at Gib'ah saying,
"Is not David hiding himself in the hill of Hakilah
on the face of the wasteland?"

1 Sam. 26:2 And Sha'ul rose up.
And he went down to the Wilderness of Ziph.
And with he *himself* **nx** were three thousand
chosen men of Yisra'el
for the sake of searching out David *himself* **nx**
in the Wilderness of Ziph.

1 Sam. 26:3 And Sha'ul pitched his tent
on the hill of Hakilah
which is on the face of the wasteland
beside the road.

And David was staying in the wilderness.
And he saw that Sha'ul had come after him
into the wilderness.

1 Sam. 26:4 And David sent out spies.
And he knew that Sha'ul had come to prepare.

1 Sam. 26:5 And David got up.
And he went to the place
where Sha'ul had pitched his tent.
And David saw the place *itself* **nx**
where Sha'ul had laid down,
and Abner, son of Ner,
the captain of his assembly.
And Sha'ul was lying within the enclosure.
And the people were pitching their tents
all around him.

1 Sam. 26:6 And David responded.
And he spoke to Ahimelek, the Hittite,
and to Abishai, son of Tzeruyah,
brother of Yo'ab, saying,
"Who will go down with me *myself* **nx** to Sha'ul,
to the encampment?"
And Abishai said,
"I myself, I will go down with you."

[Ahimelek means my brother is king.](#)
[Abishai means gift of the father.](#)
[Tzeruyah YAH has means wounded.](#)
[Yo'ab means fathered by YAH.](#)

1 Sam. 26:7 And David and Abishai
came to the people by night.
And behold!
Sha'ul was lying down, sleeping in the enclosure.
And his spear was stuck
in the ground beside his head.
And Abner and the people
were lying down all around him.

1 Sam. 26:8 And Abishai said to David,
"The Elohim has surrendered this day
your adversary *himself* **nx** into your hand.
And now please let me strike him with the spear
even into the ground one time.
And I will not do it again."

1 Sam. 26:9 But David said to Abishai,
"Do not destroy him!
Indeed, who can stretch out his hand
against the anointed of **YAHWEH**
and be innocent?"

1 Sam. 26:10 And David said,
"As **YAHWEH** lives,

unless **YAHWEH** strikes him,
or his day has come and he dies,
or in battle he goes down and is swept away,
1 Sam. 26:11 far be it from me,
apart from **YAHWEH**,
that I will stretch out my hand
against the anointed of **YAHWEH**.
And now please take the spear itself **נא**
which is beside his head
and the jug of water itself **נא** that is by his head,
and we will go.”
1 Sam. 26:12 And David took the spear itself **נא**
and the jug of water itself **נא** at Sha'ul's head.
And they went by themselves.
And none saw it.
And none knew it.
And none awakened.
Indeed, they were all sleeping
because a deep sleep from **YAHWEH**
had fallen over them.

1 Sam. 26:13 And David passed over
to the other side.
And he stood on the top of a hill far off.
A great distance was in between them.

1 Sam. 26:14 And David called out to the people
and to Abner, son of Ner, saying,
“Do you not respond, Abner?”
And Abner responded.
And he said, “Who are you yourself **נא**
to call out to the king?”
1 Sam. 26:15 And David said to Abner,
“Are you yourself **נא** not a man?
And who is like you in Yisra'el?
But why have you not protected
your sovereign, the king?
Indeed, one of the people came in
for the sake of destroying the king himself **נא**,
your sovereign.
1 Sam. 26:16 This thing you have done
is not good.
As **YAHWEH** lives,
you yourselves **נא** are sons of death
who have not protected your sovereign,
upon whom is the anointing of **YAHWEH**.

And now, look!
Where is the king's spear
and the jug of water itself **נא**
that was at his head?”

1 Sam. 26:17 And Sha'ul recognized
David's voice itself **נא**.
And he said,
“Is that your voice, my son, David?”
And David said,
“It is my voice, my sovereign the king.”
1 Sam. 26:18 And he said,
“Why is this that my master
is pursuing his servant?
Indeed, what have I done,
or what harm is in my hand?
1 Sam. 26:19 And now, please listen attentively,
my sovereign the king,
to the words themselves **נא** of his servant.
If **YAHWEH** has incited you against me
let Him accept a voluntary offering.
But if it is the children of men
then they are cursed
before the face of **YAHWEH**
because they have driven me out today
from being joined with the inheritance of **YAHWEH**
saying, ‘Go serve other gods!’

1 Sam. 26:20 And now, do not let my blood
fall to the ground before the face of **YAHWEH**.

Indeed, the king of Yisra'el
has come out to seek a flea *itself* נא
as when one pursues
a partridge in the mountains."

1 Sam. 26:21 And Sha'ul said, "I have offended!
Return, my son David!
Indeed, I will not do harm to you again
in place of how my life
was precious in your eyes this day.
Behold!
I have acted foolishly
and I have erred exceedingly greatly!"

1 Sam. 26:22 And David responded.
And he said, "Behold!
The king's spear!
And let one of the young men
pass over and take it.
1 Sam. 26:23 And **YAHWEH** will return to a man
his right action *itself* נא
and his trustworthiness *itself* נא
by which this day **YAHWEH**
gave you into my hand.
But I was not willing to stretch out my hand
against the anointed of **YAHWEH**.

1 Sam. 26:24 And behold!
As your life has been valued in my eyes today,
so may my life be enlarged
in the eyes of **YAHWEH**.
And may He deliver me from every distress."

1 Sam. 26:25 And Sha'ul said to David,
"Blessed are you *yourself* נא, my son, David!
Also you will do, you will do.
And you are able, you are able!"

And David went on his way.
And Sha'ul returned to his place.

The phrasing "You will do, you will do.
And you are able, you are able!"
is an odd phrasing.
The double mention intends emphasis.
That much is clear.
But the intent of the words is not as clear.
What's given is the literal terminology,
but this is likely a Hebraism
that is not understood today.

Chapter 27

1 Sam. 27:1 And David said in his heart,
"Now I will be swept away one day
by the hand of Sha'ul.
There is nothing better for me except to escape,
to escape to the land of the Philistines.
And Sha'ul will desist
from searching for me any longer
in all the territory of Yisra'el.
And I will escape from his hand."

1 Sam. 27:2 And David got up.
And he passed over,
he and the six hundred men who were with him,
to Akish, son of Ma'ok, king of Gath.
1 Sam. 27:3 And David stayed with Akish at Gath,
he and his men, and David's household,
his two wives, Ahino'am, the Yizre'elitess,
and Abigail, the Carmelitess, Nabal's widow.
1 Sam. 27:4 And it was reported to Sha'ul
that David had fled to Gath.

And he did not again seek him any longer.

1 Sam. 27:5 And David said to Akish,
"If I have now found favor in your eyes
let them give me a place
in some town of the country.
And I will dwell there.

And why should your servant dwell
in the royal city with you?"

1 Sam. 27:6 And that day Akish
gave to him Tziklag *itself* **תא**.
For that reason Tziklag has belonged
to the kings of Yahudah to this day.

1 Sam. 27:7 And the time David dwelt
in the country of the Philistines
was a year and four months.

1 Sam. 27:8 And David and his men went up.
And they invaded the Geshurites,
and the Girzites,
and the Amalekites because those nations
were the inhabitants of the land from of old
as you go toward Shur even as far
as the land of Mitsraim.

1 Sam. 27:9 And David had struck the land *itself* **תא**.

And there was not alive a man or a woman.
And he took sheep, and cattle,
and male asses, and camels, and garments.
And he returned.
And he came to Akish.

1 Sam. 27:10 And Akish said,
"Where have you invaded today?"
And David said, "Against the south of Yahudah,
or, "Against the south of the Yerahme'elites,
or, "Against the south of the Kenites."

1 Sam. 27:11 David did not keep alive
man nor woman to come to Gath, saying,
"Lest they inform against us saying,
'Thus David did.'"

And this was his practice
all the days that he dwelt
in the country of the Philistines.

1 Sam. 27:12 And Akish trusted David,
saying to himself,
"He has indeed made himself a stench
to his people in Yisra'el.
And he has become my servant for eternity."

Chapter 28

1 Sam. 28:1 And it was in those days.
And the Philistines assembled
their encampments *themselves* **תא** for war,
for fighting with Yisra'el.

And Akish said to David,
"You know. You know that you yourself **תא**
will go out into battle,
you yourself **תא** and your men."

1 Sam. 28:2 And David said to Akish,
"Rightly so.

You yourself **תא** will know
what itself **תא** your servant can do."

And Akish said to David,
"Rightly so.

I will make you protector of my head all the days."

1 Sam. 28:3 Now Shemu'el had died.
And all Yisra'el had mourned for him.
And they buried him at Ramah in his own city.

And Sha'ul had put away the mediums
and the wizards *themselves* **תא** from the land.

A medium is a necromancer,

one who speaks with the dead.
A wizard is one with "secret" knowledge,
also called 'a familiar spirit'.
Both are involved in "the dark arts",
also understood to be the demonic realm.

1 Sam. 28:4 And the Philistines assembled.
And they came.

And they pitched their tents at Shunem.
And Sha'ul assembled all Yisra'el *itself* נא.
And they encamped at Gilboa.

1 Sam. 28:5 And Sha'ul saw
the encampment *itself* נא of the Philistines.

And he was afraid.

And his heart trembled greatly.

1 Sam. 28:6 And Sha'ul inquired of **YAHWEH**.

But **YAHWEH** did not respond to him
either by dreams,
or by Urim,
or by the prophets.

1 Sam. 28:7 And Sha'ul then said to his servants,
"Search out for me a woman who is a medium.

And I will go to her and inquire of her."

And his servants said to him, "Behold!

There is a woman who is a medium at En Dor."

1 Sam. 28:8 And Sha'ul disguised himself.

And he put on other garments.

And he went, he and two men with him.

And they came to the woman by night.

And he said, "Please determine
by divination for me as a medium.

And bring up for me the one *itself* נא
whom I will name to you."

1 Sam. 28:9 And the woman said to him,
"Behold!

You *yourself* נא know

what Sha'ul *himself* נא has done,

how he has cut off the mediums *themselves* נא
and the wizards *themselves* נא from the land.

And why do you *yourself* נא

lay a snare for my life

for the sake of putting me to death?"

1 Sam. 28:10 And Sha'ul

swore to her by **YAHWEH** saying,

"As **YAHWEH** lives,

nothing will happen to you for this matter."

1 Sam. 28:11 And the woman said,

"Who *itself* נא am I to bring up for you?"

And he said, "Bring up for me Shemu'el *himself* נא."

1 Sam. 28:12 And the woman

saw Shemu'el *himself* נא.

And she cried out with a loud voice.

And the woman spoke to Sha'ul saying,

"Why have you deceived me?

Even you *yourself* נא are Sha'ul!"

1 Sam. 28:13 And the king said to her,

"Do not be afraid!

Indeed, what did you see?"

And the woman said to Sha'ul,

"I saw a mighty one ascending from the earth."

Note: This is very important.

The woman reported

that she saw "an *elohim*".

She saw a "mighty one" -

one of the meanings of "*elohim*".

It was **NOT** a 'spirit'!!!

An *elohim* is a divine being.

It can be a good one,

still associated with **YAHWEH**,

or it can be a 'fallen one',

associated with The Adversary.

The practice of calling up such entities

is fraught with dangers.
It's why **YAHWEH** forbids it for His people.

1 Sam. 28:14 And he said to her,
"What is his appearance?"
And she said, "An old man is ascending.
And he is covered with a mantle."
And Sha'ul knew that it was Shemu'el.
And he bowed his face to the ground.
And he prostrated himself.

1 Sam. 28:15 And Shemu'el said to Sha'ul,
"Why have you disturbed me
for the sake of bringing up me myself **אני**?"
And Sha'ul said,
"I am exceedingly distressed.
And the Philistines are fighting against me.
And The Elohim has turned aside from upon me.
And He does not respond to me any more,
either by prophets or by dreams.
And I have called you
for the sake of making known to me
what I am to do."

1 Sam. 28:16 And Shemu'el said,
"And why do you inquire of me?
Even **YAHWEH** has turned aside from upon you.
And He has become your adversary?
1 Sam. 28:17 And **YAHWEH** has done for Himself
according to what He spoke by me.
And **YAHWEH** has torn the kingdom itself **אני**
from your hand.
And He has given it to your neighbor, to David,
1 Sam. 28:18 because you did not listen attentively
to the voice of **YAHWEH**
nor execute His fierce wrath upon Amalek.
For this reason **YAHWEH** has done this word
to this day.

1 Sam. 28:19 And **YAHWEH** also
has given Yisra'el itself **אני** with you
into the hand of the Philistines.
And tomorrow you yourself **אני** and your sons
will be with me.
Also the assembly of Yisra'el itself **אני**
YAHWEH will give into the hand of the Philistines."

1 Sam. 28:20 And he hurried.
And Sha'ul fell with all the fulness of his height
upon the ground.
And he was exceedingly afraid
because of the words of Shemu'el.
Also there was no strength in him
because he had eaten no food
all day and all night.

1 Sam. 28:21 And the woman came to Sha'ul.
And she saw
that he trembled inwardly exceedingly.
And she said to him, "Behold!
Your female servant
has listened attentively to your voice.
And I have placed my life in my hands.
And I have listened attentively
to the words themselves **אני**
which you spoke to me.
1 Sam. 28:22 And now, please listen attentively,
even you yourself **אני**,
to the voice of your female servant.
And I will place before your face a morsel of food.
And you are to eat!
And it will be strength in you
as you go on your way."
1 Sam. 28:23 But he refused.
And he said, "I am not going to eat."

But his servants, and also the woman,
pressed upon him.
And he listened attentively to their voice.
And he got from the ground.
And he sat on the couch.
1 Sam. 28:24 And the woman
had a fattened calf in the house.
And she hurried.
And she slaughtered it.
And she took flour.
And she kneaded it.
And she baked matzah from it.
1 Sam. 28:25 And she brought it near
to Sha'ul and his servants.
And they ate.
And they got up.
And they went that night.

Chapter 29

1 Sam. 29:1 And the Philistines assembled
all their encampments themselves **nx** at Aphek.
And Yisra'el pitched their tents at a fountain
which is in Yizre'el.
1 Sam. 29:2 And the leaders of the Philistines
were passing over by hundreds
and by thousands.
And David and his men were passing over
in the rear with Akish.
1 Sam. 29:3 And the leaders of the Philistines said,
"Who are these Hebrews?"
And Akish said to the leaders of the Philistines,
"Is this not David,
the servant of Sha'ul, king of Yisra'el,
who has been with me myself **nx**
these days and these years?
And to this day I have found no speck in him
from the day he came until this day."
1 Sam. 29:4 But the leaders of the Philistines
were enraged at him.
And the leaders of the Philistines said to him,
"Cause the man himself **nx** to turn back!
And let him return to the place
which you have appointed there.
But he will not go down with us into battle.
And he will not become for us
an adversary in battle.
And what would be pleasing to his sovereign
if not with the heads of these men?"
1 Sam. 29:5 Is this not David of whom
they sang to each other in dances saying,
'Sha'ul struck his thousands
and David his myriads'?"

1 Sam. 29:6 And Akish called David.
And he said to him, "As **YAHWEH** lives,
indeed, you yourself **nx** have been upright.
And your going out and your coming in
with me myself **nx** in the encampment
is good in my eyes.
Indeed, I have not found in you
any harm to this day
from the day of your coming to me
until this day.
But in the eyes of the leaders
you are not pleasing.
1 Sam. 29:7 And now, return.
And go in peace.
And do nothing bad in the eyes
of the leaders of the Philistines."

1 Sam. 29:8 And David said to Akish,
"Indeed, what have I done?
And to this day
what have you found in your servant

from the day I was before your face
until this day
that I can not go and fight against
the adversaries of my sovereign, the king?"
1 Sam. 29:9 And Akish responded.
And he said to David,
"I know that you yourself **תָּא**
are as good in my eyes
as a messenger of the gods.
However, the leaders of the Philistines have said,
'He is not to go up with us into battle.'

1 Sam. 29:10 And now,
you are to rise early in the morning
and your master's servants
who have come with you yourself **תָּא**.
And as you have risen early in the morning
and have light, then you are to go!"

1 Sam. 29:11 And David and his men
rose up early in the morning
for the sake of going in the morning,
to return to the land of the Philistines.
And the Philistines went up to Yizre'el.

Chapter 30

1 Sam. 30:1 And it was as David and his men
came to Tziklag on the third day.
And the Amalekites had invaded
into the south and into Tziklag.
And they had struck Tziklag itself **תָּא**.
And they had burned it itself **תָּא** with fire.
1 Sam. 30:2 And they took captive
the women themselves **תָּא**,
those who were from small to large.
They did not kill anyone,
but they led them away.
And they went on their way.

1 Sam. 30:3 And David and his men
came to the city.
And behold!
It was burned with fire.
And their women
and their sons and their daughters
had been taken captive.
1 Sam. 30:4 And David and the people
who were with he himself **תָּא**
lifted up their voices themselves **תָּא**.
And they wept
until they had no more vitality to weep.

1 Sam. 30:5 And David's two wives
had been taken captive,
Ahino'am, the Yizre'elites,
and Abigail, the widow of Nabal the Carmelite.
1 Sam. 30:6 And David
was exceedingly distressed.
Indeed, the people spoke of stoning him,
because all of the people were bitter,
each man for his sons and his daughters.

But David strengthened himself
in **YAHWEH**, his Elohim.
1 Sam. 30:7 And David said to Ebyathar,
the priest, son of Ahimelek,
"Please bring the ephod to me here."
And Ebyathar brought
the ephod itself **תָּא** to David.
1 Sam. 30:8 And David
inquired of **YAHWEH** saying,
"Shall I pursue after this crowd?
Will I reach them?"

And He said to him,
"Pursue!
Indeed, you will reach, reach them!
And you will rescue, rescue them!"

1 Sam. 30:9 And David went,
he and the six hundred men
who were with he himself **תא**.
And they came to the river Besor.
And those remaining behind stood *there*.
1 Sam. 30:10 And David pursued,
he and four hundred men,
And two hundred stood *there*
who were too weak to pass over
the River Besor *itself* **תא**.

1 Sam. 30:11 And they found
a Mitsraite man in the field.
And they brought he himself **תא** to David.
And they gave him food.
And he ate.
And they caused him to drink water.
1 Sam. 30:12 And they gave to him
a slice of figs cakes and two bunches of raisins.
And he ate.
And his breath returned to him.
Indeed, he had not eaten food nor drunk water
for three days and three nights.

1 Sam. 30:13 And David said to him,
"To whom do you belong
and where are you from?"
And he said, "I am a young man from Mitsraim,
servant of an Amalekite.
And my master abandoned me
because I was sick three days.
1 Sam. 30:14 We invaded
the south of the Kerethites,
and against that which belongs to Yahudah,
and upon the south of Kaleb.
And Tziklag *itself* **תא** we burned with fire."

1 Sam. 30:15 And David said to him,
"Can you bring me down to this crowd?"
And he said,
"Swear to me by The Elohim
you will neither kill me nor surrender me
into the hands of my master
and I will bring you down to this crowd."

Many translations use "raiding party"
instead of crowd.
This is an "interpretation" of the text
based on the context,
but it is **not** a proper translation.

Also, many of the "translations" use "God"
Instead of "the elohim".
This is an error.
This man is Egyptian.
He lives by the 'gods' of Egypt.
He surely does not know **YAHWEH**.
This kind of error is a distortion of the text.

1 Sam. 30:16 And he brought him down.
And behold!
They were spread out over the whole land
eating and drinking and dancing
with all the great booty which they had taken
from the land of the Philistines
and from the land of Yahudah.

1 Sam. 30:17 And David struck them
from dusk until the evening of the next day.
And none of them escaped

except four hundred young men
who rode on camels and fled.

1 Sam. 30:18 And David rescued
everything *itself* **וְאֵל** the Amalekites had taken.
And David rescued his two wives *themselves* **וְאֵל**.
1 Sam. 30:19 And nothing was missing to them,
either small or great,
either sons or daughters, or booty,
or whatever they had taken from them.
David returned with everything.

1 Sam. 30:20 And David took
all the flocks and herds *themselves* **וְאֵל**,
those livestock they had driven before them.
And they said, "This is David's booty."

1 Sam. 30:21 And David came
to the two hundred men who were too weak
from going after David.
And they had stayed at the river Besor.
And they went out to meet David
and to meet the people
who were with he *himself* **וְאֵל**.
And David came near the people *themselves* **וְאֵל**.
And he inquired of them concerning their welfare.

1 Sam. 30:22 And all the hurtful
and worthless men of those
who had gone with David responded.
And they said,
"Because they did not go with us
we will not give to them from the booty
that we have rescued except for
each man's wife *herself* **וְאֵל**
and his children *themselves* **וְאֵל**.
And they drove them away.
And they went."

1 Sam. 30:23 But David said, "My brothers,
do not do so with that *itself*
which **YAHWEH** has given to us,
And He has protected us *ourselves* **וְאֵל**.
And He has given the crowd *itself* **וְאֵל**
that came against us into our hands.
1 Sam. 30:24 Also, who will listen attentively
to you in this matter?
Indeed, like his allotment
who goes down to the battle,
so also is his allotment
who stays with the equipment.
The allotments will be the same."

1 Sam. 30:25 And it was so
from that day and forward.
And he placed it for a rule
and for a regulation for Yisra'el to this day.

1 Sam. 30:26 And David went to Tziklag.
And he sent from the booty
to the elders of Yahudah,
to his companions saying,
"Behold!
A blessing for you from the booty
of the adversaries of **YAHWEH**.";
1 Sam. 30:27 to those in Bayit El,
and to those in Ramot of the South,
and to those in Yattir,
1 Sam. 30:28 and to those in Aro'er,
and to those in Siphmoth,
and to those in Eshtemoa,
1 Sam. 30:29 and to those in Rakal,
and to those in the cities of the Yerahme'elites,

and to those in the cities of the Kenites,
1 Sam. 30:30 and to those in Hormah,
and to those in Korashan,
and to those in Athak,
1 Sam. 30:31 and to those in Hebron,
and to all the places
where David had gone, he and his men.

Chapter 31

1 Sam. 31:1 And the Philistines
were fighting against Yisra'el.
And the men of Yisra'el fled
from before the Philistines.
And they fell slain on Mount Gilboa.
1 Sam. 31:2 And the Philistines
stuck with Sha'ul himself **תא**
and his sons themselves **תא**.
And the Philistines struck
Yahonathan himself **תא**,
and Abinadab himself **תא**,
and Malkishua himself **תא**,
sons of Sha'ul.

1 Sam. 31:3 And the battle was heavy toward Sha'ul.
And the archers found him, men of the bow.
And he was severely wounded by the archers.
1 Sam. 31:4 And Sha'ul said
to the one carrying his equipment,
"Draw your sword and pierce me through with it
lest these uncircumcised ones come
and pierce me through and they abuse me."
But his equipment carrier was not willing
because he was exceedingly afraid.
And Sha'ul took the sword itself **תא**.
And he fell on it.

1 Sam. 31:5 And the one carrying his equipment
saw that Sha'ul was dead.
And he also fell on his sword.
And he died beside him.
1 Sam. 31:6 And Sha'ul died, and his three sons,
and the one carrying his equipment,
even all his men together on that day.

1 Sam. 31:7 And they saw, the men of Yisra'el
who were beyond the valley
and those who were beyond The Yarden,
that the men of Yisra'el had fled
and that Sha'ul and his sons were dead.
And they abandoned the cities themselves **תא**.
And they fled.
And the Philistines came.
And they dwelt in them.

1 Sam. 31:8 And it was the next day.
And the Philistines came
to strip the slain themselves **תא**.
And they found Sha'ul himself **תא**
and his three sons themselves **תא**,
fallen on Mount Gilboa.
1 Sam. 31:9 And they cut off his head itself **תא**.
And they stripped off his armor itself **תא**.
And they sent word
into the land of the Philistines
to announce it in the house of their idols
and to the people themselves **תא**.
1 Sam. 31:10 And they placed his armor itself **תא**
in the house of the Ashtarot.
And they fastened his body itself **תא**
to the wall of Bayit She'an.

1 Sam. 31:11 And the inhabitants
of Yabesh Gil'ad heard

what *itself* **תא** the Philistines
had done to Sha'ul.
1 Sam. 31:12 And all the able men rose up.
And they walked all night.
And they took the body *itself* **תא** of Sha'ul
and the bodies *themselves* **תא** of his sons
from the wall of Bayit She'an.
And they went to Yabesh.
And they burned there they *themselves* **תא**.
1 Sam. 31:13 And they took
their bones *themselves* **תא**.
And they buried them
under the oak tree at Yabesh.
And they fasted seven days.

9: 2 Samuel – Shemu'el

(Version 3.1: 7-15-2021)

Chapter 1

2Sam. 1:1 And it was after the death of Sha'ul.
And David had returned from striking
the Amalekites *themselves* **תא**.
And David stayed at Ziklag two days.
2Sam. 1:2 And it was on the third day.
And behold!
A man came from the encampment,
from with Sha'ul.
And his garments were torn.
And soil was on his head.
And it was as he came to David.
And he fell to the ground and prostrated himself.
2Sam. 1:3 And David said to him,
"From where have you come?"
And he said to him, "I have escaped
from the encampment of Yisra'el."
2Sam. 1:4 And David said to him,
"How was the matter?
Please declare it to me."
And he said,
"The people have fled from the battle.
And also many have fallen among the people
and are dead.
And also Sha'ul and Yehonathan, his son,
are dead."
2Sam. 1:5 And David said to the young man,
the one declaring it to him,
"How do you know that Sha'ul
and Yehonathan, his son, are dead?"
2Sam. 1:6 And the young man said,
the one declaring it to him,
"I happened to be on Mount Gilboa.
And behold!
Sha'ul was leaning upon his spear.
And behold!
The chariots and masters of the horses
stuck with him.
2Sam. 1:7 And he looked behind him.
And he saw me.
And he called to me.
And I said, 'I am here.'
2Sam. 1:8 And he said to me, 'Who are you?'
And I said to him, 'I am an Amalekite.'
2Sam. 1:9 And he said to me,
'Please stand over me and put me to death,
for agony has seized me but my life is still in me.'
2Sam. 1:10 And I stood over him.
And I put him to death because I knew
he would not live after falling.
And I took the crown that was on his head
and the bracelet that was on his arm.
And I have brought them here to my master."

2Sam. 1:11 And David seized his own garments.
And he tore them,
and also all the men
who were with he himself **נא**.

2Sam. 1:12 And they mourned and wept
and fasted until evening
for Sha'ul, and for Yehonathan his son,
and for the people of **YAHWEH**,
and for the house of Yisra'el
because they had fallen by the sword.

2Sam. 1:13 And David said to the young man
who had declared it to him,
"From where are you yourself **נא**?"
And he said, "I am the son of a foreigner,
an Amalekite."

2Sam. 1:14 And David said to him,
"Why were you not afraid to stretch out your hand
for the sake of destroying
the anointed of YAHWEH himself **נא**?"

2Sam. 1:15 And David called
to one of the young men.
And he said, "Draw near to encounter him!"
And he struck him.
And he put him to death.

2Sam. 1:16 And David said to him,
"Your blood is on your own head
because your mouth
has witnessed against you saying,
'I myself have put to death
the anointed of YAHWEH himself **נא**.'"

2Sam. 1:17 And David lamented
with this lamentation itself **נא**
over Sha'ul and over Yehonathan, his son.
2Sam. 1:18 And he said to teach "The Bow"
to the children of Yahudah.

Behold!
It is written on the scroll of Yashar:
[Yashar means straight; upright.](#)

2Sam. 1:19 "The splendor of Yisra'el
is slain on your high places!
How the mighty have fallen!
2Sam. 1:20 Declare it not in Gath!
Proclaim it not in the streets of Ashkelon
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised exult.

2Sam. 1:21 Mount Gilboa!
No dew or rain be upon you,
nor spread out elevation offerings
because there was cast away
the shield of the mighty,
the shield of Sha'ul without anointing oil.

2Sam. 1:22 From the blood of the slain,
from the fat of the mighty,
the bow of Yehonathan did not turn back,
and the sword of Sha'ul did not return empty.

2Sam. 1:23 Sha'ul and Yehonathan
were beloved and pleasant in their lives,
and in their death they were not parted.
They were swifter than eagles.
They were stronger than lions.

2Sam. 1:24 Daughters of Yisra'el,
weep over Sha'ul
who wrapped you in scarlet with finery,
who decked your robes with ornaments of gold.

2Sam. 1:25 How the mighty have fallen
in the midst of the battle!
Yahonathan was slain on your high places.
2Sam. 1:26 I am distressed for you,
my brother, Yahonathan.
You have been very pleasant to me.
Your love to me was wondrous,
surpassing the love of women.

2Sam. 1:27 How the mighty have fallen
and the weapons of battle perish!"

Chapter 2

2Sam. 2:1 And it was afterwards.
And David inquired of **YAHWEH** saying,
"Am I to go up to one of the cities of Yahudah?"
And **YAHWEH** said to him, "Go up!"
And David said, "Where am I to go up?"
And He said, "To Hebron."
2Sam. 2:2 And David went up there
and also his two wives,
Ahino'am, the Yizre'elites,
and Abigail, the widow of Nabal the Carmelite.
2Sam. 2:3 And the men who were with him
David brought up, each man and his household.
And they dwelt in the cities of Hebron.

2Sam. 2:4 And the men of Yahudah came.
And they anointed there as king David himself **תא**
over the house of Yahudah.

And they reported to David saying,
"The men of Yabesh Gil'ad
were the ones who buried Sha'ul himself **תא**."
2Sam. 2:5 And David sent messengers
to the men of Yabesh Gil'ad.
And he said to them,
"Blessed are you yourselves **תא** by **YAHWEH**
who have shown this kindness
to your sovereign, to Sha'ul,
and have buried he himself **תא**.
2Sam. 2:6 And now **YAHWEH** will do with you
kindness and faithfulness.
And I also will do good to you yourselves **תא**
who have done this thing.

2Sam. 2:7 And now
let your hands be strengthened
and be sons of force
because your sovereign, Sha'ul, is dead.
And also I myself **תא** have been anointed
by the house of Yahudah as king over them."

2Sam. 2:8 And Abner, son of Ner,
captain of the assembly of Sha'ul,
took Ish'boshet himself **תא**, the son of Sha'ul,
and caused him to pass over to Mahanaim.
[Ish'boshet means man of shame.](#)
[Manahaim means double camp.](#)

2Sam. 2:9 And he caused him to reign
over Gil'ad,
and over the Asherites,
and over Yizre'el,
and over Ephraim,
and over Binyamin,
and over all Yisra'el.

2Sam. 2:10 Ish'boshet, son of Sha'ul,
was forty years old
as he began to reign over Yisra'el.
And he reigned two years.
Only the house of Yahudah followed David.

2Sam. 2:11 And it was from the time that David

was king in Hebron over the house of Yahudah.
And it was seven years and six months.

2Sam. 2:12 And Abner, son of Ner,
and the servants of Ish'boshet, son of Sha'ul,
went out from Mahanaim to Gib'on.
2Sam. 2:13 And Yo'ab, son of Tzeruyah,
and the servants of David went out.
And they met together beside the pool of Gib'on.
And these sat down on one side of the pool
and those on the other side of the pool.

Tzeruyah means wounded by YAH.

2Sam. 2:14 And Abner said to Yo'ab,
"Let the young men stand up now
and make sport before us."
And Yo'ab said, "Let them stand up."
2Sam. 2:15 And they stood up.
And they passed over by number,
twelve from Binyamin,
followers of Ish'boshet, son of Sha'ul,
and twelve from the servants of David.
2Sam. 2:16 And each one
seized his companion by the head
and *put* his sword into his companion's side.
And they fell down together.
And the place was called The Field of Flints,
which is at Gib'on.

2Sam. 2:17 And the battle was fierce on that day.
And Abner and the men of Yisra'el
were defeated before the servants of David.

2Sam. 2:18 And three sons of Tzeruyah were there,
Yo'ab, and Abishai, and Asah'el.
And Asah'el was light on his feet
like one of the gazelles in the field.

Yo'ab means fathered by YAH.

Abishai means gift of the father.

Asah'el means made by El.

2Sam. 2:19 And Asah'el pursued after Abner.
And in going he did not move aside
to the right or to the left from behind Abner.
2Sam. 2:20 And Abner faced behind him.
And he said, "Are you Asah'el?"
And he said, "I am."
2Sam. 2:21 And Abner said to him,
"Turn aside to your right hand or to your left
and seize one of the young men.
And take for yourself his armor *itself* **תא**."
But Asah'el was not willing
to turn aside from behind him.
2Sam. 2:22 And once again Abner said to Asah'el,
"Turn aside from behind me.
Why should I strike you to the ground?
How then could I lift up my face
to your brother, Yo'ab?"
2Sam. 2:23 But he refused to turn aside.
And Abner struck him with the back of the spear
into the abdomen.
And the spear came out of his back.
And he fell down there.
And he died beneath it.
And it existed that everyone was coming
to the place where Asah'el fell and died.
And they stood.

2Sam. 2:24 And Yo'ab and Abishai
pursued after Abner.
And the sun came in.
And they came to the hill of Ammah
which is over against Giah
by the road to the Wilderness of Gib'on.
2Sam. 2:25 And the children of Binyamin
gathered together behind Abner.

And it was one group.
And they stood on top of one hill.
2Sam. 2:26 And Abner called to Yo'ab.
And he said, "Will the sword consume forever?
Do you not know
that it will be bitterness in the end?
And when are you going to speak to the people
for the sake of returning
from pursuing their kindred?"
2Sam. 2:27 And Yo'ab said,
"As The Elohim lives, if you had not spoken
each man then by morning would have given up
from pursuing their kindred."
2Sam. 2:28 Yo'ab then blew a shofar.
And all the people stood.
And they did not pursue Yisra'el any longer.
And they did not fight any more.

2Sam. 2:29 And Abner and his men
walked in the desert plain all that night.
And they passed over The Yarden *itself* תא.
And they walked through all of Bitron.
And they went to Mahanaim.

2Sam. 2:30 And Yo'ab turned back
from pursuing Abner.
And he gathered together
all the people *themselves* תא.
And there were missing of David's servants
nineteen men and Asah'el.
2Sam. 2:31 But the servants of David
had struck of Binyamin and Abner's men
three hundred and sixty men who died.

2Sam. 2:32 And they lifted up Asah'el *himself* תא.
And they buried him in his father's tomb
which was in Bayit Lechem.
And Yo'ab and his men walked all night.
And they were at Hebron at daybreak.

Chapter 3

2Sam. 3:1 And the fighting was long
between the house of Sha'ul
and the house of David.
And David went on stronger.
And the house of Sha'ul went on
weaker and weaker.

2Sam. 3:2 And sons were born to David at Hebron.
And his firstborn was Amnon
by Ahino'am, the Yizre'elitess.
Amnon means faithful.

2Sam. 3:3 And his second was Kil'ab, by Abigail,
the widow of Nabal the Carmelite.
And the third was Abshalom, son of Ma'akah,
the daughter of Talmi, king of Geshur.
Kil'ab means restraint of the father.
Abshalom means father of shalom.

2Sam. 3:4 And the fourth was Adoniyah,
son of Haggith.
And the fifth was, Shephatyah, son of Abital.
Adoniyah means YAH is sovereign.
Shephatyah means YAH has judged.

2Sam. 3:5 And the sixth was Yitre'am,
by David's wife Eglah.
These were born to David at Hebron.
Yitre'am means excellence of people.

2Sam. 3:6 And it was as there was fighting
between the house of Sha'ul
and the house of David.
And Abner was strengthening himself
in the house of Sha'ul.

2Sam. 3:7 And Sha'ul had a concubine.

And her name was Ritspah, daughter of Ayah.
And Ish'boshet said to Abner,
"Why have you gone in
to my father's concubine?"
2Sam. 3:8 And the anger of Abner
flared up exceedingly
over the words of Ish'boshet.
And he said, "Am I a dog's head
that belongs to Yahudah that I do kindness
to the house of Sha'ul, your father,
to his kindred, and to his friends today,
and have not caused you
to be in the hands of David,
yet you hold me accountable today
over a moral wrong with this woman?"
2Sam. 3:9 According to this
may The Elohim do to me and more also
if I do not do for David
according to what **YAHWEH** has sworn to him,
3:10 to cause the reign to pass over
from the house of Sha'ul
and to raise up the throne of David *itself* תא
over Yisra'el and over Yahudah
from Dan to Beersheba."

2Sam. 3:11 And he was not able any longer
to respond to Abner *himself* תא a word
because he was afraid of he *himself* תא.

2Sam. 3:12 And Abner sent messengers
in place of himself to David saying,
"Whose is the land?", saying also,
"Cut your covenant with me *myself* תא.
And behold!
My hand will be with you
for the sake of turning back to you
all Yisra'el *itself* תא."

2Sam. 3:13 And David said, "Good!
I myself will cut a covenant with you *yourself* תא.
However, one word I will ask
from you *yourself* תא.
That is to say, you will not see my face *itself* תא
unless you first bring Mikal *herself* תא,
daughter of Sha'ul,
as you come to see my face *itself* תא."

2Sam. 3:14 And David sent messengers
to Ish'boshet, son of Sha'ul saying,
"Give to me my wife *herself* תא Mikal *herself* תא,
to whom I was engaged on account of
a hundred foreskins of the Philistines."

2Sam. 3:15 And Ish'boshet sent.
And he took her from her husband,
from Palti'el, son of Laish.
2Sam. 3:16 And her husband walked
with her *herself* תא to Bahurim,
And he was walking and weeping behind her.
And Abner said to him, "Return!"
And he returned.

2Sam. 3:17 And Abner had a word
with the elders of Yisra'el saying,
"Yesterday and the day before
you were seeking for David *himself* תא
to be king over you.
2Sam. 3:18 And now do it!
Indeed, **YAHWEH** has spoken to David saying,
"By the hand of My servant David
My people Yisra'el *themselves* תא
will be delivered
from the hand of the Philistines
and from the hand of all their adversaries.' "

2Sam. 3:19 And Abner also spoke
in the ears of Binyamin.
And Abner also went to speak
in the ears of David at Hebron
everything *itself* אָנֹכִי that seemed good
to Yisra'el and to all the house of Binyamin.

2Sam. 3:20 And Abner came to David at Hebron.
And with he *himself* אָנֹכִי were twenty men.
And David made a banquet for Abner
and the men who were with he *himself* אָנֹכִי.

2Sam. 3:21 And Abner said to David,
“Let me rise up and go.
And I will gather to my sovereign the king,
all Yisra'el *itself* אָנֹכִי.
And they will cut a covenant with you *yourself* אָנֹכִי.
And you will reign over all that your life desires.”
And David sent away Abner *himself* אָנֹכִי.
And he went in peace.

2Sam. 3:22 And behold!
The servants of David and Yo'ab
came from a raiding party.
And great booty was with them.

And Abner was not with David at Hebron
because he had sent him away.
And he had gone in peace.

2Sam. 3:23 And Yo'ab came,
and all the assembly that was with he *himself* אָנֹכִי.
And they reported to Yo'ab saying,
“Abner, son of Ner, came to the king.
And he sent him away.
And he has gone in peace.”

2Sam. 3:24 And Yo'ab went to the king.
And he said, “What have you done?
Behold!

Abner came to you!
Why have you sent him away
and he has gone, he has gone?
2Sam. 3:25 You know that
Abner *himself* אָנֹכִי, son of Ner,
came to you for the sake of deceiving you
and to know your going out *itself* אָנֹכִי
and your coming in *itself* אָנֹכִי,
and to know everything *itself* אָנֹכִי
that you *yourself* אָנֹכִי are doing.”

2Sam. 3:26 And Yo'ab left David.
And he sent messengers after Abner.
And he returned, he *himself* אָנֹכִי,
from the well of Sirah.
And David did not know it.

2Sam. 3:27 And Abner returned to Hebron.
And Yo'ab took him aside
in the middle of the gate
to speak in private to he *himself* אָנֹכִי.
And there he struck him in the abdomen.
And he put him to death on account of
the blood of Asah'el, his brother.

2Sam. 3:28 And David heard
about this afterwards.
And he said,
“My kingdom and I are innocent
before **YAHWEH** for eternity
from the blood of Abner, son of Ner.
2Sam. 3:29 Let it writhe upon the head of Yo'ab
and on all his father's house.
And let there never be cut off

from the house of Yo'ab
one who has a discharge, or is a leper,
who leans on a staff, or falls by the sword,
or who lacks food."

2Sam. 3:30 And Yo'ab and Abishai, his brother,
murdered Abner on account of his killing
their brother, Asah'el himself **אָה**,
at Gib'on in the battle.

2Sam. 3:31 And David said to Yo'ab
and to all the people
who were with he himself **אָה**,
"Tear your garments!
Gird yourselves with sackcloth!
And mourn before the face of Abner!"
And David the king walked behind the coffin.
2Sam. 3:32 And they buried Abner himself **אָה**
at Hebron.
And the king lifted up his voice **אָה**.
And he wept beside the grave of Abner.
And all the people wept.
2Sam. 3:33 And the king lamented over Abner.
And he said, "Should Abner die as a fool dies?
2Sam. 3:34 Your hands were not bound.
And your feet did not come into shackles.
As one falls before sons of moral wrong,
according to this you fell."
And all the people wept over him again.

2Sam. 3:35 And all the people came
for the sake of causing David himself **אָה**
to eat food while it was still day.
But David swore saying,
"The Elohim do so to me and more also
if I taste bread or whatever else
until the sun comes in!"

2Sam. 3:36 And all the people took note of it.
And it was good in their eyes.
According to everything the king did,
it was good in the eyes of all the people.
2Sam. 3:37 And all the people
and all Yisra'el knew that day
that it had not been the king's intent
to kill Abner himself **אָה**, son of Ner.

2Sam. 3:38 And the king said to his servants,
"Do you not know that a leader and a great one
has fallen this day in Yisra'el?
2Sam. 3:39 And I am soft hearted today,
even as anointed king.
And these men, the sons of Tzeruyah,
are more harsh than me.
May **YAHWEH** repay the one who does bad
according to his harm."

Chapter 4

2Sam. 4:1 And the son of Sha'ul heard
that Abner had been killed at Hebron.
And his hands weakened.
And all Yisra'el trembled inwardly.

2Sam. 4:2 And two men, captains of bands,
were Sha'ul's.
The name of the one was Ba'anah
and the name of the other Rekab,
sons of Rimmon the Be'erotherite
from the children of Binyamin.
Indeed, Be'erother was also reckoned to Binyamin,
[Ba'anah means in affliction.](#)
[Rekab means rider.](#)
[Rimmon means set apart.](#)
[Be'erother means wells.](#)

2Sam. 4:3 And the Be'erothites had fled to Gittaim.
And they have been sojourners there until this day.

2Sam. 4:4 And Yehonathan, son of Sha'ul,
had a son who was lame in his feet.
He was five years old
when the announcement came from Yizre'el
about Sha'ul and Yehonathan.
And his nurse took lifted him up.
And she fled.
And it was as she hurried to flee.
And he fell. And he became lame.
And his name was Mephiboshet.
[Mephiboshet means dispeller of shame.](#)

2Sam. 4:5 And the sons of Rimmon,
the Be'erothite, Rekab and Ba'anah, walked.
And they came at the heat of the day
to the house of Ish'boshet,
who was lying down on his bed *itself* תא at noon.
2Sam. 4:6 And they went
into the midst of the house
for the sake of taking wheat.
And they struck him in the abdomen.
And Rekab and Ba'anah his brother escaped.
2Sam. 4:7 And they had gone into the house.
And he was lying on his bed in his bedroom.
And they struck him.
And they killed him.
And they took off his head *itself* תא.
And they took his head *itself* תא.
And they went by way of the desert all night.
2Sam. 4:8 And they brought
the head *itself* תא of Ish'boshet
to David at Hebron.
And they said to the king,
"Behold!
The head of Ish'boshet,
son of Sha'ul, your adversary
who sought your life *itself* תא.
And **YAHWEH** has given
to my sovereign the king
vengeance this day
against Sha'ul and his seed."

2Sam. 4:9 And David responded
to Rekab *himself* תא
and to Ba'anah *himself* תא, his brother,
sons of Rimmon the Be'erothite.
And he said to them,
"As **YAHWEH** lives
Who has redeemed my life *itself* תא
from every trouble,
2Sam. 4:10 thus it was reported to me saying,
'Behold!
Sha'ul is dead.'
And he was a bearer of good news
in his own eyes.
And I seized him.
And I killed him in Tziklag,
which is what I gave to him for his good news.
2Sam. 4:11 How much more
when morally wrong men
have killed a just man *himself* תא
in his own house on his bed?
And now,
should I not now require his blood *itself* תא
from your hands *themselves* תא
and consume you *yourselves* תא from the earth?"

2Sam. 4:12 And David directed
his young men *themselves* תא.
And they killed them.

And they cut off their hands themselves **תא**
and their feet themselves **תא**.
And they hung them beside the pool at Hebron.

And they took the head of Ish'boshet **itself** **תא**.
And they buried it in the tomb of Abner at Hebron.

Chapter 5

2Sam. 5:1 And all the tribes of Yisra'el
came to David at Hebron.
And they spoke saying,
"Behold!
We are your bone and your flesh.
2Sam. 5:2 Yesterday and the day before
when Sha'ul was king over us
you yourself **תא** were bringing out
and bringing in Yisra'el **itself** **תא**.
And **YAHWEH** said to you,
"You yourself **תא**, will shepherd
My people themselves **תא**, Yisra'el **itself** **תא**.
And you yourself **תא** will be ruler over Yisra'el.' "

2Sam. 5:3 And all the elders of Yisra'el
came to the king at Hebron.
And King David
cut a covenant with them at Hebron
before the face of **YAHWEH**.
And they anointed David **himself** **תא**
as king over Yisra'el.
2Sam. 5:4 David was thirty years old
at his reigning.
He reigned forty years.
2Sam. 5:5 In Hebron he reigned over Yahudah
seven years and six months.
And in Yerushalaim he reigned thirty-three years
over all Yisra'el and Yahudah.

2Sam. 5:6 And the king and his men
went to Yerushalaim
against the Yebusites dwelling in the land.
And they spoke to David saying,
"You will not come in here!
Indeed, even the blind and the lame
will turn you aside!
That is to say, "David will not come in here."

2Sam. 5:7 But David captured
the stronghold of Zion **itself** **תא**,
The City of David.

[Zion means parched.](#)
[This is the first place in Scripture](#)
[this identification is used.](#)
[There is some debate](#)
[over it's actual meaning,](#)
[but it comes from a root](#)
[that means to parch.](#)
[It's also used of a desert.](#)

[It's located](#)
[on the southeast corner of Yerushalaim.](#)
[It appears that the movement](#)
[referred to as "Zionism"](#)
[refers to the concept of re-establishing](#)
[the Kingdom of David.](#)
[This became "his city."](#)

2Sam. 5:8 And David said on that day,
"If anyone is striking the Yebusites
then he is to touch by the water shaft
both the lame **themselves** **תא**
and the blind **themselves** **תא**
who hated David's life."
On account of this they say,
"The blind and the lame
are not to come into the house."

2Sam. 5:9 And David dwelt in the stronghold.

And he called it The City of David.
And David built all around from the rampart
even to the house.

2Sam. 5:10 And David went on.
He went on and became great.
And **YAHWEH**, The Elohim of Assemblies,
was with him.

2Sam. 5:11 And Hiram, king of Tzor,
sent messengers to David,
and cedar trees, and carpenters,
and craftsmen of stone walls.
And they built a house for David.

Tzor means rock or stone.
This is traditionally known as Tyre.
Also, traditionally,
reference is made to "masons".
The Hebrew has no word for "masons".
The literal rendering of the text is given.

2Sam. 5:12 And David understood that **YAHWEH**
had established him as king over Yisra'el,
and that He had raised up His kingdom
for the sake of His people, Yisra'el.

2Sam. 5:13 And David took more concubines
and wives from Yerushalaim
after he had come from Hebron.
And more sons and daughters
were born to David.

2Sam. 5:14 And these are the names
of those born to him in Yerushalaim:

Shammua,
and Shobab,
and Nathan,
and Shelomoh,
2Sam. 5:15 and Yibhar,
and Elishua,
and Nepheg,
and Yaphia,
2Sam. 5:16 and Elishama,
and Elyada,
and Eliphelet.

Shammua means renowned.
Shobab means rebellious.
Nathan means gift, or given.

Shelomoh means peaceful.
This is traditionally rendered as Solomon.
It comes from the root, shalom.

Yibhar means choice.
Elishua means delivered by my El.
Nepheg means a sprout.
Yaphia means bright.
Elishama means my El is listening.
Elyada means El knows.
Eliphelet means called out by my El.

2Sam. 5:17 And the Philistines heard
that David himself **נא**
had been anointed king over Yisra'el.
And all the Philistines went up
for the sake of searching for David himself **נא**.
And David heard.

And he went down to the stronghold.
2Sam. 5:18 And the Philistines came.
And they spread themselves out
in the Valley of Repha'im.

2Sam. 5:19 And David inquired
of **YAHWEH** saying,
"Shall I go up against the Philistines?
Will You give them into my hand?"
And **YAHWEH** said to David,
"Go up! Indeed, I will give,

give the Philistines themselves **תָּא**
into your hand.”

2Sam. 5:20 And David went to Ba'al Peratzim.
And David struck them there.
And he said,
“**YAHWEH** has breached my enemies
before my face like a break out of water.”
Therefore he called the name of that place
Ba'al Peratzim.

Ba'al Peratzim
means master, or 'lord', of breaches.

2Sam. 5:21 And they abandoned there
their images themselves **תָּא**.
And David and his men picked them up.

2Sam. 5:22 And the Philistines again came up.
And they were spread out
in the Valley of Repha'im.

2Sam. 5:23 And David inquired of **YAHWEH**.

And He said, “Do not go up!

Go around behind them!

And you are to come toward them
from in front of the weeping trees.

2Sam. 5:24 And it will be when you hear

the sound itself **תָּא** of marching
in the tops of the weeping trees

then you are to act promptly
because then **YAHWEH** will go out before you
to strike the encampment of the Philistines.”

2Sam. 5:25 And David did according to
what **YAHWEH** had directed him.

And they struck the Philistines themselves **תָּא**
from Geba until you come to Gezer.

Chapter 6

2Sam. 6:1 And David again gathered
every chosen man of Yisra'el, thirty thousand.

2Sam. 6:2 And he rose up.

And David went and all the people

who were with he himself **תָּא**

from Ba'ale Yahudah to bring up from there

The Chest of The Elohim itself **תָּא**

which is called by the Name,
the Name **YAHWEH** of Assemblies,
with the cherubim sitting upon it.

2Sam. 6:3 And they placed

The Chest of The Elohim itself **תָּא** on a new cart.

And they carried it from the house of Abinadab
which was at Gib'ah.

And Uzzah and Ahyo, sons of Abinadab,
were leading the new cart itself **תָּא**.

Uzza means strength.

Ahyo means brotherly.

2Sam. 6:4 And they carried it

from the house of Abinadab

which was at Gib'ah

with The Chest of The Elohim.

And Ahyo was walking in front of The Chest.

2Sam. 6:5 And David

and the whole house of Yisra'el

were celebrating before the face of **YAHWEH**

with every *instrument* of fir wood,

and with lyres,

and with harps,

and with tambourines,

and with castanets,

and with cymbals.

2Sam. 6:6 And they had gone as far
as the threshing floor of Nakon.

And Uzzah reached out

toward The Chest of The Elohim.

And he grabbed it because the oxen fell down.

Nakon means prepared.

2Sam. 6:7 And the anger of **YAHWEH** flared up against Uzzah.

And The Elohim struck him there on account of the error.

And he died there beside The Chest of The Elohim.

2Sam. 6:8 And David was was angry over why **YAHWEH** had broken out, broken out against Uzzah.

And the place is called Peretz Uzzah, until this day.

2Sam. 6:9 And David was afraid of **YAHWEH** *Himself* **תא** on that day.

And he said,

“How can The Chest of **YAHWEH** come to me?”

Note the shift of name for The Chest.

This is significant

It indicates the editing of the text to REMOVE The Name, YAHWEH from the text

in some of the previous verses and replacing it with "The Elohim".

We don't know every place where this was done.

Wherever "The Elohim" exists one needs to consider that YAHWEH

likely at one point occurred in the original manuscripts.

Pay careful attention to the coming usages in the verses which follow, they are inconsistent.

2Sam. 6:10 And David was not willing to turn aside to himself

The Chest *itself* תא of YAHWEH

into The City of David. And David moved it to the house of Obed Edom the Gittite.

Obed Edom means servant of Edom.

2Sam. 6:11 And The Chest of **YAHWEH** remained in the house of Obed Edom the Gittite three months.

And **YAHWEH** blessed Obed Edom *himself* תא and all his household *itself* תא.

2Sam. 6:12 And it was reported to King David saying, “**YAHWEH** has blessed the household of Obed Edom *itself* תא and everything *itself* תא that is his on account of The Chest of The Elohim.”

And David went.

And he brought up

The Chest of The Elohim *itself* תא

from the house of Obed Edom to The City of David with joy.

2Sam. 6:13 And it was as those carrying The Chest of **YAHWEH** marched six paces. And he slaughtered oxen and fatlings.

2Sam. 6:14 And David danced with all his strength before the face of **YAHWEH**.

And David was wearing a linen ephod.

2Sam. 6:15 And David and all the house of Yisra'el brought up The Chest of YAHWEH *itself* תא with shouting and with the sound of the shofar.

2Sam. 6:16 And it was as The Chest of **YAHWEH** came into The City of David.

And Mikal, daughter of Sha'ul, looked through a window.

And she saw King David *himself* תא

leaping and dancing before the face of **YAHWEH**.
And she despised him in her heart.

2Sam. 6:17 And they brought in
The Chest of **YAHWEH** *itself* **nx**.
And they established it *itself* **nx** in its place
in the center of the tent
that David had spread out for it.
And David offered up olahs
before the face of **YAHWEH**
and shelem offerings.

2Sam. 6:18 And David finished offering up
the olahs and the shelem offerings.
And he blessed the people themselves **nx**
in the Name of **YAHWEH** of Assemblies.

2Sam. 6:19 And he apportioned to all the people,
to all the multitude of Yisra'el,
from man even to woman,
to each man one cake of bread,
and one portion of flesh,
and one cake of raisins.
And all the people went, each man to his house.

2Sam. 6:20 And David returned
to bless his household itself **nx**.
And Mikal, daughter of Sha'ul,
came out to meet David.
And she said,
"How dignified today was the king of Yisra'el,
who uncovered himself today
in the eyes of the female servants, his servants,
as one of the worthless ones uncovers,
uncovers himself!"

2Sam. 6:21 And David said to Mikal,
"It was before **YAHWEH**
Who has selected me
instead of your father and all his household
for the sake of giving direction to me myself **nx**
as ruler over the people of **YAHWEH**,
over Yisra'el.

I played before the face of **YAHWEH**.
2Sam. 6:22 And I will be more belittled than this.
And I will be lowly in my own eyes.
And as for the female servants
of whom you spoke,
with them I will be held in honor."

2Sam. 6:23 And Mikal, daughter of Sha'ul,
had no children to the day of her death.

Chapter 7

2Sam. 7:1 And it was as the king
was dwelling in his house.
And **YAHWEH** had given him rest
from all his adversaries all around.

2Sam. 7:2 And the king said
to Nathan the prophet,
"Observe now!
I am dwelling in a house of cedar.
But The Chest of The Elohim
dwells within curtains.
2Sam. 7:3 And Nathan said to the king,
"Do all that is in your heart.
Indeed, **YAHWEH** is with you."

2Sam. 7:4 And it was that night.
And the word of **YAHWEH**
existed to Nathan saying,
2Sam. 7:5 "Go and say to My servant David,
'Thus said **YAHWEH**,
'"Will you yourself **nx**
build a house for Me to dwell in?
2Sam. 7:6 Indeed, I have not dwelt in a house

from the time that I brought up
the Children of Yisra'el themselves **תא**
from Mitsraim even to this day.
And I have been going in a Tent
and in a Dwelling Place.
2Sam. 7:7 Wherever I have gone
with all the Children of Yisra'el
have I ever spoken a word
to one of the tribes of Yisra'el itself **תא**
which I directed to shepherd
My people themselves **תא**,
Yisra'el itself **תא**, saying,
'Why have you not built for Me
a house of cedar?'"
2Sam. 7:8 And now, say to My servant David,
Thus said **YAHWEH** of Assemblies,
"I Myself took you from the pasture,
from following the flock,
for the sake of being ruler over My people,
over Yisra'el.
2Sam. 7:9 And I have been with you
wherever you have gone.
And I have cut off
all your adversaries themselves **תא**
from before your face.
And I have made for you a great name,
like the name of the great ones
who are on the earth.
2Sam. 7:10 And I will establish a place
for My people, for Yisra'el.
And I will plant them.
And they will dwell in it.
And they will no longer be shaken by moral harm.
And the children of moral harm
will not oppress them again as at the first,
2Sam. 7:11 even from the day I directed judges
over My people Yisra'el.
And I have caused rest for you
from all your adversaries."

And **YAHWEH** has declared to you
that **YAHWEH** will make for you a house.
2Sam. 7:12 When your days are fulfilled
and you sleep with your fathers themselves **תא**
then I will raise up your seed itself **תא** after you
who comes out from your inward parts.
And I will set up his kingdom itself **תא**.
2Sam. 7:13 He will build a house for My Name.
And I will set up the throne itself **תא**
of his kingdom for eternity.

2Sam. 7:14 I Myself will be his Father.
And he will be My son,
whom in distortion I will correct
with the rod of men
and with blows of the sons of men.
2Sam. 7:15 But My kindness
will not be turned aside from him
as I turned it aside from Sha'ul
whom I turned aside from before your face.
2Sam. 7:16 And your house and your kingdom
will be established before you until eternity.
Your throne will established until eternity."

2Sam. 7:17 According to all these words
and according to all this vision,
thus spoke Nathan to David.

2Sam. 7:18 And King David went in.
And he sat before the face of **YAHWEH**.
And he said,
"Who am I, my Sovereign **YAHWEH**?
And what is my house
that You have brought me as far as here?"

2Sam. 7:19 And yet this was a small matter
in Your eyes, my Sovereign, **YAHWEH**.

And You have spoken also
concerning Your servant's household
for a great while to come.
And is this the custom with human beings,
my Sovereign **YAHWEH**?

2Sam. 7:20 And what more can David say to You?
Indeed, You Yourself **nx**, Sovereign **YAHWEH**,

You know Your servant *himself* **nx**.
7:21 For the sake of Your word
and according to Your own heart
You have done all this greatness *itself* **nx**
for the sake of making it known
to Your servant *himself* **nx**.

2Sam. 7:22 For this reason You are great,
my Sovereign, **YAHWEH**!
Indeed, there is none like You!
And there is no Elohim except You
according to all that we have heard with our ears.

2Sam. 7:23 And who is like Your people,
like Yisra'el,
one nation on earth whom The Elohim
went to redeem for Himself as a people
and to make for Himself a Name,
and to do for them the greatness,
and the fearsome acts for Your land
before the face of Your people
whom You have redeemed for Yourself
from Mitsraim,
from the nations and their gods?

2Sam. 7:24 And You have established for Yourself
Your people *themselves* **nx**, Yisra'el,
as Your own people forever.
And You Yourself **nx**, **YAHWEH**,
have become for them The Elohim.

2Sam. 7:25 And now **YAHWEH**, The Elohim,
the word which You have spoken
concerning Your servant
and concerning his house,
establish it for eternity.
And do according to what You have spoken.

2Sam. 7:26 And may Your Name
be magnified for eternity saying,
'**YAHWEH** of Assemblies
is The Elohim over Yisra'el.'

And let the house of Your servant David
be established before Your face.
2Sam. 7:27 Indeed, You, **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
have revealed this *itself* **nx** to Your servant
saying, 'I will build you a house.'
On account of this Your servant
has found his heart *itself* **nx**
to pray to You this prayer *itself* **nx**.

2Sam. 7:28 And now, my Sovereign **YAHWEH**,
You Yourself **nx** are The Elohim!
And Your words are faithful!
And You have spoken to Your servant
this goodness *itself* **nx**.

2Sam. 7:29 And now be willing and bless
the household *itself* **nx** of Your servant
for the sake of existing
before Your face for eternity.

Indeed, You Yourself **nx**,
my Sovereign, **YAHWEH**, have spoken it.

And with Your blessing
the house of Your servant is blessed for eternity.”

Chapter 8

2Sam. 8:1 And it was after this.
And David struck the Philistines themselves **תא**.
And he humiliated them.
And David took Metheg ha'Ammah itself **תא**
from the hand of the Philistines.

Metheg Ha'Ammah means
the bit of the mother city.
It's another name for Gath.
It was the pride of the Philistines.

2Sam. 8:2 And he struck Mo'ab itself **תא**.
And he measured them with a line
causing they themselves **תא**
to lie down on the ground.
And with two lines he measured
those to be put to death,
and with one full line those to be kept alive.
And the Mo'abites became David's servants,
bringing tributes.

2Sam. 8:3 And David struck Hadadezer himself **תא**,
son of Rehob, king of Tzobah,
as he was going to restore his kingdom
at the River Euphrates.
2Sam. 8:4 And David captured from him
one thousand seven hundred horsemen
and twenty thousand foot soldiers.
And David hamstringed
all the chariots themselves **תא**.
And there remained from them
a hundred chariots.

2Sam. 8:5 And the Arameans of Damascus
came to help Hadadezer, king of Tzobah.
And David struck twenty two thousand
of the Arameans.

2Sam. 8:6 And David placed garrisons
in Aram of Damascus.
And the Arameans became David's servants,
bringing tributes.
And **YAHWEH** delivered David himself **תא**
wherever he went.

2Sam. 8:7 And David took
the shields of gold themselves **תא**
which were on the servants of Hadadezer.
And he brought them to Yerushalaim.
2Sam. 8:8 And from Bethah and from Berothai,
cities of Hadadezer,
King David took exceedingly much copper.

2Sam. 8:9 And To'i, king of Hamat,
heard that David had struck
all the assembly of Hadadezer itself **תא**.
8:10 And To'i sent Yoram himself **תא**, his son,
to King David for the sake
of asking peace of him and to bless him
because he had fought against Hadadezer
and struck him
because Hadadezer had battles with To'i.
And in his hand were objects of silver,
and objects of gold, and objects of copper.

2Sam. 8:11 King David also set apart
these themselves **תא** to **YAHWEH**
with the silver and gold that he had set apart
from all the nations
which he had humiliated:
2Sam. 8:12 from Aram,
and from Mo'ab,
and from the children of Ammon,

and from the Philistines,
and from Amalek,
and from the booty of Hadadezer,
son of Rehob, king of Tzobah.

2Sam. 8:13 And David made a name
as he returned from smiting
the Arameans themselves **תא**
in the Valley of Salt, eighteen thousand.

2Sam. 8:14 And he placed garrisons in Edom.
In all of Edom he placed garrisons.
And all the Edomites became David's servants.

And **YAHWEH** delivered David himself **תא**
wherever he went.

2Sam. 8:15 And David reigned over all Yisra'el.
And David was making judgments
and doing justice for all his people.

2Sam. 8:16 And Yo'ab, son of Tzeruyah,
was over the assembly.
And Yahoshaphat, son of Ahilud, was recorder.
2Sam. 8:17 And Tzadok, son of Ahitub,
and Ahimelek, son of Ebyathar, were the priests.
And Serayah was the scribe.
2Sam. 8:18 And Benayah, son of Yahoyada,
was over both the Kerethites and the Pelethites.
And David's sons were priests.

Chapter 9

2Sam. 9:1 And David said,
"Is there anyone who still remains
of the house of Sha'ul
that I might show him kindness
because of Yahnathan?"
2Sam. 9:2 And the house of Sha'ul had a servant.
And his name was Tziba.
And they had called him to David.
And the king said to him,
"Are you yourself **תא** Tziba?"
And he said, "Your servant!"

Tziba means stationed.

2Sam. 9:3 And the king said,
"Is there not still a man of the house of Sha'ul
so that I can do for him
the kindness of The Elohim?"
And Tziba said to the king,
"There is still a son of Yahnathan.
He is lame in his feet."

2Sam. 9:4 And the king said to him,
"Where is he?"
And Tziba said to the king,
"Behold!
He is in the house of Makir,
son of Ammi'el, in Lo Debar."

Makir means salesman.

Ammi'el means people of El.

Lo Debar means not a pasture.

2Sam. 9:5 And King David sent.
And he brought him out of the house of Makir,
son of Ammi'el, from Lo Debar.
9:6 And Mephiboshet, son of Yahnathan,
son of Sha'ul, came to David.
And he fell on his face and prostrated himself.
And David said, "Mephiboshet!"
And he answered, "Your servant is here!"
2Sam. 9:7 And David then said to him,
"Do not be afraid!
Indeed, I will do, do kindness with you
for the sake of Yahnathan, your father.

And I will return to you
all the land *itself* **תָּא** of Sha'ul, your grandfather.
And *you yourself* **תָּא** will eat food
at my table continually.”
2Sam. 9:8 And he prostrated himself.
And he said, “What is your servant
that you should look upon such a dead dog as I?”

2Sam. 9:9 And the king called Tziba,
servant of Sha'ul.
And he said to him, “Everything that was Sha'ul's
and all his household's
I have given to the son of your master.
9:10 And *you yourself* **תָּא**, and your sons,
and your servants are to work the land for him.
And you are to bring it in.
And your master's son will have food.
And he will eat.
And Mephiboshet, your master's son,
will eat food at my table continually.”

And Tziba had fifteen sons and twenty servants.
2Sam. 9:11 And Tziba said to the king,
“According to everything
that my sovereign the king
has directed *his servant himself* **תָּא**,
accordingly your servant will do.”
“And Mephiboshet will be eating eat at my table
like one of the sons of the king.”

The Hebrew text does not provide
an accurate rendering
of this portion of the text.
It appears this is an editorial change
or perhaps a copyist error.
The quotation belongs to David,
not to Tziba.

2Sam. 9:12 And Mephiboshet had a young son
whose name was Mika.
And all who dwelt in the house of Tziba
were servants of Mephiboshet.

Mika means who is like YAH.

2Sam. 9:13 And Mephiboshet
was dwelling at Yerushalaim.
Indeed, he ate continually at the king's table.
And he was lame in both his feet.

Chapter 10

2Sam. 10:1 And it was after this.
And the king of the children of Ammon died.
And Hanun, his son, reigned instead of him.
2Sam. 10:2 And David said,
“I will do kindness with Hanun, son of Nahash,
as his father did kindness with me.”
And David sent by the hand of his servants
to comfort him concerning his father.
And David's servants went into the land
of the children of Ammon.
2Sam. 10:3 But the leaders
of the children of Ammon
said to Hanun, their sovereign,
“Is David honoring *your father himself* **תָּא**
in your eyes
because he has sent comforters to you?
Is it not for the sake of searching *the city itself* **תָּא**
even to spy it out and to overthrow it
that David has sent
his servants themselves **תָּא** to you?”
2Sam. 10:4 And Hanun took
the servants of David themselves **תָּא**.
And he shaved off
half of their beards themselves **תָּא**.
And he cut off *their garments themselves* **תָּא**
in half above their buttocks.
And he sent them away.

2Sam. 10:5 And they reported it to David.
And he sent to meet them
because the men were exceedingly disgraced.
And the king said,
"Stay at Jericho until your beards have grown.
And then you are to return."

2Sam. 10:6 And the children of Ammon saw
that they had become a stench to David.
And the children of Ammon sent.
And they hired
the Arameans themselves תא of BayitRehob
and Arameans themselves תא of Tzoba,
twenty thousand foot soldiers,
and the king of Ma'akah himself תא,
one thousand men,
and men of Tob, twelve thousand men.

2Sam. 10:7 And David heard.
And he sent Yo'ab himself תא
and the entire assembly itself תא
of the mighty men.

2Sam. 10:8 And the children of Ammon came out.
And they arranged themselves for battle
at the entrance of the gate.
And the Arameans of Tzoba, and Rehob,
and men of Tob, and Ma'akah
were by themselves in the field.

2Sam. 10:9 And Yo'ab saw that the battle
was against him at the front of him and behind.
And he chose from all the chosen men of Yisra'el.
And he arranged them against the Arameans.

2Sam. 10:10 And the rest
of the people themselves תא
he gave into the hand of Abishai, his brother.
And he arranged them
against the children of Ammon.

2Sam. 10:11 And he said,
"If the Arameans are stronger than me
then you are my deliverance.
And if the children of Ammon
are stronger than you
then I will come and deliver you.

2Sam. 10:12 Be strong!
And let us show ourselves strong
on behalf of our people
and on behalf of the cities of our Elohim!
And **YAHWEH** will do what is good in His eyes."

2Sam. 10:13 And Yo'ab came near
and the people with him
for the sake of battling against Aram.
And they fled before him.

2Sam. 10:14 And the children of Ammon
saw that the Arameans were fleeing.
And they also fled before Abishai.
And they went into the city.
And Yo'ab returned
from against the children of Ammon.
And he went to Yerushalaim.

2Sam. 10:15 And Aram saw
that they were struck before Yisra'el.
And they gathered together.

10:16 And Hadadezer sent.
And he brought out the Arameans themselves תא
who were beyond the River.
And they came to Helam.
And Shobak, the captain
of the assembly of Hadadezer,
was before them.

2Sam. 10:17 And it was reported to David.

And he gathered all Yisra'el *itself* תא.
And he passed over The Yarden *itself* תא.
And he went to Helam.

And Aram arranged themselves
to encounter David.
And they fought with him.
2Sam. 10:18 And Aram fled before Yisra'el.
And David killed seven hundred charioteers
and forty thousand horsemen of Aram.
And he struck Shobak *himself* תא,
captain of their assembly.
And he died there.

2Sam. 10:19 And all the kings,
the servants of Hadadezer,
saw that they were struck before Yisra'el.
And they made peace with Yisra'el *itself* תא.
And they served them.
And the Arameans were afraid to help any longer
the children of Ammon *themselves* תא.

Chapter 11

2Sam. 11:1 And it was at the turn of the year,
the time kings go forth.
And David sent Yo'ab *himself* תא
and his servants *themselves* תא,
and all Yisra'el *itself* תא.
And they destroyed
the children of Ammon *themselves* תא.
And they attacked against Rabbah.

But David had stayed at Yerushalaim.
2Sam. 11:2 And it was at the time of dusk.
And David got up from his bed.
And he walked about
on the roof of the king's house.
And from the roof he saw a woman bathing.
And the woman
was exceedingly good in appearance.
2Sam. 11:3 And David sent.
And he inquired concerning the woman.
And one said,
"Is this not Bat Sheba, daughter of Eli'am,
wife of Uriyah the Hittite?"

Bat Sheba means daughter of the oath.
Eli'am means El of My people.
Uriyah means flame or fire of YAH.

2Sam. 11:4 And David sent messengers.
And he took her.
And she came in to him.
And he laid with her carnally.
And she was cleansing herself
from her defilement.
And she returned to her house.

What we see here is VERY important!
David, **YAHWEH's** anointed
and chosen one,
offends - even as we do.
David is no different
than any other person,
even though **YAHWEH**
has used him mightily for His purposes.

First - there is hope for each of us in this,
in that **YAHWEH can use ANY person**,
and does!
Second, even the most noted
heroes of scripture
are subject to offending **YAHWEH!**

2Sam. 11:5 And the woman conceived.
And she sent and reported it to David.
And she said, "I am pregnant."

2Sam. 11:6 And David sent to Yo'ab,
"Send to me Uriyah himself **תא**, the Hittite."
And Yo'ab sent Uriyah himself **תא** to David.
11:7 And Uriyah came to him.
And David inquired
concerning the welfare of Yo'ab,
and concerning the welfare of the people,
and concerning the welfare of the battle.

2Sam. 11:8 And David said to Uriyah,
"Go down to your house and wash your feet."
And Uriyah went out from the king's house.
And a gift from the king followed him.

2Sam. 11:9 But Uriyah laid down
at the door of the king's house
with all the servants themselves **תא**
of his sovereign.
And he did not go down to his house.
2Sam. 11:10 And they reported it to David saying,
"Uriyah did not go down to his house,"
And David said to Uriyah,
"Did you yourself **תא** not come from a journey?
Why did you not go down to your house?"
2Sam. 11:11 And Uriyah said to David,
"The Chest, and Yisra'el, and Yahudah
are dwelling in booths.
And my master, Yo'ab,
and the servants of my master
are encamped in the open fields.
And should I myself go to my house
to eat and to drink and to lie with my wife?
As you live and as your life lives
I will not do this matter."
2Sam. 11:12 And David said to Uriyah,
"Stay today also.
And tomorrow I will send you away."
And Uriyah stayed at Yerushalaim
that day and the next.
2Sam. 11:13 And David called for him.
And he ate and drank before him.
And he made him drunk.
And he went out at dusk to lie down on his bed
with the servants of his master.
But he did not go down to his house.

2Sam. 11:14 And it was at dawn.
And David wrote a letter to Yo'ab.
And he sent it by the hand of Uriyah.
2Sam. 11:15 And he wrote in the letter saying,
"Set Uriyah himself **תא** toward the front
of the strongest battle.
And you are to turn back from him.
And he will be struck.
And he will die."

2Sam. 11:16 And it was as Yo'ab
was watching toward the city.
And he gave Uriyah himself **תא** to the place
where he knew there were men of strength.
2Sam. 11:17 And the men of the city came out.
And they fought Yo'ab himself **תא**.
And some of the people
of the servants of David fell.
And Uriyah the Hittite also died.

2Sam. 11:18 And Yo'ab sent.
And he reported to David
all the words themselves **תא** of the battle.
2Sam. 11:19 And he directed
the messenger himself **תא** saying,
"When you have finished reporting
all the words of the battle themselves **תא**
to the king,"

2Sam. 11:20 then it will be
if the king's anger rises
and he says to you,
'Why did you approach toward the city to fight?
Did you not know they would shoot
from upon the wall *itself* נא?
2Sam. 11:21 Who struck Abimelek himself נא,
the son of Yerubbeshet?
Was it not a woman who threw upon him
a piece from the wall and he died in Tebetz?
Why did you approach the wall?'
Then you are to say also,
'Your servant, Uriyah the Hittite is dead.' "

2Sam. 11:22 And the messenger went.
And he came and reported to David
everything itself נא which Yo'ab had sent.
2Sam. 11:23 And the messenger said to David,
"Indeed, the men have been strong against us.
And they came out toward us in the field.
And we were against them
as far as the entrance of the gate.
2Sam. 11:24 And the archers
shot toward your servants from upon the wall.
And some of the king's servants are dead.
And your servant, Uriyah the Hittite,
is also dead."
2Sam. 11:25 And David said to the messenger,
"Thus you are to say to Yo'ab,
'Do not let this matter itself נא
be bad in your eyes.
Indeed, the sword devours one
as well as another.
Strengthen your battle against the city
and destroy it.'
And strengthen him."

2Sam. 11:26 And the wife of Uriyah heard
that Uriyah, her husband, was dead.
And she mourned for her husband.
2Sam. 11:27 And her mourning was over.
And David sent.
And he gathered her to his house.
And she became a wife for him.
And she bore a son to him.

But the matter which David had done
was morally wrong in the eyes of **YAHWEH**.

Chapter 12

2Sam. 12:1 And **YAHWEH** sent
Nathan himself נא to David.
And he went to him.
And said to him,
"There were two men in one city,
one rich and the other poor.
2Sam. 12:2 The rich one had flocks and herds,
exceedingly many.
2Sam. 12:3 But the poor one had nothing at all
except one little ewe lamb
which he had bought and kept alive.
And it grew up with him
and with his children together.
And from his portion it ate.
And from his cup it drank.
And on his chest it laid down.
And it was like a daughter to him.
2Sam. 12:4 And a traveler came to the rich one.
And he was loathe to take from his own flock
or from his own herd to prepare for the traveler,
the one coming to him.
And he took the lamb itself נא of the poor man.
And he prepared it for the man
who had come to him."

2Sam. 12:5 And the anger of David flared up exceedingly against the man. And he said to Nathan, "As **YAHWEH** lives the man who has done this is a son of death!

2Sam. 12:6 And the lamb *itself* נא he is to repay fourfold because he did this thing *itself* נא, and because he had no pity."

2Sam. 12:7 And Nathan said to David, "You *yourself* נא are the man!

Thus said **YAHWEH**, The Elohim of Yisra'el, 'I anointed you king over Yisra'el. And I delivered you from the hand of Sha'ul. 2Sam. 12:8 And I gave to you the house *itself* נא of your sovereign and your sovereign's wives into your bosom. And I gave to you the house *itself* נא of Yisra'el and of Yahudah.

And if that was too little I also would have given to you like such and such things! 2Sam. 12:9 Why have you dishonored the Word of **YAHWEH** *itself* נא for the sake of doing what is bad in His eyes?

You have killed Uriyah *himself* נא, the Hittite, with the sword. And his wife *herself* נא you have taken for yourself for a wife. And he *himself* נא you have killed with the sword of the children of Ammon.

2Sam. 12:10 And now the sword will not turn aside from your house until eternity because you have dishonored Me, and have taken the wife *herself* נא of Uriyah the Hittite to be for yourself a wife!

David's offense dishonors the word of **YAHWEH**. This is **always** our offense as well.

Here we see that this act has long term consequences for every member of our household - even as far as eternity!

2Sam. 12:11 "Thus said **YAHWEH**. 'Behold! I am raising up what is bad against you from your household! And I will take your wives *themselves* נא before your eyes! And I will give them to your companion! And he will lie carnally with your wives in the sight of this sun! 2Sam. 12:12 Indeed, you *yourself* נא did it in secret. But I Myself will do this word *itself* נא in front of all Yisra'el, and in front of the sun!' "

2Sam. 12:13 And David said to Nathan, "I have offended against **YAHWEH**!" And Nathan said to David, "**Indeed, YAHWEH has passed over your offense.** You will not be put to death.

This is a wondrous passage - when you have the actual truth of what's expressed in the Hebrew text.

David is repentant.
He acknowledges his offense.
(All 'sin' is that which offends **YAHWEH**.)

YAHWEH in turn
passes over David's offense!
This is **exactly** what **YAHWEH** does for us
IF we will acknowledge our offenses!
Praise YAHWEH!

THIS is what The Passover story
and its fulfillment
in The Messiah, **YAHUSHUA**,
is all about.
Do not miss this wondrous Truth!

2Sam. 12:14 However,
because you have scorned,
scorned **YAHWEH Himself נא** by this matter,
indeed, the child who is born to you will die!
He will die!"

There's an interesting occurrence
in the Hebrew text in this verse.
The verse was altered by later scribes
by inserting "adversaries" before "**YAHWEH**".
They were loathe to have the text say,
"scorned, scorned **YAHWEH Himself**".
The thought was too abhorrent
for them to consider.

This is important to note
because there are other places
where the text was altered
to suit "the interpretation"
of those copying or editing the text.

2Sam. 12:15 And Nathan went to his house.
And **YAHWEH** struck the child *himself נא*
whom Uriyah's wife had born to David.
And he was sick.
2Sam. 12:6 And David sought
The Elohim Himself נא
on behalf of the young lad.
And David fasted a fast.
And he went in and laid all night on the ground.
2Sam. 12:17 And the elders of his house
stood up over him
to raise him up from the ground.
But he was not willing.
And he did not eat food with *they themselves נא*.

2Sam. 12:18 And it was on on the seventh day.
And the child died.
And the servants of David
were afraid to declare to him
that the child was dead because they said,
"Behold!
While the child was still alive we spoke to him.
But he would not listen attentively to our voice.
And how will we say to him the child is dead?
Then he will do what is bad!"

2Sam. 12:19 And David saw
that his servants were whispering.
And David discerned that the child was dead.
And David said to his servants,
"Is the child dead?"
And they said, "He is dead."

2Sam. 12:20 And David got up from the ground.
And he washed.
And he anointed himself.
And he changed his garments.
And he went into The House of **YAHWEH**.
And he prostrated himself.

And he went to his own house.
And he asked.
And they placed food before him.
And he ate.

Here is yet another example
of how the impact of the text changes
when it's separated into distinct statements
instead of being blended
into one long sentence
with lots of commas.

YAHWEH does nothing
without a purpose.
But human beings are virtually always
attempting to modify
what **YAHWEH** has put before us
so it fits "our perspective",
rather than His.

Each separate act of David is crucial
to our proper understanding of the text.
Only in this form do we see
the profound statement
YAHWEH has put in His Word.

2Sam. 12:21 And his servants said to him,
"What is this thing you have done?
You fasted and wept
for the sake of the child's life.
But when the child died you got up and ate food."
2Sam. 12:22 And he said,
"While the child was still alive I fasted and wept.
Indeed, I said, 'Who knows?
Perhaps **YAHWEH** will show favor to me
and the child will live."
2Sam. 12:23 But now he is dead.
Why should I myself fast?
Am I able to bring him back again?
I myself am going to him
but he himself will not return to me."

2Sam. 12:24 And David comforted
Bat Sheba herself **תָּא**, his wife.
And went in to her.
And he laid carnally with her.
And she bore a son.
And he called his name *itself* **תָּא** Shelomoh.
Shelomoh means peaceful.
And **YAHWEH** loved him.
2Sam. 12:25 And He sent by the hand
of Nathan, the prophet.
And He called his name *itself* **תָּא** Yedidyah,
for the sake of **YAHWEH**.
Yedidyah means beloved one of YAH.

2Sam. 12:26 And Yo'ab fought against Rabbah
of the children of Ammon.
And he captured the royal city *itself* **תָּא**.
2Sam. 12:27 And Yo'ab sent messengers to David.
And he said,
"I have fought against Rabbah.
Indeed, I have captured
the city's water supply *itself* **תָּא**.
2Sam. 12:28 And now gather together
the rest of the people *themselves* **תָּא**
and encamp against the city and capture it
lest I capture, I myself, the city *itself* **תָּא**
and my name is called upon it."
2Sam. 12:29 And David gathered
all the people *themselves* **תָּא**.
And he went to Rabbah.
And he fought against it.
And he captured it.
2Sam. 12:30 And he took
the crown *itself* **תָּא** of their king
from upon his head.

And its weight was a talent of gold
and had precious stones.
And it was on David's head.
And he brought out the booty of the city,
an exceeding amount.
2Sam. 12:31 And the people themselves **תא**
who were in it he brought out.
And he put them to the saw,
and to sharp instruments of iron,
and to axes of iron.
And they themselves **תא** he caused
to pass over into the brick kiln.
And thus he did with all the cities
of the children of Ammon.
And David and all the people
returned to Yerushalaim.

Chapter 13

2Sam. 13:1 And it was after this.
And Abshalom, son of David,
had a beautiful sister whose name was Tamar.
And Amnon, son of David, loved her.

Abshalom means father of peace,
or father of well being.

Note that shalom

is the foundation of this name.

It is not ab-salom, but ab-shalom.

Tamar means erect.

Amnon means faithful.

2Sam. 13:2 And Amnon was distressed
to the point of sickness
for the sake of of his sister, Tamar,
because she was a virgin.
And it seemed impossible in the eyes of Amnon
to do a speck to her.

2Sam. 13:3 And Amnon had a companion
whose name was Yonadab,
son of Shim'ah, David's brother.
And Yonadab was an exceedingly wise man.

Yonadab means **YAH** is generous.

Shim'ah means announcement.

2Sam. 13:4 And he said to him,
"Why are you yourself **תא**, the king's son,
becoming thinner day after day?
Why not tell it to me."

And Amnon said to him,

"I myself love Tamar herself **תא**,
my brother Abshalom's sister."

2Sam. 13:5 And Yonadab said to him,
"Lie down on your bed and pretend to be sick.
And your father will come to see you.

And you are to say to him,

'Please have my sister Tamar
come and feed me food.

And she is to prepare the food itself **תא**
before my eyes in order that I can see it.

And I will eat from her hand.' "

2Sam. 13:6 And Amnon laid down.
And he pretended to be sick.
And the king came to see him.
And Amnon said to the king,
"Please let Tamar, my sister, come
and make in my sight two cakes for me.
And I will eat from her hand."

2Sam. 13:7 And David sent to Tamar,
to the house saying,
"Please go to the house of your brother Amnon
and make food for him."

2Sam. 13:8 And Tamar went
to her brother Amnon's house.

And he was lying down.

And she took the dough itself **תא**.

And she kneaded it.
And she made cakes before his eyes.
And she baked the cakes themselves תא.
2Sam. 13:9 And she took the pan itself תא.
And she dumped them out before his face.
But he refused to eat.
And Amnon said,
“Cause all the men to go out from me.”
And all the men went out from him.

2Sam. 13:10 And Amnon said to Tamar,
“Bring the food into the bedroom.
And I will eat from your hand.”
And Tamar took the cakes themselves תא
which she had made.
And she brought them to Amnon, her brother,
in the bedroom.
2Sam. 13:11 And she came near to him
for the sake of causing him to eat.
And he seized her.
And he said to her,
“Come lie with me, my sister.”
2Sam. 13:12 And she said to him,
“No, my brother!
Do not oppress me!
Indeed, it is not done according to this in Yisra'el!
Do not do this foolishness itself תא!

2Sam. 13:13 And I myself, where could I go
in my disgrace itself תא?
And you yourself תא, you will be
like one of the stupid in Yisra'el!

And now, please speak to the king.
Indeed, he will not withhold me from you.”

2Sam. 13:14 But he was not willing
to listen attentively to her voice.
And he was stronger than she.
And he oppressed her.
And he laid carnally with her herself תא.

2Sam. 13:15 And Amnon hated her
with a great hatred.
Indeed, greater was the hatred
with which he hated her
than the love with which he had loved her.
And Amnon said to her, “Get up! Go!”

2Sam. 13:16 And she said to him,
“No, because this evil is greater than the other
which you have done to me, to send me away!”

But he was not willing to listen attentively to her.
2Sam. 13:17 And he called
his young man himself תא
who was serving him.
And he said,
“Send out now this one herself תא
from beside me!
And fasten the door behind her.”

2Sam. 13:18 And upon her
was a long sleeved tunic.
Indeed, according to this
the king's virgin daughters wore robes.

And his servant sent out her herself תא.
And he fastened the door behind her.

2Sam. 13:19 And Tamar took ashes
for upon her head.
And her long sleeved tunic which was on her
she tore.

And she placed her hand on her head.
And she walked.
She walked and she cried out.
2Sam. 13:20 And Abshalom, her brother,
said to her,
“Has Amnon, your brother, been with you?
But now, keep silent, my sister.
He is your brother.
Do not set your heart *itself* נא on this matter.”
And Tamar stayed in the house
of her brother, Abshalom,
but she was devastated.

2Sam. 13:21 And King David heard
all these things *themselves* נא.
And his anger flared up exceedingly.

2Sam. 13:22 And Abshalom did not speak
to his brother, Amnon, good or bad.
Indeed, Abshalom hated Amnon *himself* נא
because of how he had oppressed
Tamar *herself* נא, his sister.

2Sam. 13:23 And it was two years of days.
And Abshalom was shearing at Ba'al Hatzor
which is beside Ephraim.
And Abshalom called all the sons of the king.
2Sam. 13:24 And Abshalom came to the king.
And he said, “Behold now!
Your servant is shearing.
Please let the king and his servants
come with your servant.”
2Sam. 13:25 But the king said to Abshalom,
“No, my son.
We will not all go now.
And we will not be a burden on you.”
And he pressed him.
But he was not willing to go.
And he blessed him.

2Sam. 13:26 And Abshalom said,
“If not, please let my brother, Amnon,
go with us *ourselves* נא.”
And the king said to him,
“Why should he go with you?”
2Sam. 13:27 And Abshalom pressed him.
And he sent with he *himself* נא
Amnon *himself* נא
and all the sons *themselves* נא of the king.

2Sam. 13:28 And Abshalom directed
his servants *themselves* נא
saying, “Observe now
when the heart of Amnon is glad with wine.
Then I will say to you,
'Strike Amnon *himself* נא!
And you are to put to death he *himself* נא.
Do not be afraid.
Is it not because I have directed
you *yourselves* נא?
Be strong and be sons of force!”
2Sam. 13:29 And the servants of Abshalom
did to Amnon according to
what Abshalom had directed.
And all the sons of the king got up.
And each one mounted his mule.
And they fled.

2Sam. 13:30 And it was as they were on the way.
And news came to David saying,
“Abshalom has struck
all the sons *themselves* נא of the king.
And not one remains of them!”

2Sam. 13:31 And the king stood up.
And he tore his garments *themselves* תא.
And he laid on the ground.
And all his servants were standing by
with their garments torn.

2Sam. 13:32 And Yonadab, son of Shim'ah,
David's brother, responded and said,
"Do not let my sovereign say
all the young men themselves תא,
the sons of the king, have been put to death.
Indeed, Amnon alone is dead.
Indeed, by the mouth of Abshalom
this has been determined
from the day that he oppressed his sister,
Tamar herself תא.

2Sam. 13:33 And now,
let not my sovereign the king
place the matter in his heart
to say that all the sons of the king are dead.
Indeed, Amnon alone has been put to death."

2Sam. 13:34 And Abshalom fled.
And the young man watching
lifted up his eyes themselves תא.
And he looked.
And behold!

Many people were coming
from the road behind him,
from the side of the hill.

2Sam. 13:35 And Yonadab said to the king,
"Behold!
The sons of the king are coming.
According to the word of your servant thus it is."

2Sam. 13:36 And it was as he finished speaking.
And behold!
The sons of the king came.
And they lifted up their voices and wept.
And the king also and all his servants wept,
weeping exceedingly greatly.

2Sam. 13:37 And Abshalom fled.
And he went to Talmi, son of Ammihud,
king of Geshur.
And David mourned over his son all the days.
2Sam. 13:38 And Abshalom fled.
And he went to Geshur.
And he was there three years.

2Sam. 13:39 And King David ceased
to go forth against Abshalom
because he had been comforted
concerning Amnon, that he was dead.

The traditional translation of this verse
suggests the king "longed for Abshalom".

But the word used is *kalah*.
It means to end, to be finished with,
to complete.

Given the context that includes what follows
it seems more fitting
that he ceased mourning over Amnon
and ceased desiring to go after Abshalom
for his guilt in the matter.

Chapter 14

2Sam. 14:1 And Yo'ab, son of Tzeruyah,
knew that the heart of the king
was toward Abshalom.
2Sam. 14:2 And Yo'ab sent to Tekoa.
And he brought from there a wise woman.
And said to her,
"Please pretend to be a mourner

and put on mourning garments.
And do not anoint yourself with oil,
but be like a woman who has been mourning
a long time over the dead.
2Sam. 14:3 And you are to go to the king.
And you are to speak to him
according to this word.
And Yo'ab placed the words themselves אַא in her mouth.

2Sam. 14:4 And the woman of Tekoa
spoke to the king.
And she fell on her face to the ground
and prostrated herself.
And she said, "Help king!"
2Sam. 14:5 And the king said to her,
"What is it for you?"
And she said,
"Truly I myself am a widow woman.
My husband is dead.
2Sam. 14:6 And your female servant
had two sons.
And the two quarreled in the field.
And there was no one to separate between them.
And the one struck the other himself אַא.
And he killed he himself אַא.
2Sam. 14:7 And behold!
The entire family has risen up
against your female servant
And they said,
'Give he himself אַא who struck his brother.
And we will put him to death
for the life of his brother whom he killed.
And we will even destroy the heir himself.'
But they would extinguish
my ember itself אַא that remains.
They would not establish
the name of my husband
nor a remnant on the face of the soil."

2Sam. 14:8 And the king said to the woman,
"Go to your house
and I myself will give directions concerning you."
2Sam. 14:9 And the woman of Tekoa
said to the king,
"Upon me, My sovereign the king,
is the moral perversion and on my father's house.
And the king and his throne are innocent."
2Sam. 14:10 And the king said,
"The one speaking to you, bring him to me
and not again will he still lay a hand upon you."
2Sam. 14:11 And she said,
"Please let the king
remind **YAHWEH**, your Elohim,
against multiplying redeemers of blood
for the sake of destruction,
so that they will not destroy my son himself אַא."
And he said,
"As **YAHWEH** lives, not a hair of your son
will fall to the ground."

2Sam. 14:12 And the woman said,
"Please let your female servant speak a word
to my sovereign the king."
And he said, "Speak."
2Sam. 14:13 And the woman said,
"And why have you reasoned like this
against the people of The Elohim?
And the king has spoken this word
as one who is guilty of the failure
to return to the king his outcast one himself אַא.
Sam. 14:14 Indeed, we will die,
die and be like water spilled on the ground
which is not gathered up again.

But The Elohim will not take away a life.
And He will consider means
by which His outcast ones
are not cast out from Him.
2Sam. 14:15 And now, for what
have I come to speak this word *itself* אַ
to my sovereign the king?
Because the people are afraid.
And your female servant said,
'Please let me speak to the king.
Perhaps the king will do the word *itself* אַ
of his female servant.
2Sam. 14:16 Indeed,
the king has listened attentively
to deliver his female servant *herself* אַ
from the hand of the man
seeking to destroy me *myself* אַ
and my son *himself* אַ alike
from the inheritance of The Elohim.'
2Sam. 14:17 And your female servant said,
'Please let the word
of my sovereign the king be calm.
Indeed, my sovereign the king
is like a messenger of The Elohim
in discerning the good and the bad.
And may **YAHWEH**, your Elohim, be with you.'

2Sam. 14:18 And the king responded.
And he said to the woman,
"Please do not hide from me the word
that I am asking of you yourself אַ."
And the woman said,
"Please let my sovereign the king speak."
2Sam. 14:19 And the king said,
"Is the hand of Yo'ab
with you yourself אַ in all this?"
And the woman responded.
And she said,
"As your life lives, my sovereign the king,
there is no one who turns
to the right or to the left
from all that my sovereign the king has spoken.
Indeed, your servant Yo'ab, he directed me.
And he placed in the mouth
of your female servant
all these words *themselves* אַ.
2Sam. 14:20 For the sake of changing
the face *itself* אַ of the matter
your servant Yo'ab has done this thing *itself* אַ.
But my sovereign is wise
according to the wisdom
of a messenger of The Elohim
for the sake of knowing
everything that is on the earth."
2Sam. 14:21 And the king said to Yo'ab,
"Behold now!
I will do this word *itself* אַ.
Now go!
Return the young man *himself* אַ,
Abshalom *himself* אַ."

2Sam. 14:22 And Yo'ab fell on his face
to the ground.
And he prostrated himself.
And he blessed the king *himself* אַ.
And Yo'ab said,
"Today your servant knows
that I have found favor
in your eyes, my sovereign the king,
in that the king has done
the word *itself* אַ of his servant."

2Sam. 14:23 And Yo'ab got up.
And he went to Geshur.

And he brought Abshalom himself **נא**
to Yerushalaim.

14:24 And the king said,
“He is to turn to his house.

And my face he is not to see.”

And Abshalom turned to his house.

And he did not see the king’s face.

This is the verse
that confirms the earlier view
that the king was against Abshalom
for killing Amnon.
He is still not openly accepting Abshalom.
He has been restricted
from coming fact to face with the king.

2Sam. 14:25 And in all Yisra’el
there was no one to be praised
as much as Abshalom for his good looks.
From the sole of his foot
to the crown of his head
there existed no blemish.

2Sam. 14:26 And it existed that
he shaved his head itself **נא**.
And it was at every year’s end
that he shaved it because it was heavy on him.
And he shaved it.
And he weighed the hair itself **נא** of his head
at two hundred shekels by the king’s weight.

2Sam. 14:27 And to Abshalom were born
three sons and one daughter.
And her name was Tamar.
She was a woman of beautiful appearance.

2Sam. 14:28 And Abshalom
had dwelt in Yerushalaim two years.
And he had not seen the king’s face.
2Sam. 14:29 And Abshalom sent for Yo’ab
for the sake of sending

he himself **נא** to the king.
But he was not willing to come to him.
And he sent again the second time.
But he was not willing to come.

2Sam. 14:30 And he said to his servants,
“Look! Yo’ab’s field is near mine.
And he has barley there.
Go and set it on fire.”

And Abshalom’s servants set on fire
the field itself **נא**.

2Sam. 14:31 And Yo’ab rose up.
And he went to the house of Abshalom.
And he said to him,

“Why have your servants set on fire
my field itself **נא**?”

2Sam. 14:32 And Abshalom said to Yo’ab,
“Behold!

I sent to you saying, ‘Come here
and I will send you yourself **נא** to the king to say,
“Why have I come from Geshur?
It was better for me there.”’

And now I would see the king’s face.
And if there exists in me any moral harm
then put me to death.”

2Sam. 14:33 And Yo’ab went to the king.
And he told him.

And he called for Abshalom.

And he came to the king.

And he bowed himself on his face
to the ground before the king.

And the king kissed Abshalom.

Chapter 15

2Sam. 15:1 And it was after this.

And Abshalom made for himself
a chariot and horses.
And fifty men were running before him.

2Sam. 15:2 And Abshalom rose early.
And he stood beside the road to the gate.
And it existed that anyone
who had a controversy
came to the king for a judgment.
And Abshalom called to him.
And he said,
"From what city are you yourself **תא**?"
And he said,
"Your servant is from one of the tribes of Yisra'el,"
2Sam. 15:3 Abshalom said to him, "Look!
Your words are good and correct.
But there is no one to listen attentively to you
from the king himself **תא**."
2Sam. 15:4 And Abshalom said,
"Oh that I was placed as a judge in the land.
And before me would come every man
for whom there is a controversy or a judgment.
And I would make it right for him."

2Sam. 15:5 And it was as a man
came near to him
to prostrate himself toward him.
And he would put forth his hand itself **תא**.
And he would grab him and embrace him.
2Sam. 15:6 And Abshalom did
according to this word for all of Yisra'el
who came for judgment to the king.
And Abshalom stole the hearts themselves **תא**
of the men of Yisra'el.

2Sam. 15:7 And it was at the end of four years.
And Abshalom said to the king,
"Please let me go
and complete the promise itself **תא**
which I promised to **YAHWEH** at Hebron.
2Sam. 15:8 Indeed, your servant
promised a promise
as I dwelt at Geshur in Aram saying,
'If **YAHWEH** returns me,
returns me to Yerushalaim
then I will serve **YAHWEH** Himself **תא**.' "

2Sam. 15:9 And the king said to him,
"Go in peace."
And he rose up and went to Hebron.

2Sam. 15:10 And Abshalom sent spies
into all the tribes of Yisra'el saying,
"As you hear the sound itself **תא** of the shofar
then you are to say,
'Abshalom has become king at Hebron!'

2Sam. 15:11 And Abshalom himself **תא** went
with two hundred men from Yerushalaim
who were called.
And they went with integrity.
And they did not know anything.

2Sam. 15:12 And Abshalom sent
for Ahitophel himself **תא**
the Gilonite, counselor of David,
from his city, from Giloh,
as he was slaughtering
the sacrifices themselves **תא**.

And it was as the conspiracy was strong.
And the people were going.
And they were building up Abshalom himself **תא**.
[Ahitophel means brother of folly.](#)

2Sam. 15:13 And the announcement came to David saying,
“The hearts of the men of Yisra'el are behind Abshalom.”
2Sam. 15:14 And David said to all his servants who were with he himself **א** at Yerushalaim,
“Rise up and we will flee.
Indeed, there will be no escape for us from the face of Abshalom!

Hurry!
Go lest he hurries and he reaches us, and he causes to be wielded over us harm itself **א**,
and he causes the city to be struck by the mouth of the sword!”
2Sam. 15:15 And the king's servants said to the king,
“According to everything which my sovereign the king chooses! Behold!
We are your servants!”

15:16 And the king went out, and all his household at his feet.
But the king permitted ten women concubines themselves **א** to protect the house.

2Sam. 15:17 And the king went out and all the people at his feet.
And they stood at the last house.
2Sam. 15:18 And all his servants were passing over at his side.
And all the Kerethites,
and all the Pelethites,
and all the Gittites,
six hundred men
who had come at his feet from Gath,
were passing over before the face of the king.

2Sam. 15:19 And the king said to Ittai himself **א**, the Gittite,
“Why do you come, even you yourself **א**, with us ourselves **א**?
Turn back and stay with the king.
Indeed, you yourself **א** are a foreigner and also an exile,
you yourself **א**, from your place.

Ittai means near.

2Sam. 15:20 Yesterday you came. And today will I cause you to wander with us, and I myself am going wherever I myself am going?
Return!

Even return to your kindred themselves **א**.
Kindness and truth be with you.”

2Sam. 15:21 And Ittai himself **א** responded to the king himself **א**.
And he said, “As **YAHWEH** lives and as my sovereign the king lives, indeed, in whatever place where my sovereign the king is, whether in death or life, indeed, there your servant will be!”

2Sam. 15:22 And David said to Ittai himself **א**,
“Come and pass over!”
And Ittai himself **א**, the Gittite, passed over, and all his men, and all the little ones who were with he himself **א**.

2Sam. 15:23 And all the land was weeping with a loud voice.
And all the people were passing over.

And the king was passing over the River Kidron.
And all the people were passing over
on the surface of the road
to the wilderness itself **נא**.

2Sam. 15:24 And behold!
Even Tzadok and all the Levites
were with he himself **נא**
carrying The Chest of The Covenant
of The Elohim itself **נא**.
And they set down
The Chest itself **נא** of The Elohim.
And Ebyathar went up
until all the people completed
passing over from the city.

2Sam. 15:25 And the king said to Tzadok,
"Return The Chest itself **נא** of The Elohim
to the city.
If I find favor in the eyes of **YAHWEH**
then He will cause me to return.
And He will cause me to see both it itself **נא**
and His dwelling itself **נא**.
2Sam. 15:26 And if He says thus,
'I have not been pleased with you,'
I am here.
Let Him do to me according to what
seems good in His eyes."

2Sam. 15:27 And the king said
to Tzadok, the priest,
"Are you yourself **נא** a seer?
Return to the city in peace
and Ahima'ats, your son,
and Yahnathan, son of Ebyathar,
your two sons, they themselves **נא**.
2Sam. 15:28 Look, I will be waiting
at the crossing place of the wilderness
until word comes from you to tell me."
2Sam. 15:29 And Tzadok and Ebyathar returned
The Chest itself **נא** of The Elohim
to Yerushalaim.
And they stayed there.

2Sam. 15:30 And David went up
by the ascent of the olives,
going up and weeping.
And his head was covered.
And he walked barefoot.
And all the people who were with he himself **נא**
covered each man his head.
And they went up, went up weeping.

2Sam. 15:31 And David was told saying,
"Ahithophel is among those
bound with Abshalom."
And David said, "Please cause to be foolish
the counsel of Ahitophel itself **נא**, **YAHWEH!**"

2Sam. 15:32 And it existed that David
came as far as the top
where he prostrated himself before The Elohim.

And behold!
Hushai, the Arkite, was coming to meet him,
his tunic being torn and soil being on his head.
2Sam. 15:33 And David said to him,
"If you pass over with me myself **נא**
then you will be a burden to me.
2Sam. 15:34 But if you return to the city
and you say to Abshalom,
'I myself am your servant, king.
I was your father's servant,
even I myself previously.

But now I myself am your servant.’
And you can cause to be broken up
the counsel of Ahithophel *itself* אָח.

2Sam. 15:35 And are not Tzadok
and Ebyathar, the priests, with you there?
And it will be that every matter you hear
from the king’s house you are to report
to Tzadok and Ebyathar, the priests.

2Sam. 15:36 Behold!
There with them are their two sons,
Ahima’ats, Tzadok’s son,
and Yahonathan, Ebyathar’s son.
And you are to send to me by their hand
every word which you hear.”

2Sam. 15:37 And Hushai, David’s friend,
went into the city.
And Abshalom came into Yerushalaim.

Chapter 16

2Sam. 16:1 And David had passed over
a little from the top.
And behold!
Tziba, the servant of Mephiboshet,
met him and a pair of saddled male asses.
And on them *were*
two hundred loaves of bread,
and one hundred cakes of raisins,
and one hundred summer fruits,
and a skin of wine.

2Sam. 16:2 And the king said to Tziba,
“Why do you have these?”

And Tziba said,
“The male asses
are for the king’s household to ride on.
And the bread and summer fruit
are for the young men to eat,
and the wine for the wearied
to drink in the wilderness.”

2Sam. 16:3 And the king said,
“And where is the son of your master?”
And Tziba said to the king, “Behold!
He is staying in Yerushalaim because he said,
‘Today the house of Yisra’el
is going to return to me
the kingdom *itself* אָח of my father.’”

2Sam. 16:4 And the king said to Tziba,
“Behold!
All that belongs to Mephiboshet is yours.”
And Tziba said, “I have prostrated myself.
May I find favor in your eyes,
my sovereign the king!”

2Sam. 16:5 And King David came to Bahurim.
And behold!
A man from the family of the house of Sha’ul,
and his name was Shim’i, son of Gera,
was coming from there.
He was coming out, coming out belittling.

Shim’i means famous.

2Sam. 16:6 And he threw stones
at David *himself* אָח
and at all the servants *themselves* אָח
of King David.

And all the people and all the mighty men
were on his right hand and on his left hand.

2Sam. 16:7 And thus said Shim’i as he belittled,
“Get out! Get out!

Man of blood, and man of worthlessness!

2Sam. 16:8 **YAHWEH** has caused
to return upon you
all the blood of the house of Sha’ul

in whose place you have reigned.
And **YAHWEH** has given the kingdom *itself* נא
into the hand of Abshalom, your son.
And behold!
You are in your harm
because you are a man of blood!"

2Sam. 16:9 And Abishai, son of Tzeruyah,
said to the king,
"Why should this dead dog belittle
my sovereign the king *himself* נא?
Now let me pass over
and cause to be taken off his head *itself* נא!"
2Sam. 16:10 But the king said,
"What have I to do with you,
even you, sons of Tzeruyah?
Indeed, let him belittle.
Indeed, if **YAHWEH** has said to him,
'Belittle David *himself* נא.'
then who is to say, 'Why have you done thus?' "
Sam. 16:11 And David said to Abishai
and to all his servants,
"Behold!
My son who has come forth from my abdomen
is seeking my life *itself* נא,
and indeed, now this son of Binyamin!
Settle down!
And let him belittle.
Indeed, **YAHWEH** has said it to him.
2Sam. 16:12 "Perhaps **YAHWEH**
will look on my moral wrong
and **YAHWEH** will cause good to return to me
instead of his belittling today."

2Sam. 16:13 And David and his men
walked along the road.
And Shim'i walked alongside him on the hillside.
And he belittled.
And he threw stones toward him
and dusted him with dust.

2Sam. 16:14 And the king and all the people
who were with he *himself* נא were weary.
And they refreshed themselves there.

16:15 And Abshalom and all the people,
the men of Yisra'el, came to Yerushalaim.
And Ahithophel was with he *himself* נא.
2Sam. 16:16 And it was as Hushai, the Arkite,
the friend of David,
had come to Abshalom.
And Hushai said to Abshalom,
"Let the king live!
Let the king live!"
2Sam. 16:17 And Abshalom said to Hushai,
"Is this your kindness to your friend *himself* נא?
Why did you not go with your friend *himself* נא?
2Sam. 16:18 And Hushai said to Abshalom, "No!
Indeed, whom **YAHWEH** chooses
and *whom* this people,
even all the men of Yisra'el have chosen,
for him I will be!
And I will stay with he *himself* נא.
2Sam. 16:19 And again,
for whom will I myself serve?
Will it not be before the face of his son?
According to how I have served
before the face of your father,
so will I be before your face."
2Sam. 16:20 And Abshalom said to Ahithophel,
"Provide your advice.
What should we do?"
2Sam. 16:21 And Ahithophel said to Abshalom,
"Go in to your father's concubines

whom he has left to protect the house.
And all Yisra'el will hear
that you have made yourself
a stench to your father himself **נא**.
And it will strengthen the hands
of all who are with you yourself **נא**."

2Sam. 16:22 And they pitched
a tent for Abshalom
on the top of the house.
And Abshalom went in to his father's concubines
before the eyes of all Yisra'el.

2Sam. 16:23 And the counsel of Ahithophel
which he advised in those days was as if
one had asked at the word of The Elohim.
Thus was all the advice of Ahithophel,
as for David, so also for Abshalom.

Chapter 17

2Sam. 17:1 And Ahithophel said to Abshalom,
"Please let me choose twelve thousand men.
And I will rise up.
And I will pursue David tonight.
2Sam. 17:2 And I will come upon him
while he is weary and weak.
And I will make he himself **נא** shudder with terror.
And all the people
who are with he himself **נא** will flee.
And I will strike only the king himself **נא**.
2Sam. 17:3 And I will return all the people to you.
When all the men return *except* the man
whom you yourself **נא** are seeking
all the people will be at peace."
2Sam. 17:4 And the thing was right
in the eyes of Abshalom
and in the eyes of all the elders of Yisra'el.

2Sam. 17:5 But Abshalom said,
"Call now also Hushai the Arkite
and we will hear from his mouth also."
2Sam. 17:6 And Hushai came to Abshalom.
And Abshalom spoke to him saying,
"Ahithophel has spoken according to this word.
Should we do his word itself **נא**?
If not you yourself **נא** are to speak!"
2Sam. 17:7 And Hushai said to Abshalom,
"Not good is the advice
which Ahithophel has given at this time!"

2Sam. 17:8 And Hushai said,
"You yourself **נא** know your father himself **נא**
and his men themselves **נא**,
that they are mighty men.
And they are bitter beings,
like a bear robbed of its cubs in the field.
And your father is a man of battle.
And he will not spend the night
with the people themselves **נא**.
2Sam. 17:9 Behold!
Now he is hidden in one pit
or in one of the places.
And it will be as some
will fall among them at the beginning.
And those hearing it will say,
'There has been a defeat among the people
who are behind Abshalom.'
2Sam. 17:10 And even he who is powerful,
whose heart is like the heart of a lion will melt,
he will melt!
All Yisra'el indeed knows
that your father is a mighty man.
And those who are with he himself **נא**
are powerful men.

2Sam. 17:11 Indeed, I advise to gather,
to gather around you
all Yisra'el from Dan to Beersheba,
like the sand beside the sea for multitude,
and you go in person into battle.
2Sam. 17:12 And we will come against him
in one of the places where he is found.
And we will be upon him like the dew
that falls on the soil.

And nothing will be left of him
or of all the men with he himself **נא**,
even one!

2Sam. 17:13 And if he gathers into a city
then all Yisra'el will bring ropes to that city.
And we will drag it itself **נא** into the river
until there is not found there
even one small stone!"

2Sam. 17:14 And Abshalom
and all the men of Yisra'el said,
"Better is the advice of Hushai the Arkite
than the advice of Ahithophel."

And **YAHWEH** had given direction to defeat
the good advice itself **נא** of Ahithophel
for the sake of **YAHWEH** bringing to Abshalom
the bad itself **נא**.

2Sam. 17:15 And Hushai said to Tzadok
and to Ebyathar, the priests,
"Like this and like that Ahithophel has advised
Abshalom himself **נא**
and the elders of Yisra'el themselves **נא**.

But like this and like that I myself have advised.

2Sam. 17:16 And now send quickly
and report it to David saying,
'Do not spend the night
in the desert of the wilderness
but even pass over,
pass over, lest you be devoured by the king
and all the people with he himself **נא**.'

2Sam. 17:17 And Yahnathan and Ahima'ats
stood at En Rogel.

And a female servant came.
And she reported it to them.
And they went.

And they reported it to King David
because they were not able
to be seen coming to the city.

2Sam. 17:18 But a youth saw they themselves **נא**.

And he reported it to Abshalom.
And the two of them went quickly.
And they went to a man's house in Bahurim.
And he had a well in his courtyard.
And they went down there.

2Sam. 17:19 And the woman took
and scattered a cover itself **נא**
over the mouth of the well.
And she spread grain on it.
And the matter was not known.

2Sam. 17:20 And the servants of Abshalom
came to the woman at the house.

And they said,
"Where are Ahima'ats and Yahnathan?"
And the woman said to them,
"They have passed over the stream of water."
And they searched.
But they did not find them.
And they returned to Yerushalaim.

2Sam. 17:21 And it was after they had gone.
And they came up out of the well.

And they went and reported it to King David.
And they said to David,
“Get up and quickly pass over
the water itself **תא**
because according to this Ahithophel
has advised against you.”
2Sam. 17:22 And David and all the people
who were with he himself **תא** got up.
And they passed over The Yarden itself **תא**
until the morning light,
until not one was missing
who had not passed over The Yarden itself **תא**.

2Sam. 17:23 And Ahithophel saw
that his advice was not done.
And he saddled his male ass itself **תא**.
And he got up.
And he went to his house, to his city.
And he gave direction to his household.
And he hung himself.
And he died.
And he was buried in his father’s tomb.

2Sam. 17:24 And David went to Mahanaim.
And Abshalom passed over The Yarden itself **תא**,
he and all the men of Yisra’el with him.

2Sam. 17:25 And Amasa himself **תא**
Abshalom placed over the assembly
instead of Yo’ab.
Now Amasa was the son of a man
whose name was Yithra, an Yisra’elite,
who had gone in to Abigail,
the daughter of Nahash,
sister of Tzeruyah, Yo’ab’s mother.
[Amasa means burden.](#)
[Yithra means excellence.](#)

2Sam. 17:26 And Yisra’el and Abshalom
encamped in the land of Gil’ad.

2Sam. 17:27 And it was as David
had come to Mahanaim.
And Shobi, son of Nahash,
from Rabbah of the children of Ammon,
and Makir, son of Ammi’el from Lo Debar,
and Barzillai the Gil’adite from Rogelim
2Sam. 17:28 brought beds,
and basins,
and earthen vessels,
and wheat,
and barley,
and flour,
and roasted grain,
and beans,
and lentils,
and parched vegetables,
2Sam. 17:29 and honey,
and curds,
and sheep,
and cheese of the herd
for David and the people
who were with he himself **תא** to eat.
Indeed, they said, “The people are hungry,
and weary, and thirsty in the wilderness.”

Chapter 18

2Sam. 18:1 And David numbered
the people themselves **תא**
who were with he himself **תא**.
And he set captains of thousands
and captains of hundreds over them.

2Sam. 18:2 And David sent out

one third of the people themselves **תא**
in the hand of Yo'ab
and one third in the hand of Abishai,
son of Tzeruyah, Yo'ab's brother,
and one third in the hand of Ittai the Gittite.
And the king said to the people,
"I will go out, go out with you,
I myself with the people!"

2Sam. 18:3 But the people said,
"You are not to go out because if we flee, flee,
they will not place a heart toward us.
Even if half of us die
they will not place a heart toward us.
Indeed now, ten thousand are like us.
And now it is better indeed for you
to support us from the city."
2Sam. 18:4 And the king said to them,
"What is good in your eyes I will do."
And the king stood beside the gate.
And all the people went out by hundreds
and by thousands.

2Sam. 18:5 And the king directed
Yo'ab himself **תא**,
and Abishai himself **תא**,
and Ittai himself **תא** saying,
"Be gentle toward the young man,
toward Abshalom, for my sake."
And all the people listened attentively
as the king was giving directions
to all the captains themselves **תא**
over the word concerning Abshalom.

2Sam. 18:6 And the people went out into the field
for the sake of encountering Yisra'el.
And the battle was in the forest of Ephraim.
2Sam. 18:7 And the people of Yisra'el
were defeated there before the servants of David.
And there was a slaughter there that day,
twenty thousand.
2Sam. 18:8 And the battle there was scattered
over the face of all the land.
And the forest devoured more people that day
than were devoured by the sword.

2Sam. 18:9 And Abshalom encountered
the face of the servants of David.
And Abshalom was riding on a mule.
And the mule went under
the interlaced branches of a large oak.
And his head was held fast in the oak.
And he was set between the skies and ground.
But the mule which was under him passed over.
2Sam. 18:10 And one man saw it.
And he reported it to Yo'ab.
And he said, "Behold!
I saw Abshalom himself **תא** hanging in an oak!"

2Sam. 18:11 And Yo'ab said
to the man reporting it to him,
"But behold!
You saw it!
And why did you not strike him there
to the ground?
And for that I would have given you
ten pieces of silver and a belt."
2Sam. 18:12 But the man said to Yo'ab,
"Though I were to receive
a thousand pieces of silver in my hand
I would not extend my hand
against the son of the king.
Indeed, in our hearing
the king directed you yourself **תא**,

and Abishai himself **תא**,
and Ittai himself **תא** saying,
'Protect the young man Abshalom for my sake!'

The Hebrew is difficult
in the last line of this verse.
Much debate has been given
concerning its proper meaning.

What's given here is not the literal sense
because what's in the text
makes little sense in this context.
A reasonable alternate has been adopted.

2Sam. 18:13 Otherwise
I would have done falsely with my life.
And any word is not hidden from the king.
And you yourself **תא** would have
stationed yourself in opposition to me."

2Sam. 18:14 And Yo'ab said,
"Not like this will I delay before your face!"
And he took three spears
in the palm of his hand.
And he thrust them
into the heart of Abshalom,
still alive in the heart of the oak.
2Sam. 18:15 And ten young men
carrying Yo'ab's armor surrounded him.
And they struck Abshalom himself **תא**.
And they put him to death.

2Sam. 18:16 And Yo'ab blew with a shofar.
And the people returned
from pursuing after Yisra'el because Yo'ab
restrained the people themselves **תא**.

2Sam. 18:17 And they took Abshalom himself **תא**.
And they threw he himself **תא**
into a large pit in the forest.
And they stationed over him
an exceedingly large heap of stones.

And all Yisra'el fled, each man to his tent.

2Sam. 18:18 And Abshalom had taken
and had stood up for himself in his life
a monument itself **תא**
which is in The King's Valley
because he said,
"I have no son for the sake
of the remembrance of my name."
And he called the monument after his name.
And it is called for the sake of his hand
Abshalom's Monument.

2Sam. 18:19 And Ahima'ats, son of Tzadok said,
"Please let me run
and announce it to the king himself **תא**
because **YAHWEH** has pronounced sentence
against his adversaries."

2Sam. 18:20 But Yo'ab said to him,
"Not a man of good news
are you yourself **תא** this day,
but good news on another day.
And this day is not good news
because the king's son is dead."

2Sam. 18:21 And Yo'ab said to the Kushite,
"Go! Declare to the king what you have seen."
And the Kushite prostrated himself to Yo'ab.
And he ran.

2Sam. 18:22 And Ahima'ats, son of Tzadok,
added still more.
And he said to Yo'ab,
"And whatever might be,
please let me run also after the Kushite."

And Yo'ab said, "Why this,
you yourself **אָתָּךְ** running my son
yet there is no good news to be found?"
2Sam. 18:23 "But whatever may be I will run."
And he said to him, "Run!"
And Ahima'ats ran by the way of the plain.
And he passed over the Kushite himself **אָתָּךְ**.

2Sam. 18:24 And David was sitting
between the two gates.
And the watchman went up
to the roof of the gate, to the wall.
And he lifted up his eyes themselves **אָתָּם**.
And he looked.
And he beheld a man running alone.
2Sam. 18:25 And the watchman called out.
And he reported it to the king.
And the king said,
"If he is alone there is good news in his mouth."
And he came, he came.
And he was approaching.
2Sam. 18:26 And the watchman
saw another man running.
And the watchman called out to the gatekeeper.
And he said, "Behold!
A man running alone!"
And the king said, "This also is good news."
2Sam. 18:27 And the watchman said,
"I myself see the running of the first himself **אָתָּךְ**
as the running of Ahima'ats, son of Tzadok."
And the king said,
"This is a good man
and he is coming with good news."
2Sam. 18:28 And Ahima'ats called out.
And he said to the king, "Shalom!"
Then he prostrated himself
with his face to the ground before the king.
And he said,
"Blessed be **YAHWEH**, your Elohim,
Who has stopped the men themselves **אָתָּם**
who lifted up their hands themselves **אָתָּם**
against my sovereign the king!"
2Sam. 18:29 And the king said,
"Is it shalom to the young man, to Abshalom?"
And Ahima'ats said,
"I saw a great tumult at Yo'ab's sending
of the king's servant himself **אָתָּךְ**
but I did not know why."
2Sam. 18:30 And the king said,
"Turn around and stand here."
And he turned around and stood.

2Sam. 18:31 And behold!
The Kushite came.
And the Kushite said,
"Good news, my sovereign the king!
Indeed, **YAHWEH**
has pronounced sentence for you this day
on all who stood up against you!"
2Sam. 18:32 And the king said to the Kushite,
"Is it shalom for the young man, for Abshalom?"
And the Kushite said,
"As the young man may the adversaries be
of my sovereign the king
and all who have stood up against you for harm!"

[Note: Chapter 19 begins after this verse in the Hebrew text.](#)

2Sam. 18:33 (H 19.1)
And the king trembled.
And he went up to the room over the gate.
And he wept.
And as he went he said this,
"My son, Abshalom! My son, my Abshalom.
If only I had died instead of you!"

Abshalom my son, my son!"

Chapter 19

2Sam. 19:1 (H 19.2)

And it was reported to Yo'ab,
"Behold!

The king is weeping
and mourning over Abshalom!"

2Sam. 19:2 (H 19.3)

And the deliverance on that day
became mourning for all the people
because the people heard on that day saying,
"The king is displeased over his son."

2Sam. 19:3 (H 19.4)

And the people came by stealth
into the city on that day
as people who are ashamed
go by stealth as they flee in battle.

2Sam. 19:4 (H 19.5)

And the king covered his face *itself* נא.
And the king cried out with a loud voice,
"My son Abshalom!
Abshalom, my son, my son!"

2Sam. 19:5 (H 19.6)

And Yo'ab went to the house to the king.
And he said,

"You have caused to be shamed today
the faces *themselves* נא of all your servants,
those rescuing *your life itself* נא,
and the lives *themselves* נא of your sons,
and the lives of your daughters,
and the lives of your wives,
and the lives of your concubines,

2Sam. 19:6 (H 19.7)

by loving those hating you *themselves* נא
and by hating those loving you *themselves* נא.
Indeed, you have declared today
that you have neither leaders nor servants!
Indeed, today I know that if Abshalom had lived
and all of us had died today,
indeed, then it would be right in your eyes.

2Sam. 19:7 (H 19.8)

And now get up!
Go out and speak to the heart of your servants!
Indeed, I swear by **YAHWEH**
if you do not go out
not one will spend the night with you *yourself* נא.
And this will be more harm for you
than all the harm that has come upon you
from your youth until now."

2Sam. 19:8 (H 19.9)

And the king got up.
And he sat in the gate.
And all the people were told saying,
"Behold!
The king is sitting in the gate!"
And all the people came
before the face of the king.

And Yisra'el had fled, each man to his tent.

2Sam. 19:9 (H 19.10)

And all the people were contending
among all the tribes of Yisra'el
saying, "The king delivered us
from the hand of our adversaries
and he rescued us
from the hand of the Philistines.
And now he has fled from the land
on account of Abshalom.

2Sam. 19:10 (H 19.11)

And Abshalom whom we anointed over us

has died in battle.

And now, why are you yourselves **תא** silent about returning the king himself **תא**?"

2Sam. 19:11 (H 19.12)

And King David sent to Tzadok and Ebyathar, the priests, saying, "Speak to the elders of Yahudah saying, 'Why are you the last to return the king himself **תא** to his house, yet the words of all Yisra'el have come to the king, to his house?"

2Sam. 19:12 (H 19.13)

You yourselves **תא** are my kindred. You yourselves **תא** are my bone and my flesh. But why are you the last to return the king himself **תא**?"

2Sam. 19:13 (H 19.14)

And you are to say to Amasa, 'Are you not my bone and my flesh, you yourself **תא**? Thus may The Elohim do to me and thus may He add if you are not head of the assembly before my face all the days instead of Yo'ab!' "

2Sam. 19:14 (H 19.15)

And he swayed the hearts themselves **תא** of all the men of Yahudah as one man. And they sent to the king saying, "Return, you yourself **תא** and all your servants!"

2Sam. 19:15 (H 19.16)

And the king was returning. And he came to The Yarden. And Yahudah went to Gilgal for the sake of meeting the king himself **תא**, to The Yarden itself **תא**.

2Sam. 19:16 (H 19.17)

And Shim'i, son of Gera, a Binyamite who was from Bahurim, hurried. And he went down with the men of Yahudah to meet King David.

2Sam. 19:17 (H 19.18)

And with him were a thousand men from Binyamin. And Tziba, the servant of the house of Sha'ul, and his fifteen sons, and his twenty servants were with he himself **תא**.

And they rushed to the Yarden before the face of the king.

2Sam. 19:18 (H 19.19)

And they passed over the crossing place for the sake of causing to pass over the king's household itself **תא** and to do what was good in his eyes.

And Shim'i, son of Gera, fell down before the face of the king as he was passing over into Yarden.

2Sam. 19:19 (H 19.20)

And he said to the king, "Do not let my sovereign remember what crookedness itself **תא** your servant did on the day that you went out, my sovereign the king, from Yerushalaim, so that the king might place it on his heart.

2Sam. 19:20 (H 19.21)

Indeed, your servant knows that I myself have offended. And behold! I have come today as first of all the house of Yoseph to go down to meet my sovereign the king."

2Sam. 19:21 (H 19.22)
And Abishai, son of Tzeruyah responded.
And he said,
"Instead of this is not Shim'i to be put to death
because he belittled
the anointed of YAHWEH himself **תא**?"

2Sam. 19:22 (H 19.23)
And David said,
"What is it for me and for you,
you sons of Tzeruyah,
that you are adversaries to me today?
Should any man
be put to death in Yisra'el today?
Indeed, do I not know today that I myself
am king over Yisra'el?"
2Sam. 19:23 (H 19.24)
And the king said to Shim'i,
"You will not be put to death!"
And the king swore to him.

2Sam. 19:24 (H 19.25)
And Mephiboshet, son of Sha'ul,
went down to meet the king.
And he had not prepared his feet.
And he had not prepared his beard.
And his garments themselves **תא**
he had not washed
from the day of the king's going
until the day he came back in peace.
2Sam. 19:25 (H 19.26)
And it was as he was coming to Yerushalaim
for the sake of meeting the king.
And the king said to him,
"Why did you not go with me, Mephiboshet?"
2Sam. 19:26 (H 19.27)

And he said, "My sovereign the king,
my servant deceived me.
Indeed, your servant said,
'I will saddle for myself a male ass.
And I will ride on it.
And I will go to the king himself **תא**
because your servant is lame.

2Sam. 19:27 (H 19.28)
And he spoke slander against your servant
to my sovereign the king.
But my sovereign the king
is as a messenger of The Elohim.
Now do what is good in your eyes.
2Sam. 19:28 (H 19.29)
Indeed, all of my father's house
were nothing but men of death
before my sovereign the king.
Yet you placed your servant himself **תא**
among those eating at your table.
Therefore, what right have I any longer
even to cry out to the king?"

2Sam. 19:29 (H 19.30)
And the king said to him,
"Why do you speak any more of your words?
I have said, 'You yourself **תא** and Tziba
are to apportion the land itself **תא**.'"
2Sam. 19:30 (H 19.31)
And Mephiboshet said to the king,
"Even let him take everything itself **תא**
since my sovereign the king
has returned in peace to his house."

2Sam. 19:31 (H 19.32)
And Barzillai, the Gil'adite,
had come down from Rogelim.
And he passed over The Yarden
with the king himself **תא**

for the sake of sending him on his way,
at Yarden itself **תא**.

This is another verse
where the Hebrew is difficult.
It's not clear what is really intended.
This may involve some copyist errors.
It may be a later editing of the text
that reflects an awareness
of the country of Yarden,
not the river.

It does not appear
from other portions of Scripture
that the land east of the river
was known as "Jordan" at this time.

Barzillai means iron hearted.

2Sam. 19:32 (H 19.33)
And Barzillai was very old, eighty years.
And he had sustained the king himself **תא**
when his residence was at Mahanaim.
Indeed, the man was exceedingly great.

2Sam. 19:33 (H 19.34)
And the king said to Barzillai,
"You yourself **תא** pass over with me myself **תא**
and I will sustain you yourself **תא**
with me at Yerushalaim."

2Sam. 19:34 (H 19.35)
But Barzillai said to the king,
"How many are the days of the years of my life
that I should go up with the king himself **תא**
to Yerushalaim?"

2Sam. 19:35 (H 19.36)
"I am now eighty years old today.
Do I know between good and bad?
Can your servant taste what itself **תא** I eat
or what itself **תא** I drink?"

Do I still hear the voice
of singing men or singing women?
And why should your servant
any longer be a burden
to my sovereign the king?"

2Sam. 19:36 (H 19.37)
"As a little thing your servant would pass over
The Yarden itself **תא** with the king himself **תא**.
And to what benefit to the king
is this treatment?"

2Sam. 19:37 (H 19.38)
Please let your servant return.
And I will die in my city
near the grave of my father and mother.
But behold!

Let your servant, Kimham, pass over
with my sovereign the king.
And do for him
what is good itself **תא** in your eyes."

Kimham means pining; longing.

2Sam. 19:38 (H 19.39)
And the king said,
"With me myself **תא** Kimham will pass over.
And I myself will do for him
what is good itself **תא** in your eyes.
And anything you choose of me
I will do for you."

2Sam. 19:39 (H 19.40)
And all the people
passed over The Yarden itself **תא**.
And the king had passed over.
And the king embraced Barzillai.
And he blessed him.
And he returned to his place.

2Sam. 19:40 (H 19.41)
And the king passed over to Gilgal.

And Kimham passed over with him
 and all the people of Yahudah.
 And they caused to pass over the king himself **תא**
 and also half the people of Yisra'el.
 2Sam. 19:41 (H 19.42)
 And behold!
 All the men of Yisra'el were coming to the king!
 And they said to the king,
 "Why have our kindred, the men of Yahudah,
 stolen you away
 and caused to pass over The Yarden itself **תא**
the king himself **תא**, and his household itself **תא**,
 and all David's men with him?
 2Sam. 19:42 (H 19.43)
 And all the men of Yahudah
 responded to the men of Yisra'el,
 "Indeed, the king is a relative to us.
 And for what reason does your anger
 flare up for yourselves over this matter?
 Have we eaten, eaten at the king's cost?
 Or has he lifted up, lifted up for us *a gift*?"
 2Sam. 19:43 (H 19.44)
 And the men of Yisra'el responded
 to the men of Yahudah themselves **תא**.
 And they said, "We have ten parts in the king.
 And also with David we have more than you.
 Why then did you belittle us?
 Was it not our word first
 to return our king himself **תא**?"

But more harsh were the words
 of the men of Yahudah
 than the words of the men of Yisra'el.

Chapter 20

2Sam. 20:1 And a man of worthlessness
 was there.
 And his name was Sheba, son of Bikri,
 a Binyamite.
 And he blew on a shofar.
 And he said,
 "None of us have an allotment with David,
 nor an inheritance in the son of Yishai!
 Every man to his tents, Yisra'el!"
 2Sam. 20:2 And all the men of Yisra'el
 got up from behind David
 to behind Sheba, the son of Bikri.
 But the men of Yahudah adhered to their king,
 from The Yarden as far as Yerushalaim.

2Sam. 20:3 And David went
 to his house at Yerushalaim.
 And the king took the ten women
concubines themselves **תא**
 whom he had left to protect the house
 and he put them in a house under guard.
 And he provided for them
 but did not go in to them.
 And they were confined
 until the day of their death,
 living in widowhood.

2Sam. 20:4 And the king said to Amasa,
 "Call together to me
 the men of Yahudah in three days.
 And you yourself **תא** are to stand here!"
 2Sam. 20:5 And Amasa went
 for the sake of calling together Yahudah itself **תא**.
 But he delayed beyond the time
 which had been appointed.

2Sam. 20:6 And David said to Abishai,
 "Now Sheba, son of Bikri,
 will do more harm to us than Abshalom.

You yourself **תָּא**, take the servants themselves **תָּא**
of your sovereign and pursue after him
lest he find for himself walled cities
and he has delivered himself *from* our eyes.”

2Sam. 20:7 And the men of Yo'ab
went out after him,
and the Kerethites, and the Pelethites,
and all the mighty ones.

And they went out of Yerushalaim
to pursue after Sheba, son of Bikri.

2Sam. 20:8 They *were* near the large stone
which is in Gib'on.

And Amasa went in front of them.

And Yo'ab was girded with his robe, his clothing,
and on his belt a sword was fastened
at his hips in a sheath.

And he went out, and it fell.

2Sam. 20:9 And Yo'ab said to Amasa,
“*Is it peace for you yourself* **תָּא** my brother?”

And Yo'ab seized Amasa by the beard
with his right hand *as if* to kiss him.

2Sam. 20:10 And Amasa was not on guard
against the sword that was in Yo'ab's hand.

And he struck him with it in the abdomen.

And his intestines poured out on the ground.

And he did it not again to him.

And he died.

And Yo'ab and Abishai, his brother,
pursued after Sheba, son of Bikri.

2Sam. 20:11 And a man stood beside him
from the men of Yo'ab.

And he said,

“Whoever is well pleased with Yo'ab
and whoever is for David get behind Yo'ab!”

2Sam. 20:12 And Amasa was rolling in blood
in the middle of the highway.

And a man saw that all the people stood still.

And he moved Amasa himself **תָּא**
from the highway to the field.

And he threw a covering over him

as he saw that everyone
coming upon him stood still.

2Sam. 20:13 Since he was removed
from the highway

all the men passed over after Yo'ab
for the sake of pursuing after Sheba, son of Bikri.

2Sam. 20:14 And he passed over

into all the tribes of Yisra'el,
to Abel, and to BayitMa'akah,
and to all the Berites.

And they assembled.

And they went after him also.

2Sam. 20:15 And they went.

And they besieged against him

at Abel of Bayit Ma'akah.

And they mounded up a mound against the city.

And it stood in a trench.

And all the people

who were with Yo'ab himself **תָּא**

were destroying the wall
for the sake of throwing it down.

2Sam. 20:16 And a wise woman

called out from the city,

“Listen attentively! Listen attentively!

Please say to Yo'ab,

‘Come near here and I will speak to you.’”

20:17 And he came near.

And the woman said,

“Are you yourself **תָּא** Yo'ab?”

And he said, “I am.”

And she said to him,
"Listen attentively to the words
of your female servant."
And he said, "I am listening attentively."
2Sam. 20:18 And she spoke saying,
"In former times they spoke saying,
'Inquire, inquire at Abel,'
And thus it was ended.
2Sam. 20:19 I am of the peaceable,
of the faithful of Yisra'el.
You yourself nx are seeking to destroy a city
and a mother in Yisra'el.
Why would you do away
with an inheritance of **YAHWEH**?"
2Sam. 20:20 And Yo'ab responded.
And he said,
"Far be it, far be it from me
to do away with or to destroy!
2Sam. 20:21 It is not according to the word.
Indeed, a man from Mount Ephraim,
Sheba, son of Bikri by name,
lifted up his hand against the king, against David.
Give he himself nx alone
and I will go from against the city."
And the woman said to Yo'ab, "Behold!
His head is going to be thrown down to you
beside the wall."

2Sam. 20:22 And the woman
went in her wisdom to all the people.
And they cut off the head itself nx
of Sheba, son of Bikri.
And they threw it down to Yo'ab.
And he blew with a shofar.
And they dispersed from the city,
each man to his tent.
And Yo'ab returned to Yerushalaim, to the king.

2Sam. 20:23 And Yo'ab was over
all the assembly of Yisra'el.
And Benayah, son of Yahoyada,
was over the Kerethites and the Pelethites.
2Sam. 20:24 And Adoram was over
the compulsory labor.
And Yahoshaphat, son of Ahilud, was recorder.
2Sam. 20:25 And Sheva was scribe,
and Tzadok and Ebyathar were the priests.
2Sam. 20:26 And also Ira, the Ya'irite,
was priest to David.

Benayah means **YAH** has built.
Yahoyada means **YAH**
has known, or knows.
Adoram means sovereign of the people.
Yahoshaphat means **YAH** has judged.
Ahilud means brother of one born.
Sheva means false.
Ira means wakefulness.

Chapter 21

2Sam. 21:1 And there was a famine
in the days of David for three years,
year after year.
And David sought the face itself nx of YAHWEH.
And **YAHWEH** said,
"It is on account of Sha'ul
and his house of blood
because he killed the Gib'onites themselves nx."

2Sam. 21:2 And the king called the Gib'onites.
And he spoke to them.
And the Gib'onites
were not of the children of Yisra'el
because they were a remainder of the Amorites.
And the children of Yisra'el had sworn to them.

But Sha'ul had sought to strike them in his zeal for the children of Yisra'el and Yahudah.

2Sam. 21:3 And David said to the Gib'onites,
"What can I do for you?
And with what can I make atonement?
Then you can bless
the inheritance *itself* **nx** of **YAHWEH!**"

2Sam. 21:4 And the Gib'onites said to him,
"It is no matter of silver or gold
with us and Sha'ul or with his house.
Neither is it for us
to have a man put to death in Yisra'el."
And he said,
"Whatever *you yourselves* **nx** say
I will do for you."

2Sam. 21:5 And they said to the king,
"The man who consumed us
and plotted for us to be destroyed
from remaining in all the territory of Yisra'el,
2Sam. 21:6 let seven men from his sons
be given to us.
And we will impale them before **YAHWEH**
at Gib'ah of Sha'ul, chosen of **YAHWEH.**"
And the king said, "I myself will give them."

2Sam. 21:7 But the king had pity on Mephiboshet,
son of Yahanathan, son of Sha'ul,
on account of the oath of **YAHWEH**
that existed between them,
between David and Yahanathan, son of Sha'ul.

2Sam. 21:8 And the king took
the two sons of Ritzpah *themselves* **nx**,
the daughter of Ayah, whom she bore to Sha'ul,
Armoni and the other Mephibosheth,
and the five sons of Mikal, the daughter of Sha'ul,
whom she brought up for Adri'el,
the son of Barzillai, the Meholathite.
[Ritzpah means a hot stone.](#)
[Ayah means screamer.](#)

2Sam. 21:9 And he gave them
into the hands of the Gib'onites.
And they impaled them on the hill
before the face of **YAHWEH.**
And the seven fell together.
And they were put to death
in the days of harvest,
in the first days of the harvest,
at the beginning of barley harvest.

[This puts this event
at the time of Pesach, The Passover.
This is a most interesting timing
since these men were put to death
as an "atonement".](#)

[The term used for "impaled"
means to sever oneself; to be dislocated.
Thus even the form of their atoning death
was similar to that of The Messiah.](#)

2Sam. 21:10 And Ritzpah, the daughter of Ayah,
took sackcloth *itself* **nx**.
And she spread it for herself on the rock
from the beginning of harvest
until water flowed upon them from the skies.
And she did not permit the birds of the skies
to rest on them by day
nor the animals of the field *themselves* **nx** by night.
2Sam. 21:11 And it was reported to David
what *itself* **nx** Ritzpah, the daughter of Ayah,
the concubine of Sha'ul, had done.

2Sam. 21:12 And David went.
And he took the bones *themselves* **nx** of Sha'ul

and the bones *themselves* **תא** .
of Yahanathan, his son,
from the masters *themselves* **תא** of Yabesh Gil'ad
who had stolen *they themselves* **תא**
from the street of Bayit She'an
where the Philistines had hung them
in the day the Philistines
had struck Sha'ul *himself* **תא** at Gilboa.
2Sam. 21:13 And he brought up from there
the bones *themselves* **תא** of Sha'ul
and the bones *themselves* **תא**
of Yahanathan, his son.
And they gathered together
the bones *themselves* **תא** of the ones hanged.
2Sam. 21:14 And they buried
the bones *themselves* **תא**
of Sha'ul and Yahanathan, his son
in the land of Binyamin, at Tzela,
in the tomb of Kish, his father.

And they did everything
that the king had directed.
And he interceded with The Elohim
for the land after this.

2Sam. 21:15 And a battle
was brandished by the Philistines
with Yisra'el *itself* **תא**.
And David went down and his servants with him.
And they fought the Philistines *themselves* **תא**.
And David was weary.

2Sam. 21:16 And Yishbo Benob,
who was among the sons of the giant,
the weight of whose bronze spear
was three hundred pieces,
was girded with a new sword.
And he spoke of killing David *himself* **תא**.
2Sam. 21:17 But Abishai, son of Tzeruyah,
struck the Philistine *himself* **תא**
and he put him to death.

Then David's men swore to him saying,
"You are no longer to go out
with us *ourselves* **תא** to battle.
And you are not to extinguish
the lamp of Yisra'el *itself* **תא**."

2Sam. 21:18 And it was after this.
And there was a battle again at Gob
with the Philistines.
Then Sibbekai, the Hushathite,
struck Saph *himself* **תא**
who was among the sons of the giant.

2Sam. 21:19 And there was again
a battle at Gob with the Philistines.
And Elhanan, son of Ya'arey Oregim,
the BayitLechemite, struck the brother
of Golyat *himself* **תא**, the Gittite.
And the shaft of his spear
was like a weaver's beam.

Two different men
cannot have killed Golyat.
There is difficulty
with the Hebrew text in this passage.
It appears that Elhanan struck
yet another brother of Golyat.
He had four brothers.
Each of them is being accounted for
here in this passage.

2Sam. 21:20 And there was again a battle at Gath.
And there was a man of height
who had six fingers on each hand

and six toes on each foot,
twenty four in number.
And he also was born to the giant.
2Sam. 21:21 And he defamed Yisra'el *itself* נא.
And Yehonathan, son of Shim'i,
the brother of David, struck him.

2Sam. 21:22 These four *themselves* נא
were born to the giant in Gath.
And they fell by the hand of David
and by the hand of his servants.
These four, plus Golyat
are why David chose FIVE STONES
when he went out to confront Golyat.

Chapter 22

2Sam. 22:1 And David spoke to **YAHWEH**
the words *themselves* נא of this song
on the day **YAHWEH**
delivered he *himself* נא
from the hollow of the hand
of all his adversaries
and from the hollow of the hand of Sha'ul.
2Sam. 22:2 And he said,
"**YAHWEH** is my rock,
and my stronghold,
and my deliverer.
2Sam. 22:3 My Elohim *is* my rock.
I take refuge in Him,
my shield and the horn of my deliverance,
my high tower and my retreat, my deliverer.
From violence You save me.

2Sam. 22:4 Praising, I call to **YAHWEH**
and from my adversaries I am delivered.

2Sam. 22:5 Indeed, the waves of death
surrounded me.
Streams of worthlessness made me afraid.
2Sam. 22:6 The cords of she'ol were around me.
Before me were the snares of death.
2Sam. 22:7 As distress was against me
I called to **YAHWEH**.
Even to my Elohim I called out.
And from His Temple He heard my voice.
And my cry was in His ears.

2Sam. 22:8 And the earth shook and trembled.
The foundations of the skies teetered and shook.
Indeed, His anger flared up.
2Sam. 22:9 Smoke went up from His nostrils,
and fire from His mouth was devouring.
Coals were kindled by it.

2Sam. 22:10 And He spread apart the skies
and came down.
And thick darkness was under His feet.
2Sam. 22:11 And He rode upon a cherub.
And He flew.
And He was seen upon the wings of the wind.
2Sam. 22:12 And He placed darkness all around Him,
booths of dark waters, dark vapors.
2Sam. 22:13 From the brilliancy before Him
coals of fire were kindled.
2Sam. 22:14 From the skies **YAHWEH** thundered.
And Elyon gave His voice.
2Sam. 22:15 And He sent out arrows,
and He scattered them,
lightning, and He disturbed them.
2Sam. 22:16 Even the channels of the sea
were seen,
The foundations of the world were uncovered
at the rebuke of **YAHWEH**,
at the blast of the breath of His nostrils.

2Sam. 22:17 He sent from on high.
He took me.
He drew me out of many waters.
2Sam. 22:18 He delivered me
from my strong adversaries,
from ones hating me.
Indeed, they were stronger than I.
2Sam. 22:19 They came before me
in the day of my oppression
but **YAHWEH** was a support for me.
2Sam. 22:20 And He brought me out
into a broad space.
He Himself **נא** delivered me
because He delighted in me.
2Sam. 22:21 **YAHWEH** rewarded me
according to my right action.
According to the purity of my hands
He returned to me
2Sam. 22:22 because I have protected
the ways of **YAHWEH**
and I have not acted wrongly against my Elohim.

2Sam. 22:23 Indeed, all His regulations
are in front of me and His rules.
I do not turn aside from them.
2Sam. 22:24 And I will be whole before Him.
And I will protect myself from my moral perversity.
2Sam. 22:25 And **YAHWEH** will return to me
according to my right actions,
according to my purity before His eyes.

2Sam. 22:26 With the kind
You show Yourself kind.
With the wholly valiant
You show Yourself whole.
2Sam. 22:27 With the pure
You show Yourself pure.
And with the perverted
You show Yourself shrewd.
2Sam. 22:28 And the humble people themselves **נא**
You deliver.
But Your eyes are on the exalted
to bring them low.

2Sam. 22:29 Indeed, You Yourself **נא**, **YAHWEH**,
are my lamp.
And **YAHWEH** illuminates my darkness.

2Sam. 22:30 Indeed, with You
I can run like a troop.
With my Elohim I can leap a wall.

2Sam. 22:31 The El, His way is whole.
The Word of **YAHWEH** is refined.
He is a shield to all who take refuge in Him.

2Sam. 22:32 Indeed, who is El except **YAHWEH**?
And who is a Rock except our Elohim?

2Sam. 22:33 The El is my stronghold of force
and He makes my way whole,
2Sam. 22:34 leveling my feet like a doe.
And upon my high places
He causes me to stand,
2Sam. 22:35 teaching my hands
for the sake of battle,
and my arms to bend a bow of brass.

2Sam. 22:36 And You have given to me
the shield of Your deliverance.
And Your humility makes me great.
2Sam. 22:37 You enlarge my steps under me.
And my feet do not slip.

2Sam. 22:38 I pursue my adversaries
and I destroy them.
And I do not turn back until they are terminated.
2Sam. 22:39 And I terminate them.
And I smash them.
And they do not get up.
And they fall under my feet.

2Sam. 22:40 And You gird me
with strength for battle.
You cause to bow down under me
those who stand up before me.
2Sam. 22:41 And my adversaries,
You have given to me the backs
of those hating me
and I have destroyed them.
2Sam. 22:42 They gaze about
but there is no deliverer,
to **YAHWEH**, but there is no response.
2Sam. 22:43 And I beat them
like the dust of the ground.
Like miry clay of a street I crush them.
I pound them to the ground.

2Sam. 22:44 And You deliver me
from the contentions of my people.
You protect me as head of the nations.
A people I have not known serve me.
2Sam. 22:45 Children of a foreigner submit to me.
To hear with the ear they listen attentively.
2Sam. 22:46 Children of a foreigner wilt
and gird themselves out of their strongholds.

2Sam. 22:47 **YAHWEH** lives!
And blessed is my Rock!
And exalted is my Elohim,
Rock of my deliverance,
2Sam. 22:48 The El
Who gives vengeance to me,
and is bringing peoples down under me,
2Sam. 22:49 and is bringing me out
from my adversaries,
and is raising me up higher.
From men of violence I have been delivered!
2Sam. 22:50 For this reason
I confess You, **YAHWEH**, among nations!
And I sing praise to Your Name
2Sam. 22:51 magnifying
the deliverances of His king
and doing kindness to His anointed,
to David and his seed until time unseen!"

Chapter 23

2Sam. 23:1 And these are
the last words of David,
an utterance of David, son of Yishai,
the man caused to stand at the top,
anointed by The Elohim of Ya'akov,
and a delightful psalmist of Yisra'el.

2Sam. 23:2 "The Divine Nature of **YAHWEH**
has spoken with me
and His message is on my tongue.
2Sam. 23:3 The Elohim of Yisra'el
has said to me,
The Rock of Yisra'el has spoken to me,
'One ruling justly with men,
ruling with reverence for The Elohim,
2Sam. 23:4 is like the light of dawn,
sun rise of a morning,
a morning with no clouds.
From brilliancy, from rain,
it sprouts from the earth.

2Sam. 23:5 Indeed, is not my house so with El?
Indeed, He has made
an everlasting covenant for me,
arranged in everything and protected
because of every deliverance and every pleasure
that has not been caused to sprout.

2Sam. 23:6 But the worthless thorns,
all of them wave to and fro
because they are not taken with hands.
2Sam. 23:7 And man touches them
with a full iron shaft of a spear.
And with fire they are burned,
burned in their place.”

2Sam. 23:8 These are the names
of the mighty men whom David had:
Yosheb-Basshebet, the Tachmonite,
head of The Three.
He with his sharp spear
killed eight hundred at one time.
2Sam. 23:9 And after him was El'azar,
son of Dodo, the Ahohite,
among the three mighty men with David
when they disgraced the Philistines
gathered there for battle
and the men of Yisra'el had retreated.
2Sam. 23:10 He stood up.
And he struck the Philistines
until his hand was weary.
And his hand clung to his sword.
And **YAHWEH** caused
a great deliverance that day.
And the people returned after him
only to strip *the slain*.

2Sam. 23:11 And after him was Shammah,
son of Age, the Hararite.
And the Philistines
were gathered into a company.
And there was a portion of ground full of lentils.
And the people fled from the Philistines.
2Sam. 23:12 But he took his stand
in the middle of the portion.
And he delivered it.
And he struck the Philistines themselves **nx**.
And **YAHWEH** caused a great rescue.

2Sam. 23:13 And three of the thirty leaders
went down at harvest time.
And they came to David
at The Cave of Adullam.

And a band of Philistines
were pitching their tents
in the Valley of Repha'im.
2Sam. 23:14 And David was then
in the stronghold.
And a garrison of the Philistines
was then at BayitLechem.
2Sam. 23:15 And David wished for himself.
And he said,
“Who will cause me to drink water
from the well at BayitLechem
which is by the gate?”
2Sam. 23:16 And the three mighty men
broke through the encampment
of the Philistines.
And they drew water
from the well at BayitLechem
that was by the gate.
And they picked it up.
And they brought it to David.

But he was not willing to drink it.
And he poured out it itself **נָא** to **YAHWEH**.
2Sam. 23:17 And he said,
"Far be from me, **YAHWEH**, from doing this.
*It is the blood of the men,
those going with their lives!*"
And he was not willing to drink it.
This the three mighty men did.

2Sam. 23:18 And Abishai, the brother of Yo'ab,
son of Tzeruyah, was head of the three.
And he awakened his spear itself **נָא**
over three hundred slain.
And he had a name among the three.
23:19 Was he not honored above the three?
And he was their head.
But he did not come up to the first three.

2Sam. 23:20 And Benayah was
the son of Yahoyada,
son of a brave man from Kabtze'el,
numerous in deeds.
He struck two lion-like
men of Mo'ab themselves **נָא**.
And he himself went down
and struck a lion itself **נָא**
in the midst of a pit on a snowy day.
2Sam. 23:21 And he struck
a Mitsraite man himself **נָא**,
who was impressive looking.
And the Mitsraite had a spear in his hand.
And he went down toward him with a staff.
And he plucked the spear itself **נָא**
from the Mitsraite's hand.
And he killed him with his own spear.
2Sam. 23:22 This is was done by Benayah,
son of Yahoyada.
And he had a name among three mighty men.
2Sam. 23:23 Among the thirty he was honorable.
But he did not come up to the first three.
And David placed him over his bodyguard.

2Sam. 23:24 Asah'el, the brother of Yo'ab,
was one of the thirty,
Elhanan son of Dodo, of BayitLechem,
2Sam. 23:25 Shammah, the Harodite,
Elika, the Harodite,
2Sam. 23:26 Heletz, the Paltite,
Ira, son of Ikkesh, the Tekoaite,
2Sam. 23:27 Abi'ezer, the Anethothite,
Mebunnai, the Hushathite,
2Sam. 23:28 Tzalmon, the Ahohite,
Maharai, the Netophathite,
2Sam. 23:29 Heleb, son of Ba'anah,
the Netophathite,
Ittai, son of Ribai, from Gib'ah
of the children of Binyamin,
2Sam. 23:30 Benayah the Pirathonite,
Hiddai, from the brooks of Ga'ash,
2Sam. 23:31 Abi-Albon, the Arbathite,
Azmavet, the Barhumite,
2Sam. 23:32 Elyahba, the Sha'albonite,
of the sons of Yashen, Yahonathan,
2Sam. 23:33 Shammah, the Hararite,
Ahyam, son of Sharar, the Hararite,
2Sam. 23:34 Eliphelet, son of Ahasbai,
son of the Ma'akathite, Eliyam,
son of Ahithophel, the Gilonite,
2Sam. 23:35 Hetzrai, the Carmelite,
Pa'arai, the Arbite,
2Sam. 23:36 Yig'al, son of Nathan of Tzobah,
Bani, the Gadite,
2Sam. 23:37 Tzelek, the Ammonite,
Naharai, the Be'erotherite,

armor-bearer of Yo'ab, son of Tzeruyah,
2Sam. 23:38 Ira, the Yithrite,
Gareb, the Yithrite,
2Sam. 23:39 and Uriyah, the Hittite,
thirty seven in all.

Chapter 24

2Sam. 24:1 And again the anger of **YAHWEH**
flared up against Yisra'el.

And he incited David himself **תא**
against them saying,
"Go, number Yisra'el itself **תא**
and Yahudah itself **תא**."

2Sam. 24:2 And the king said to Yo'ab,
the captain of the assembly
who was with he himself **תא**,
"Travel now into all the tribes of Yisra'el,
from Dan as far as Be'ersheba
and number the people themselves **תא**
so that I can know
the number of the people itself **תא**."

2Sam. 24:3 And Yo'ab said to the king,
"And may **YAHWEH**, your Elohim,
add to the people as they are
a hundred times more.

And *may* the eyes
of my sovereign the king see it.
But my sovereign the king,
why have you delighted in this word?"

2Sam. 24:4 But the king's word
was strong toward Yo'ab
and over the captains of the assembly.
And Yo'ab and the captains of the assembly
went out from before the face of the king
to number the people themselves **תא**
of Yisra'el itself **תא**.

2Sam. 24:5 And they passed over
The Yarden itself **תא**.
And they pitched their tents at Aro'er
on the south of the city
which is in the midst of the brook of Gad,
and toward Ya'zer.

2Sam. 24:6 And they went to Gil'ad
and to the land of Tahtim Hodshi.
And they went to Dan Ya'an
and around to Tzidon.

*Tathim Hodshi means
beneath the new moon.
Dan Ya'an means judge of purpose.
Tzidon means fishery.*

2Sam. 24:7 And they went
to the stronghold of Tzor
and to all the cities of the Hivvites
and the Kena'anites.
And they went out to southern Yahudah
at Be'ersheba.

2Sam. 24:8 And they had gone into all the land.
And they came to Yerushalaim
at the end of nine months and twenty days.

2Sam. 24:9 And Yo'ab gave the number itself **תא**
of the census of the people to the king.
And there were in Yisra'el
eight hundred thousand men of force
drawing the sword.
And the men of Yahudah
were five hundred thousand men.

2Sam. 24:10 And the heart of David
struck he himself **תא**
after he had numbered
the people themselves **תא**.
And David said to **YAHWEH**,
"I have offended exceedingly

by what I have done.
But now, **YAHWEH**, please pass over
the moral wrong *itself* **אָ** of Your servant
because I have been exceedingly foolish.”

2Sam. 24:11 And David got up at dawn.
And the word of **YAHWEH**
came to the prophet Gad, David’s seer, saying,
2Sam. 24:12 “Go!
And you are to speak to David,
‘Thus said **YAHWEH**,
“I lift up three *things* before you.
Choose for yourself one of them
and I will do it to you.” ’ ”

2Sam. 24:13 And Gad went to David.
And he declared it to him.
And he said to him,
“Should there come for you
seven years of famine in your land,
or three months of fleeing
before your adversaries,
while they are pursuing you?
Or should there be three days
of pestilence in your land?
Now know and see what word I am to return
to The One sending me.”
2Sam. 24:14 And David said to Gad,
“The distress for me is great.
Please let us fall into the hand of **YAHWEH**.
Indeed, His compassions are abundant.
But into the hand of man do not let me fall.”

2Sam. 24:15 And **YAHWEH** sent
a pestilence upon Yisra’el
from the morning even until the appointed time.
And from Dan to Be’ersheba
seventy thousand men from the people died.
2Sam. 24:16 And the messenger
stretched out His hand toward Yerushalaim
for the sake of destroying it.
But **YAHWEH** was sorry concerning the harm.
And He said to the messenger,
the destroyer of the people,
“Enough now!
Ease Your hand!”

And the messenger of **YAHWEH**
was beside the threshing floor
of Araunah, the Yebusite.

Araunah means strong.

2Sam. 24:17 And David spoke to **YAHWEH**
as he saw the messenger *himself* **אָ**
striking the people.
And he said, “Behold!
I have offended!
And I have done wrong!
But these sheep, what have they done?
Please let Your hand be against me
and against my father’s house.”

2Sam. 24:18 And Gad came that day to David.
And he said to him, “Go up!
Establish to **YAHWEH** a slaughter site
on the threshing floor of Araunah, the Yebusite!”
2Sam. 24:19 And David went up
according to the word of Gad
as **YAHWEH** had directed.

2Sam. 24:20 And Araunah looked.
And he saw the king *himself* **אָ**
and his servants *themselves* **אָ**
passing over before him.
And Araunah went out.

And he prostrated himself
before the face of the king
with his face to the ground.

2Sam. 24:21 And Araunah said,
“Why has my sovereign the king
come to his servant?”
And David said,
“To procure from you the threshing floor itself **נא**
for the sake of building
a slaughter site to **YAHWEH**
and to restrain the pestilence
from upon the people.”
2Sam. 24:22 And Araunah said to David,
“Let my sovereign the king take it
and lift up what is good in his eyes.
And behold!
Here are oxen for an olah
and threshing implements
and equipment for the oxen for wood.
2Sam. 24:23 All of these, king,
Araunah has given to the king.”
And Araunah said to the king,
“May **YAHWEH**, your Elohim,
be pleased with you!”
2Sam. 24:24 And the king said to Araunah, “No!
I am procuring, procuring it
from you yourself **נא** at a price!
And I will not offer to **YAHWEH**, my Elohim,
olahs without cost.”
And David procured the threshing floor itself **נא**
and the oxen themselves **נא**
with fifty shekels of silver.
2Sam. 24:25 And David built there
a slaughter site to **YAHWEH**.
And he offered olahs and shelem offerings.
And **YAHWEH** was interceded
concerning the land.
And the pestilence was restrained
from upon Yisra’el.

10: 1 Kings - Melakim

(Version 3.1: 7-15-2021)

Chapter 1

1Kings 1:1 And King David was old,
gone on in days.
And they covered him with coverings
but it was not warm for him.
1Kings 1:2 And his servants said to him,
“Let them seek for our sovereign the king
a young virgin.
And she can stand before the face of the king.
And she will be to you an attendant.
And she will lie on your chest.
And she will warm my sovereign the king.”

1Kings 1:3 And they searched
for a beautiful young woman
in all the territory of Yisra’el.
And they found Abishag herself **נא**,
the Shunammite.
And they brought her herself **נא** to the king.
Abishag means father of error.

1Kings 1:4 And the young woman
was exceedingly beautiful.
And she was an attendant for the king.
And she served him.
But the king did not know her *carnally*.

1Kings 1:5 And Adoniyah, son of Haggith,

lifted himself up saying,
"I myself will reign."
And he prepared for himself
a chariot and horsemen
and fifty men to run before him.

Adoniyah means **YAH** is my sovereign.

1Kings 1:6 And his father
had not disciplined him
among his days saying,
"Why have you done thus?"
He was also exceedingly good looking.
And he himself **אנ** was born after Abshalom.

It's easy to miss the fact
that this is David's son.
It is David who
has not disciplined him
"from his days" (literal rendering).
It implies that he
has not been disciplined
since his youth.
Abshalom means father of well being.

1Kings 1:7 And he had words with Yo'ab,
son of Tzeruyah,
and with Ebyathar, the priest.
And they assisted Adoniyah.

Yo'ab means **YAH** is father.
Tzeruyah means wounded by **YAH**.
Ebyathar means father of abundance.

1Kings 1:8 But Tzadok, the priest,
and Benayah, son of Yahoyada,
and Nathan the prophet,
and Shim'i, and Re'i,
and the mighty men who were David's
were not with Adoniyah.

Tzadok means just.
Benayah means **YAH** has built.
Yahoyada means **YAH** knows.
Nathan means given, or gift.
Shim'i means famous.
Re'i means social.

1Kings 1:9 And Adoniyah slaughtered
sheep, and oxen, and fatted calves
by the stone of Zohélet
which is beside En Rogel.
And he called all his brothers themselves **אנ**,
sons of the king,
and all the men of Yahudah,
servants of the king.
1Kings 1:10 But Nathan the prophet himself **אנ**,
and Benayah,
and the mighty men themselves **אנ**,
and Shelomoh himself **אנ**, his brother,
he had not called.

1Kings 1:11 And Nathan spoke to Bat Sheba,
the mother of Shelomoh, saying,
"Have you not heard that Adoniyah,
son of Haggith, has reigned
but our sovereign, David, does not know it?"

Bat Sheba means daughter of the oath.

1Kings 1:12 And now come!
I will advise you.
And you are to rescue your life itself **אנ**
and the life itself **אנ** of your son, Shelomoh!

1Kings 1:13 Go!
Even go in to King David.
And you are to say to him,
'Did not you yourself **אנ**, my sovereign the king,
swear to your female servant saying,
"Indeed, Shelomoh, your son will reign after me!
And he will sit on my throne!"?
But why has Adoniyah reigned?"

1Kings 1:14 Behold!
You will still be speaking there with the king.
And I myself will come in after you
and confirm your words themselves **nx**.”

hinneh - lo! - behold, lo, see.
This is virtually always used
in the emphatic form.
It's entire intent
appears to be to get one's attention.

1Kings 1:15 And Bat Sheba went to the king,
to his bedroom.

And the sovereign was exceedingly old.
And Abishag, the Shunammite,
was attending the king himself **nx**.

1Kings 1:16 And Bat Sheba bowed.
And she bowed herself toward the king.
And the king said, “What is it for you?”

1Kings 1:17 And she said to him,
“My sovereign,
you swore by **YAHWEH**, your Elohim,
to your female servant saying,
‘Indeed, Shelomoh, your son, will reign after me!
And he will sit on my throne!’

1Kings 1:18 But now, behold!
Adoniyah has reigned.

And now my sovereign the king
has not known about it.

1Kings 1:19 And he has slaughtered oxen,
and fatted calves, and sheep in abundance.
And he has called to all the sons of the king,
and to Ebyathar, the priest,
and to Yo'ab, the captain of the assembly.
But Shelomoh, your servant, he did not call.

1Kings 1:20 And you yourself **nx**,
my sovereign the king,
the eyes of all Yisra'el are on you
for the sake of declaring to them
who is to sit upon the throne
of my sovereign the king after him.

1Kings 1:21 And it will exist
as my sovereign the king
lies down with his forefathers
that I myself and my son, Shelomoh,
will be considered offenders.”

chatta' - a sinner, a criminal,
one counted guilty.
This is a form of the word
that is "traditionally translated" as 'sinner'.

A sin is nothing other than an offense.
Every sin offends **YAHWEH**.

In this instance the 'sin'
would be against
the existing king, Adoniyah.
In that instance it typically
meant death to the offender.

1Kings 1:22 And behold!
She was still speaking with the king.
And Nathan the prophet also had come in.
1Kings 1:23 And they told the king saying,
“Behold!
Nathan the prophet.”

And he came in before the face of the king.
And he bowed himself to the king
with his nostrils to the ground.

Note: There's no need to add "is here"
to the announcement
that Nathan was present.
This would have been
a simple announcement
that presented Nathan to the king.

1Kings 1:24 And Nathan said,
“My sovereign the king,

have you yourself **תא** said,
'Adoniyah will reign after me.
And he will sit on my throne.'?
1Kings 1:25 Indeed, he has gone down today.
And he has slaughtered oxen,
and fatted calves,
and sheep in abundance.
And he has called all the king's sons,
and the captains of the assembly,
and Ebyathar, the priest.
And behold!!
They are eating and drinking before his face.
And they are saying, "May King Adoniyah live!"
1Kings 1:26 And as for me,
I myself, your servant,
and Tzadok, the priest,
and Benayah, son of Yahoyada,
and your servant Shelomoh
he has not called.

1Kings 1:27 If from
my sovereign the king himself **תא**
this word has been done
then you have not made it known
to your servant himself **תא**
who is to sit upon the throne
of my sovereign the king after him."

1Kings 1:28 And King David responded.
And he said, "Call Bat Sheba to me!"
And she came before the face of the king
And she stood before the face of the king.
1Kings 1:29 And the king swore.
And he said, "By the life of **YAHWEH**
Who has redeemed my life itself **תא**
from every distress...

Note: The literal Hebrew here says
"life of **YAHWEH**".
Life is presented as a noun, not a verb.

This is an apparent Hebraic affirmation
that affirms **YAHWEH's** life itself
confirms what I am saying to you.
It's as if to say,
"If **YAHWEH** does not exist
my words are meaningless!"

1Kings 1:30 Indeed, according to
what I have sworn to you
by **YAHWEH**, The Elohim of Yisra'el, saying,
'Indeed, Shelomoh, your son, will reign after me!
And he will sit on my throne instead of me!',
even so I will do this day!"
1Kings 1:31 And Bat Sheba bowed
her nostrils to the ground.
And she bowed herself toward the king.
And she said,
"May my sovereign King David
live to eternity!"

olam - properly, concealed,
i.e. the vanishing point.

This word is connected intensely
to the Hebrew perspective of the world.
What was past was behind one.
This was known to that person
because it had been experienced.

Life was for the most part concrete,
not abstract,
although there were exceptions.
Time was viewed as a continuum.
What we call future was for them
"the unknown and the unknowable".
Olam generally characterizes this concept.
For them it represented
that which was beyond the visible horizon.
This represented what we might call

the future, or eternity, or forever.
For them it was an unending period of time
- precisely because it could not be known.

1Kings 1:32 And King David said,
“Call to me Tzadok, the priest,
and Nathan, the prophet,
and Benayah, son of Yahoyada.”
And they came before the face of the king.

1Kings 1:33 And the king said to them,
“Take with you the servants themselves **נא**
of your sovereign!

And you are to cause
Shelomoh himself **נא**, my son,
to ride upon the mule which is for me.

And you are to bring down
he himself **נא** to Gihon.

1Kings 1:34 And there Tzadok, the priest,
and Nathan, the prophet,
are to anoint he himself **נא** king over Yisra'el.
And you are to blow with a shofar.
And you are to say, ‘May King Shelomoh live!’

1Kings 1:35 And you are to come up after him.
And he is to come.
And he is to sit upon my throne.
And he is to be king instead of me.
And he himself **נא** I have directed
to be ruler over Yisra'el and over Yahudah.”

nagiyd - captain, civil, military or religious ruler.
This term is also used in reference to The Messiah.
It appears to carry with it a connotation
of supreme leadership in the Hebrew mind.

tsavah - to constitute, enjoin.
Translated as appoint, charge, command
Although this is often "translated as 'command',
this is not the apparent intent of the term.
It is far better understood as,
to give direction to, to direct.

Note: It's also important to recognize that David
is directing him to be ruler
over **both** Yisra'el and Yahudah.
(These are the proper Hebrew designations.)
Thus, under Shelomoh,
the entire nation will be united once again.

1Kings 1:36 And Benayah, son of Yahoyada,
responded to the king himself **נא**.
And he said, “Amen!
Thus says **YAHWEH**, The Elohim
of my sovereign the king!

'amen - sure; abstract, faithfulness;
adverb, truly.

This is an affirmation of certainty.
Our general sense of this is
"So may it be established!
Note that this is a Hebrew word.
It's not merely an English expression.

1Kings 1:37 As **YAHWEH** has been
with my sovereign the king
so let Him be with Shelomoh!
And may his throne itself **נא** be greater
than the throne of my sovereign, King David!”

1Kings 1:38 And Tzadok, the priest,
and Nathan, the prophet,
and Benayah, son of Yahoyada,
and the Kerethites,
and the Pelethites went down.
And they caused Shelomoh himself **נא**
to ride upon the mule of King David.
And they brought he himself **נא** to Gihon.

1Kings 1:39 And Tzadok, the priest,

took the horn of oil itself אָנָה from The Tent.
And he anointed Shelomoh himself אָנָה.
And they blew with the shofar.
And all the people said,
"May King Shelomoh live!"
1Kings 1:40 And all the people came up after him.
And the people played the flutes.
And they rejoiced with great joy.
And the earth was split by their sound!

1Kings 1:41 And Adoniyah and all the called
who were with he himself אָנָה heard it.
And they had finished eating.
And Yo'ab heard the sound of the shofar itself אָנָה.
And he said,
"Why is the sound of the city roaring?"

1Kings 1:42 He was still speaking.
And behold!
Yahonathan came, son of Ebyathar, the priest.
And Adoniyah said to him,
"Come in because you are a man of force,
you yourself אָנָה,
and you are announcing good news."
1Kings 1:43 But Yahonathan responded.
And he said to Adoniyah,
"Indeed, our sovereign, King David,
has caused Shelomoh himself אָנָה to reign!
1Kings 1:44 And the king himself אָנָה has sent
Tzadok, the priest, himself אָנָה,
and Nathan, the prophet, himself אָנָה,
and Benayah, son of Yahoyada,
and the Kerethites, and the Pelethites.
And they have caused he himself אָנָה
to ride on the king's mule!
1Kings 1:45 And Tzadok, the priest,
and Nathan, the prophet,
have anointed he himself אָנָה king at Gihon.
And they have gone up from there joyfully.
And the noise of the city
was the noise which you heard.

1Kings 1:46 And also,
Shelomoh has been seated
upon the throne of the kingdom.
1Kings 1:47 And also, the servants of the king
have gone to bless
our sovereign, King David, saying,
'May your Elohim make
the name of Shelomoh itself אָנָה
better than your name
and his throne itself אָנָה
greater than your throne.'
And the king bowed himself on the bed.

1Kings 1:48 And also,
according to this said the king,
'Blessed be **YAHWEH**, The Elohim of Yisra'el,
Who has given this day one to sit on my throne
and my eyes are seeing it!'

1Kings 1:49 And all those
who were called by Adoniyah
shuddered with terror.
And they stood up.
And each one went his way.

1Kings 1:50 And Adoniyah was afraid of Shelomoh.
And he stood up.
And he went.
And he seized the horns of the slaughter site.
mizbeach - an altar.
A place of sacrifice (slaughter).

The term 'altar' is in one sense very proper.
However, in today's world
it no longer represents a place of sacrifice.
There is no Temple.
There is no sacrifice.

A sacrifice involves
the slaughter of an animal.
It's not a "pretty place".
It's a place of blood.
It's a place of burning flesh
and strong odors.

The term "slaughter site" has been used
to call attention to this reality.
It's a far more descriptive term
that truly represents what took place there.

1Kings 1:51 And it was reported
to Shelomoh saying,
"Behold!
Adoniyah is afraid of King Shelomoh himself **nx**.
And behold!
He has seized the horns
of the slaughter site saying,
'Let King Shelomoh swear to me today
that he will not put to death
his servant himself **nx** with the sword.'

1Kings 1:52 And Shelomoh said,
"If he will be a man of strength
not a hair of him will fall to the ground.
But if harm is found in him
he will be put to death."
ra' - bad or (as noun) evil (natural or moral)
The Hebrew concept
of what is by "tradition" translated as 'evil'
has a much broader meaning.
It encompasses every form
of what is bad/evil,
from the relatively insignificant
to the extremely significant.

To classify everything as 'evil'
does injustice to this view.
It's far better to refer to something as bad
that is done to another as harm
because it inflicts some form
of damage on another.

1Kings 1:53 And King Shelomoh sent.
And they brought him down
from the slaughter site.
And he came and bowed himself
toward King Shelomoh.
And Shelomoh said to him,
"Go to your house!"

Chapter 2

1Kings 2:1 And the days of David
drew near to die.
And he charged Shelomoh his son saying,
1Kings 2:2 "I am going the way of all the earth.
And you are to be strong.
And you are to be a man.
1Kings 2:3 And you are to protect the duty itself **nx**
of YAHWEH, your Elohim,
for the sake of walking in His ways,
for the sake of protecting
His rules,
His directives,
and His judgments,
and His testimonies,
as it is written in The Torah of Moshe
so that you will cause to prosper
everything itself **nx** that you do
and whatever itself **nx** you face

1Kings 2:4 in order that **YAHWEH**
Will cause His word *itself* **אך** to stand
which He spoke concerning me saying,
'If your sons will protect their way itself **אך**
for the sake of walking before My face
in faithfulness with all their heart
and with all their life,' saying,
'there will not be cut off for you a man
from upon the throne of Yisra'el.'

1Kings 2:5 And also you yourself **אך** know
what itself **אך** was done to me
by Yo'ab, son of Tzeruyah;
what he did to the two captains
of the assemblies of Yisra'el,
to Abner, son of Ner,
and to Amasa, son of Yether.
He even murdered them.
And he placed the blood of battle in peace.
And he put the blood of battle
on his belt that was on his waist
and on his sandals that were on his feet.

tsaba' - a mass of persons (or things),
especially regularly organized for war
(an assembly).
A mass of persons is an assembly.

It refers to servants or service.
It does not always mean "army".

1Kings 2:6 Now act with your wisdom.
And do not let his grey hair
go down in peace to she'ol.

she'ol - Hades or the world of the dead;
the depths.
This is often translated as "the grave".
This is unfortunate because
this does not refer to the grave
as the place in the ground
where one is buried.
It refers to the Hebrew concept
of the place or realm of the dead.
It appears to refer to the state of being dead.

There are many misconceptions about death
that Scripture does not support.

1Kings 2:7 And to the sons
of Barzillai, the Gil'adite do kindness.
And they are to be among
those eating at your table
because of how they came near to me
as I was fleeing from Abshalom, your brother.

1Kings 2:8 And behold!
With you is Shim'i, son of Gera,
a son of Binyamin from Bahurim.
And he belittled me with a vehement belittling
on the day I was going to Mahanaim.
But he came down to meet me at The Yarden.
And I swore to him by **YAHWEH** saying,
'I will not put you to death with the sword.'

1Kings 2:9 But now, do not hold him guiltless.
Indeed, you yourself **אך** are a wise man.
And you know
what itself **אך** you are to do to him.
And you are to bring down his grey hair *itself* **אך**
with blood to she'ol."

1Kings 2:10 And David laid down
with his forefathers.
And he was buried in The City of David.

1Kings 2:11 And the days that David
had reigned over Yisra'el were forty years.
He reigned seven years in Hebron
and in Yerushalaim he reigned thirty-three years.

1Kings 2:12 And Shelomoh sat upon the throne of his father, David.
And his dominion was established exceedingly.

1Kings 2:13 And Adoniyah, son of Haggith, came to Bat Sheba, the mother of Shelomoh. And she said, "Do you come in peace?" And he said, "Peace."
1Kings 2:14 And he said, "I have a word for you." And she said, "Speak."
1Kings 2:15 And he said, "You yourself nx know that the kingdom was mine. And all Yisra'el had placed their faces toward me for the sake of reigning. But the kingdom has been turned around And it has become my brother's because it was his from **YAHWEH**."
1Kings 2:16 And now one request I am making from you yourself nx. Do not turn back my face itself nx." And she said to him, "Speak!"

The phrase
"do not turn back my face itself"
is a Hebraism
that means "please accept me".
Or, "Do not reject me."

1Kings 2:17 And he said, "Please speak to Shelomoh the king. Indeed, he will not turn back your face itself nx. And let him give to me Abishag herself nx, the Shunammite for a wife."
1Kings 2:18 And Bat Sheba said, "Very well. I will speak concerning you to the king."

1Kings 2:19 And Bat Sheba went to King Shelomoh to speak to him concerning Adoniyah. And the king rose up to meet her. And he bowed himself toward her. And he sat upon his throne. And he had a throne placed for the king's mother. And she sat by his right hand.

1Kings 2:20 And she said, "One small request I am asking from you yourself nx. Do not turn back from me your face itself nx." And the king said to her, "Ask it my mother. Indeed, I will not turn back my face itself nx."
1Kings 2:21 And she said, "Let Abishag herself nx, the Shunammite, be given to Adoniyah, your brother, for a wife."

1Kings 2:22 And King Shelomoh responded. And he said to his mother, "And why are you yourself nx requesting Abishag herself nx, the Shunammite, for Adoniyah? Even request for him also the kingdom itself nx, since he is my brother, the eldest from me, for him, and for Ebyathar, the priest, and for Yo'ab, son of Tzeruyah!"

1Kings 2:23 And King Shelomoh swore by **YAHWEH** saying, "Thus may The Elohim do to me and more also! Indeed, against his life Adoniyah has spoken this word itself nx!"
1Kings 2:24 And now as **YAHWEH** lives Who has established me and has set me upon the throne of David, my father,

and Who has made me a house
according to what He spoke,
indeed, this day
Adoniyah will be put to death!”

1Kings 2:25 And King Shelomoh sent
by the hand of Benayah, son of Yahoyada.
And he attacked him.
And he put him to death.

1Kings 2:26 And to Ebyathar, the priest,
the king said, “Go to Anathoth to your fields.
Indeed, a man of death are you yourself **נא**.
But at this time I will not put you to death
because you carried The Chest itself **נא**
of my Sovereign, YAHWEH,
before the face of my father David,
and because you were oppressed
in everything that oppressed my father.”

1Kings 2:27 And Shelomoh drove out
Ebyathar himself **נא**
from being priest to **YAHWEH**
for the sake of fulfilling
the word of YAHWEH itself **נא**
which He had spoken
concerning the house of Eli at Shiloh.

1Kings 2:28 And the news came as far as Yo’ab
because Yo’ab had reached out after Adoniyah.
But he had not reached out after Abshalom.
And Yo’ab fled to The Tent of **YAHWEH**.

And he seized the horns of the slaughter site.
1Kings 2:29 And it was reported
to King Shelomoh
that Yo’ab had fled to The Tent of **YAHWEH**.

And behold!
He is beside the slaughter site.
And Shelomoh sent Benayah himself **נא**,
son of Yahoyada, saying,
“Go! Attack against him!”

1Kings 2:30 And Benayah went
to The Tent of **YAHWEH**.
And he said to him, “Thus said the king.
‘Go out!’ ”

And he said, “No!
Indeed, here I will die!”
And Benayah brought back word
to the king himself **נא** saying,
“Thus said Yo’ab and thus he answered me.”

1Kings 2:31 And the king said to him,
“Do according to what he has said
and attack against him!
And you are to bury him.
And you will turn away from me
and from the house of my father
the blood which Yo’ab shed without cause.

1Kings 2:32 And **YAHWEH**
will return his blood itself **נא** on his head
for when he attacked against two just men
even better than he.

And he murdered them with the sword.
And my father, David, did not know it;
Abner himself **נא**, son of Ner,
captain of the assembly of Yisra’el,
and Amasa himself **נא**, son of Yether,
captain of the assembly of Yahudah.

1Kings 2:33 And He will return their blood
upon the head of Yo’ab
and upon the head of his seed for eternity.
But upon David, and upon his seed,
upon his house, and upon his throne
there will be peace until eternity from **YAHWEH**.”

1Kings 2:34 And Benayah, son of Yahoyada,
went up.
And he attacked against him.
And he put him to death.
And he was buried in his house in the wilderness.

1Kings 2:35 And the king put
Benayah himself **נא**, son of Yahoyada,
over the assembly in place of him.
And the king put Tzadok, the priest himself **נא**,
in place of of Ebyathar.

1Kings 2:36 And the king sent.
And he called for Shim'i.
And he said to him,
"Build yourself a house in Yerushalaim!
And you are to dwell there!
And you are not to go out from there,
here or there!
1Kings 2:37 And it will exist
on the day you go out
and pass over the Brook Kidron itself **נא**
you will know,
you will know that you will be put to death!
Your blood will be on your head!"

1Kings 2:38 And Shim'i said to the king,
"The word is good.
According to what
my sovereign the king has said
thus your servant will do."
And Shim'i dwelt in Yerushalaim many days.
1Kings 2:39 And it was at the end of three years.
And two slaves of Shim'i fled to Akish,
son of Ma'akah, king of Gath.
And they reported it to Shim'i saying,
"Behold!

Your slaves are in Gath!"
1Kings 2:40 And Shim'i rose up.
And he saddled his male ass itself **נא**.
And he went to Akish at Gath to search for
his slaves themselves **נא**.
And Shim'i came.
And he brought his slaves themselves **נא**
from Gath.

1Kings 2:41 And it was reported to Shelomoh
that Shim'i had gone from Yerushalaim to Gath
and he had returned.

1Kings 2:42 And the king sent.
And he called for Shim'i.
And he said to him,
"Did I not cause you to swear by **YAHWEH**
and testify against you saying,
'On the day you go out and go here or there
you are to know, you are to know
that you will be put to death!'"?
And you said to me,
'The word I have heard is good.'

1Kings 2:43 And why have you not protected
the oath to **YAHWEH** itself **נא**
or the directive itself **נא** that I gave to you?"

1Kings 2:44 And the king also said to Shim'i,
"You yourself **נא** know all the evil itself **נא**
that is known to your heart
which you did to my father, David.
And **YAHWEH** will return
your evil itself **נא** on your head!

1Kings 2:45 And King Shelomoh will be blessed.
And the throne of David will be established
before the face of **YAHWEH** until eternity."

1Kings 2:46 And the king directed
Benayah himself **נא**, son of Yahoyada.
And he went out.
And he attacked against him.

And he was put to death.

And the kingdom was established
in the hand of Shelomoh.

Chapter 3

1Kings 3:1 And Shelomoh became related
to Pharaoh *himself* **nx**, king of Mitsraim.

And he accepted

the daughter of Pharaoh herself **nx**.

And he brought her to The City of David
until he completed building

his house *itself* **nx**,

and The House of YAHWEH itself **nx**,

and the wall itself **nx** all around Yerushalaim.

1Kings 3:2 However, the people
were sacrificing at the high places
because a house for the Name of YAHWEH
had not been built until those days.

1Kings 3:3 And Shelomoh loved

YAHWEH Himself **nx**,

for the sake of walking

in the rules of his father, David.

However, he was sacrificing

and burning incense at the high places.

1Kings 3:4 And the king went to Gib'on
for the sake of sacrificing there
because that was the great high place.
A thousand olahs Shelomoh offered up
upon that slaughter site.

olah - a step (or collectively,

stairs, as ascending);

usually a holocaust

(as going up in smoke).

This term is traditionally translated
as "burnt offering".

However, as you can see

by looking at the definition,

there is no direct reference to an offering

- only a reference

to something ascending, going up.

These offerings were the ones
that were completely burned up
and turned into smoke.

They represented a total commitment,

a total surrender of one's self to YAHWEH.

That's why it's often referred to as

a "whole burnt offering".

1Kings 3:5 At Gib'on

YAHWEH was seen by Shelomoh

in a dream of the night.

And The Elohim said,

"Ask what I might give to you."

ra'ah - to see, literally or figuratively.

This is traditionally translated as "appeared".

However, that leaves the impression

there was a physical appearance.

It's clear that what happened here

was in a dream.

It was "a vision of the night".

More properly we must say YAHWEH

was seen by Shelomoh, in this vision.

It's not YAHWEH in person,

it's YAHWEH in a vision.

This is typical of the "appearances of YAHWEH"

or of "His angel" (actually a messenger of His)

that we encounter in Scripture.

1Kings 3:6 And Shelomoh said,

"You Yourself **nx** have done great kindness

to your servant David, my father,

according to how he walked before Your face

in faithfulness,

and in right action,
and in uprightness of heart with You.
And You have protected for him
this great kindness *itself* אַתָּה.
And you have given him a son
to sit on his throne as it is this day.
1Kings 3:7 And now **YAHWEH**, my Elohim,
You *Yourself* אַתָּה have caused to reign
Your servant *himself* אַתָּה
in place of my father, David.
And I am a little child.
I do not know how to go out or to come in.
1Kings 3:8 And Your servant is in the midst
of a people whom You have chosen,
a great people who are not able to be numbered
and are not able to be counted.

1Kings 3:9 Now grant to Your servant
a listening heart
for the sake of judging Your people *themselves* אַתָּה,
for the sake of discerning between good and bad.
Indeed, who is able to judge
this great people of Yours *themselves* אַתָּה?"

1Kings 3:10 And the word was pleasing
in the eyes of **YAHWEH**
because Shelomoh had asked this word *itself* אַתָּה.
1Kings 3:11 And The Elohim said to him,
"Because what you have asked
is this word *itself* אַתָּה,
and you have not asked for yourself long life,
and you have not asked for yourself wealth,
and you have not asked
for the life of your adversaries,
but you have asked for yourself understanding
for the sake of listening attentively for judgment,
1Kings 3:12 behold!
I will do according to your words.
Behold!
I will give to you a wisdom and an understanding
which is like no one who existed before you.
And no one like you will arise after you.

1Kings 3:13 And also
what you have not requested I have given to you,
both wealth and honor,
so that there will be not anyone like you
among the kings all your days.

1Kings 3:14 And if you will walk in My ways
for the sake of protecting
My rules and My directives
according to how your father, David, walked,
then I will lengthen your days *themselves* אַתָּה."
Presented in this verse is another example
of a very important Scriptural precept, **if...then.**

YAHWEH gives us conditions
under which we are to live.
There are very serious consequences
if we do not follow these conditions.

This is nowhere more powerfully demonstrated
than in the later life of Shelomoh.

1Kings 3:15 And Shelomoh awakened.
And behold!
It was a dream.
And he went to Yerushalaim.
And he stood before
The Chest of The Covenant of **YAHWEH**.
And he offered up olahs.
And he prepared shelem offerings.
And he prepared a banquet for all his servants.
'arown - a box - chest, coffin.

This word is, by tradition, translated as "ark".
It's the same word used for what Noah built.
It's the same word used to describe the container
into which Moshe was placed.
Each of those should catch your attention.

Neither of them was a 'boat',
which is the traditional understanding
of an "ark".
This was nothing more
and nothing less than a chest.

adonai - sovereign, i.e. controller.
This is an instance where a scribal insertion
has been made in the text
to replace the Name of YAHWEH.

This was done under the concept that
that Name was "too holy" to pronounce.

A number of these replacements were made.
This is most unfortunate
because The Covenant of **YAHWEH**
is unique in all the world.
It should never be altered,
particularly because of some
"tradition of men"!

shelem - properly, requital. (pay back);
a (voluntary) sacrifice in thanks.

These offerings were not mandatory.
They were "free will offerings".

mishteh - drink, by implication drinking (the act);
(also by implication) a banquet or (generally) (feast).

This term is not the same as a festival
(as in The Feasts of Yisra'el).
It is distinctly different,
and for that reason
it's given here as a banquet
to help make that distinction.

1Kings 3:16 Then two women of adultery
came to the king.
And they stood before him.
1Kings 3:17 And the one woman said,
"Please, my sovereign,
this woman and I myself dwell in one house.
And I gave birth with her in the house.
1Kings 3:18 And it was the third day
after I had given birth.
And this woman also gave birth.
And we were together.
No stranger was with us ourselves **תא**
in the house.
Only we two were in the house.

1Kings 3:19 And the son of this woman
died in the night as she laid on him.
1Kings 3:20 And she rose up
in the middle of the night.
And she took my son himself **תא** from beside me.
And your female servant slept.
And she laid him in her bosom.
And she laid her dead child himself **תא**
in my bosom.
1Kings 3:21 And I rose up in the morning
for the sake of nursing my son himself **תא**.
And behold!
He was dead.
But I paid attention to him closely in the morning.
And behold!
It was not my son to whom I had given birth."

1Kings 3:22 And the other woman said, "No!
Indeed, the living one is my son
and your son is the dead one!"

And this one said, "No!
Indeed, your son is the dead one
and the living one is my son!"
And they so spoke before the king.

1Kings 3:23 And the king said,
"The one says, 'This is my son who lives,
and your son is the dead one,'
while the other says, 'No!
Indeed, your son is the dead one
and my son is the living one.'"

1Kings 3:24 And the king said,
"Bring to me a sword!"
And they brought a sword before the king.
1Kings 3:25 And the king said,
"Cut the in two the living child himself **תא**.
And give half itself **תא** to one
and half itself **תא** to the other."

1Kings 3:26 And the woman
whose son was living spoke to the king
because she was overcome with compassion
on account of her son.
And she said,
"Please my sovereign,
give to her the living child himself **תא**
and do not kill, do not kill him!"

But this one said,
"Let him be neither mine nor yours!
Divide him!"

1Kings 3:27 And the king responded.
And he said,
"Give to her the living child himself **תא**!
And do not kill, do not kill him!
She is his mother."

Note: The double mentions
in the preceding verses
are a Hebraic means
of placing specific emphasis
on the matter at hand.

This is often lost in English translations
by inserting some form
of 'surely, certainly, etc.' into the text.

1Kings 3:28 And all Yisra'el heard
of the judgment itself **תא**
which the king had judged.
And they revered the king
because they had seen
that the wisdom of The Elohim was in him
for the sake of making a judgment.

Chapter 4

1Kings 4:1 And King Shelomoh was king
over all Yisra'el.
1Kings 4:2 And these were his head persons:
Azaryah, son of Tzadok, the priest,
1Kings 4:3 Elihoreph and Ahiyah,
sons of Shisha, scribes,
Yahoshaphat, son of Ahilud, the recorder,
1Kings 4:4 and Benayah, son of Yahoyada,
over the assembly,
and Tzadok and Ebyathar, the priests,
1Kings 4:5 and Azaryah, son of Nathan,
over the officers,
Zabud, son of Nathan, a priest,
companion of the king,
1Kings 4:6 and Ahishar, over the household,
and Adoniram, son of Abda,
over the compulsory labor.

1Kings 4:7 And Shelomoh had twelve stationed over all Yisra'el. And they provided for the king himself **תא** and for his household itself **תא**. Each month of the year it was upon a man to provide.

1Kings 4:8 And these were their names: Ben Hur, in the mountains of Ephraim.

1Kings 4:9 Ben Deker, in Makats and Sha'albim, and Bayit Shemesh, and Elon Bayit Hanan.

1Kings 4:10 Ben Hased in Arubbot, Sokoh and all the land of Hepher were his;

1Kings 4:11 Ben Abinadab, all the height of Dor. Taphath, the daughter of Shelomoh, as his wife.

1Kings 4:12 Ba'ana, son of Ahilud, in Ta'anak, and Megiddo, and all Bayit She'an, which is beside Tzarethan below Yizre'el, from Bayit She'an to Abel Meholah, as far as the other side of Yokne'am.

1Kings 4:13 Ben Geber, in Ramot Gil'ad.

The towns of Ya'ir, son of Manasseh, in Gil'ad were his, the portion of Argob in Bashan, sixty large cities with walls and copper gate bars were his.

1Kings 4:14 Abinadab, son of Iddo, in Mahanaim.

1Kings 4:15 Ahima'ats in Naphtali.

He also took Basemat herself **תא**, the daughter of Shelomoh, as wife.

1Kings 4:16 Ba'anah, son of Hushai, in Asher and in Aloth.

1Kings 4:17 Yahoshaphat, son of Paruwah, in Yissaskar.

1Kings 4:18 Shim'i, son of Elah, in Binyamin.

1Kings 4:19 Geber, son of Uri, in the land of Gil'ad, in the land of Sihon, king of the Amorites, and of Og, king of Bashan, and one governor was in the land.

1Kings 4:20 Yahudah and Yisra'el were as numerous as the sand which is beside the sea for multitude, eating and drinking and rejoicing.

Note: The Hebrew text begins Chapter 5 at this point. This becomes a bit confusing and difficult to follow for one using a standard bible. Therefore the traditional verse numbering will be used so reference can be made more easily to other bibles. It will be followed by (H__) to indicate the verse structure in The Tanakh, which is the Hebrew Text of The Old Covenant.

1Kings 4:21 (H 5:1)

And Shelomoh was ruling in all the kingdoms from The River to the land of the Philistines, and as far as the border of Mitsraim. They were bringing tribute. And they served Shelomoh himself **תא** all the days of his life.

A reference to "The River" is a reference to The Euphrates River.

1Kings 4:22 (H 5:2)

And Shelomoh's food supply for one day was thirty kors of fine flour and sixty kors of meal,

1Kings 4:23 (H 5:3)
ten fattened cattle,
and twenty cattle from the pastures,
and one hundred sheep, besides deer,
and gazelles, and roebucks, and fatted fowl,

1Kings 4:24 (H 5:4)
because he was ruling
over everything this side of The River
from Tiphseh and as far as Azzah,
over all the kings on this side of The River.
And there was for him peace
on every side all around him.

[Azzah is Gaza of today.](#)

1Kings 4:25 (H 5:5)
And Yahudah and Yisra'el dwelt in safety,
each man under his vine or under his fig tree,
from Dan as far as Beersheba,
all the days of Shelomoh.

1Kings 4:26 (H 5:6)
And Shelomoh had forty thousand stalls
of horses for his chariots
and twelve thousand horsemen.

1Kings 4:27 (/H 5:7)
And these officials provided
for King Shelomoh *himself* **תא**
and for everyone *themselves* תא
who came near to King Shelomoh's table,
each man in his month.
Nothing was lacking.

1Kings 4:28 (H 5:8)
And barley, and straw for the horses,
and swift steeds they brought
to the place where he was,
each according to his judgment.

1Kings 4:29 (H 5:9)
And The Elohim gave to Shelomoh
wisdom and understanding, exceedingly much,
and breadth of heart
like the sand on the shore of the sea.

1Kings 4:30 (H 5:10)
And Shelomoh's wisdom was greater
than the wisdom of all the men of the East
and all the wisdom of Mitsraim.

1Kings 4:31 (H 5:11)
And he was wiser than all the men,
than Eythan the Ezrahite, and Heman,
and Kalkol, and Darda, the sons of Mahol.

And his name was in all the surrounding nations.

1Kings 4:32 (H 5:12)
And he spoke three thousand proverbs.
And his songs were one thousand and five.

1Kings 4:33 (H 5:13)
And he spoke about trees,
from the cedar tree of Lebanon
even to the hyssop that springs out of the wall.
And he spoke about animals,
and about birds,
and about creeping creatures,
and about fish.

1Kings 4:34 (H 5:14)
And they came from all the peoples
to listen attentively
to the wisdom *itself* **תא** of Shelomoh
from all the kings *themselves* **תא** of the earth
who had heard of his wisdom *itself* תא

Chapter 5

1Kings 5:1 (H 5:15)

And Hiram, king of Tzor,
sent his servants themselves **nx** to Shelomoh
because he heard that he himself **nx**
had been anointed king in place of his father.
Indeed, Hiram was loving toward David
all his days.

1Kings 5:2 (H 5:16)

And Shelomoh sent to Hiram saying,

1Kings 5:3 (H 5:17)

“You yourself **nx** know
that David himself **nx**, my father,
was not able to build a house
for the Name of **YAHWEH**, his Elohim,
in the presence of the battles
which surrounded him
until **YAHWEH** put they themselves **nx**
under the soles of his feet.

1Kings 5:4 (H 5:18)

But now **YAHWEH**, my Elohim,
has given rest to me from all around.
There is no opponent and no instance of harm.

1Kings 5:5 (H 5:19)

And behold!

I am deciding to build a house
for the Name of **YAHWEH**, my Elohim,
according to what **YAHWEH** spoke
to my father, David, saying,
‘Your son whom I will put on your throne
in place of you,
he will build the house for My Name.’

1Kings 5:6 (H 5:20)

And now give directions and cut down for me
cedars trees from The Lebanon.
And my servants will be with your servants.
And the wages of your servants I will give to you
according to everything you say.
Indeed, you yourself **nx** know
there is not among us a man
who knows to cut timber like the Tzidonians.”

1Kings 5:7 (H 5:21)

And it was as Hiram heard
the words themselves **nx** of Shelomoh.
And he rejoiced exceedingly.
And he said,
“Blessed be **YAHWEH** today
Who has given to David
a wise son over this great people!”

1Kings 5:8 (H 5:22)

And Hiram sent to Shelomoh saying,
“I have listened attentively
to what you have sent to me itself **nx**.
I myself will do everything itself **nx** you desire
with cedar trees and with fir trees.

1Kings 5:9 (H 5:23)

My servants will bring them down
from The Lebanon to the sea.
And I myself will place them
as rafts upon the sea
as far as the place to which you send me.
And I will scatter them.
And you yourself **nx** can pick them up.
And you yourself **nx** will do my pleasure itself **nx**
by giving food to my household.”

1Kings 5:10 (H 5:24)

And it was so.
Hiram gave to Shelomoh trees of cedar
and trees of fir,

everything he desired.
1Kings 5:11 (H 5:25)
And Shelomoh gave to Hiram
twenty thousand kors of wheat
as food for his household
and twenty kors of pressed oil.
Thus Shelomoh gave to Hiram year by year.

1Kings 5:12 (H 5:26)
And **YAHWEH** gave wisdom to Shelomoh
according to what He had spoken to him.
And there was peace
between Hiram and Shelomoh.
And the two of them cut a covenant.

1Kings 5:13 (H 5:27)
And King Shelomoh raised up
forced labor from all Yisra'el.
And the forced labor was thirty thousand men.
1Kings 5:14 (H 5:28)
And he sent them to Lebanon,
ten thousand in a month by alternation.
One month they were in Lebanon,
two months at home.
And Adoniram was over the forced labor.

1Kings 5:15 (H 5:29)
And Shelomoh had seventy thousand
carrying burdens
and eighty thousand
cutting stone in the mountains
1Kings 5:16 (H 5:30)
apart from those Shelomoh
had stationed over the tasks.
Three thousand and three hundred
were ruling over the people working at the tasks.

1Kings 5:17 (H 5:31)
And the king gave direction.
And they journeyed with large valuable stones
for the sake of laying
the foundation of The House,
cut stones.

1Kings 5:18 (H 5:32)
And Shelomoh's builders,
and Hiram's builders,
and the men of Gebal cut.
And they set up timber and stones
for the sake of building The House.

Chapter 6

1Kings 6:1 And it was in the four hundred
and eightieth year of the going out
of the Children of Yisra'el from the land of Mitsraim,
in the fourth year, in the month of Ziv,
which is the second month,
of Shelomoh's reigning over Yisra'el.

And he began to build
The House of **YAHWEH**.

Note: This is a very specific date.
It fulfills a prophecy **YAHWEH** gave
concerning the exodus event.
480 years after they left Egypt
construction was started
on The house of **YAHWEH**,
built specifically "for" His Name!

1Kings 6:2 And The House
which King Shelomoh built for **YAHWEH**
was sixty cubits long, and twenty wide,
and thirty cubits high.

1Kings 6:3 And the porch
on the face of the great hall of The House

was twenty cubits long
upon the face of the width of The House,
And its depth was ten cubits
upon the face of the House.

hekal - a large public building,
such as a palace or a temple.
Traditionally this word
is translated as "Temple".
However, the word
does not only mean 'temple'.
It's used of any large public building.

A temple is a building devoted to the worship,
or regarded as the dwelling place,
of a god, of gods,
or other objects of religious reverence.
The entire compound surrounding
this central large building
was devoted to such usage,
and therefore was referred to
as "The Temple of Yisra'el".

But keep in mind
that any other large public building
could also be called a "temple",
such as the one in Corinth for Athena.

1Kings 6:4 And he made for The House
framed windows with lattices.
1Kings 6:5 And upon the wall of The House
he built extensions all around
of the walls themselves **תא** of The House
all around the great hall and the inner sanctuary.
And he made ribs all around.
1Kings 6:6 The lowest extension
was five cubits wide.
And the middle one was six cubits wide.
And the third one was seven cubits wide
because he made offsets for The House
all around outside, but *it* was not fastened
into the walls of The House.

1Kings 6:7 And The House in its being built,
was built with completed stone, quarry built.
And a hammer, or chisel, or any iron tool
was not heard in The House as it was being built.

1Kings 6:8 The entrance
for the middle side chamber
was on the right side of The House.
And with winding stairs they went up
to the middle side chambers,
and from the middle to the third.

1Kings 6:9 And he built The House itself **תא**.
And he completed it.
And he covered The House itself **תא**
with beams and boards of cedar.

1Kings 6:10 And he built the extension itself **תא**
upon the entire House five cubits high.
And it was fastened to The House itself **תא**
with cedar wood.

1Kings 6:11 And the word of **YAHWEH**
existed to Shelomoh saying,
It's worth commenting here about the phrase
which is traditionally translated as
"the word of **YAHWEH came to**" a person.

The Hebrew literally means
"the word of **YAHWEH was to**."

The verb is "to be, to exist."
It existed toward someone.
We do not know how it existed,
only that it did exist in some form.

Thus it's better to say what the text states,
and not what we "think" it should say.

1Kings 6:12 "Concerning this House
which you yourself **תא** are building:
If you will walk in My rules,
and make My judgments themselves **תא**,
and you will protect
all My directives themselves **תא**
for the sake of walking in them,
then I will cause My word itself **תא**
to stand with you yourself **תא**
which I spoke to David, your father!
1Kings 6:13 And I will dwell in the midst
of the children of Yisra'el.
And I will not abandon
My people themselves **תא**, Yisra'el."

1Kings 6:14 And Shelomoh built
The House itself **תא**.
And he completed it.

1Kings 6:15 And he built
the walls of The House themselves **תא** inside
with cedar boards from the floor of The House
to the walls of the ceiling.
He paneled the inside with wood.
And he covered the floor of The House itself **תא**
with boards of fir.

1Kings 6:16 And he built
twenty cubits themselves **תא**
at the rear of The House
with boards of cedar from the floor to the walls.
And he built it inside
for the sake of the inner sanctuary,
for The Set Apart, The Set Apart Place.

dbyr - the shrine
or innermost part of the sanctuary.
This is traditionally referred to
as "The Holy of Holies."
The root is **dabar**
which means to speak.

It was here,
in the most sacred place on earth
for the Hebrews,
that **YAHWEH** spoke to His people
by means of the appointed head priest.

qodesh - a sacred place of thing, sanctity.
This represent something set apart, consecrated.
In this case it is set apart to **YAHWEH**.
But there are other things that are also set apart
which are not dedicated to **YAHWEH** in Scripture,
even pagan things and places.
It comes from a root that means
to be clean, pure.

1Kings 6:17 And The House itself
was forty cubits.
It was the great hall in front of it.

1Kings 6:18 And the cedar
for inside of The House was a carving
with ornaments and open flowers.
Everything was cedar.
Not a stone was being seen.

1Kings 6:19 And the inner sanctuary
in the midst of The House
was established for the sake of putting there
The Chest itself **תא**
of The Covenant of **YAHWEH**.

1Kings 6:20 And the front of the inner sanctuary
was twenty cubits long,
and twenty cubits wide,

and twenty cubits high.
And he overlaid it with pure gold.
And he overlaid the *incense* altar with cedar.

1Kings 6:21 And Shelomoh overlaid
the inside of The House *itself* תא with pure gold.
And he made gold chains to pass over the front
of the inner sanctuary.
And he overlaid it with gold.

1Kings 6:22 And the entire House *itself* תא
he had overlaid with gold
until the entire House was completed.

And the entire *incense* altar
that was in the inner sanctuary
he overlaid with gold.

The *incense* altar was not a "slaughter site".
There was nothing slaughtered here.
Only *incense* was burned upon it.
It's also referred to as The Golden Altar
since it was entirely covered with gold.
It's unfortunate that it's been called an altar
since it's only function is burning *incense*.

1Kings 6:23 And inside the inner sanctuary
he made two cherubim of olive wood,
ten cubits high.

1Kings 6:24 And five cubits
was the wing of the one cherub.

And five cubits
was the wing of the second cherub,
ten cubits from the tip of one wing
to the tip of the other.

1Kings 6:25 And ten cubits was the other cherub.
The measure of the one
and the measure of the other
were both cherubim.

1Kings 6:26 The height of one cherub
was ten cubits,
and so was the other cherub.

1Kings 6:27 And he put
the cherubim *themselves* תא
in the center of the inner house.

And the cherubim stretched out
their wings *themselves* תא.

And a wing touched one wall.
And the wing of the other cherub
touched the other wall.

And their wings touched one another
in the center of the room.

1Kings 6:28 And he overlaid
the cherubim *themselves* תא with gold.

1Kings 6:29 And all the walls of The House *itself* תא
all around, both inside and outside,
he carved with engravings of cherubim,
and palm trees, and open flowers.

1Kings 6:30 And the floor of The House *itself* תא
he overlaid with gold inside and outside.

1Kings 6:31 And the entrance *itself* תא
to the inner sanctuary
he made as doors of olive wood,
the lintel *and* doorposts *being* a fifth
of the length of the wall.

1Kings 6:32 And the two doors were of olive wood.
And he carved on them engravings of cherubim,
and palm trees, and open flowers.
And he overlaid them with gold.

And he hammered upon the cherubim
and upon the palm trees the gold *itself* תא.

1Kings 6:33 And according to this

he made for the entrance to the great hall
posts of olive wood,
a fourth part *of the length of the wall*,
1Kings 6:34 and two doors of fir wood
with two leaves of the one folding,
and two leaves of the other door folding.
1Kings 6:35 And he carved cherubim,
and palm trees, and open flowers.
And he overlaid them with gold
right over the carved work.

1Kings 6:36 And he built
the inner courtyard *itself* תא
with three rows of cut stone
and a row of cedar beams.

1Kings 6:37 In the fourth year
the foundation was established
of The House of **YAHWEH**
in the month Ziv.

1Kings 6:38 And in the eleventh year,
in the month Bul, the eighth month,
The House was completed in all its matters
and according to all its plans.
And he had built for seven years.

Chapter 7

1Kings 7:1 And Shelomoh
built his house *itself* תא for thirteen years.
And he completed his entire house *itself* תא.

1Kings 7:2 And he built The House of
the forest of Lebanon *itself* תא,
a hundred cubits its length,
and fifty cubits its width,
and thirty cubits its height,
with four rows of columns
and beams of cedar upon the columns.

1Kings 7:3 And it was paneled with cedar above,
upon the beams that were upon
forty five columns, fifteen to a row.

1Kings 7:4 And windows were three rows.

And window was toward window, three times.

1Kings 7:5 And all the openings
and the doorposts had square frames.

And window was toward window, three times.

1Kings 7:6 And a porch of the columns *itself* תא
he made fifty cubits long and thirty cubits wide.
And the porch was on the front of them.

And the columns and the cornice
was on the front of them.

1Kings 7:7 And a porch for the throne

where he pronounced sentence,

The Porch of Judgment, he made.

And it was paneled with cedar from floor to floor.

1Kings 7:8 And his house where he was to dwell,
the court to the rear was within the porch,
this was of like workmanship.

And Shelomoh made a house
for Pharaoh's daughter whom he had taken
like this porch.

1Kings 7:9 All these were valuable stones,
sawed with a saw according to measure,
inside and outside,
and from the foundation to the coping,
and outside on the great courtyard.

1Kings 7:10 And the foundation was laid
with valuable stones, large stones,
stones of ten cubits and stones of eight cubits.

1Kings 7:11 And above were valuable stones,
cut to size, and cedar wood.

1Kings 7:12 And the great courtyard all around had three rows of cut stones and a row of cedar beams and were like the inner courtyard of The House of **YAHWEH** and the porch of The House.

1Kings 7:13 And King Shelomoh sent. And he brought Hiram himself **נָח** from Tzor.
1Kings 7:14 He was the son of a widow woman from the tribe of Naphtali. And his father was a man of Tzor, an engraver of copper. And he was filled with wisdom itself **נָח** and understanding itself **נָח** and the knowledge itself **נָח** of working with every work in copper.

And he came to King Shelomoh. And he did all his work itself **נָח**.
nchosheth - copper.
It's important to recognize that this word is most often translated **incorrectly**. It means copper, not brass, and not bronze. This is important because copper is a **pure** metal, not an amalgamation like brass and bronze. Purity in Scripture has extreme significance.

1Kings 7:15 And he cast two columns of copper eighteen cubits high each. And a cord of twelve cubits surrounded both.
1Kings 7:16 And he made two capitals to put on the tops of the columns, castings of copper, five cubits the height of the one capital and five cubits the height of the other capital,
1Kings 7:17 a network of works of network, wreaths of chainwork for the capitals which were on top of the columns, seven chains for one capital and seven for the other capital.

1Kings 7:18 And he made the columns themselves **נָח** and two rows all around upon the network the one to cover the capitals themselves **נָח** that were on top with pomegranates. And so he did for the other capital.
1Kings 7:19 And the capitals that were on top of the columns in the porch were in the shape of lilies, four cubits,
1Kings 7:20 and capitals upon the two columns, also above beside the bulge which was next to the network. And the pomegranates were two hundred in rows all around on each of the capitals.

1Kings 7:21 And he stood up the columns themselves **נָח** for the porch of the great hall. And he stood up the column on the right itself **נָח**. And called its name Yakin itself **נָח**. And he stood up the column on the left itself **נָח**. And he called its name Bo'az itself **נָח**.
Yakin means YAH will establish.
Boaz means in Him is strength (uncertain).

1Kings 7:22 And on the top of the columns was lily work. And he completed the work of the columns.

1Kings 7:23 And he made the molten sea itself **נָח**, ten cubits from one lip to the other, round all about, and five cubits its height,

and a cord of thirty cubits
encompassed it itself **nx**.

This is quite remarkable because it indicates
that he knew the precise ratio of Pi (3:1416...)
to the diameter of the circle.

1Kings 7:24 And below its lip
were ornaments all around
encompassing it itself **nx**, ten to a cubit
encompassing the sea itself **nx**,
two rows cast in its casting.

1Kings 7:25 It stood on twelve oxen,
three facing north,
and three facing west,
and three facing south,
and three facing east.

And the sea was set upon them.

And all their hind parts were inward.

1Kings 7:26 And its thickness was a handbreadth.

And its lip was a work like the lip of a cup
with lily flowers.

It contained two thousand baths.

1Kings 7:27 And he made the stands themselves **nx**,

ten of copper, four cubits in length

and four cubits in width,

and three cubits in height.

1Kings 7:28 And this is the work of the stands,
enclosures for them

and the enclosures between the frames,

1Kings 7:29 and on the enclosures

which were between the frames

were lions, oxen, and cherubim.

And on the frames of the stand

above and below the lions and oxen

were wreaths beaten, descending,

1Kings 7:30 and four copper wheels for the stand,

and axles of copper,

and four supports for them

under the casting opposite each wreath.

1Kings 7:31 And its lip inside

the capital at the top was one cubit.

And the lip was round like the work of the stand,

one and a half cubits.

And also on the mouth were engravings.

And the enclosures were square, not round.

1Kings 7:32 And the four wheels

were under the enclosures.

And the axle trees of of the wheels

were in the stand.

And the height of a wheel

was one and a half cubits.

1Kings 7:33 And the work of the wheels

was like the work of the chariot wheels.

Their axle pins, and their rims,

and their spokes,

and their hubs were all cast.

1Kings 7:34 And there were four supports

at the four corners of the one stand.

From the stand itself came the supports.

1Kings 7:35 And at the top of the stand,

half a cubit in height,

was a round band all around.

And at the top of the stand

its flanges and its enclosures were from itself.

1Kings 7:36 And engraved

on the plates of its flanges

and on its enclosures

were cherubim, lions, and palm trees,

according to the clear space on each,

with wreaths all around.

1Kings 7:37 He made the ten stands like this
of one casting, one measure,
and one shape for all of them.
Kings 7:38 And he made ten basins of copper.
Each basin contained forty baths.
Each basin was four cubits,
one basin on each of the ten stands.

1Kings 7:39 And he put the basins *themselves* תא,
five stands on the right side of The House,
and five on the left side of The House.
And the sea itself תא
he put on the right side of The House,
to the east, toward the south.

1Kings 7:40 And Hiram made
the pots themselves תא,
and the shovels themselves תא,
and the bowls themselves תא.

And Hiram completed doing all the work itself תא
that he had made for King Shelomoh
on The House of **YAHWEH**:
1Kings 7:41 columns, two,
and the bowl shaped capitals
that were on top of the columns, two,
and networks, two for covering
the two bowl shaped capitals themselves תא
which were on top of the columns,
1Kings 7:42 and the pomegranates themselves תא,
four hundred for the two networks,
two rows of pomegranates
for each network for covering
the two bowl shaped capitals themselves תא
that were on top of the columns,
1Kings 7:43 and the ten stands themselves תא,
and the ten basins themselves תא
on the stands,
1Kings 7:44 and the one sea itself תא,
and the twelve oxen themselves תא
beneath the sea,
1Kings 7:45 and the pots themselves תא,
and the shovels themselves תא,
and the bowls themselves תא.

And all these utensils themselves תא
which Hiram made for King Shelomoh
for The House of **YAHWEH**
were of polished copper.

1Kings 7:46 In the plain of The Yarden
the king had them cast in clay of the soil
between Sukkoth and Tzarethan.

1Kings 7:47 And Shelomoh left unweighed
all the products themselves תא
from their exceeding, exceeding abundance.
The weight of the copper was not searched out.

1Kings 7:48 And Shelomoh made
all the vessels themselves תא
for The House of **YAHWEH**,
the golden incense altar itself תא,
and the golden table itself תא
upon which was The Bread of The Presence,
1Kings 7:49 and the lamp stands themselves תא
of pure gold,
five on the right side and five on the left
in front of the inner sanctuary,
and the flowers, and the lamps,
and the snuffers of gold,
1Kings 7:50 and the basins,
and the snuffers,
and the bowls,

and the ladles,
and the fire holders of pure gold,
and the hinges of gold
for the doors of the inner house,
The Set Apart, Set apart Place,
and for the doors of The House
for the great hall.

1Kings 7:51 And all the work
which King Shelomoh had done
for The House of **YAHWEH** was completed.
And Shelomoh brought in
the set apart items *themselves* תא
of David, his father,
the silver *itself* תא
and the gold *itself* תא
and the utensils *themselves* תא.
And he put them into the store houses
of The House of **YAHWEH**.

Chapter 8

1Kings 8:1 Then Shelomoh assembled
the elders of Yisra'el *themselves* תא
and all the heads of the tribes *themselves* תא,
the exalted fathers of the children of Yisra'el,
to King Shelomoh, to Yerushalaim,
for the sake of bringing up
The Chest *itself* תא of The Covenant of **YAHWEH**
from The City of David.
It is Tziyon.

Tziyon - meaning is uncertain.
One form of the word means
desert or barren wasteland.
Another form is identified as referring
to a monumental or guiding pillar,
marking the way for travellers,
and perhaps this comes close
to its original meaning.

But perhaps more importantly
- it's known as "The City of David".
David's reign as king of Yisra'el
is a major "landmark"
and theme in Hebrew culture.
The goal is to see his kingdom restored.
This is particularly in view
through The Messiah,
Who is Himself is of the "seed" of David.

It is perhaps from this perspective
that we can better understand
the concept of "Zionism".
It's goal appears to be the re-establishment
of The Kingdom of David
in the person of **YAHUSHUA**, The Messiah.

1Kings 8:2 And all the men of Yisra'el
assembled to King Shelomoh
at the festival in the month of Ethanim,
which is the seventh month.

Ethamin means permanence.
The seventh month places this
at the time of
the festival of Sukkoth (Tabernacles).

1Kings 8:3 And all the elders of Yisra'el came.
And the priests lifted up The Chest *itself* תא.

1Kings 8:4 And they brought up
The Chest *itself* תא of **YAHWEH**
and The Tent of Appointment *itself* תא,
and all the set apart vessels *themselves* תא
that were in The Tent.

And the priests and the Levites
brought up they *themselves* תא.

1Kings 8:5 And King Shelomoh
and all the assembly of Yisra'el

who had met by appointment before him
were with he himself nx before The Chest,
sacrificing sheep and oxen
that could not be counted
and could not be numbered for multitude.

1Kings 8:6 And the priests brought in
The Chest itself nx of The Covenant of YAHWEH
to its place in the inner sanctuary of The House,
to The Set Apart, The Set Apart Place,
to beneath the wings of the cherubim.

1Kings 8:7 Indeed, the cherubim spread two wings
toward the place of The Chest.
And the cherubim were covering
above The Chest and above its poles.
1Kings 8:8 And the poles extended.
And the ends of the poles were seen
from The Set Apart Place
at the front of the inner sanctuary.
But they were not seen outside.
And they are there to this day.

1Kings 8:9 There was nothing in The Chest
except the two tablets of stone
which Moshe set there at Horeb,
where **YAHWEH** cut a Covenant
with the children of Yisra'el
in their going out from the land of Mitsraim.

1Kings 8:10 And it was as the priests
were coming out from The Set Apart Place.
And the cloud filled
The House of YAHWEH itself nx.

1Kings 8:11 And the priests were not able
to stand to minister
because of the presence of the cloud.
Indeed, the splendor of **YAHWEH**
filled The House itself nx of YAHWEH.

1Kings 8:12 Then Shelomoh said,
“**YAHWEH** has said

He would dwell in thick darkness.
1Kings 8:13 Built, I have built a house,
a residence for You,
an established place
for Your dwelling for eternity.”

1Kings 8:14 And the king turned around
his face itself nx.
And he blessed
the entire assembly of Yisra'el itself nx.
And the entire assembly of Yisra'el was standing.

1Kings 8:15 And he said,
“Blessed be **YAHWEH**, The Elohim of Yisra'el,
Who spoke by His mouth
to David himself nx, my father.

And with His hand He has fulfilled it saying,
1Kings 8:16 ‘From the day that I brought forth
My people themselves nx, Yisra'el itself nx,
from Mitsraim I have not chosen in a city
from all the tribes of Yisra'el
for the sake of building build a house
for the sake of My Name being there.
But I chose upon David
for the sake of being over My people Yisra'el.’

1Kings 8:17 And it was in the heart
of my father David,
to build a house for the Name of **YAHWEH**,
The Elohim of Yisra'el.

1Kings 8:18 But **YAHWEH** said to my father, David,
‘Because of what has been in your heart,

to build a house for My Name,
you did well because it was in your heart.
1Kings 8:19 However,
you will not build The House.
But your son who is coming from your loins,
he will build The House for My Name.'

1Kings 8:20 And **YAHWEH** has caused to stand
His word itself **nx** which He spoke.

And I have been raised up
in place of my father, David.
And I am sitting upon the throne of Yisra'el
according to what **YAHWEH** spoke.
And I have built a house
for the Name of **YAHWEH**,
The Elohim of Yisra'el.
1Kings 8:21 And I have placed there
a spot for The Chest
in which is The Covenant of **YAHWEH**
which He cut with our forefathers
as He was bringing out they themselves **nx**
from the land of Mitsraim."

1Kings 8:22 And Shelomoh stood before
the slaughter site of **YAHWEH**
in front of all the assembly of Yisra'el.
And he spread out his hands toward the skies.
1Kings 8:23 And he said,
"**YAHWEH**, The Elohim of Yisra'el,
there is not like You an elohim
in the skies above or on earth beneath,
protecting The Covenant and the kindness
toward Your servants
who are walking before Your face
with all their heart,
1Kings 8:24 which You have protected
for the sake of your servant David, my father,
that itself **nx** which You spoke to him.
And You spoke by Your mouth.
And by Your hand
You have fulfilled it this day!

1Kings 8:25 And now, **YAHWEH**,
The Elohim of Yisra'el, protect
for the sake of Your servant David, my father,
what itself **nx** You have spoken saying,
'There is not to be cut off a man of yours
from before My face
sitting on the throne of Yisra'el
provided that your sons
protect their way itself **nx**,
for the sake of walking before My face
according to how you have walked
before My face.'

Many translations use "before Me"
instead of "before My face".
Before My face is the literal translation.
It's used in this text
to call attention to the reality
that **YAHWEH** is ALWAYS WATCHING
every act we perform.
We are, indeed, literally before His face.

It's also used because for the Hebrews
this is how He was perceived.

1Kings 8:26 And now, Elohim of Yisra'el,
please let Your word be faithful
which You have spoken
to Your servant, David, my father.

1Kings 8:27 Indeed, is it certain
The Elohim is dwelling on the earth?
Behold!

The skies and The Heavens of the skies
cannot contain You,
how much less this House which I have built!

1Kings 8:28 But turn toward
the prayer of Your servant
and his request for favor,
YAHWEH, my Elohim,
for the sake of listening attentively
to the shout of joy
and to the intercession with which Your servant
is interceding before Your face today
1Kings 8:29 for the sake of Your eyes
being open toward this House night and day
toward the place of which You said,
'My Name is there!'
for the sake of listening attentively
to the intercession which Your servant himself
is making toward this place.
1Kings 8:30 And listen attentively
to the request for favor
of Your servant and of Your people, Yisra'el
who intercede themselves toward this place!
And You Yourself **נא** listen attentively
in the place of Your dwelling,
in The Heavens!
And hear!
And forgive!

1Kings 8:31 Whoever themselves **נא**
offends against his neighbor
and has caused him to take an oath
for the sake of swearing and comes to swear
before Your slaughter site in this House,
1Kings 8:32 and You Yourself **נא**
hear in The Heavens and act,
and judge Your servants themselves **נא**
for the sake of declaring morally wrong
the one morally wrong,
giving his way onto his head,
and causing to be right the one who is right,
giving to him according to his rightness.

1Kings 8:33 As Your people Yisra'el,
are being struck before an adversary
because they have offended against You
and they return to You,
and they praise Your Name itself **נא**,
and they pray,
and they request favor toward You in this House,
1Kings 8:34 then You Yourself **נא**
listen attentively in The Heavens
and forgive the offense of Your people Yisra'el.
And return them to the soil
which You have given to their forefathers.

1Kings 8:35 When You restrain the skies
and there is no rain
because they are offending against You
and they pray toward this place,
and they praise Your Name itself **נא**,
and they turn back from their offense
because You are oppressing them,
1Kings 8:36 then You Yourself **נא**
listen attentively in The Heavens
and forgive the offense of Your servants,
even Your people, Yisra'el,
because You are teaching them
the good way itself **נא** in which they are to walk.
And give rain upon Your land
which You have given to Your people to possess.

1Kings 8:37 Because there is famine in the land;
because there is blight,

mildew, locusts, grasshoppers;
because their adversary is distressing them
in the cities of their land;
every blow;
every sickness;
8:38 every prayer;
every request for favor
which exists for any human being
of all Your people, Yisra'el,
each man knowing the blow to his heart,
and he spreads out his hands toward this House,
1Kings 8:39 then You Yourself תא
listen attentively in The Heavens,
Your dwelling place.
And forgive!
And act!
And give to every man according to all his ways,
whose heart itself תא You know.
Indeed, You Yourself תא alone
know the hearts themselves תא
of all the children of the human being,
1Kings 8:40 in order that they will revere You
all the days that they live
upon the face of the land
which You have given to our forefathers.

1Kings 8:41 And also toward the stranger
who is not of Your people, Yisra'el
but has come from a distant land
for the sake of Your Name,
1Kings 8:42 indeed, they will hear
of Your great Name itself תא,
and Your strong hand itself תא,
and Your outstretched arm,
and he will come.
And he will pray toward this House.
1Kings 8:43 You Yourself תא,
listen attentively in The Heavens,
Your dwelling place,
and do according to all
for which the stranger calls to You,
in order that all the peoples of the earth
will know Your Name itself תא
for the sake of revering You Yourself תא
like Your people Yisra'el,
that Your Name is called
upon this House which I have built.

1Kings 8:44 When Your people go out
for the sake of battling against their adversary
in the way that You send them,
and they pray to **YAHWEH,**
toward the city which You have chosen
and The House which I have built
for Your Name,
1Kings 8:45 then listen attentively in The Heavens
to their prayer itself תא
and to their request for favor itself תא
and make a judgment.

1Kings 8:46 When they offend against You;
indeed, there is no one who does not offend;
and You are enraged with them,
and You give them to the adversary,
and they take them captive
to the land of the adversary, far or near,
1Kings 8:47 and they turn back to their heart
in the land where they have been taken captive,
and they return,
and they request favor toward You
in the land of captivity saying,
'We have offended.
And we have acted perversely.
We have done wrong.'

1Kings 8:48 and they turn back to You
with all their heart
and with all their life
in the land of their adversaries
where they themselves **תא**
have been taken captive,
and they pray to You toward their land
which You have given to their forefathers,
the city which You have chosen
and The House which I have built
for the sake of Your Name,
1Kings 8:49 then listen attentively in The Heavens,
Your dwelling place,
to their prayer itself **תא**
and to their request for favor itself **תא**
and make a judgment.
1Kings 8:50 And forgive Your people
who have offended against You,
and all their rebellions with which
they have rebelled against You?
And grant them compassion
before the face of their captors,
and they will have compassion on them!

1Kings 8:51 Indeed, they are Your people,
and Your inheritance
whom You have brought out from Mitsraim,
from the midst of a furnace of iron,
1Kings 8:52 for the sake
of Your eyes being open
to the request for favor of Your servant
and the request for favor of Your people Yisra'el,
to listen attentively to them
whenever they call to You.

1Kings 8:53 Indeed, You Yourself **תא**
have separated them for Yourself
as an inheritance
out of all the peoples of the earth
according to what You spoke
by the hand of Your servant, Moshe,
as You were bringing out
our forefathers themselves **תא**
from Mitsraim, Sovereign **YAHWEH!**"

1Kings 8:54 And it was as Shelomoh
ended praying to **YAHWEH**
all this prayer itself **תא** and this request for favor.

He stood up from before
the slaughter site of **YAHWEH**,
from kneeling on his knees
and spreading his hands to the skies.
1Kings 8:55 And he stood.

And he blessed
all the assembly itself **תא** of Yisra'el
with a loud voice saying,
1Kings 8:56 "Blessed be **YAHWEH**,
Who has given rest to His people, Yisra'el,
according to all that He has spoken.

**Not one word has failed
from all His good word which He spoke
by the hand of Moshe, His servant!**

1Kings 8:57 **YAHWEH**, our Elohim, is with us
according to how He was with our forefathers.
May He not abandon us.
And may He not strike us
1Kings 8:58 for the sake of inclining
our hearts to Himself,
for the sake of walking in all His ways,
and for the sake of protecting
His directives,

and His rules,
and His regulations
which He gave as direction
to our forefathers themselves **תָּא**.

Note: The traditional terms used
for 'commands, statutes, and ordinances
are not properly understood.

YAHWEH has **never** issued a command!
That may seem like a false statement
until you understand that He
never forces anyone to do anything!
NEVER!

We are **ALWAYS** left with a choice to make
when He instructs us or asks us
to do some particular thing.
**If we cannot make that choice
we are virtually 'robots'.
There is NO freedom!**

Everything He does with us
is based on His instruction - His **Torah!**
The Torah is not "law!"
It is instruction!
It consists of His directions to His people,
not His demands!

Since His Word does not consist of "laws"
we must re-think His intent.
Command becomes
"give direction" or "directive".
His "statutes" are actually His rules,
His guidelines for our behavior.
And His "ordinances" are His regulations
to help us stay on the path
He has presented for us to walk upon.

1Kings 8:59 And may these words of mine
with which I have requested favor
before the face of **YAHWEH**
be near **YAHWEH**, our Elohim, day and night
for the sake of doing judgment for His servant
and judgment for His people, Yisra'el,
the word of each day in its day,
1Kings 8:60 in order that all
the peoples of the earth
might know that **YAHWEH** is The Elohim!
No other!

1Kings 8:61 And your heart is to be
completely with **YAHWEH** our Elohim,
for the sake of walking in His rules
and guarding His directives as at this day!"

1Kings 8:62 And the king and all Yisra'el with him
made sacrifices before the face of **YAHWEH**.
1Kings 8:63 And Shelomoh offered
sacrifices of shelem themselves **תָּא**
which he sacrificed to **YAHWEH**,
twenty two thousand bulls
and one hundred and twenty thousand sheep.

And they dedicated
The House itself **תָּא** of **YAHWEH**,
the king and all the children of Yisra'el.

1Kings 8:64 On that day the king consecrated
the middle of the courtyard itself **תָּא**
that was in front of The House of **YAHWEH**
because there he prepared
the olahs themselves **תָּא**,
and the grain gifts themselves **תָּא**,
and the fat of the shelem offerings themselves **תָּא**,
because the copper slaughter site
that was before **YAHWEH** was too small
to contain the olahs themselves **תָּא**,
and the grain gifts themselves **תָּא**,

and the fat of the shelem offerings *themselves* **תא**.

1Kings 8:65 And Shelomoh prepared at that time The Festival *itself* **תא**, and all Yisra'el with him, a great assembly from the entrance of Hamath to The River of Mitsraim, before the face of **YAHWEH**, our Elohim, seven days and seven days, fourteen days.

1Kings 8:66 On the eighth day he sent away the people *themselves* **תא**. And they blessed the king *himself* **תא**. And they went to their tents, rejoicing and glad of heart over all the goodness that **YAHWEH** had done for His servant David and for Yisra'el, His people.

There is only one festival
in the seventh month
that lasts seven days.
It is Sukkoth (Tabernacles).

Chapter 9

1Kings 9:1 And it was as Shelomoh had finished building The House *itself* **תא** of **YAHWEH** and the house *itself* **תא** of the king, and all the desire of Shelomoh *itself* **תא** which he was inclined to do.

1Kings 9:2 And **YAHWEH** was seen by Shelomoh a second time according to how He had been seen by him at Gib'on.

1Kings 9:3 And **YAHWEH** said to him, "I have heard your prayer *itself* **תא** and your request for favor *itself* **תא** that you have requested for favor before My face.

I Myself have set apart this House *itself* **תא** which you have built there for the sake of My Name until eternity. And My eyes and My heart will be there all the days.

1Kings 9:4 And you yourself **תא**, if you will walk before Me according to how your father, David, walked, with integrity of heart and with right action for the sake of doing according to all that I have directed you, if you protect My rules and My judgments, 1Kings 9:5 then I will cause to stand the throne *itself* **תא** of your kingdom over Yisra'el for eternity according to what I spoke to David, your father, saying, 'There will not be cut off for you a man from upon the throne of Yisra'el.'

1Kings 9:6 If you turn back, you turn back, you yourself **תא** or your sons, from following after Me, and you do not protect My directives, My rules which I have put before your faces, and you go and you serve other gods and you bow yourselves toward them 1Kings 9:7 then I will cut off Yisra'el *itself* **תא** from the face of the soil which I have given to them.

And The House *itself* **תא** which I have set apart for the sake of My Name I will send away from before My face!

And Yisra'el will be a proverb and a byword
among all the peoples!

1Kings 9:8 And this exalted house,
everyone passing over beside it
will be devastated!
And they will whistle and say,
'For what reason has **YAHWEH**
done thus to this land and to this House?'

1Kings 9:9 And they will say,
'Because they have abandoned
YAHWEH Himself תא, their Elohim,
Who brought out their forefathers themselves תא
from the land of Mitsraim.
And they attached themselves to other gods.
And they have bowed themselves to them.
And they have served them.
For this reason
YAHWEH has brought upon them
all this evil itself תא."

1Kings 9:10 And it was at the end of twenty years
in which Shelomoh had built
the two houses themselves תא,
The House itself תא of YAHWEH,
and the house itself תא of the king.

1Kings 9:11 Hiram, king of Tzor,
had supplied Shelomoh himself תא
with trees of cedar, and trees of fir, and gold,
for his every desire.

Then King Shelomoh gave to Hiram
twenty cities in the land of The Galil.

1Kings 9:12 And Hiram went out from Tzor
for the sake of seeing the cities themselves תא
which Shelomoh had given to him.
But they were not right in his eyes.

1Kings 9:13 And he said, "What are these cities
you have given to me, my brother?"
And he called them the land of Kabul
as they are to this day.

Kabul means sterile.

1Kings 9:14 And Hiram sent to the king
one hundred and twenty talents of gold.

1Kings 9:15 And this is the word
of the forced labor
which King Shelomoh raised
for the sake of building
The House itself תא of YAHWEH,
and his house itself תא,
and The Millo itself תא,
and the wall of Yerushalaim itself תא,
and Hatzor itself תא,
and Megiddo itself תא,
and Gezer itself תא.

1Kings 9:16 (Pharaoh, king of Mitsraim,
had gone up and captured Gezer itself תא.
And he burned it with fire.

And the Kena'anites themselves תא
who were dwelling in the city were killed.
And he gave it as a dowry to his daughter,
wife of Shelomoh.)

1Kings 9:17 And Shelomoh built Gezer itself תא,
and Lower BayitHoron itself תא,

1Kings 9:18 and Ba'alath itself תא,
and Tamar itself תא in the wilderness
in the land of Yahudah,

1Kings 9:19 and all the storage cities themselves תא
that Shelomoh had,

and cities for chariots themselves **תא**,
and cities for horsemen themselves **תא**,
and the delight of Shelomoh himself **תא**
that he desired to build in Yerushalaim,
and in The Lebanon,
and in all the land of his rule.

1Kings 9:20 All the people remaining
of the Amorites,
the Hittites,
the Perizzites,
the Hivvites,
and the Yebusites
who were not of the children of Yisra'el,
1Kings 9:21 children who had remained
after them in the land,
whom the children of Yisra'el
were not able to devote to destruction,
Shelomoh raised up as forced labor until this day.

1Kings 9:22 And from the children of Yisra'el
Shelomoh did not give as slaves.
Indeed, they were men of battle,
and his servants,
and his leaders,
and his captains,
and captains of his chariots,
and his horsemen.

1Kings 9:23 These were the head persons,
those stationed,
who were over the tasks of Shelomoh.
five hundred and fifty
ruling over people doing the tasks.

1Kings 9:24 Then the daughter of Pharaoh
went up from The City of David
to her house that he had built for her.
Then he built The Millo itself **תא**.

1Kings 9:25 And Shelomoh offered up
three times in a year
olahs and shelem offerings on the slaughter site
which he had built for **YAHWEH**.
And he himself **תא** offered incense as smoke
with what was before the face of **YAHWEH**.

And he completed The House itself **תא**.

1Kings 9:26 And King Shelomoh
made a fleet of ships at Etzyon Geber
which is at Elat itself **תא**
on the shore of The Sea of Reeds
in the land of Edom.

1Kings 9:27 And Hiram sent with the fleet
his servants themselves **תא**,
men of ships with knowledge of the sea,
with the servants of Shelomoh.

1Kings 9:28 And they went to Ophir.
And they took gold from there,
four hundred and twenty talents.
And they brought it to King Shelomoh.

Chapter 10

1Kings 10:1 And the queen of Sheba
was hearing a report of Shelomoh
concerning the Name of **YAHWEH**.
And she came to test him with riddles.

1Kings 10:2 And she came to Yerushalaim
with an exceedingly significant company,
camels carrying spices,
exceedingly abundant gold,
and precious stones.
And she came to Shelomoh.

And she spoke to him everything *itself* **nx** that was in her heart.
1Kings 10:3 And Shelomoh declared to her every word *itself* **nx**.
Not a word was concealed from the king that he did not declare to her.

1Kings 10:4 And the queen of Sheba observed all the wisdom *itself* **nx** of Shelomoh, and the house that he had built,
1Kings 10:5 and the food of his table, and the seating of his servants, and the standing of his ministers, and their attire, and his cupbearers, and his olahs which he offered up in The House of **YAHWEH**.
And there was not for her breath any longer.
She was breathless, or, it took her breath away.

1Kings 10:6 And she said to the king, "The word I heard in my own land concerning your words and concerning your wisdom was true.
1Kings 10:7 But I did not believe concerning the words until I came and I saw with my eyes.
And behold!
The half was not told to me!
You have more wisdom and goodness above the report which I had heard.
1Kings 10:8 Happy are your men. Happy are these your servants who are standing before you continually, who are listening attentively to your wisdom *itself* **nx!**

1Kings 10:9 Blessed is **YAHWEH**, your Elohim, Who has delighted in you, for the sake of putting you on the throne of Yisra'el!
Indeed, **YAHWEH** has loved Yisra'el *itself* **nx** for eternity!
And He has established you as king for the sake of doing judgment and justice."

1Kings 10:10 And she gave to the king one hundred and twenty talents of gold, and exceedingly abundant spices and precious stones.
Spices such as this did not come again in the abundance which the queen of Sheba gave to King Shelomoh.

1Kings 10:11 And the ships of Hiram which carried gold from Ophir also brought from Ophir almug trees in exceeding abundance and precious stones.
1Kings 10:12 And the king made pillars of almug trees *themselves* **nx** for The House of **YAHWEH**, and for the king's house, and lyres and harps for singers.
Such almug trees have not come or been seen as far as this day.

1Kings 10:13 And King Shelomoh gave to the queen of Sheba everything desirable which she had requested besides what he had given to her by the hand of King Shelomoh.

And she turned and went to her land,
she and her servants.

1Kings 10:14 And the weight of the gold
that came to Shelomoh yearly
was **six hundred and sixty-six** talents of gold,

Note: This may prove significant
in connection with The New Covenant reference
to "then umber of the man
when 'calculated' is 666."

1Kings 10:15 besides that from men of travel,
and the trade of merchants,
and all the kings of Arabia,
and the governors of the land.

1Kings 10:16 And King Shelomoh
made two hundred large shields of beaten gold;
six hundred pieces of gold
went up onto each shield;
1Kings 10:17 and three hundred
shields of beaten gold;
three minas of gold went up onto each shield.
And the king put them in
The House of the Forest of Lebanon.

1Kings 10:18 And the king made
a large throne of ivory.
And he overlaid it with refined gold.
1Kings 10:19 Six steps were on the throne.
And the top of the throne was round on its back.
And armrests were on either side
of the place of the seat.
And two lions stood beside the armrests.
1Kings 10:20 And twelve lions
were standing there,
one on each side of the six steps.
And beside this,
there was none like it for any kingdom.

1Kings 10:21 And all the drinking vessels
of King Shelomoh were of gold.
And all the vessels
of The House of the Forest of Lebanon
were of pure gold, not of silver.
It was not regarded of *value*
in the days of Shelomoh.

1Kings 10:22 Indeed, the king
had ships of Tarshish at sea
with the fleet of Hiram.
Once every three years
the ships of Tarshish came
bringing gold, and silver,
ivory, and apes, and peacocks.

1Kings 10:23 And King Shelomoh became greater
than all the kings of the earth
in wealth and wisdom.

1Kings 10:24 And all the earth sought
the presence *itself* **nx** of Shelomoh
for the sake of listening attentively
to his wisdom *itself* **nx**
which The Elohim had put in his heart.

1Kings 10:25 And they were bringing
each man his gift,
vessels of silver and vessels of gold,
and garments, and weapons, and spices,
horses, and mules,
the word of a year in a year.

1Kings 10:26 And Shelomoh gathered
chariots and horsemen.
And he had one thousand four hundred chariots
and twelve thousand horsemen.

And he stationed them in the chariot cities
and with the king at Yerushalaim.

This is one of the first indications
of trouble for Shelomoh.

YAHWEH had declared a king
was not to gather horses for himself.
Surely that included horsemen as well.
This was done as one sought
to build their "protection" by themselves
instead of relying on **YAHWEH**.

1Kings 10:27 And the king placed
the silver *itself* **תָּא** in Yerushalaim like stones.
And the cedars *themselves* **תָּא** he placed
like the sycamores which are in The Shefelah
for abundance.

1Kings 10:28 And horses were coming forth
for Shelomoh from Mitsraim and Keveh.

The king's merchants

took them at Keveh at a price.

1Kings 10:29 And a chariot went up.

And it came out from Mitsraim

for six hundred pieces of silver,

and a horse one hundred and fifty.

And thus all the kings of the Hittites

and the kings of Aram brought out by their hand.

Chapter 11

1Kings 11:1 And King Shelomoh

loved many foreign women in addition

to the daughter *herself* **תָּא** of Pharaoh,

Mo'abite, Ammonite, Edomite, Tzidonian,

and Hittite women,

1Kings 11:2 from the nations of whom **YAHWEH**

had said to the children of Yisra'el,

"You are not to go in to them,

and they are not to come in to you!

Assuredly they will turn away your hearts

after their gods!"

Shelomoh adhered to these for the sake of love.

We now see the second indication
of trouble for Shelomoh.

First it was accumulating horses.

Now its accumulating foreign women.

Both were forbidden by **YAHWEH**.

1Kings 11:3 And he had

seven hundred royal women

and three hundred concubines.

And his wives pulled away *his heart itself* **תָּא**.

1Kings 11:4 And it was at the time

of Shelomoh's old age

that **his wives pulled away his heart itself **תָּא****

after other gods.

And his heart was not whole

with **YAHWEH**, his Elohim,

like the heart of his father, David.

1Kings 11:5 And Shelomoh walked

after Ashtoreth, the god of the Tzidonians,

and after Milcom,

the detestable one of the Ammonites.

The wisest man who has ever lived
makes the most foolish choice
that can be made.

He places The Elohim, **YAHWEH**,

on a par with false gods.

This results in his complete undoing.

This section of Scripture proclaims The Truth
that it is indeed possible
to "lose your salvation",
to abandon **YAHWEH**
for the sake of serving other "things"

that are more important to you than He is.
This story is a powerful and vital warning!

1Kings 11:6 **And Shelomoh did evil in the eyes of YAHWEH. And he did not follow YAHWEH completely like his father, David.**

1Kings 11:7 Then Shelomoh built a high place for Kemosh, the detestable one of Mo'ab, on the hill that is east of Yerushalaim, and for Moloch, the detestable one of the children of Ammon.

1Kings 11:8 And thus he did for all his foreign wives who burned incense and sacrificed to their gods.

1Kings 11:9 And **YAHWEH** was enraged at Shelomoh because his heart had turned away from **YAHWEH**, The Elohim of Yisra'el, Who had been seen by him twice, 1Kings 11:10 and Who had given direction to him concerning this word for the sake of not walking after other gods. And he did not protect that *itself* **nx** which **YAHWEH** had directed.

1Kings 11:11 And **YAHWEH** said to Shelomoh, "Since this is what has existed with you and you have not protected My Covenant and My rules which I directed over you I will tear, tear the kingdom itself **nx** from upon you! And I will give it to your servant.

1Kings 11:12 However, I will not do it in your days for the sake of your father, David. Out of the hand of your son I will tear it.

1Kings 11:13 However, all of the kingdom itself **nx** I will not tear away. One tribe I will give to your son for the sake of my servant David and for the sake of Yerushalaim, which I have chosen."

1Kings 11:14 And **YAHWEH** raised up an adversary against Shelomoh, Hadad himself **nx**, the Edomite, from the seed of the king of Edom.

1Kings 11:15 And it was as David was in Edom itself **nx**. And Yo'ab, captain of the assembly, had gone up for the sake of burying all those killed themselves **nx**. And he had struck every male in Edom. 1Kings 11:16 Indeed, Yo'ab and all Yisra'el remained there six months until every male in Edom was cut off. 1Kings 11:17 But Hadad had fled for the sake of going to Mitsraim, he himself **nx** and *some* Edomite men, servants of his father. And Hadad was still a young child. 1Kings 11:18 And they rose up from Midyan. And they went to Paran. And they took men with them from Paran. And they went to Mitsraim, to Pharaoh, king of Mitsraim.

And he gave him a house
and ordered food for him.
And land was given to him.
1Kings 11:19 And Hadad found exceeding favor
in the eyes of Pharaoh.
And he gave to him as wife
the sister herself nx of his wife,
Tahpenes, the Queen.

1Kings 11:20 And the sister of Tahpenes
bore to him Genubath himself nx, his son.
And Tahpenes weaned him in Pharaoh's house.
And Genubath was in the household of Pharaoh
among the sons of Pharaoh.

1Kings 11:21 And Hadad heard in Mitsraim
that David had laid down with his forefathers,
and that Yo'ab was dead,
the captain of the assembly.

And Hadad said to Pharaoh,
"Send me away, and I will go to my land."

1Kings 11:22 And Pharaoh said to him,
"Indeed, what have you yourself nx
lacked with me?

But behold!

You are seeking to go to your country."

And he said, "Nothing.

But send me, send me away."

1Kings 11:23 And The Elohim
raised up against him another adversary,
Rezon himself nx, son of Elyada,
who had fled from Hadadezer himself nx
king of Tzobah, his sovereign.

1Kings 11:24 And he gathered men around him.

And he became captain of a band
as David was killing

they themselves nx of Tzobah.

And they went to Damascus.

And they dwelt there.

And they reigned at Damascus.

1Kings 11:25 And he

was an adversary of Yisra'el

all the days of Shelomoh

as well as the harm itself nx that Hadad did.

And he was loathing against Yisra'el.

And he reigned over Aram.

satan - an opponent,
especially Satan, the arch-enemy of good.

Here the word
is properly translated as adversary.
Rezon is **not Satan**,
but he is "**a satan**", an adversary.

Satan is **not the name** of our Adversary.
His name is Lucifer,
which means light-bearer.

1Kings 11:26 And Yarob'am, son of Nebat,
was an Ephraimite from Tzeredah.

And his mother's name was Tzeru'ah,
a widow woman, a servant of Shelomoh.

And he lifted up a hand against the king.

Yarob'am means contender of the people.
Tzeru'ah means leprous.

1Kings 11:27 And this is the word
for which he raised a hand against the king.

Shelomoh had built The Millo itself nx.

He repaired the breaches themselves nx

in The City of David, his father.

1Kings 11:28 And the man Yarob'am
was a mighty man of force.

And Shelomoh had seen

the young man himself nx,

that he was doing his tasks.
And he appointed he himself **תא**
over all the forced labor of the house of Yoseph.

1Kings 11:29 And it was at that time.
And Yarob'am went out from Yerushalaim.
And he himself **תא** was found
by Ahiyah the Shilonite, the prophet,
as he was on the road.
And he was covering himself with a new garment.
And the two were alone in the field.
1Kings 11:30 And Ahiyah seized
the new garment that was on him.
And he tore it into twelve pieces.
1Kings 11:31 And he said to Yarob'am,
"Take for yourself ten pieces.
Indeed, thus said **YAHWEH**,
The Elohim of Yisra'el,
'Behold!
I am tearing the kingdom itself **תא**
from the hand of Shelomoh.
And I am giving to you ten tribes themselves **תא**.

1Kings 11:32 And one tribe will be his
for the sake of My servant David,
and for the sake of Yerushalaim,
the city which I have chosen
among all the tribes of Yisra'el,
1Kings 11:33 since they have abandoned Me
and are bowing themselves
to Ashtoreth, the gods of the Tzidonians,
to Kemosh, the gods of the Mo'abites,
and to Milcom, the gods of the children of Ammon.
And they are not walking in My ways
for the sake of doing what is right in My eyes,
or My rules, or My regulations
like David, his father.

1Kings 11:34 But I am not taking
all the kingdom itself **תא** from his hand
because I have established him as ruler
all the days of his life
for the sake of My servant, David
whom I chose, he himself **תא**,
who protected My directives and My rules.

1Kings 11:35 But I will take the kingdom
from the hand of his son.
And I will give to you
ten of the tribes themselves **תא**.
1Kings 11:36 And to his son I will give one tribe
in order that there will be a light
for My servant, David before My face
all the days at Yerushalaim,
the city which I have chosen for Myself
for the sake of establishing My Name there.

1Kings 11:37 And I am taking you yourself **תא**.
And you will reign over everything
that your life desires.
And you will be king over Yisra'el.
1Kings 11:38 And it will exist,
if you listen attentively
to everything itself **תא** that I direct you,
and you will walk in My ways,
and you will do what is right in My eyes
for the sake of protecting
My rules and My directives
according to what My servant, David, did
then I will be with you.
And I will build for you a trustworthy house
like what I built for David.
And I will give to you Yisra'el itself **תא**.
1Kings 11:39 And I will oppress

the seed of David *itself* תא
for the sake of this.
However, not for all the days.' ”

1Kings 11:40 And Shelomoh sought
to kill Yarob'am *himself* תא.
And Yarob'am got up.
And he fled to Mitsraim,
to Shishak, king of Mitsraim.
And he was in Mitsraim
until the death of Shelomoh.

1Kings 11:41 And the rest
of the words of Shelomoh,
all that he did, and his wisdom,
are they not written
on the scroll of The Words of Shelomoh?

1Kings 11:42 And the days that Shelomoh
reigned in Yerushalaim
over all Yisra'el was forty years.
11:43 And Shelomoh laid down
with his forefathers.
And he was buried
in The City of David, his father.
And Rehob'am, his son, reigned in his place.
Rehob'am means a people has enlarged.

Chapter 12

1Kings 12:1 And Rehob'am went to Shekem
because all Yisra'el had gone to Shekem
to cause *he himself* תא to reign.
1Kings 12:2 And it was as Yarob'am,
son of Nebat, heard it.
And he was still in Mitsraim where he had fled
from the presence of King Shelomoh.
And Yarob'am was dwelling in Mitsraim.
1Kings 12:3 And they sent and called for him.
And Yarob'am came,
and all the assembly of Yisra'el.
And they spoke to Rehob'am saying,
1Kings 12:4 “Your father caused
our yoke itself תא to be difficult.
But now *you yourself* תא
cause us to be lightened
from the the difficult service of your father
and his heavy yoke which he put on us
and we will serve you.”
1Kings 12:5 And he said to them,
“Go away for three days.
And return to me.”
And the people went.

1Kings 12:6 And King Rehob'am consulted
the elders themselves תא
who had been standing before the face
of *Shelomoh himself* תא, *his father*,
when he was alive.
And he said,
“What do *you yourselves* תא advise me
to return as word to *these people themselves* תא?”
1Kings 12:7 And they spoke to him saying,
“If today you are a servant to these people
and you will serve them,
and you will respond to them,
and you will speak good words to them,
then they will be your servants all the days.”

1Kings 12:8 But he abandoned
the advice itself תא of the elders.
And he consulted *the young men themselves* תא
who had grown up with *he himself* תא
who were standing before him.
1Kings 12:9 And he said to them,

“What word do you yourselves **תא** advise that we return to these people themselves **תא** who have spoken to me saying, ‘Lighten from us the yoke which your father has put upon us?’”
1Kings 12:10 And the young men who had grown up with him spoke to he himself **תא** saying, “Thus you are to say to this people who have spoken to you saying, ‘Your father caused our yoke itself **תא** to be heavy. But you yourself **תא**, cause us to be lightened from our yoke.’ Thus you are to say to them, ‘My little finger is thicker than my father’s waist!’”
1Kings 12:11 And now, my father loaded upon you a heavy yoke. But I myself will add to the yoke upon you! My father chastised you yourselves **תא** with lashes. But I myself will chastise you yourselves **תא** with scorpions!”

1Kings 12:12 And Yarob'am and all the people came to Rehob'am on the third day according to what the king had spoken saying, “Return to me on the third day.”
1Kings 12:13 And the king responded harshly to the people themselves **תא**. And he abandoned the advice itself **תא** which the elders had advised him.
1Kings 12:14 And he spoke to them according to the advice of the young men saying, “My father caused your yoke itself **תא** to be heavy. But I myself will add to your yoke. My father chastised you yourselves **תא** with lashes. But I myself will chastise you yourselves **תא** with scorpions!”

1Kings 12:15 And the king did not listen attentively to the people because it was a turn of events from **YAHWEH** in order to establish His word itself **תא** which **YAHWEH** had spoken by the hand of Ahiyah, the Shilonite, to Yarob'am, son of Nebat.

1Kings 12:16 And all Yisra'el observed that the king had not listened attentively to them. And the people returned word to the king himself **תא** saying, “What portion do we have with David? And there is no inheritance with the son of Yishai. To your tents, Yisra'el! Now, see to your house, David!”
And Yisra'el went to their tents.

1Kings 12:17 And the children of Yisra'el dwelt in the cities of Yahudah. And Rehob'am reigned over them.

1Kings 12:18 And King Rehob'am sent Adoram himself **תא**, who was over the forced labor. And all Yisra'el stoned him with stones. And he died. And King Rehob'am with determination got into his chariot for the sake of fleeing to Yerushalaim.
1Kings 12:19 And Yisra'el has rebelled against the house of David to this day.

1Kings 12:20 And it was as all Yisra'el heard that Yarob'am had returned.
And they sent.
And they called he himself **נא** to the assembly.
And they caused he himself **נא** to reign over all Yisra'el.
There was none following the house of David except the tribe of Yahudah alone.

1Kings 12:21 And Rehob'am came to Yerushalaim.
And he assembled all the house of Yahudah **נא** and the tribe of Binyamin **נא**, one hundred and eighty thousand chosen ones prepared for battle for the sake of fighting with the house of Yisra'el, for the sake of returning the kingdom **נא**, to Rehob'am, son of Shelomoh.

1Kings 12:22 And a word of The Elohim existed to Shema'yah, the man of The Elohim, saying,
Shema'yah means YAH has heard.

1Kings 12:23 "Speak to Rehob'am, son of Shelomoh, king of Yahudah, and to all the house of Yahudah and Binyamin, and to the remainder of the people saying,

1Kings 12:24 thus said **YAHWEH**,

'Do not go up!

And do not fight with your kindred, the children of Yisra'el.

Each man is to return to his house.

Indeed, this word is from Me Myself **נא**.' "

And they listened attentively

to the word **נא** of **YAHWEH**.

And they returned,

going according to the word of **YAHWEH**.

1Kings 12:25 And Yarob'am built Shekem **נא** in the mountains of Ephraim.

And he dwelt there.

And he went out from there.

And he built Penu'el **נא**.

1Kings 12:26 And Yarob'am said in his heart, "Now the kingdom will return to the house of David.

1Kings 12:27 If these people go up to prepare sacrifices

in The House of **YAHWEH** at Yerushalaim

then the heart of this people will turn back

to their sovereign, Rehob'am, king of Yahudah.

And they will kill me and return to Rehob'am,

king of Yahudah."

1Kings 12:28 And the king got advice.

And he made two calves of gold.

And he said to the people,

"It is too much for you to go up to Yerushalaim.

Behold your gods, Yisra'el,

which brought you up from the land of Mitsraim!"

Yarob'am makes a fatal error.

It's virtually the same error

Aahron made at Sinai.

He knows these golden calves did not

bring up the children of Yisra'el from Egypt.

He is not relying upon **YAHWEH**
as he has been directed to do.

It is a huge mistake that has
extremely long term consequences
for everyone involved.

1Kings 12:29 And he placed the one **נא** at Bayit El.

And the other one *itself* **תן** he placed at Dan.
1Kings 12:30 And this matter became an offense.
And the people went before the one
as far as Dan.

1Kings 12:31 And he made
a house *itself* **תן** of high places.
And he made priests
from the extremes of the people
who were not from the sons of Levi.

1Kings 12:32 And Yarob'am made a festival
in the eighth month
on the fifteenth day of the month
like the festival that was in Yahudah.
And he offered up upon the slaughter site.
Thus he did at Bayit El for the sake of sacrificing
to the calves that he had made.
And he stationed at Bayit El
the priests *themselves* **תן**
of the high places which he had made.

1Kings 12:33 And he offered up
upon the slaughter site
which he had made at Bayit El
on the fifteenth day of the eighth month,
in the month which he had devised
from his own heart.
And he made a festival
for the Children of Yisra'el.
And he went up on the slaughter site
to burn incense.

Chapter 13

1Kings 13:1 And behold!
A man of The Elohim
went from Yahudah to Bayit El
with the word of **YAHWEH**.
And Yarob'am was standing
beside the slaughter site
for the sake of burning incense.
1Kings 13:2 And he called out
against the slaughter site
by the word of **YAHWEH**.
And he said, "Slaughter site!
Slaughter site!
Thus said **YAHWEH**,
'Behold!
A son is to be born to the house of David.
Yoshiyah is his name.
And on you he will slaughter
the priests *themselves* **תן** of the high places,
those burning incense on you.
And bones of men will be burned upon you.'"
Yoshiyah means foundation of **YAH**.

1Kings 13:3 And he gave on that day
a sign saying,
"This is the sign
of which **YAHWEH** has spoken.
Behold!
The slaughter site will be torn apart
and the ashes which are upon it
will be poured out."
1Kings 13:4 And it was as King Yarob'am heard
the word *itself* **תן** of the man of The Elohim
who called out
against the slaughter site at Bayit El.
And Yarob'am stretched out his hand *itself* **תן**
from over the slaughter site saying,
"Seize him!"
And his hand withered
which he had stretched out against him.
And he was not able to return it to himself.

1Kings 13:5 And the slaughter site was torn apart.
And the ashes poured out from the slaughter site
according to the sign
which the man of The Elohim
had given by the word of **YAHWEH**.

1Kings 13:6 And the king responded.
And he said to the man of The Elohim,
"Please intreat the face itself **אך**
of YAHWEH, your Elohim.
And intercede on my behalf
that my hand will return to me."
And the man of The Elohim intreated
the face itself **אך** of YAHWEH.
And the king's hand returned to him.
And it existed as at the beginning.

1Kings 13:7 And the king spoke
to the man of The Elohim,
"Come to the house with me myself **אך**
and refresh yourself.
And I will give to you a reward."

1Kings 13:8 But the man of The Elohim
said to the king,

"If you were to give to me
half your house itself **אך**

I will not go in with you!

And I will not eat food

and I will not drink water in this place

1Kings 13:9 because thus I myself **אך**
have been directed

by the word of **YAHWEH** saying,

'You are not to eat food.

And you are not to drink water.

And you are not to return

by the road which you came.' "

1Kings 13:10 And he went on another road.

And he did not return

by the way he had come to Bayit El.

1Kings 13:11 And one old prophet
was dwelling at Bayit El.

And his sons came.

And they reported to him

all the actions themselves **אך** that were done
by the man of The Elohim that day at Bayit El,

the words themselves **אך**

which he had spoken to the king.

And they reported them to their father.

1Kings 13:12 And their father said to them,
"Where is this, the way he has gone?"

And his sons had seen the way itself **אך**

which the man of The Elohim had gone
who had come from Yahudah.

1Kings 13:13 And he said to his sons,

"Saddle for me the male ass."

And they saddled the male ass for him.

And he rode upon it.

1Kings 13:14 And he went after

the man of The Elohim.

And he found him sitting beneath an oak.

And he said to him,

"Are you yourself **אך** the man of The Elohim
who came from Yahudah?"

And he said, "I myself."

1Kings 13:15 And he said to him,

"Come to the house with me myself **אך**
and eat food."

1Kings 13:16 And he said,

"I am not able to return with you yourself **אך**
or go in with you yourself **אך**.

And I am not to eat bread

and I am not to drink water

with you yourself **nx** in this place
1Kings 13:17 because a word existed to me
by the word of **YAHWEH**,
'You are not to eat food
and you are not to drink water there.
You are not to return
by going the way which you came.' ”
1 Kings 13:18 And he said to him,
"I myself am also a prophet like you.
And a messenger spoke to me
by the word of **YAHWEH** saying,
'Cause him to return
with you yourself **nx** to your house.
And let him eat food and drink water.' ”

He lied to him.

1Kings 13:19 And he returned with him.
And he ate food in his house.
And he drank water.
1Kings 13:20 And it was as they were sitting
beside the table.
And the word of **YAHWEH** existed
to the prophet who had caused him to return.

1Kings 13:21 And he called out
to the man of The Elohim
who had come from Yahudah saying,
"Thus said **YAHWEH**,
'Because you have rebelled
against the mouth of **YAHWEH**
and have not protected the directive itself **nx**
with which **YAHWEH**, your Elohim, charged you
1Kings 13:22 and you have returned,
and you have eaten food,
and you have drunk water
in the place of which He said to you,
"You are not to eat food.
And you are not to drink water!",
your corpse will not go
to the grave of your forefathers.' ”

1Kings 13:23 And it was after he had eaten food
and after he had drunk.
And he saddled the male ass for him,
for the prophet whom he had returned.
1Kings 13:24 And he went.
And he encountered a lion on the road.
And it killed him.
And his corpse was thrown by the road.
And the male ass was standing beside it.
And the lion was standing beside the corpse.
1Kings 13:25 And behold!
Men were passing over.
And they saw the corpse itself **nx**
thrown by the road.
And the lion itself **nx**
was standing beside the corpse.
And they went and spoke in the city
where the old prophet was dwelling.
1Kings 13:26 And the prophet listened attentively
who had caused him to return from the way.
And he said,
"It is the man of The Elohim who rebelled
against the mouth itself **nx** of **YAHWEH**.
And **YAHWEH** has given him to the lion.
And it has mangled him and killed him
according to the word of **YAHWEH**
which He spoke to him.”

1Kings 13:27 And he spoke to his sons saying,
"Saddle for me the male ass itself **nx**.
And they saddled it.
1Kings 13:28 And he went.

And he found his corpse itself תא
thrown by the road.
And the male ass and the lion
were standing beside the corpse.
The lion had not eaten the corpse itself תא
and it had not mangled the male ass itself תא.

1Kings 13:29 And the prophet lifted up
the corpse itself תא of the man of The Elohim.
And he set it down on the male ass.
And he returned.
And the old prophet went to the city
to mourn and to bury him.
1Kings 13:30 And he put down his corpse itself תא
in his own tomb.
And they lamented over him saying,
“Alas, my brother!”

1Kings 13:31 And it was after
he had buried he himself תא.
And he said to his sons saying,
“When I have died
then you are to bury me myself תא in the tomb
where the man of The Elohim is buried.
Beside his bones you are to set down
my bones themselves תא.

1Kings 13:32 Indeed, the word will exist,
that he called out by the word of **YAHWEH**
against the slaughter site which is at Bayit El
and against all the houses of the high places
which are in the cities of Shomeron.
It will certainly come to exist.”
[Shomeron means watch station.](#)
[It is the Hebrew name for Samaria.](#)

1Kings 13:33 After this matter
Yarob'am did not turn back from his evil way.
And he returned.
And made priests from every extreme of people
for the high places.
Those desiring he filled his hand itself תא
as priests of the high places.
[Note: Filling the hand is a Hebraism
for consecrating a priest.](#)

1Kings 13:34 And this matter was the offense
of the house of Yarob'am.
And it was for the sake of cutting it off
and destroying it from the face of the soil.

Chapter 14

1Kings 14:1 At that time Abiyah,
the son of Yarob'am, was sick.

[Abiyah means my father is YAH.](#)

1Kings 14:2 And Yarob'am said to his wife,
“Get up now!
And disguise yourself!
And they will not know that you yourself תא
are the wife of Yarob'am.
And you are to go to Shiloh.
Behold!
Ahiyah the prophet is there.
He spoke to me of being king over this people.
1Kings 14:3 And you are to take in your hand
ten loaves and cakes and a jar of honey.
And you are to go to him.
He will declare to you
what is to exist for the child.”

1Kings 14:4 And thus did Yarob'am's wife.
And she got up.
And she went to Shiloh.
And she went the house of Ahiyah.
And Ahiyah was not able to see
because his eyes stood *shut* from his age.

1Kings 14:5 And **YAHWEH** had said to Ahiyah,
"Behold!
The wife of Yarob'am
is coming to ask a word from you
concerning her son because he is sick.
Thus and thus you are to speak to her.
because it will be as she comes in
that she will make herself unrecognizable."

1Kings 14:6 And it was as Ahiyah
listened attentively to
the sound of her footsteps **תַּח**
as she was coming in the entrance.
And he said, "Come in, wife of Yarob'am.
Why are you yourself **תַּח**
making yourself unrecognizable?
Even I am sent to you with a difficult word.
1Kings 14:7 Go say to Yarob'am,
'Thus said **YAHWEH**, The Elohim of Yisra'el,
"Indeed, I exalted you from among the people
and I gave you as ruler over My people Yisra'el,
1Kings 14:8 and I tore the kingdom **תַּח**
from the house of David
and I gave it to you.
But you have not been like My servant, David,
who protected My directives
and who followed after Me with his whole heart
for the sake of doing
only what was right in My eyes.

1Kings 14:9 But you have done more evil
than all who were before you.
And you have gone.
And you have made for yourself other gods
and molten images
for the sake of provoking Me to anger.
And Me Myself **תַּח**
you have cast behind your back!

1Kings 14:10 For this reason, behold!
I am bringing the evil to the house of Yarob'am!
And I will cut off for Yarob'am
one pissing against the wall,
shut up or abandoned.
And I will burn up after the house of Yarob'am
as one burns up manure until it is all gone.
1Kings 14:11 Those of Yarob'am
who are dying in the city the dogs will eat.
And those who are dying in the field
the birds of the skies will eat!

Indeed, **YAHWEH** has spoken!" '

1Kings 14:12 And you yourself **תַּח**,
Get up!
Go to your house!
As your feet come into the city the child will die.
1Kings 14:13 And all Yisra'el will mourn for him.
And they will bury he himself **תַּח**.
Indeed, this one, he alone of Yarob'am,
will come to the grave
since in him there is found a good word
toward **YAHWEH**, The Elohim of Yisra'el,
in the house of Yarob'am.
1Kings 14:14 And **YAHWEH**
will raise up for Himself
a king over Yisra'el who will cut off
the house of Yarob'am **תַּח** this day!
And what?
Even now!

1Kings 14:15 And **YAHWEH**
will strike Yisra'el **תַּח**

like a reed that is moved by the water!
And He will pluck up by the roots
Yisra'el *itself* אָת
from upon this good soil
which He had given to their forefathers!
And He will scatter them beyond The River
because of what they have made,
their Asherim *themselves* אָת,
provoking to anger **YAHWEH Himself אָת**!
1Kings 14:16 And He will give up Yisra'el *itself* אָת
on account of the offenses of Yarob'am,
who has offended
and who has caused Yisra'el *itself* אָת to offend.”

1Kings 14:17 And the wife of Yarob'am got up.
And she went.
And she came to Tirtzah.
She was coming to the threshold of the house.
And the child died.
1Kings 14:18 And they buried he *himself* אָת.
And all Yisra'el mourned for him
according to the word of **YAHWEH**
which He had spoken by the hand of His servant,
Ahiyah the prophet.

1Kings 14:19 And the rest
of the words of Yarob'am,
how he fought and how he reigned, behold!
They are written on the scroll of the words
of the days of the kings of Yisra'el.

1Kings 14:20 And the days that Yarob'am reigned
were twenty two years.
And he laid down with his forefathers.
And Nadab his son reigned instead of him.

1Kings 14:21 Meanwhile Rehob'am,
son of Shelomoh, reigned in Yahudah.
Rehob'am was forty one years old at his reigning.
He reigned seventeen years in Yerushalaim,
the city which **YAHWEH** had chosen
for the sake of putting there His Name *itself* אָת
among all the tribes of Yisra'el.
And his mother's name
was Na'amah, the Ammonitess.

1Kings 14:22 And Yahudah did bad
in the eyes of **YAHWEH**.
And he *himself* אָת moved Him to zeal
more than all that their fathers had done
with their offenses which they committed.
1Kings 14:23 And they also built for themselves
high places, and pillars, and Asherim
on every high hill and under every green tree.
1Kings 14:24 And there were also
cult prostitutes in the land.
They did according to all the detestable things
of the nations which **YAHWEH** had driven out
before the faces of the children of Yisra'el.

1Kings 14:25 And it was in the fifth year
of King Rehob'am.
Shishak, king of Mitsraim,
came up against Yerushalaim.
1Kings 14:26 And he took
the treasures *themselves* אָת
of The House of **YAHWEH**
and the treasures *themselves* אָת
of the king's house.
And he took everything *itself* אָת.
And he took all the gold shields *themselves* אָת
which Shelomoh had made.
1Kings 14:27 And King Rehob'am made instead
shields of copper to replace them.

And he deposited them into the hands
of the captains of the guard who were protecting
the entrance of the king's house.

1Kings 14:28 And it existed as the king
was going into The House of **YAHWEH**
the guards carried them.
Then they returned them to the guardroom.

1Kings 14:29 And the rest
of the words of Rehob'am
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

1Kings 14:30 And there was fighting
between Rehob'am and Yarob'am all the days.

1Kings 14:31 And Rehob'am
laid down with his forefathers.
And he was buried with his forefathers
in The City of David.
And the name of his mother
was Na'amah, the Ammonitess.
And Abiyam, his son, reigned in place of him.
[Abiyam means father of the sea.](#)

Chapter 15

1Kings 15:1 And in the eighteenth year
of King Yarob'am, son of Nebat,
Abiyam became king over Yahudah.

1Kings 15:2 He reigned
three years at Yerushalaim.
And his mother's name was Ma'akah,
the granddaughter of Abshalom.

1Kings 15:3 And he walked
in all the offenses of his father
which he had done before him.
And his heart was not wholly toward **YAHWEH**,
his Elohim, like the heart of David, his father.

1Kings 15:4 However, for the sake of David
YAHWEH, his Elohim,
gave him a light in Yerushalaim
to raise up his son *himself* **nx** after him
and to cause to stand Yerushalaim itself **nx**,
1Kings 15:5 because David did
what was right itself **nx** in the eyes of **YAHWEH**.
And he did not turn aside
from all that He had directed him
all the days of his life
except in the matter of Uriyah, the Hittite.

1Kings 15:6 And there was fighting
between Rehob'am and Yarob'am
all the days of his life.

1Kings 15:7 And the rest
of the words of Abiyam
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

And there was fighting
between Abiyam and Yarob'am.

1Kings 15:8 And Abiyam laid down
with his forefathers.
And they buried he himself **nx**
in The City of David.
And Asa, his son, reigned in place of him.
And in the twentieth year
of Yarob'am, king of Yisra'el,
Asa became king over Yahudah.
1Kings 15:9 In the twentieth year of Yarob'am,
king of Yisra'el, Asa became king over Yahudah.

1Kings 15:10 And he reigned
forty one years at Yerushalaim.
And his grandmother's name was Ma'akah,
the granddaughter of Abshalom.

1Kings 15:11 And Asa did what was right
in the eyes of **YAHWEH**,
as his father, David, had done.

1Kings 15:12 And he caused to pass over
the male cult prostitutes from the land.
And he removed all the idols themselves **אֵלֹהִים**
that his forefathers had made.

1Kings 15:13 And he also
removed Ma'akah herself **אֵלֹהִים** from being queen,
who had made a horrible image for an Asherah.
And Asa cut down her horrible image itself **אֵלֹהִים**.
And he burned it by the Brook Kidron.

1Kings 15:14 But the high places
were not removed.
However, Asa's heart was whole with **YAHWEH**
all his days.

1Kings 15:15 And he brought
the set apart things themselves **אֵלֹהִים** of his father
and his set apart things
into The House of **YAHWEH**,
silver and gold and objects.

1Kings 15:16 And there was fighting
between Asa and Ba'asha, king of Yisra'el,
all their days.

1Kings 15:17 And Ba'asha, king of Yisra'el,
came up against Yahudah.
And he built Ramah itself **אֵלֹהִים**
for the sake of not permitting anyone
to go out or come in to Asa, king of Yahudah.

1Kings 15:18 And Asa took
all the silver and gold itself **אֵלֹהִים**
that remained in the treasuries
of The House of YAHWEH
and the treasuries themselves **אֵלֹהִים**
of the king's house.

And he gave them into the hand of his servants.
And King Asa sent them to Ben Hadad,
son of Tabrimmon, son of Hezyon, king of Aram
who was dwelling at Damascus saying,
1Kings 15:19 "A covenant exists
between you and me
like there was between my father and your father.
Behold!

I have sent you a gift of silver and gold.
Come! Break your covenant itself **אֵלֹהִים**
with Ba'asha himself **אֵלֹהִים**, king of Yisra'el,
and he will go up from me."

1Kings 15:20 And Ben Hadad
listened attentively to King Asa.
And he sent
the captains of his forces themselves **אֵלֹהִים**
against the cities of Yisra'el.
And he struck Iyon itself **אֵלֹהִים**,
and Dan itself **אֵלֹהִים**,
and Abel BayitMa'akah itself **אֵלֹהִים**,
and all Kinneret itself **אֵלֹהִים**,
all the land of Naphtali.

1Kings 15:21 And it was as Ba'asha heard it.
And he stopped building Ramah itself **אֵלֹהִים**.
And he dwelt at Tirtzah.

1Kings 15:22 And King Asa made a proclamation
to all Yahudah itself **אֵלֹהִים**.
None was exempt.

And they carried away
the stones *themselves* **תא** of Ramah
and the trees *themselves* **תא**
which Ba'asha had built up.
And King Asa built with them
Geba of Binyamin *itself* **תא**
and Mitzpah *itself* **תא**.

1Kings 15:23 And the rest
of all the words of Asa,
and all his power, and all that he did,
and the cities which he built,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

However, at the time of his old age
his feet *themselves* **תא** were diseased.

1Kings 15:24 And Asa laid down
with his forefathers.
And he was buried with his forefathers
in The City of David, his father.
And Yahoshaphat, his son, reigned in his place.
Yahoshaphat means YAHWEH has judged.

1Kings 15:25 And Nadab, son of Yarob'am,
became king over Yisra'el
in the second year of Asa, king of Yahudah.
And he reigned over Yisra'el two years.
Nadab means liberal.

1Kings 15:26 And he did evil
in the eyes of **YAHWEH**.
And he walked in the way of his father,
and in his offense
which caused Yisra'el *itself* **תא** to offend.

1Kings 15:27 And Ba'asha, son of Ahiyah,
of the house of Yissaskar, conspired against him.
And Ba'asha struck him at Gibbethon
which belonged to the Philistines.
And Nadab and all Yisra'el
were besieging against Gibbethon.
1Kings 15:28 And Ba'asha killed him
in the third year of Asa, king of Yahudah.
And he reigned in his place.

1Kings 15:29 And it was as he became king.
And he struck all the house of Yarob'am *itself* **תא**.
There did not remain to Yarob'am
anyone with breath until he had destroyed him
according to the word of **YAHWEH**
which He had spoken by His servant,
Ahiyah, the Shilonite,
1Kings 15:30 on account of the offenses
of Yarob'am
by which he had offended and by which
he had cause Yisra'el *itself* **תא** to offend
by his provocation
with which he had provoked to anger
YAHWEH *Himself* **תא**, The Elohim of Yisra'el.

1Kings 15:31 And the rest
of the words of Nadab,
and all that he did,
are they not written in the scroll
of the words of the days of the kings of Yisra'el?

1Kings 15:32 And there was fighting
between Asa and Ba'asha, king of Yisra'el,
all their days.

1Kings 15:33 In the third year
of Asa, king of Yahudah,
Ba'asha, son of Ahiyah, became king

over all Yisra'el at Tirtzah.
And he reigned twenty four years.

1Kings 15:34 And he did evil
in the eyes of **YAHWEH**.
And he walked in the way of Yarob'am
and in his offense by which
he had caused Yisra'el *itself* **nx** to offend.

Chapter 16

1Kings 16:1 Then the word of **YAHWEH** existed
to Yahu, son of Hanani,
concerning Ba'asha saying,

Yahu means YAH is, or exists.

1Kings 16:2 "Being that I elevated you
from the dust
and made you ruler over My people Yisra'el,
but you have walked in the way of Yarob'am,
and you have caused to offend
My people, Yisra'el *themselves* **nx**,
for the sake of provoking Me to anger
with their offenses,

1Kings 16:3 behold!

I am going to consume Ba'asha and his house.
And I will make your house *itself* **nx**
like the house of Yarob'am, son of Nebat.

1Kings 16:4 One of Ba'asha who dies in a city
the dogs will eat.

And one of his dying in a field
the birds of the skies will eat."

1Kings 16:5 And the rest of the words of Ba'asha,
what he did and his power,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

1Kings 16:6 And Ba'asha laid down
with his forefathers.

And he was buried in Tirtzah.

And his son, Elah, reigned in his place.

Elah means an oak or strong tree.

1Kings 16:7 And also by the hand of Yahu,
son of Hanani, the prophet
the word of **YAHWEH** existed against Ba'asha
and against his house
and against all the evil that he had done
in the eyes of **YAHWEH**
for the sake of provoking Him to anger
with the work of his hands,
for the sake of being like the house of Yarob'am
and concerning which
he had struck he *himself* **nx**.

1Kings 16:8 In the twenty sixth year
of Asa, king of Yahudah,
Elah, son of Ba'asha,
reigned over Yisra'el in Tirtzah, two years.

1Kings 16:9 And his servant, Zimri,
captain of half the chariots,
conspired against him.

And he was at Tirtzah drinking himself drunk
in the house of Artza,
who was over his house in Tirtzah.

Artza means earthiness.

Zimri means musical.

1Kings 16:10 And Zimri came in and struck him.
And he put him to death
in the twenty seventh year
of Asa, king of Yahudah.
And he reigned in his place.

16:11 And it was at his reigning,
at his sitting upon his throne he struck
all the household of Ba'asha *itself* **nx**.

None remained
of him that pisses against the wall,
nor his relatives, nor his companions.
1Kings 16:12 And Zimri destroyed
the whole house of Ba'asha *itself* נא
according to the word of **YAHWEH**
which He spoken against Ba'asha
by the hand of Yahu, the prophet,
1Kings 16:13 on account of all the offenses
of Ba'asha and the offenses of Elah, his son,
by which they had offended
and by which they had caused
Yisra'el *itself* נא to offend
for the sake of provoking to anger
YAHWEH *Himself* נא, The Elohim of Yisra'el,
with their emptinesses.

1Kings 16:14 And the rest of the words of Elah,
and all that he did,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

1Kings 16:15 In the twenty seventh year
of Asa, king of Yahudah,
Zimri reigned seven days in Tirtzah.
And the people were pitching their tents
against Gibbethon
which belonged to the Philistines.
1Kings 16:16 And the people
who were encamping heard a saying,
"Zimri has conspired.
And he has also struck the king *himself* נא."
And all Yisra'el caused to reign Omri *himself* נא,
captain of the assembly, over Yisra'el
on that day in the camp.

1Kings 16:17 And Omri went up
and all Yisra'el with him from Gibbethon.
And they besieged Tirtzah.
1Kings 16:18 And it was as Zimri saw
that the city was captured.
And he went into the fortress of the king's house.
And he burned upon himself with fire
the king's house *itself* נא.
And he died
1Kings 16:19 on account of the offenses
with which he had offended
for the sake of doing evil in the eyes of **YAHWEH**,
for the sake of walking in the way of Yarob'am
and in his offense which he had committed
for the sake of causing
Yisra'el *itself* נא to offend.

1Kings 16:20 And the rest of the words of Zimri
and the conspiracy he made,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

1Kings 16:21 At that time the people of Yisra'el
were separated into two parts.
Half of the people followed after Tibni,
son of Ginath, to make him king,
and half followed after Omri.
[Tibni means of straw.](#)

1Kings 16:22 And the people
who were following Omri
were stronger than the people *themselves* נא
who were following Tibni, son of Ginath.
And Tibni was put to death.
And Omri reigned.

1Kings 16:23 In the thirty first year
of Asa, king of Yahudah,

Omri became king over Yisra'el.
And he reigned twelve years.
He reigned six years in Tirtzah.
1Kings 16:24 And he acquired
the hill of Shomeron *itself* תא
from Shemer *himself* תא
with two talents of silver.
And he built up the hill *itself* תא.
And he called the name *itself* תא of the city תא
which he had built
by the name of its owner, Shemer,
The Hill of Shomeron.

Note: This is an unusual use of תא .
The context clearly suggests
the emphasis is on the name of the city.
It was called The Hill of Shomeron
(traditionally, Samaria).

The underlining supplied
is intended to make the connection
for the emphasized portion of the text.

1Kings 16:25 And Omri did evil
in the eyes of **YAHWEH**.
And the damage was more
than all those who were before him.
1Kings 16:26 And he walked
in all the ways of Yarob'am, son of Nebat,
and in his offense by which he
had caused Yisra'el *itself* תא to offend
for the sake of provoking to anger
YAHWEH *Himself* תא, The Elohim of Yisra'el,
with their emptinesses.

1Kings 16:27 And the rest of the words of Omri,
what he did and the power that he made,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

1Kings 16:28 And Omri laid down
with his forefathers.
And he was buried at Shomeron.
And Ahab, his son, reigned in his place.
Ahab means kindred of the father.

1Kings 16:29 And Ahab became king over Yisra'el
In the thirty eighth year of Asa, king of Yahudah,
And Ahab, son of Omri,
reigned over Yisra'el at Shomeron
twenty two years.
1Kings 16:30 And Ahab, son of Omri,
did evil in the eyes of **YAHWEH**
more than all who were before him.
1Kings 16:31 And it was to him a light matter
to walk in the offenses of Yarob'am, son of Nebat.

And he took as wife Izebel *herself* תא,
the daughter of Ethba'al *himself* תא,
king of the Tzidonians.
And he went and served The Ba'al *itself* תא.
And he bowed himself to it.

Izebel means not of magnificence.
(Traditionally, Jezebel.)
Ethba'al means near to Ba'al.

1Kings 16:32 And he raised up
a slaughter site for Ba'al in the house of Ba'al
which he had built in Shomeron.
1Kings 16:33 And Ahab made the Asherah *itself* תא.
And Ahab added to his doings
for the sake of provoking to anger
YAHWEH *Himself* תא, The Elohim of Yisra'el
more than all the kings of Yisra'el
who were before him.

1Kings 16:34 In his days

Hi'el *himself* **תא** of Bayit El built *Yericho itself* **תא**.
He laid its foundation with Abiram, his firstborn.
And with Segub, his youngest son,
he set up its gates,
according to the word of **YAHWEH**
which He had spoken
through Yahoshua, son of Nun.

Hi'el means Living El.
Abiram means elevated father.
Segub means aloft.
Yahoshua means **YAH** is deliverer.
Note the change in vowel
in the first three letters.
Tradition gives 'Yeh',
but this was done to avoid
pronouncing the name of **YAH**.
This is an egregious abuse of the text.

Chapter 17

1Kings 17:1 And Eliyah the Tishbite,
from the inhabitants of Gil'ad, said to Ahab,
"By the life of **YAHWEH**, The Elohim of Yisra'el,
before whose face I stand,
there will not be in these years dew or rain
except at the word of my mouth!"

Eliyah means my El is **YAH**.

1Kings 17:2 And the word of **YAHWEH**
existed to him saying,

1Kings 17:3 "Go from this place
and face yourself eastward.
And hide by the brook Kerit
which faces The Yarden.

1Kings 17:4 And it will exist that you
are to drink from the stream.

And I will direct the ravens themselves **תא**
to feed you there."

1Kings 17:5 And he went.

And he did according to the word of **YAHWEH**.
And he went and dwelt by the brook Kerit
which faces The Yarden.

1Kings 17:6 And the ravens brought him
bread and meat in the morning,
and bread and meat in the evening.
And he drank from the stream.

1Kings 17:7 And it was at the end of some days.
And the stream dried up
because there was no rain in the land.

1Kings 17:8 And the word of **YAHWEH**
existed to him, saying,

1Kings 17:9 "Get up!

Go to Tzarephat which belongs to Tzidon!

And you are to dwell there!

Behold!

I have charged a widow woman there
to sustain you."

1Kings 17:10 And he got up.

And he went to Tzarephat.

And he came to the gate of the city.

And behold!

There was a widow woman gathering sticks.

And he called to her.

And he said, "Please get for me
a little water in a vessel and I will drink."

1Kings 17:11 And she went to get it.

And he called to her.

And he said,

"Please get for me a bit of food in your hand."

It's important to recognize
that **lechem** means food.
It especially means bread,
but it does not always mean bread.

1Kings 17:12 And she said,

"By the life of **YAHWEH**,

if there is a cake for you
except a handful of flour in a jar
and a little oil in a jug.
And behold!
I am gathering a couple of sticks.
And I am going in.
And I am going to prepare it
for myself and my son.
And we will eat it.
And we will die.”

The expression used here
"As **YAHWEH**, your Elohim lives"
is difficult to properly translate
from the Hebrew.
Literally it says "life of **YAHWEH**".

This appears to be a form of oath.
Perhaps it's better understood as
"by the life of **YAHWEH**",
affirming that what follow is
"The God's Truth".

1Kings 17:13 And Elijah said to her,
"Do not be afraid!
Go!
Do as you have said!
However, make for me from there
a small cake at first
and bring it out to me.
And for yourself and your son make last.
1Kings 17:14 Indeed, thus said **YAHWEH**,
The Elohim of Yisra'el,
'The jar of flour will not be finished
and the jug of oil will not be lacking
until the day **YAHWEH** is giving rain
upon the face of the soil.' ”

1Kings 17:15 And she went.
And she did according to the word of Elijah.
And she and he and her household
ate for *many* days.
1Kings 17:16 The jar of flour was not finished,
and the jug of oil run did not fail
according to the word of **YAHWEH**
which He had spoken by the hand of Elijah.

1Kings 17:17 And it was after these events.
The son of the woman
who owned the house was sick.
And his sickness was exceedingly strong
until there was no breath left in him.
1Kings 17:18 And she said to Elijah,
"What have I to do with you,
man of The Elohim?
Have you come to me
for the sake of taking note
of my moral wrong *itself* **nx**
and for the sake of causing to die
my son *himself* **nx**?"
1Kings 17:19 And he said to her,
"Give to me your son *himself* **nx**!"
And he took him from her bosom.
And he brought him up to the upper room
where he was dwelling.
And he laid him down on his bed.

1Kings 17:20 And he called out to **YAHWEH**.
And he said, "**YAHWEH**, my Elohim,
have You even brought harm upon the widow
with whom I am sojourning
for the sake of causing to die
her son *himself* **nx**?"

1Kings 17:21 And he stretched himself
out over the child three times.

And he called out to **YAHWEH**.
And he said, "**YAHWEH**, my Elohim,
please now,
return the life of this child into his midst!"
1Kings 17:22 And **YAHWEH** listened attentively
to the voice of Elijah.
And the life of the child
returned into the midst of him and he lived.

1Kings 17:23 And Elijah took the child himself **אָה**.
And he brought him down
from the upper room into the house.
And he gave him to his mother.
And Elijah said, "Look! Your son is alive!"
1Kings 17:24 And the woman said to Elijah,
"Now by this I know that you yourself **אָה**
are a man of The Elohim
and that the word of **YAHWEH**
in your mouth is faithful"

Chapter 18

1Kings 18:1 And it was many days.
And the word of **YAHWEH** existed to Elijah
in the third year saying, "Go!
Be seen by Ahab!
Then I am going to give rain
upon the face of the soil."
1Kings 18:2 And Elijah went to be seen by Ahab.
And the famine in Shomeron was strong.

1Kings 18:3 And Ahab had called to Obadyah
who was over his household.
And Obadyah revered exceedingly
YAHWEH Himself **אָה**.

Obadyah means servant of YAH.

1Kings 18:4 And it was as Izebel was cutting off
the prophets of YAHWEH themselves **אָה**.
And Obadyah had taken one hundred prophets.
And he had caused them to be hidden,
fifty to a cave.
And he had supplied them bread and water.

1Kings 18:5 And Ahab had said to Obadyah,
"Go into the land to all the springs of water
and to all the streams.
Perhaps we will find grass
to keep the horses and mules alive
and we will not have to cut off
any from the animals.

1Kings 18:6 And they divided to them
the land itself **אָה**

for the sake of passing over on it.
Ahab went on one way by himself
and Obadyah went another way by himself.
1Kings 18:7 And Obadyah was on his way.
And behold!

Elijah met him.
And he recognized him.
And he fell upon his face.
And he said,
"Is that you yourself **אָה** my master, Elijah?"
1Kings 18:8 And he said to him, "It is I myself.
Go! Say to your sovereign,
'Behold!
Elijah!'"

1Kings 18:9 And he said,
"How have I offended that you yourself **אָה**
are giving your servant himself **אָה**
into the hand of Ahab for the sake of killing me?
1Kings 18:10 By the life of **YAHWEH**, your Elohim!
If there is a nation or kingdom
where my sovereign
has not sent there to search for you....

And *if* they said, 'He is not here.'
then the kingdom *itself* **nx**
or the nation *itself* **nx** was caused to swear
that you were not found.

Note: Unfinished statements
were common in Hebrew culture.
The completion was in effect
left to the listener.
It virtually always implied
some disastrous result.

1Kings 18:11 And now you yourself **nx** say, 'Go!
Say to your sovereign, "Elijah is here!" '

1Kings 18:12 And it will be that I myself
will go from you yourself **nx**
and The Divine Nature of **YAHWEH**
will carry you to where I do not know.

And I will go to report to Ahab.

And he will not find you.

And he will kill me.

Yet your servant

has revered **YAHWEH Himself** **nx**
from my youth.

ruach - wind, by resemblance, breath.
This term is traditionally translated as 'spirit'.
This is improper
because there is no such concept
in Hebrew thought or language.

"Spirit" is a Greek term
that was not even invented
until the time of the Greeks.
This word should **never** be translated as 'spirit'.

For the Hebrews the term used
represented the inner nature,
conceived as "the wind of man".

It was seen as that which flowed in and out
of one's central being.

On the one hand it was the breath
by which all of life lived.
On the other hand it was
the very nature
and essence itself of the person.

When speaking of **YAHWEH**
it represents **His Divine nature**.
That's most likely what's in view in this context.

However, it could also be translated as
"the wind of **YAHWEH**",
since that may possibly be seen
as a means of whisking Elijah away.

1Kings 18:13 Was it not reported to my master
what *itself* **nx** I did when Izebel murdered
the prophets of **YAHWEH themselves** **nx**,
how I hid one hundred men
of the prophets of **YAHWEH**, fifty to a cave,
and supplied them bread and water?

1Kings 18:14 And now you yourself **nx**
are saying to me, 'Go!
Say to your sovereign, "Elijah is here!" '
And he is going to kill me!"

1Kings 18:15 And Elijah said,
"By the life of **YAHWEH** of Assemblies
before Whose face I stand,
indeed, today I will show myself to him!"

1Kings 18:16 And Obadyah went to meet Ahab.
And he reported it to him.
And Ahab went to meet Elijah.

1Kings 18:17 And it was as Ahab

saw Elijah himself **תא**.
And Ahab said to him, "Are you yourself **תא**
this one who is troubling Yisra'el?"
1Kings 18:18 And he said,
"I have not troubled Yisra'el itself **תא**.
Rather, it is you yourself **תא**
and your father's house by abandoning
the directives themselves **תא** of **YAHWEH**.
And you have gone after the Ba'als.

1Kings 18:19 And now, send!
Gather to me all Yisra'el itself **תא**
on Mount Carmel
and the four hundred and fifty
prophets of Ba'al themselves **תא**,
and the four hundred prophets of Asherah
who are eating at Izebel's table."

1Kings 18:20 Ahab then sent
for all the children of Yisra'el.
And he gathered to him
the prophets themselves **תא** on Mount Carmel.

1Kings 18:21 And Elijah came to all the people.
And he said, "Until when will you yourselves **תא**
be skipping between two opinions?
If **YAHWEH** is The Elohim walk after Him.
And if Ba'al walk after him."
But the people did not respond a word
to he himself **תא**.

1Kings 18:22 And Elijah said to the people,
"I myself remain a prophet of **YAHWEH**,
and the prophets of Ba'al
are four hundred and fifty men.
1Kings 18:23 Now let them give us two bulls.
And let them choose one bull for themselves.
And let them dismember it.
And let them place it on the wood.
But let them place no fire.

And I myself will prepare the other bull itself **תא**.
And I will put it on the wood.
And no fire will I place.

1Kings 18:24 And you will call
on the name of your gods.
And I myself will call
on the Name of **YAHWEH**.
And the god who answers by fire,
He is The Elohim."
And all the people responded.
And they said, "The word is good."

1Kings 18:25 And Elijah said
to the prophets of Ba'al,
"Choose for yourselves one bull.
And prepare it first
since you yourselves **תא** are many.
And call on the name of your god,
but do not place fire."
1Kings 18:26 And they took the bull itself **תא**
which was given to them.
And they prepared it.
And they called on the name of Ba'al
from morning even until noon
saying, "Ba'al, respond to us!"
But there was no voice.
And nothing responded.
And they leaped upon the slaughter site
which they had made.

1Kings 18:27 And it was at noon.
And Elijah mocked them.

And he said, "Cry out with a great sound!
Indeed, he is a god!
Indeed, he is contemplating!
Or indeed, he has withdrawn by himself!
Or indeed, he is on a journey for himself!
Perhaps he is sleeping and he will wake up!

1Kings 18:28 And they cried out
with a great sound.
And they gashed themselves
according to their regulations
with knives and spears
until the blood spilled forth upon them.

1Kings 18:29 And it was as midday
had passed over.
And they prophesied until the time
of the offering up of the grain gift.
But there was no voice,
and no response,
and no attention.

1Kings 18:30 And Elijah said to all the people,
"Come near to me."
And all the people came near to him.
And he repaired the destroyed
slaughter site *itself* nx of YAHWEH.

1Kings 18:31 And Elijah took twelve stones
according to the number of the tribes
of the sons of Ya'akov to whom had existed
the word of YAHWEH saying,
"Yisra'el will be your name."
18:32 And he built with the stones *themselves* nx
a slaughter site for the Name of YAHWEH.
And he made a trench
to house two measures of seed
all around the slaughter site.
1Kings 18:33 And he arranged the wood *itself* nx.
And he dismembered the bull *itself* nx.
And he placed it upon the wood.
(H 18:34) And he said, "Fill four jars with water
and pour it on the olah and on the wood."

This portion of v. 33
is found in v. 34 in the Hebrew text.

1Kings 18:34 And he said, "Do it a second time,"
And they did it a second time.
And he said, "Do it a third time."
And they did it a third time.
1Kings 18:35 And the water went
all around the altar.
And even the trench *itself* nx
was filled with water.

1Kings 18:36 And it was at the time
of offering up the grain gift.
And Elijah the prophet came near.
And he said,
"YAHWEH, The Elohim of Abraham,
Yitzhak, and Yisra'el,
let it be known today that You Yourself nx
are The Elohim in Yisra'el,
and I myself *am* Your servant,
and by Your word I have done
all these things *themselves* nx.

1Kings 18:37 "Respond to me, YAHWEH!
Respond to me!
And let this people know that
You Yourself nx are YAHWEH, The Elohim!
And You Yourself nx will cause to turn back
their hearts *themselves* nx.

1Kings 18:38 And the fire of YAHWEH fell!

And it consumed the olah *itself* **תא**,
and the wood *itself* **תא**,
and the stones *themselves* **תא**,
and the dust *itself* **תא**!
And the water *itself* **תא**
that was in the trench was licked up!

1Kings 18:39 And all the people saw.
And they fell on their faces.
And they said,
“**YAHWEH, He is The Elohim!**
YAHWEH, He is The Elohim!”

1Kings 18:40 And Elijah said to them,
“Seize the prophets of Ba'al *themselves* **תא**!
Do not let a man of them escape!”
And they seized them.
And Elijah brought them down
to the River Kishon.
And he slaughtered them there.

1Kings 18:41 And Elijah said to Ahab,
“Go up!
Eat and drink!
Indeed, the sound of abundant showers!”
1Kings 18:42 And Ahab went up
to eat and to drink.

And Elijah went up to the top of Carmel.
And he bowed himself to the ground.
And he placed his face between his knees.
1Kings 18:43 And said to his servant,
“Go up now!
Look intently toward the sea!”
And he went up.
And he looked intently.
And he said, “Not a speck.”
And seven times he said, “Return!”

1Kings 18:44 And it was at the seventh time.
And he said,
“Behold!
A little cloud like a man's palm
is rising up from the sea!”
And he said, “Go up!
Say to Ahab, ‘Hitch up and go down
and the the rain will not stop you!’ ”

1Kings 18:45 And it was in the meantime.
And the skies were darkened
with clouds and wind.
And there was a great rain.
And Ahab went to Yizre'el.

1Kings 18:46 And the hand of **YAHWEH**
existed to Elijah.
And he girded up his loins.
And he ran ahead of Ahab,
as far as the entrance of Yizre'el.

Chapter 19

1Kings 19:1 And Ahab reported to Izebel
everything *itself* **תא** that Elijah had done,
and everyone *themselves* **תא** whom he had killed,
all the prophets *themselves* **תא** with the sword.

1Kings 19:2 Izebel sent a messenger
to Elijah saying,
“Thus may the gods do to me and more also
if by this time tomorrow
I do not make *your life itself* **תא**
like the life of one of them.”

1Kings 19:3 And he was afraid.

And he got up.
And he went for his life.
And he went to Beersheba
which belongs to Yahudah.
And he caused his servant himself **נָח**
to sit down there.
1Kings 19:4 And he went a day's journey
into the wilderness.
And he went and sat down under a juniper tree.
And he requested his life itself **נָח**
for the sake of dying.
And he said, "Enough now, **YAHWEH!**
Take my life
since I am no better than my forefathers!"

1Kings 19:5 And he laid down.
And he slept under a certain juniper tree.
And behold now!
A messenger touched him.
And he said to him, "Get up! Eat!"
mal'ak - to dispatch as a deputy;
a messenger specifically of God.

This is another word
which is erroneously translated
by tradition as 'angel'.
The source for this "translation"
is the Greek word **aggelos**,
which is pronounced ahn-geh-los.
It also means messenger.

1Kings 19:6 And he looked.
And he saw by his head
a cake baked on coals and a jar of water.
And he ate and drank.
And he returned.
And he laid down.
1Kings 19:7 And the messenger of **YAHWEH**
returned the second time.
And he touched him.
And he said, "Get up! Eat,
because the way is too great for you!"
1Kings 19:8 And he got up.
And he ate and drank.
And he went in the strength of that food
forty days and forty nights,
as far as the mountain of The Elohim, Horeb.
1Kings 19:9 And there he went into a cave.
And he spent the night there.

And behold!
The word of **YAHWEH** existed to him.
And He said to him,
"What are you yourself doing here, Eliyah?"
1Kings 19:10 And he said,
"Zealous, I have been zealous for **YAHWEH**,
The Elohim of Assemblies,
because the children of Yisra'el
have abandoned Your Covenant.
They have destroyed
Your slaughter sites themselves **נָח**.
And Your prophets themselves **נָח**
they have killed with the sword.
And I myself remain, I alone.
And they are seeking my life itself **נָח**
for the sake of taking it away."

1Kings 19:11 And He said,
"Go out and stand on the mountain
before the face of **YAHWEH!**"
And behold!
YAHWEH passed over!
And *there was* a great and strong wind
breaking apart the mountains and bursting rocks
before the face of **YAHWEH**.

YAHWEH was not in the wind.

And after the wind was an earthquake.

YAHWEH was not in the earthquake.

1Kings 19:12 And after the earthquake was fire.

YAHWEH was not in the fire.

And after the fire was a quiet small voice.

1Kings 19:13 And it was as Elijah heard it.

And he wrapped his face in his robe.

And he went out and stood

at the entrance to the cave.

And Behold!

A voice existed to him.

And it said, "Why are you here, Elijah?"

1Kings 19:14 And he said,

"Zealous, I have been zealous for **YAHWEH**,

The Elohim of Assemblies!

Indeed, the children of Yisra'el

have abandoned Your Covenant!

They have destroyed

Your slaughter sites themselves **תא**.

And Your prophets themselves **תא**

they have killed with the sword.

And I myself remain, I alone.

And they are seeking my life itself **תא**

for the sake of taking it."

1Kings 19:15 And **YAHWEH** said to him,

"Go! Return on your way

to the Wilderness of Damascus.

And you are to go in.

And you are to anoint Haza'el himself **תא**

as king over Aram.

Haza'el means El has seen.

19:16 And Yahu, son of Nimshi himself **תא**,

you are to anoint as king over Yisra'el.

And Elisha himself **תא**,

son of Shaphat of Abel Meholah,

you are to anoint as prophet instead of you.

Yahu means YAH exists.

Elisha means El is my deliverance.

1Kings 19:17 And it will exist,

those escaping from the sword of Haza'el

Yahu will kill.

And those escaping from the sword of Yahu,

Elisha will kill.

1Kings 19:18 And I will cause

to remain in Yisra'el seven thousand,

all whose knees have not bowed to Ba'al

and every mouth that has not kissed him."

1Kings 19:19 And he went from there.

And he found Elisha himself **תא**, son of Shaphat.

And he was plowing

with twelve teams of oxen before him.

And he was with the twelfth.

And Elijah passed over to him.

And he threw his mantle to him.

1Kings 19:20 And he abandoned

the oxen themselves **תא**.

And he ran after Elijah.

And he said,

"Please let me kiss my father and my mother.

Then I will follow you."

And he said to him, "Go!

Go return!

Indeed, what have I done to you?"

1Kings 19:21 And he turned back from him.
And he took a yoke of oxen themselves **אָ**.
And he slaughtered them.
And with the implements of the oxen
he boiled them.
And he gave it to the people.
And they ate.
And he got up.
And he went after Eliyah.
And he attended him.

Chapter 20

1Kings 20:1 And Ben Hadad, king of Aram,
gathered all his assembly itself **אָ**.
And thirty two kings were with he himself **אָ**
and horses and chariots.
And he went up.
And he besieged against Shomeron.
And he fought with it.
1Kings 20:2 And he sent messengers
to Ahab, king of Yisra'el, at the city.
1Kings 20:3 And he said to him,
"Thus said Ben Hadad,
'Your silver and your gold are mine.
And your wives and your children,
the best, are mine.'"
1Kings 20:4 And the king of Yisra'el responded.
And he said, "As you say, my sovereign the king,
I am yours and all that I have."
1Kings 20:5 And the messengers returned.
And they said,
"Thus speaks Ben Hadad saying,
'Indeed, I have sent to you saying,
'Give to me your silver and your gold,
your wives and your children.'"
1Kings 20:6 Indeed, at this time tomorrow
I will send to you my servants themselves **אָ**.
And they will search your house itself **אָ**
and the houses of your servants themselves **אָ**.
And it will exist
that whatever is pleasing in your eyes
they will place in their hand.
And they will take it.'"

1Kings 20:7 And the king of Yisra'el
called to all the elders of the land.
And he said,
"Please know and observe
the harm this one is seeking.
Indeed, he sent to me for my wives,
and for my children,
and for my silver, and for my gold.
And I did not hold back from him."
1Kings 20:8 And all the elders
and all the people said to him,
"Do not listen attentively!
And do not consent!"

1Kings 20:9 And he said
to the messengers of Ben Hadad,
"Say to my sovereign the king,
'All that you sent for to your servant at the first
I will do.
But this word I am not able to do.'
"And the messengers went.
And they returned the word to him.
1Kings 20:10 And Ben Hadad sent to him.
And he said,
"The gods do so to me and more also
if enough dust is left of Shomeron for a handful
for each of the people who are at my feet."
1Kings 20:11 And the king of Yisra'el responded.
And he said, "Speak not
as *one* boasting of girding

but like him who is loosening!' ”

1Kings 20:12 And it existed
as he heard this word *itself* נא.
And he and the kings were drinking in the booths.
And he said to his servants,
“Position *yourselves*!”
And they positioned *themselves* against the city.

1Kings 20:13 And behold!
A certain prophet came near
to Ahab, king of Yisra'el.
And he said, “Thus said **YAHWEH**,
‘Have you seen all this great multitude *itself* נא?
Behold!
I am giving it into your hand today.
**And you will know
that I Myself am YAHWEH!**’ ”

1Kings 20:14 And Ahab said, “By whom?”
And he said, “Thus said **YAHWEH**,
‘By the young rulers of the provinces.’ ”
And he said, “Who begins the battle?”
Then he answered, “You yourself נא.”

1Kings 20:15 And he numbered
the young rulers of the provinces.
And there were two hundred and thirty two.
And after them he numbered
all the people *themselves* נא,
all the children of Yisra'el, seven thousand.

1Kings 20:16 And they went out at noon.
And Ben Hadad
was drinking himself drunk at Sukkot,
also the thirty two kings
who were helping he *himself* נא.

1Kings 20:17 And the young rulers
of the provinces went out at the first.
And Ben Hadad sent *some* out.
And they reported to him saying,
“Men have come out from Shomeron!”
1Kings 20:18 And he said,
“If they have come out for peace
seize them alive.
And if they have come out for battle
seize them alive.”

1Kings 20:19 And these went out of the city,
the rulers of the provinces,
and the force which was behind them.
1Kings 20:20 And each man struck his man.
And the Arameans fled.
And Yisra'el pursued after them.
And Ben Hadad, king of Aram,
escaped on a horse with horsemen.

1Kings 20:21 And the king of Yisra'el went out.
And he struck the horses *themselves* נא
and the chariots *themselves* נא.
And he struck the Arameans a great blow.

1Kings 20:22 And the prophet came near
to the king of Yisra'el.
And he said to him, “Go!
Strengthen yourself!
And know and see
what *itself* נא you are to do
because at the turn of the year
the king of Aram is coming up against you.”

1Kings 20:23 And the servants
of the king of Aram said to him,

“Their gods are gods of the hills.
For that reason they were stronger than we.
However, we will fight
they themselves **תא** on the plain.
Surely we are stronger than they!
1Kings 20:24 And do this word.
Separate the kings each from his place
and position captains instead of them.
1Kings 20:25 And you yourself **תא**
number for yourself an assembly
like the assembly that was lost
from you yourself **תא**,
even horse for horse and chariot for chariot.
And we will fight against
they themselves **תא** in the plain.
Surely we are stronger than they!”
And he listened attentively to their voice.
And he did accordingly.

1Kings 20:26 And it was at the turn of the year.
And Ben Hadad numbered
the Arameans themselves **תא**.
And he went up to Aphek
for the sake of fighting with Yisra'el.
1Kings 20:27 And the children of Yisra'el
were numbered and were supplied.
And they went against them.
And the children of Yisra'el
pitched their tents before them
like two little flocks of goats.
And the Arameans filled the land itself **תא**.

1Kings 20:28 And a man of The Elohim came near.
And he spoke to the king of Yisra'el.
And he said, “Thus said **YAHWEH**.
‘Because, the Arameans have said,
“**YAHWEH** is a god of the hills
but He is not a god of the valleys.,”
then I will give all this great multitude itself **תא**
into your hand.
**And you will know
that I Myself am YAHWEH!**”

1Kings 20:29 And they pitched their tents
one against the other for seven days.
And it was on the seventh day.
And the battle was joined.
And the children of Yisra'el struck
one hundred thousand foot soldiers
of the Arameans themselves **תא** in one day.
1Kings 20:30 And those remaining fled to Aphek,
into the city.
And the wall fell on twenty seven thousand
of the remaining men.
And Ben Hadad fled.
And he went into the city, into an inner chamber.
1Kings 20:31 And his servants said to him,
“Behold now!
We have heard that
the kings of the house of Yisra'el,
that the kings are kind.
Now let us put sackcloth around our waists
and ropes on our heads
and go out to the king of Yisra'el.
Perhaps he will spare your life itself **תא**.”
1Kings 20:32 And they girded
sackcloth on their waists.
And they put ropes on their heads,
And went to the king of Yisra'el.
And they said,
“Your servant, Ben Hadad said,
‘Please let me live.’”
And he said, “Is he still alive?
He is my brother.”

1Kings 20:33 And the men
were practicing divination.
And they quickly grasped it and said,
"Your brother, Ben Hadad."
And he said, "Go! Bring him."
And Ben Hadad came out to him.
And he brought him up onto the chariot.
1Kings 20:34 And Ben Hadad said to him,
"The cities which my father took
from your father himself **אָ** I will return.
And you may set up market places
for yourself in Damascus
as my father did in Shomeron."
And *Ahab* said, "I myself will send you away
with a covenant."
And he cut a covenant with him.
And he sent him away.

1Kings 20:35 And a certain man
of the sons of the prophets
said to his neighbor by the word of **YAHWEH**,
"Strike me now!"
But the man refused to strike him.
1Kings 20:36 And he said to him,
"Because you have not listened attentively
concerning the voice of **YAHWEH**, behold!
As you are going from me myself **אָ**
then a lion will strike you."
And he went from beside him.
And a lion found him.
And it struck him.

1Kings 20:37 And he found another man.
And he said, "Strike me now!"
And the man struck him,
striking and wounding *him*.
1Kings 20:38 And the prophet went.
And he stood *waiting* for the king by the road.
And he disguised himself
with ashes over his eyes.
1Kings 20:39 And it was as the king
was passing over.
And he cried out to the king.
And he said,
"Your servant went out into the midst of the battle.
And behold!
A man turned aside.
And he brought a man to me.
And he said,
'Guard this man himself **אָ**!
If he is missing, missing,
then it will be your life will be for his life
or you will weigh out a talent of silver.'

1Kings 20:40 And your servant
was doing this and that.
And he was no more."

And the king of Yisra'el said to him,
"Indeed, you yourself **אָ**
have decided your judgment."

1Kings 20:41 And he hurried.
And he removed the ashes themselves **אָ**
from over his eyes.
And the king of Yisra'el recognized he himself **אָ**
as one of the prophets.
1Kings 20:42 And he said to him,
"Thus said **YAHWEH**,
'Because you have sent away from your hand
the man devoted to destruction himself **אָ**
then it will be your life instead of his life,
and your people instead of his people.' "

1Kings 20:43 And the king of Yisra'el
went to his house sullen and dejected.
And he came to Shomeron.

Chapter 21

1Kings 21:1 And it was after these events.
Naboth, the Yizre'elite, had a vineyard
which was at Yizre'el,
beside the palace of Ahab, king of Shomeron.

Naboth means fruits.

1Kings 21:2 And Ahab spoke to Naboth saying,
"Give to me your vineyard itself נא.
And it will be a vegetable garden for me
because it is near, next to my house.
And I will give to you instead
a better vineyard than it.
If it is good in your eyes
I will give you its price in silver."
1Kings 21:3 But Naboth said to Ahab,
"Far be it for me because of **YAHWEH**
that I give the inheritance
of my forefathers themselves נא to you!"

1Kings 21:4 And Ahab went to his house
sullen and dejected on account of of the word
which was spoken to him
by Naboth the Yizre'elite
that he had said,
"I will not give to you the inheritance
of my forefathers itself נא."
And he laid down on his bed.
And he turned away his face itself נא.
And he did not eat food.

1Kings 21:5 And Izebel his wife came to him.
And she said to him, "Why is your breath sullen
and you are not eating food?"
1Kings 21:6 And he spoke to her,
"Because I spoke to Naboth, the Yizre'elite.
And I said to him,
'Give me your vineyard itself נא for silver.
Or if it is pleasing to you yourself נא
I will give you a vineyard instead.'
But he said,
'I will not give you my vineyard itself נא.'"
1Kings 21:7 And Izebel his wife said to him,
"You yourself נא now rule over Yisra'el!
Get up! Eat food!
And let your heart be glad.
I will give to you the vineyard itself נא
of Naboth, the Yizre'elite!"

1Kings 21:8 And she wrote letters in Ahab's name.
And she sealed them with his seal.
And she sent the letters
to the elders and to the nobles
who were dwelling in the city
with Naboth himself נא.
1Kings 21:9 And she wrote in the letters saying,
"Proclaim a fast.
And seat Naboth himself נא
at the head of the people.
1Kings 21:10 And seat two men,
sons of worthlessness, in front of him.
And have them testify saying,
'You have blasphemed The Elohim and the king.'
Then you are to take him out and stone him.
And you are to put him to death."

1Kings 21:11 And the men of his city,
the elders and nobles
who were dwelling in his city,
did according to what Izebel had sent to them,

according to what was written in the letters
which she had sent to them.

1Kings 21:12 They proclaimed a fast.

And they seated Naboth himself **נא**

at the head of the people.

1Kings 21:13 And two men,

sons of worthlessness, came in.

And they sat in front of him.

And the men of worthlessness testified

against Naboth himself **נא**

in front of the people saying,

“Naboth has blasphemed

The Elohim and the king!”

And they brought him forth outside the city.

And they stoned him with stones.

And he was put to death.

1Kings 21:14 And they sent to Izebel, saying,

“Naboth has been stoned.

And he is put to death.”

1Kings 21:15 And it was as Izebel heard
that Naboth had been stoned and was dead.

And Izebel said to Ahab, “Get up!

Take possession of the vineyard itself **נא**

of Naboth, the Yizre'elite,

who refused to give it to you for silver

because Naboth is not alive but rather is dead.”

1Kings 21:16 And it was as Ahab heard
that Naboth was dead.

And Ahab got up for the sake of going down

to take possession of the vineyard

of Naboth the Yizre'elite.

1Kings 21:17 And the word of **YAHWEH**
existed to Eliyah, the Tishbite, saying,

1Kings 21:18 “Get up!

Go down to meet Ahab, king of Yisra'el,

who is at Shomeron.

Behold!

He is in the vineyard of Naboth

where he has gone down

for the sake of taking possession of it.

1Kings 21:19 And you are to speak to him saying,

“Thus said **YAHWEH**,

“You have murdered

and you have also taken possession!” ’

And you are to speak to him saying,

‘Thus said **YAHWEH**,

“In the place where dogs licked

the blood of Naboth itself **נא**

the dogs will lick your blood itself **נא**,

even of you yourself **נא**.” ’

1Kings 21:20 And Ahab said to Eliyah,

“Have you found me, my adversary?”

And he said, “I have found *you*!

Indeed, you have sold yourself to do evil

in the eyes of **YAHWEH**!

1Kings 21:21 ‘Behold!

I am bringing evil to you!

And I will consume *those* after you!

And I will cut off from Ahab

those pissing against the wall,

even those restrained

and those abandoned in Yisra'el!

1Kings 21:22 And I will set your house itself **נא**

the same as the house

of Yarob'am, son of Nebat,

and the same as the house of Ba'asha,

son of Ahiyah,

because of the provocation

with which you have provoked *Me*

and *with which* you have caused
Yisra'el *itself* **nx** to offend.'

1Kings 21:23 And also toward Izebel
YAHWEH has spoken saying,
'The dogs will eat *Izebel herself* **nx**
by the wall of Yizre'el!'

21:24 The dogs will eat
whoever belongs to Ahab
and dies in the city.
And the birds of the skies will eat
whoever dies in the field!"

1Kings 21:25 Assuredly,
there was never one like Ahab
who sold himself to do evil
in the eyes of **YAHWEH**.
Indeed, Izebel, his wife, enticed *he himself* **nx**.
1Kings 21:26 And he did exceedingly abhorrently
by walking after idols
according to all that the Amorites had done
whom **YAHWEH** had driven out
from before the faces of the children of Yisra'el.

1Kings 21:27 And it was as Ahab heard
these words themselves **nx**.
And he tore his garments.
And he placed sackcloth on his flesh.
And he fasted.
And he laid in sackcloth.
And he walked gently.

1Kings 21:28 And the word of **YAHWEH**
existed to Elijah, the Tishbite, saying,
1Kings 21:29 "Do you see how Ahab
has humbled himself before My face?
Since he has humbled himself before My face
I will not bring the evil in his days.
In the days of his son
I will bring the evil upon his house."

Chapter 22

1Kings 22:1 And they dwelt three years
with no fighting between Aram and Yisra'el.

1Kings 22:2 And it was in the third year.
And Yahoshaphat, king of Yahudah,
went down to the king of Yisra'el.

1Kings 22:3 And the king of Yisra'el
said to his servants,
"Do you know that Ramot in Gil'ad is ours?
Yet we are silent about taking *it itself* **nx**
from the hand of the king of Aram!"

1Kings 22:4 And he said to Yahoshaphat,
"Will you go with *me myself* **nx**
to battle Ramot Gil'ad?"
And Yahoshaphat said to the king of Yisra'el,
"I *am* as you *are*.

My people *are* as your people.
My horses *are* as your horses."

1Kings 22:5 And Yahoshaphat said
to the king of Yisra'el,
"Please request at daylight
the word itself **nx** of **YAHWEH**.

1Kings 22:6 And the king of Yisra'el
gathered *the prophets themselves* **nx**,
about four hundred men.
And he said to them,
"Am I to go against Ramot Gil'ad to battle?
Or am I to refrain?"
And they said, "Go up!
And **YAHWEH** will give it
into the hand of the king."

1Kings 22:7 And Yahoshaphat said,
"Is there not here still a prophet of **YAHWEH**
that we might inquire from He himself nx?"
1Kings 22:8 And the king of Yisra'el
said to Yahoshaphat,
"There is still one man for the sake of inquiring
of **YAHWEH Himself nx**,
from He Himself nx.
But I myself have hated him
because he does not prophesy good
concerning me, but rather bad.
Mikayah, son of Imla."
And Yahoshaphat said,
"Let not the king say so!"
Mikayah means who is like YAH.
Imla means full.

1Kings 22:9 And the king of Yisra'el
called a court official.
And he said, "Hurry!
Bring Mikayah, son of Imla!"

1Kings 22:10 And the king of Yisra'el
and Yahoshaphat, king of Yahudah,
were each sitting on his throne
wearing their robes at a threshing floor
at the entrance of the gate of Shomeron.
And all the prophets
were prophesying before them.

1Kings 22:11 And Tzidikiyah, son of Kena'anah,
had made horns of iron for himself.
And he said, "Thus said **YAHWEH**,
'With these you will gore the Arameans
until they themselves nx are terminated.'"
Tzidikiyah means right or justice of YAH.

1Kings 22:12 And all the prophets
were prophesying likewise saying,
"Go up to Ramot Gil'ad and succeed."
And, "**YAHWEH** will give it
into the hand of the king."

1Kings 22:13 And the messenger
who had gone to call Mikayah
spoke to him saying, "Behold now!
The words of the prophets with one mouth
are good toward the king.
Now let your words be
like the words of one among them
in order that you speak good."

1Kings 22:14 And Mikayah said,
"By the life of **YAHWEH!**
Indeed, whatever itself nx
YAHWEH says to me,
I myself nx will speak!"

1Kings 22:15 And he came to the king.
And the king said to him,
"Mikayah, are we to go
against Ramot Gil'ad to battle?
Or are we to refrain?"
And he said to him, "Go and succeed!
And **YAHWEH** will give it
into the hand of the king!"
1Kings 22:16 And the king said to him,
"How many times have I myself
caused you to swear that you
are not to speak to me *anything* except truth
in the Name of **YAHWEH?**"
1Kings 22:17 And he said,
"I saw all Yisra'el itself nx
scattered on the mountains as sheep
that have no man to shepherd them.

And **YAHWEH** said, 'These have no sovereign.
Let each man return to his house in peace.' "

1Kings 22:18 And the king of Yisra'el
said to Yahoshaphat,
"Have I not said to you
that he would not prophesy good concerning me,
but rather bad?"

1Kings 22:19 And he said,
"For this reason listen attentively
to the word of **YAHWEH!**
I saw **YAHWEH Himself nx** sitting on His throne.
And all the assembly of The Heaven
were standing by Him
on His right and on His left.
1Kings 22:20 And **YAHWEH** said,
'Who will entice Ahab himself nx
to go up and fall at Ramot Gil'ad?'
And this one said this.
And another said that.

1Kings 22:21 And an essence came forward.
And he stood before **YAHWEH.**
And he said, 'I myself will entice him.'
1Kings 22:22 And **YAHWEH** said to him,
'With what?'
And he said, 'I will go out and be
an essence of lying
in the mouth of all his prophets.'
And He said, 'Entice him!'
And also,
'You will be able.
Go out and do according to this!

1Kings 22:23 And now, behold!
YAHWEH has granted an essence of lying
in the mouth of all these prophets of yours.
And **YAHWEH** has spoken
what is bad concerning you."

1Kings 22:24 And Tzidikiyah, son of Kena'anah,
came near.
And he struck Mikayah himself nx on the jaw.
And he said,
"How did The Divine Nature of **YAHWEH**
go from me myself nx
to speak to you yourself nx?"
22:25 And Mikayah said,
"Behold!
You will see on that day itself
when you go into an inner room
for the sake of hiding!"

1Kings 22:26 And the king of Yisra'el said,
"Take Mikayah himself nx
and return him to Amon,
the governor of the city
and to Yo'ash, son of the king!
22: 27 And you are to say, 'Thus said the king,
"Place this one himself nx
in the house of the prison.
And feed him with bread of affliction
and water of affliction
until I come in peace." ' "

1Kings 22:28 And Mikayah said,
"If you return, return in peace
YAHWEH has not spoken by me."

And he said, "Listen attentively you people,
all of you!"

1Kings 22:29 And the king of Yisra'el
and Yahoshaphat, king of Yahudah
went up to Ramot Gil'ad.

1Kings 22:30 And the king of Yisra'el
said to Yahoshaphat,
"I will disguise myself and go into battle.
But you yourself **תא** put on your robes."
And the king of Yisra'el disguised himself.
And he went into battle.

1Kings 22:31 And the king of Aram
had directed his captains *themselves* **תא**
of his thirty two chariots saying,
"You are not to fight with one small *himself* **תא**
or one great *himself* **תא**
but only with the king of Yisra'el *himself* **תא!**"

1Kings 22:32 And it was
as the captains of the chariots
saw Yahoshaphat *himself* **תא**.
And they said, "Surely it is the king of Yisra'el!"
And they turned aside to fight against him.
And Yahoshaphat cried out.
1Kings 22:33 And it was
as the captains of the chariots
saw that it was not the king of Yisra'el.
And they turned back from pursuing after him.

1Kings 22:34 And a man
drew a bow with integrity.
And he struck the king of Yisra'el *himself* **תא**
between the joints of his armor.
And he said to the driver of his chariot,
"Turn around and bring me out
from the encampment because I am wounded."

1Kings 22:35 And the battle heightened that day.
And the king was standing in his chariot
in front of the Arameans.
And he died at dusk.
And the blood of the wound to his chest
poured out on the chariot.

1Kings 22:36 And a shout passed over
within the encampment
as the sun was coming in saying,
"Each man to his city and each to his land!"

1Kings 22:37 And the king died.
And he was brought to Shomeron.
And they buried the king *himself* **תא** at Shomeron.
1Kings 22:38 And they cleaned the chariot *itself* **תא**
at the pool of Shomeron.
And the dogs licked up his blood *itself* **תא**.
And the adulterous women bathed *in it*,
according to the word of **YAHWEH**
which He had spoken.

1Kings 22:39 And the rest of the words of Ahab,
and all that he did,
and the ivory house which he built,
and all the cities that he built,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

1Kings 22:40 And Ahab laid down
with his forefathers.
And Ahazyah, his son, reigned in his place.
[Ahazyah means YAH has seized.](#)

1Kings 22:41 And Yahoshaphat, son of Asa,
reigned over Yahudah in the fourth year
of Ahab, king of Yisra'el.
22:42 Yahoshaphat was thirty five years old
at his reigning.
And he reigned twenty five years at Yerushalaim.
And his mother's name was Azubah,

the daughter of Shilhi.

Azubah means abandoned.

1Kings 22:43 And he walked in all the ways of his father, Asa.

He did not turn aside from them, doing what was right in the eyes of **YAHWEH** according to all that his father had done.

(H 22:44)

However, the high places were not removed. Indeed, the people slaughtered and burned incense on the high places.

1Kings 22:44 (H 24:45)

And Yahoshaphat made peace with the king of Yisra'el.

1Kings 22:45 (H 22:46)

And the rest of the words of Yahoshaphat, and the power that he did, and how he fought, are they not written on the scroll of the words of the days of the kings of Yahudah?

1Kings 22:46 (H 22:47)

And the rest of the male cult prostitutes who remained in the days of his father Asa he consumed from the land.

1Kings 22:47 (H 22:48)

And there was then no king in Edom. A deputy *acted as* king.

1Kings 22:48 (H 22:49)

Yahoshaphat made ships of Tarshish for the sake of going to Ophir for gold. But they did not go because the ships were broken in pieces at Etzyon Geber.

1Kings 22:49 (H 22:50)

Then Ahazyah, son of Ahab, said to Yahoshaphat, "Let my servants go with your servants in the ships." But Yahoshaphat was not willing.

1Kings 22:50 (H 22:51)

And Yahoshaphat laid down with his forefathers. And he was buried with his forefathers in The City of David his father. And Yahoram, his son, reigned in his place.

Yahoram means people of YAHWEH.

1Kings 22:51 (H 22:52)

Ahazyah, son of Ahab, reigned over Yisra'el at Shomeron in the seventeenth year of Yahoshaphat, king of Yahudah. And he reigned two years over Yisra'el,

1Kings 22:52 (H 22:53)

And he did evil in the eyes of **YAHWEH**. And he walked in the way of his father, and in the way of his mother, and in the way of Yarob'am, son of Nebat, who had caused Yisra'el *itself nx* to offend.

1Kings 22:53 (H 22:54)

And he served The Ba'al *itself nx*.

And he bowed himself to it.

And he provoked to anger

YAHWEH *Himself nx*, The Elohim of Yisra'el, according to all that his father had done.

11. 2 Kings - Melakim

(Version 3.1: 7-15-2021)

Chapter 1

2Kings 1:1 And Mo'ab revolted against Yisra'el after the death of Ahab.

2Kings 1:2 And Ahazyah fell through the lattice in his upper room which was at Shomeron. And he was injured. And he sent messengers. And he said to them, "Go, inquire with Ba'al Zebub, the god of Ekron, if I will recover from this injury."

malakim - to dispatch as a deputy; a messenger.

This term is often translated as "angels". This is obviously not an "angel" that he is sending. But you can see from this that to translate this as "angel" is **incorrect** in any usage.

Ahazyah means **YAH** has seized.
Ba'al Zebub means lord of the flies.
Shomeron means watch station.
This is Samaria.

2Kings 1:3 And a messenger of **YAHWEH** said to Eliyah, the Tishbite, "Get up! Go up for the sake of confronting the messengers of the king of Shomeron. And say to them, 'Is there is no Elohim in Yisra'el that you yourselves **nx** are going for the sake of inquiring with Ba'al Zebub, the god of Ekron?'

Now we have a "messenger of **YAHWEH**" speaking to Eliyah. This is the very same word used in the previous verse, a messenger (singular this time). Yet many translations use "angel" here - **incorrectly**.

qirah - an encountering. From a root that means to call out. Generally this involves the use of a loud voice. Hence we really are talking about **confronting** someone.

Eliyah means my El is **YAHWEH**.

2Kings 1:4 Even for this reason thus said **YAHWEH**, 'The bed to which you have gone up there, you will not go down from it. Indeed, you will die. You will die!'

And Eliyah went.

The double mention is a uniquely Hebraic way of stating something emphatic. This agrees with a basic principle of Scripture in which only with at least two witnesses is a matter confirmed.

Thus the double mention establishes the certainty of an even taking place. It is an emphatic declaration of this reality.

2Kings 1:5 And the messengers returned to him. And he said to them, "Why have you returned?"
2Kings 1:6 And they said to him,

“A man came up to confront us.
And he said to us, ‘Go!
Return to the king who sent you yourselves **תא**.
And say to him, “Thus said **YAHWEH**,
‘Is there is no Elohim in Yisra’el
that you yourself **תא** are sending
for the sake of inquiring of Ba'al Zebub,
the god of Ekron?
For this reason the bed
to which you have gone up there,
you will not go down from it!
Indeed, you will die.
You will die!’ ”

2Kings 1:7 And he said to them,
“What was the manner of the man
who came up to confront you
and spoke to you these words themselves **תא**?”

2Kings 1:8 And they said to him,
“The man was a possessor of hair.
And a belt of leather belted his waist.”
And he said, “It is Eliyah, the Tishbite.”
*ba'al se'ar - literally, owner of hair.
Note that ba'al means
owner, master, husband;
thus possessor.
It can also be translated as "lord".*

2Kings 1:9 And he then sent to him
a captain of fifty and his fifty.
And he went up to him.
And behold!
He was sitting on the top of a mountain.
And he spoke to him,
“Man of The Elohim,
the king has said, ‘Come down!’ ”
2Kings 1:10 And Eliyah responded.
And he said to the captain of the fifty,
“Then if I myself am a man of The Elohim
may fire come down from the skies
and consume you yourself **תא**
and your fifty men themselves **תא**.”
And fire came down from the skies.
And it consumed he himself **תא**
and his fifty themselves **תא**.

2Kings 1:11 And he repeated it.
And he then sent to him
another captain of fifty with his fifty.
And he responded and said to him,
“Man of The Elohim, thus said the king
‘Hurry! Come down!’ ”

2Kings 1:12 And Eliyah responded.
And he said to them,
“If I am a man of The Elohim
may fire come down from the skies
and consume you yourself **תא**
and your fifty themselves **תא**.”
And fire of The Elohim
came down from the skies.
And it consumed he himself **תא**
and his fifty themselves **תא**.

2Kings 1:13 And he repeated it.
And he sent a third captain of fifty with his fifty.
And he went up.
And the third captain of fifty came.
And he fell on his knees in front of Eliyah.
And he requested favor toward him.
And he said to him,
“Man of The Elohim, please let my life
and the life of these fifty servants of yours
be valuable in your eyes.
2Kings 1:14 Behold!

Fire has come down from the skies.
And it has consumed the first two
captains of fifties themselves **תא**
and their fifties themselves **תא**.
But now let our lives
be valuable in your eyes.”

2Kings 1:15 And the messenger of **YAHWEH**
spoke to Eliyah,
“Go down with him!
You are not to be afraid of his face!”
And he got up.
And he went down with him to the king.
2Kings 1:16 And he spoke to him,
“Thus said **YAHWEH**,
‘Be aware that you have sent messengers
for the sake of inquiring of Ba'al Zebub,
the god of Ekron.

Is there is no Elohim in Yisra'el
for the sake of inquiring with His word?

For this reason,
the bed to which you have gone up there,
you will not go down from it!
You will die!
You will die! ”

2Kings 1:17 And he died
according to the word of **YAHWEH**
which Eliyah had spoken.

And Yahoram reigned in in his place
in the second year of Yahoram,
son of Yahoshaphat, king of Yahudah,
because he had no son.
Yahoram means elevated by **YAHWEH**.
Yahoshaphat means **YAHWEH** has determined.
Yahudah means **YAH** be praised.

2 Kings 1:18 And the rest of the words
of Ahazyah which he did,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

Chapter 2

2Kings 2:1 And it was as **YAHWEH**
was causing Eliyah himself **תא**
to go up to The Heavens in a whirlwind.

And Eliyah and Elisha were walking from Gilgal.
Elisha means El of abundance.

2Kings 2:2 And Eliyah said to Elisha,
“Stay here now because **YAHWEH** has sent me
as far as Bayit El.”
And Elisha said,
“By the life of **YAHWEH** and by your life,
if I will abandon you...”

And they went down to Bayit El.
"By the life of **YAHWEH**..."
This is traditionally given as
"As **YAHWEH** lives...", etc.
However the Hebrew word for life
is a noun, not a verb.
Thus it implies "the life",
not "as one lives".

This is a profound Hebraic expression
that constitutes an oath,
swearing that one will
or will not do a certain action.

This is given in an unfinished statement.
This is common Hebrew practice.
he portion left unfinished

is intended to convey the implication
that something awful will happen
to the one who makes this oath
if they do not act accordingly.
The consequences are left
to the imagination of the listener.

Bayit El means house of El.

2Kings 2:3 And the sons of the prophets
who were at Bayit El came out to Elisha.
And they said to him,
"Do you know that **YAHWEH**
is taking away today your master himself **תא**
from over your head?"
And he said, "I myself also know.
Be silent!"

2Kings 2:4 And Elijah said to him,
"Elisha, stay here now
because **YAHWEH** has sent me on to Yericho."
And he said,
"By the life of **YAHWEH** and by your life
if I will abandon you...."
And they went to Yericho.
Yericho means place of fragrance.

2Kings 2:5 And the sons of the prophets
who were at Yericho approached toward Elisha.
And they said to him,
"Do you know that **YAHWEH**
is taking away today your master himself **תא**
from over your head?"
And he said, "I myself also know.
Be silent!"

2Kings 2:6 And Elijah said to him,
"Stay here now because **YAHWEH**
has sent me on to The Yarden."
And he said,
"By the life of **YAHWEH** and by your life
if I will abandon you...."
And the two of them went on.
Yarden means descending.

2Kings 2:7 And fifty men
from the sons of the prophets went.
And they stood at a distance in front of them.
And the two of them stood beside The Yarden.
2Kings 2:8 And Elijah took his mantle itself **תא**.
And he rolled it up.
And he struck the waters themselves **תא**.
And it was split in two, here and there.
And the two of them passed over
on parched ground.

The "mantle" of Elijah
is considered to be both large and hairy.
A hairy mantle was a mark
of a prophet in Yisra'el,
along with the leather belt.
It made for easy identification of a prophet.

Note the use of "passed over".
This is a profound theme of Scripture.
However, it's often translated
in different words
so the concept is missed.
The continual reference to this term
is an obvious tool of **YAHWEH**
to keep us connected
to The Passover event.

The waters were not merely "divided".
They were split in two.
And the river bottom
was not merely absent of water,
leaving a muddy or wet sandy mess,
it was literally like a desert.
It was parched dry ground.

2Kings 2:9 And it was as they had passed over.
And Eliyah said to Elisha,
“Ask what I am to do for you
before I am taken away from beside you!”
And Elisha said,
“Please let a double mouth
according to your nature be upon me.”

The Hebrew is difficult here.
The rendering
is awkward in English but literal.
The concept appears to be
that Elisha is asking
for a double portion
of the power of speech of Eliyah
to be granted to him.

While this may seem like a selfish request
it seems more to represent
the double portion of a firstborn child.
The firstborn received twice the inheritance
of other children.
So what Elisha is requesting
is the role of the firstborn
as a "child" of Eliyah.

2Kings 2:10 And he said,
“What you have asked is difficult.
If you see me myself נא
as I am being taken from you yourself נא
it will be yours according to this.
But if not it will not be.”

2Kings 2:11 And it was as they were walking.
And they walked and they spoke.
And behold!
A chariot of fire and horses of fire!
And they caused a separation
between the two of them.
And Eliyah ascended
in a whirlwind into the skies.

2Kings 2:12 And Elisha saw it.
And he cried out,
“My father, my father, a chariot of Yisra'el
and its horsemen!”

And he did not see him again.
Then he grasped his clothes.
And he tore them.
In two he tore *them*.

2Kings 2:13 And he picked up
the mantle itself נא of Eliyah
which had fallen from upon him.

And he returned and stood
by the edge of The Yarden.

2Kings 2:14 And he took
the mantle itself נא of Eliyah
which had fallen from him.

And he struck the waters themselves נא.
And he said,

“Where is **YAHWEH**, The Elohim of Eliyah,
even He Himself?”

And He caused the waters themselves נא
to be struck.

And they were split in two, here and there.
And Elisha passed over.

2Kings 2:15 And the sons of the prophets
who were at Yericho opposite him saw.
And they said,

“The nature of Eliyah has settled upon Elisha.”

And they went to meet him.
And they bowed to the ground before him.
ruach - wind; by resemblance, breath.
This is NOT 'spirit'.

The Hebrews had no idea
of what 'spirit' meant.
'Spirit' is a Greek word
It never existed
in the Hebrew language or thought
until after the Greeks influenced their culture.
This has to do with the inner nature,
the essence of a person.
In this case it has to do
with the Divine Nature
that existed within Elijah.

2Kings 2:16 And they said to him,
"Behold now!
There exist with your servants
fifty sons of strength.
Please let them go
and search for your master himself **תא**
lest The Divine Nature of **YAHWEH**
has lifted him up and thrown him down
upon one of the mountains
or into one of the valleys."
But he said, "You are not to send."
2Kings 2:17 But they pressured upon him
until he was ashamed.
And he said, "Send."
So they sent fifty men.
And they searched for three days.
But they did not find him.
2Kings 2:18 And they returned to him.
And he was staying at Yericho.
And he said to them,
"Did I not say to you, 'Do not go?'"

2Kings 2:19 And the men of the city
said to Elisha,
"Behold now!
The situation of the city is good
according to what my master sees.
But the waters are bad
and the ground is barren."
2Kings 2:20 And he said,
"Bring me a new bowl and place salt therein."
And they brought it to him.
2Kings 2:21 And he went out
to the spring of the waters.
And he threw salt there.
And he said, "Thus said **YAHWEH**,
'I have healed these waters.
There will not be death from there again.
No longer will there exist death or barrenness.' "

2Kings 2:22 And the waters were healed
to this day
according to the word of Elisha which he spoke.

2Kings 2:23 And he went up from there to Bayit El.
And he was going up on the road.
And young children came out from the town.
And they ridiculed him.
And they said to him,
"Go up, baldhead! Go up, baldhead!"

We don't grasp the significance
of this Hebrew idiom.
For a prophet to be seen as bald
was a tremendous insult.

If you consider the Nazarite vow,
one dedicated to **YAHWEH**
which would be true of the prophets
- the hair was to be uncut.
If it was cut it meant
you had broken your vow to **YAHWEH**.
Thus Elisha would take this
as an extremely serious insult.

2Kings 2:24 And he turned back.
And he looked at them.
And he belittled them in the Name of **YAHWEH**.

And two bears came out of the forest.
And they tore open forty two children.

2Kings 2:25 And from there
he went to Mount Carmel.
And from there he returned to Shomeron.
[Carmel means fruitful.](#)

Chapter 3

2Kings 3:1 And Yahoram, son of Ahab,
reigned over Yisra'el at Shomeron
in the eighteenth year of Yahoshaphat
king of Yahudah.
And he reigned twelve years.
2Kings 3:2 And he did evil
in the eyes of **YAHWEH**,
only not like his father and his mother.
And he removed
the monument *itself* **נא** of The Ba'al
which his father had made.
2Kings 3:3 However, he adhered to the offenses
of Yarob'am, son of Nebat,
by which he caused Yisra'el *itself* **נא** to offend.
He did not turn away from them.

2Kings 3:4 And Meysha, king of Mo'ab,
was a shepherd.
And he returned to the king of Yisra'el
one hundred thousand lambs
and the wool of one hundred thousand rams.
[Meysha means free; safe.](#)

2Kings 3:5 And it was as Ahab died.
And the king of Mo'ab revolted
against the king of Yisra'el.
2Kings 3:6 And King Yahoram
went out of Shomeron at that time.
And he numbered all Yisra'el *itself* **נא**.
2Kings 3:7 And he went and sent
to Yahoshaphat, king of Yahudah, saying,
"The king of Mo'ab has revolted against me.
Will you go with me *myself* **נא**
for the sake of battling against Mo'ab?"
And he said, "I will go up.
I am as you are,
my people as your people,
my horses as your horses."
2Kings 3:8 And he said,
"What is the way we are to go up?"
And he said,
"The road of the Wilderness of Edom."
2Kings 3:9 And the king of Yisra'el went,
and the king of Yahudah,
and the king of Edom.
And they went around the way seven days.
And there was no water for the encampment
nor for the cattle that were at their feet.

2Kings 3:10 And the king of Yisra'el said,
"Alas! **YAHWEH** has called these three kings
for the sake of giving they *themselves* **נא**
into the hand of Mo'ab."
2Kings 3:11 And Yahoshaphat said,
"Is there not here a prophet of **YAHWEH**?
Then we will inquire
of **YAHWEH** *Himself* **נא**
by means of he *himself* **נא**."
And one of the servants
of the king of Yisra'el responded.
And he said,
"Elisha, son of Shaphat, is here
who poured water out on the hands of Eliyah."
2Kings 3:12 And Yahoshaphat said,
"There exists with he *himself* **נא**

the word of **YAHWEH**.”

And the king of Yisra'el, and Yahoshaphat,
and the king of Edom went down to him.
2Kings 3:13 And Elisha said to the king of Yisra'el,
“What is it for you?
As for you, go to the prophets of your father
or the prophets of your mother.”
And the king of Yisra'el said to him,
“No. Indeed,
YAHWEH has called these three kings
for the sake of giving they themselves **תא**
into the hand of Mo'ab.”

2Kings 3:14 And Elisha said,
“By the life of **YAHWEH** of Assemblies
before Whose face I stand...
indeed, unless I regarded the face
of Yahoshaphat, king of Yahudah,
I myself would not have regard for you
nor look at you.

2Kings 3:15 And now, bring me a harpist.”
And it was as the harpist played.
And the hand of **YAHWEH** was upon him.
2Kings 3:16 And he said, “Thus said **YAHWEH**,
'Make this streambed ditches, ditches.'
2Kings 3:17 Indeed, thus said **YAHWEH**,
'You will not see wind
and you will not see rain,
but this streambed itself will be filled with water.
And you yourselves **תא**, your cattle,
and your animals will drink.'

2Kings 3:18 And this is a trivial thing
in the eyes of **YAHWEH**.
And He will give Mo'ab itself **תא** into your hand.
3:19 And you are to strike every walled city
and every choice city.
And you are to cause to fall every good tree.
And you are to stop up every fountain of water,
And every good flat spot
you are to ruin with stones.”

2Kings 3:20 And it was in the morning
as the grain offering was being offered up.
And behold!
Water was coming from the way of Edom.
And the land was filled with the water itself **תא**.

2Kings 3:21 And all Mo'ab heard
that the kings had come up to fight with them.
And they gathered all who girded themselves
with a belt and upward.
And they stood beside the border.
2Kings 3:22 And they rose up early in the morning.
And the sun rose over the water.
And the Mo'abites saw from the opposite side
of the water itself **תא** red like blood.
2Kings 3:23 And they said,
“This is blood of the destroyed,
blood of the destroyed kings.
They have indeed struck each man
his companion himself **תא**.
And they have killed one another.
And now to the spoil Mo'ab!”

2Kings 3:24 And they came
to the encampment of Yisra'el.
And Yisra'el stood up.
And they struck the Mo'abites themselves **תא**.
And they fled from before their faces.
And they went among them.
And they were striking
the Mo'abites themselves **תא**.

2Kings 3:25 And they broke down the cities.
And on every good flat place
a man threw his stone.
And they filled it.
And all the springs of water they stopped up.
And all the good trees they caused to fall
until only the stones of Kir Haraset were left.
And the slingers surrounded it.
And they struck it.

[Kir Haraset means wall of potsherds.](#)

2Kings 3:26 And the king of Mo'ab saw
that the battle was too strong for him.
And he took with him
seven hundred men drawing the sword
for the sake of breaking through
to the king of Edom.
But they were not able.

2Kings 3:27 And he took his eldest son himself **אנ**
who would have reigned in his place.
And he offered him up as an olah upon the wall.
And there was great indignation within Yisra'el.
And they departed from him.
And they returned to the land.

Chapter 4

2Kings 4:1 And a certain woman
of the women of the sons of the prophets
cried out to Elisha saying,
"Your servant my husband is dead.
And you yourself **אנ** know that your servant
was revering **YAHWEH Himself** **אנ**.
And the lender has come for the sake of taking
my two sons themselves **אנ** to be his slaves."

2Kings 4:2 And Elisha said to her,
"What can I do for you?"

Tell me, what exists for you in the house?"
And she said, "Your female servant
has nothing at all in the house
except a pot of oil."

2Kings 4:3 And he said,
"Go request for yourself vessels from the outside,
from all your neighbors themselves **אנ**,
empty vessels, not a few.

2Kings 4:4 And when you have come in
then you are to shut the door
behind you and your sons.

And you are to pour into all these vessels.
And the full ones you are to set out."

2Kings 4:5 And she went from he himself **אנ**.
And she shut the door behind her and her sons.
They brought the vessels to her.
And she was pouring.

2Kings 4:6 And it was as the vessels were filled.
And she said to her son,
"Bring to me another vessel."
But he said to her, "There is not another vessel."
And the oil stopped.

2Kings 4:7 And she went and told it
to the man of The Elohim.

And he said, "Go, sell the oil itself **אנ**.
And repay your debt itself **אנ**.

And you yourself **אנ**
and your sons live on the rest."

2Kings 4:8 And it was the day.
And Elisha passed over to Shunem.
And there was a prominent woman.
And she was strong with him to eat some food.
And it existed, as often as he passed over
he turned aside there to eat food.

[Shunem means to rest; quietly.](#)

2Kings 4:9 And she said to her husband,
"Behold now!

I know that this is a set apart man of The Elohim.
He passes over beside us continually.
2Kings 4:10 Now let us make
a small upper room with a wall.
And let us put a bed for him there
and a table, and a chair, and a lamp stand.
And it will be when he comes to us
he can turn in there.”

2Kings 4:11 And it was the day.
And he came there.
And he turned in to the upper room.
And he laid down there.
2Kings 4:12 And he said to Gehazi his servant,
“Call this Shunammite woman.”
And he called to her.
And she stood before his face.

Gehazi means valley of vision.

2Kings 4:13 And he said to him,
“Please say to her,
‘Behold!
You have been careful for us
with all this care *itself* **תא**.
What is there to be done for you?
Shall I speak on your behalf to the king
or to the commander of the assembly?’”
And she said, “I am dwelling
in the midst of my own people.”

2Kings 4:14 And he said,
“And what is to be done for her?”
And Gehazi said,
“Truly she has no son and her husband is old.”
2Kings 4:15 And he said, “Call her.”
And he called her.
And she stood at the entrance.
2Kings 4:16 And he said,
“About this appointed time next year
you yourself **תא** will embrace a son.”
And she said,
“No, my master, man of The Elohim.
Do not lie to your female servant!”

2Kings 4:17 And the woman conceived.
And she gave birth to a son
about the appointed time,
at the time of life
of which Elisha had spoken to her.

2Kings 4:18 And the child grew.
And it was the day.
And he went out to his father, toward the reapers.
2Kings 4:19 And he said to his father,
“My head, my head!”
And he said to a young lad,
“Carry him to his mother.”
2Kings 4:20 And he lifted him up.
And he brought him to his mother.
And he sat on her knees until the midday.
And he died.
2Kings 4:21 And she went up.
And she laid him on the bed
of the man of The Elohim.
And she shut the door behind her.
And she went out.
2Kings 4:22 And she called to her husband
and said, “Please send me one of the young men
and one of the male asses.
And I will hurry
as far as the man of The Elohim.
And I will return.”
2Kings 4:23 And he said, “Why are you yourself **תא**
going to him today?
It is not a New Moon and it is not The Sabbath.”

And she said, "It is well!"

2Kings 4:24 And she saddled the male ass.
And she said to her servant,
"Drive forward and go!
Do not slow down for the sake of riding
unless I speak to you."

2Kings 4:25 And she went.
And she came to the man of The Elohim
at Mount Carmel.
And it was as the man of The Elohim
saw her herself **נא** from in front of *him*.
And he said to his servant Gehazi,
"Behold!

That's the Shunammite woman!
2Kings 4:26 Now please run to meet her.
And say to her, 'Is it well with you?
Is it well with your husband?
Is it well with the child?'"
And she said, "It is well."

2Kings 4:27 And she came
to the man of The Elohim, to the mountain.
And she grasped him by the feet.
And Gehazi came near to push her away.
But the man of Elohim said,
"Leave her alone because her life is bitter in her
and **YAHWEH** has concealed it from me
and He has not told it to me."

2Kings 4:28 And she said,
"Did I ask a son from you yourself **נא** my master?
Did I not say, 'Do not mislead me myself **נא**.'?"

2Kings 4:29 And he said to Gehazi,
"Gird up your loins!
And take my staff in your hand and go!
When you meet a man do not greet him.
And when anyone greets you
do not respond to him.
And you are to place my staff
on the face of the child."

2Kings 4:30 And the mother of the child said,
"By the life of **YAHWEH**
and by your life if I leave you..."
And he stood up and went after her.

2Kings 4:31 And Gehazi passed over
before their faces.
And he placed the staff itself **נא**
on the face of the child.
But there was no sound
and there was no attentiveness.
And he went back to meet him.
And he reported to him saying,
"The child was not awakened."

2Kings 4:32 And Elisha came to the house.
And behold!
The boy was dead, lying down on his bed.
4:33 And he went in and shut the door
behind the two of them.

And he prayed to **YAHWEH**.
2Kings 4:34 And he went up.
And he laid upon the child.
And he placed his mouth upon his mouth,
and his eyes upon his eyes,
and his hands upon his hands.
And he stretched himself out over him.
And the flesh of the child was warm.
2Kings 4:35 And he revived.
And he walked once here
and once there in the house.

And he went up.
And he stretched himself out over him.
And the boy sneezed up to seven times.
And the child opened his eyes themselves **תא**.
2Kings 4:36 And he called to Gehazi.
And he said, "Call for this Shunammite."
And he called her.
And she came in to him.
And he said, "Pick up your son."
2Kings 4:37 And she went in.
And she fell at his feet.
And she bowed herself to the ground.
And she picked up her son himself **תא**.
And she went out.

2Kings 4:38 And Elisha returned to Gilgal.
And the famine was in the land.
And the sons of the prophets
were sitting before his face.
And he said to his servant,
"Set the large pot and cook stew
for the sons of the prophets."
2Kings 4:39 And one went out to the field
for the sake of gathering herbs.
And he found a vine of the open country.
And he gathered from it
gourds of the open country, his garment full.
And he came and cut them up
into the pot of stew,
although they did not know *what they were*.
2Kings 4:40 And they poured it out
for the men to eat.
And it was as they were eating from the stew.
And they cried out and said,
"Man of The Elohim, there is death in the pot!"
And they were not able to eat it.
2Kings 4:41 And he said, "Now bring some flour."
And he threw it into the pot,
And he said, "Pour it out for the people to eat."
And there was no word of harm in the pot.

2Kings 4:42 Now a man came
from Ba'al Shalishah.
And he brought to the man of The Elohim
bread of the first fruits,
twenty loaves of barley bread,
and newly ripened grain in his knapsack.
And he said, "Give it to the people to eat."

[Ba'al Shalishah](#)
[means master of the triple lands.](#)

2Kings 4:43 And his servant said,
"What? Will I set this before the faces
of one hundred men?"
And he said,
"Give it to the people and let them eat!
Indeed, thus said **YAHWEH**,
'Eat and you will have excess.'
2Kings 4:44 And he set it before their faces.
And they ate.
And there was excess
according to the word of **YAHWEH**.

Chapter 5

2Kings 5:1 And Na'aman,
captain of the assembly of the king of Aram,
was a great man before the face of his master
and he was exalted before his face
because by him **YAHWEH**
had given deliverance to Aram.
And he was a mighty man of force, being a leper.
[Na'aman means pleasantness.](#)
[Aram means the highland.](#)
[Aram is Syria.](#)

2Kings 5:2 And the Arameans

had gone out with raiding parties.
And they had taken captive
from the land of Yisra'el a young woman.
And she was before the face
of the wife of Na'aman.
2Kings 5:3 And she said to her mistress,
"If only my master was before the face
of the prophet who is at Shomeron!
Then he himself **אָה** would remove his leprosy."

2Kings 5:4 And *one* went in
and told his master saying,
"According to this and according to this
spoke the young woman
who is from the land of Yisra'el."
2Kings 5:5 And the king of Aram said to him,
"Go!
And I will send a letter to the king of Yisra'el."
And he went.
And took with him ten talents of silver,
and six thousand pieces of gold,
and ten changes of garments.
2Kings 5:6 And he brought the letter
to the king of Yisra'el saying,
"And now as this letter comes to you,
behold!
I have sent Na'aman himself **אָה**
my servant to you
and you are to remove from him his leprosy."

2Kings 5:7 And it was as the king of Yisra'el
had read the letter itself **אָה**.
And he tore his garments.
And he said,
"Am I myself The Elohim, to kill and keep alive,
that this man sends a man to me
to remove from a man his leprosy?
Indeed, know now and see
that he is seeking an occasion against me!"

2Kings 5:8 And it was as Elisha,
the man of The Elohim, heard
that the king of Yisra'el
had torn his garments themselves **אָה**.
And he sent to the king saying,
"For what reason have you torn your garments?
Let him come to me now
and he will know
that there is a prophet in Yisra'el."

2Kings 5:9 And Na'aman came
with his horses and chariot.
And he stood at the entrance
of the house of Elisha.
2Kings 5:10 And Elisha
sent a messenger to him saying,
"Go, and wash seven times in The Yarden
and your flesh will be restored to you
and be purified."
2Kings 5:11 But Na'aman was angry.
And he went away.
And he said, "Behold!
I said to myself
he will come out, come out to me.
And he will stand.
And he will call on
the Name of **YAHWEH**, his Elohim.
And he will wave his hand over the place.
And he will remove the leprosy."
2Kings 5:12 Are not the Abanah and the Pharpar,
the rivers of Damascus,
better than all the waters of Yisra'el?
Could I not wash in them and be purified?"
And he turned and went away in a rage.

2Kings 5:13 But his servants came near.
And they spoke to him.
And they said, "My father,
if the prophet had spoken to you a great word
would you not have done it?
And when he said to you,
'Wash, and be purified...'"

2Kings 5:14 And he went down.
And he dipped in The Yarden seven times
according to the word of the man of The Elohim.
And his flesh was restored like the flesh of a boy.
And he was purified.

2Kings 5:15 And he returned
to the man of The Elohim,
he and all his encampment.
And he came and stood before his face.
And he said, "Behold!
Now I know that there is no god in all the earth,
except in Yisra'el.

And now, please accept a blessing
from your servant himself **נא**."

2Kings 5:16 But he said,
"By the life of **YAHWEH**
before Whose face I stand,
if I accept it..."
And he pressed on him to accept it.
But he refused.

2Kings 5:17 And Na'aman said,
"If not, please let your servant be given
two mule loads of soil.
Indeed, no longer will your servant
make an olah or sacrificing to other gods
except to **YAHWEH**."

2Kings 5:18 For this matter
may **YAHWEH** pardon your servant.
As my master goes into the house of Rimmon
for the sake of worshipping there
and he leans on my hand,
and I bow down in the house of Rimmon,
as I bow down in the house of Rimmon
may **YAHWEH** please pardon your servant
in this matter."

2Kings 5:19 And he said to him,
"Go in shalom."

shalom - safe,
i.e. (figuratively) well, happy, friendly;
also (abstractly) welfare,
i.e. health, prosperity, peace.
shalom means far more
than simply 'peace'.
It's a wish for well being to another
in every aspect of their life.

And he had gone from he himself **נא**
some distance of land.

2Kings 5:20 And Gehazi, the servant of Elisha,
the man of The Elohim, said
"Behold!

My master has spared Na'aman himself **נא**,
this Aramean, from receiving from his hands
what itself **נא** he has brought.

By the life of **YAHWEH** if I run after him...
And I will accept anything from he himself **נא**."

2Kings 5:21 And Gehazi pursued Na'aman.
And Na'aman saw him running after him.
And he descended from the chariot to meet him.
And he said, "Is it shalom?"
2Kings 5:22 And he said, "Shalom.
My master has sent me saying,

'Behold this now!
Two young men have come to me
from the mountains of Ephraim,
sons of the prophets.
Please grant for them a talent of silver
and two changes of garments.' ”
2Kings 5:23 And Na'aman said,
“Be willing to accept two talents.”
And he urged him.
And he bound two talents of silver in two bags
with two changes of garments.
And he handed them to two of his servants.
And they carried them before his face.
2Kings 5:24 And he came to the fortress.
And he took it from their hand.
And he deposited it in the house.

And he sent away the men themselves **תא**.
And they went.

2Kings 5:25 And he himself went in.
And he stood before his master.
And Elisha said to him,
“Where did you go, Gehazi?”
And he said,
“Your servant did not go here or there.”

2Kings 5:26 And he said to him,
“Did my heart not go with you
as the man turned from upon his chariot
to meet you?
Is it time to accept silver itself **תא**
and to accept garments,
and olive trees, and vineyards,
and sheep, and cattle,
and male and female servants?

2Kings 5:27 Even the leprosy of Na'aman
will adhere to you and to your seed forever.”
And he went out from before his face
as leprous as snow.

Chapter 6

2Kings 6:1 And the sons of the prophets
said to Elisha, “Behold now!
The place where we dwell with you
is too cramped for us.
2Kings 6:2 Please, let us go to The Yarden.
And let each man take a beam from there.
And let us make there a place to dwell.”
And he said, “Go.”
2Kings 6:3 And the one said,
“Please be willing
to go with your servants themselves **תא**.”
And he answered, “I myself will go.”
2Kings 6:4 And he went with they themselves **תא**.
And they came to The Yarden.
And they cut the wood.
2Kings 6:5 And it was as one
was causing a beam to fall.
And the head itself **תא** of the axe
fell into the water.
And he cried out and said, “Alas, my master!
Even it was borrowed.
2Kings 6:6 And the man of Elohim said,
“Where did it fall?”
And he caused him to see the place itself **תא**.
And he cut off a stick.
And he threw it in there.
And he caused the iron to float.
2Kings 6:7 And he said, “Lift it up.”
And he put forth his hand and took it.

2Kings 6:8 And the king of Aram

was fighting with Yisra'el.
And he was counseled by his servants saying,
"In a certain place such and such is my camp."

2Kings 6:9 And the man of The Elohim
sent to the king of Yisra'el saying,
"Be on guard passing over beside such a place
because the Arameans are coming down there."
2Kings 6:10 The king of Yisra'el then
sent to the place of which the man of The Elohim
had warned him.
And he was on his guard there
not once and not twice.
2Kings 6:11 And this word enraged the heart
of the king of Aram.
And he called for his servants.
And he said to them, "Will you not declare to me
who from among us is for the king of Yisra'el?"
2Kings 6:12 And one of his servants said,
"None my sovereign the king.
Indeed, Elisha, the prophet who is in Yisra'el,
declares to the king of Yisra'el
the words themselves **תא**
that you speak in your bedroom."
2Kings 6:13 And he said,
"Go and see where he is.
And I will send.
And I will capture him."
And it was reported to him, saying,
"Behold!
He is at Dothan."
2Kings 6:14 And he sent horses and chariots
and a great force there.
And they came by night.
And they surrounded the city.

2Kings 6:15 And the servant
of the man of The Elohim
rose early for the sake of standing up.
And he went out.
And behold!
A force was surrounding the city itself **תא**
and horses and chariots.
And his servant said to him,
"Alas, my master!
What is a man to do?"
2Kings 6:16 And he said,
"Do not be afraid!
Indeed, more are those
who are with us ourselves **תא**
than those who are with them."
2Kings 6:17 And Elisha prayed.
And he said "**YAHWEH**, open now
his eyes themselves **תא** and let him see."
And **YAHWEH** opened the eyes themselves **תא**
of the young man.
And he saw.
And behold!
The mountain was full of horses
and chariots of fire all around Elisha.
2Kings 6:18 And they came down to him.

And Elisha prayed to **YAHWEH**.
And he said,
"Strike now this people themselves **תא**
with blindness."
And He struck them with blindness
according to the word of Elisha.
2Kings 6:19 And Elisha said to them,
"This is not the way, nor is this the city.
Walk behind me.
And I will cause you yourselves **תא**
to come to the man whom you are seeking."
And he caused they themselves **תא**

to go to Shomeron.
2Kings 6:20 And it was
as they came to Shomeron.
And Elisha said,
"YAHWEH, open the eyes themselves **תא**
of these men and they will see."
And YAHWEH opened their eyes themselves **תא**.
And they looked.
And behold!
They were in the midst of Shomeron!

2Kings 6:21 And the king of Yisra'el
said to Elisha
as he saw they themselves **תא**,
"My father, do I strike, do I strike?"
2Kings 6:22 And he said, "Do not strike!
Do you yourself **תא** strike those
whom you have taken captive
with your sword and your bow?
Place food and water before their faces.
And let them eat and drink.
And let them go to their master."

2Kings 6:23 And he prepared
a great feast for them.
And they ate and drank.
And he sent them away.
And they went to their master.
And no more did the raiders of Aram
come into the land of Yisra'el.

2Kings 6:24 And it was after this.
And Ben Hadad, the king of Aram,
numbered all his encampment itself **תא**.
And he went up and laid siege against Shomeron.
2Kings 6:25 And there was a great hunger
in Shomeron.
And behold!
They laid siege against it
until it existed that a male ass's head
went at eighty pieces of silver,
and one fourth of a kab of dove droppings
for five pieces of silver.

2Kings 6:26 And it was as the king of Yisra'el
was passing over on the wall.
And a woman cried out to him saying,
"Help, my sovereign the king!"
2Kings 6:27 And he said,
"If YAHWEH does not help you
from where will your help come,
from the threshing floor, or from the winepress?"
2Kings 6:28 And the king said to her,
"What is troubling you?"
And she said, "This woman said to me,
'Give your son himself **תא**
and we will eat him today.
And my son himself **תא** we will eat tomorrow.'
2Kings 6:29 So we cooked my son himself **תא**.
And we ate him.
And I said to her on the next day,
'Give your son himself **תא**
and we will eat him.'
But she has hidden her son himself **תא**."

2Kings 6:30 And it was as the king heard
the words themselves **תא** of the woman.
And he tore his garments themselves **תא**.
And as he passed over on the wall
the people looked.
And behold!
Sackcloth was on his body within.
2Kings 6:31 And he said,
"Thus may The Elohim do to me and more

if the head of Elisha, son of Shaphat,
remains upon him today.”

2Kings 6:32 And Elisha was sitting in his house.
And the elders were sitting with he himself **אנ**.
And the king sent a man before his face.
It was before the messenger came to him.
And he said to the elders,
“Do you see how this son of a murderer
has sent someone
to take away my head itself **אנ**?
Look!
As the messenger comes shut the door.
And confine he himself **אנ** at the door.
Is not the sound of his master’s feet behind him?”
2Kings 6:33 He was still speaking with them.
And behold!
The messenger came down to him.
And he said, “Behold!
This harm is from **YAHWEH** Himself **אנ**.
Why should I wait for **YAHWEH** any longer?”

Chapter 7

2Kings 7:1 And Elisha said,
“Listen attentively to the word of **YAHWEH**.
Thus said **YAHWEH**,
At this time tomorrow
a seah of fine flour for a shekel,
and two seahs of barley for a shekel,
at the gate of Shomeron.’ ”

2Kings 7:2 And an officer
upon whose hand the king leaned
responded to the man of The Elohim himself **אנ**.
And he said, “Behold!
If **YAHWEH** is making windows in the skies
will this word exist?”
And he said, “Behold!
You will see it with your eyes.
But you will not eat of it!”

2Kings 7:3 And there were four leprous men
at the entrance of the gate.
And they said one man to another,
“Why are we men sitting here until we are dead?
2Kings 7:4 If we said, ‘We will go into the city.’
then hunger is in the city and we will die there.
And if we sit here then we will die.
And now come and we will fall
to the encampment of Aram.
If they keep us alive, we live.
And if they kill us then we will die.”

2Kings 7:5 And at dusk they stood up
to go to the encampment of Aram.
And they came as far as the edge
of the encampment of Aram.
And behold!
No man was there.

2Kings 7:6 And **YAHWEH** had caused
the encampment itself **אנ** of Aram
to hear the sound of chariots
and the sound of horses,
the sound of a great force.
And they said one man to another,
“Behold!
The king of Yisra’el has hired against us
the kings themselves **אנ** of the Hittites
and the kings themselves **אנ** of the Mitsraites
for the sake of coming against us!”
2Kings 7:7 And they stood up.
And they fled at dusk.
And they left their tents themselves **אנ**,
and their horses themselves **אנ**,

and their male asses *themselves* **תא**,
the encampment as it was.
And they fled for their lives.

2Kings 7:8 And these lepers came
to the edge of the encampment.
And they went into one tent.
And they ate and drank.
And they carried from there
silver and gold and garments.
And they went and hid them.
And they returned and went into another tent.
And they carried from there and went and hid it.
2Kings 7:9 Then they said one man to another,
“We are not doing right.
This day is a day of good news
and we are keeping silent.
And if we wait until morning light
then moral perversion will find us.
And now come!
And we will go and tell the house of the king.”

2Kings 7:10 And they came.
And they called to the gatekeepers of the city.
And they reported to them saying,
“We went to the encampment of Aram.
And behold!
There is not a man and not a sound of man,
only horses tied and male asses tied,
and the tents as they were.”

2Kings 7:11 And the gatekeepers called.
And they told the house of the king inside.
2Kings 7:12 And the king stood up in the night.
And he said to his servants,
“I will now declare to you *what itself* **תא**
Aram has done to us.
They know that we are hungry.
And they have gone out of the encampment
to hide themselves in the field saying,
‘When they come out of the city
we will seize them alive.
And we will enter into the city.’”
2Kings 7:13 And one of his servants
responded and said,
“Please take five of the horses
which remain in the city.
Behold!
They are like the entire multitude of Yisra'el
that are left in it.
Behold!
They are like the entire crowd of Yisra'el
left from those who have been consumed.
And we will send and see.”

2Kings 7:14 And they took
two chariots with horses.
And the king sent them in the direction
of the encampment of Aram saying,
“Go and see.”
2Kings 7:15 And they went after them
as far as The Yarden.
And behold!
All the road was littered
with garments and weapons
which Aram had thrown away in their haste.

And the messengers returned.
And they told the king.
2Kings 7:16 And the people went out.
And they plundered
the encampment of Aram itself **תא**.

And a seah of fine flour was for a shekel,

and two seahs of barley for a shekel,
according to the word of **YAHWEH**.

2Kings 7:17 And the king had appointed
the officer himself **אנ** on whose hand he leaned
to be in charge of the gate.
But the people trampled him in the gate
and he died, according to what
the man of The Elohim had said,
who spoke as the king came down to him.

2Kings 7:18 And it was as the man of The Elohim
had spoken to the king saying,
“Two seahs of barley for a shekel,
and a seah of fine flour for a shekel,
at this time tomorrow in the gate of Shomeron,”

2Kings 7:19 And the officer had responded
to the man of Elohim himself **אנ**.
And he had said,
“Behold!
If **YAHWEH** is making windows in the skies
will it be according to this word?”
And he had said,
“Behold!
You will see it with your eyes.
But you will not eat of it.”

2Kings 7:20 And it existed for him
that the people trampled he himself **אנ**
at the gate.
And he died.

Chapter 8

2Kings 8:1 And Elisha spoke to the woman
whose son himself **אנ**
he had caused to live saying,
“Get up and go,
you yourself **אנ** and your household,
and sojourn at wherever you can sojourn.
Indeed, **YAHWEH** has called for a famine.
And also, it is coming upon the land
for seven years.”

2Kings 8:2 And the woman got up.
And she did according to the word
of the man of The Elohim.
And she went with her household
and sojourned in the land of the Philistines
seven years.

2Kings 8:3 And it was at the end of seven years.
And the woman returned
from the land of the Philistines.
And she went to cry out to the king
for her house and for her land.

2Kings 8:4 And the king was speaking to Gehazi,
the servant of the man of The Elohim saying,
“Please relate to me
all the great things themselves **אנ**
Elisha has done.”

2Kings 8:5 And it was
as he was relating to the king
how itself **אנ** he had caused to live
the dead himself **אנ**.

And behold!
The woman whose son himself **אנ**
he had caused to live was crying out to the king
for her house and for her land.
And Gehazi said, “My sovereign the king,
this is the woman.
And this is her son whom Elisha caused to live.”
2Kings 8:6 And the king asked the woman.
And she related it to him.
And the king appointed

a certain eunuch for her saying,
"Return everything *itself* **אָ** that was hers
and all the income of the field *itself* **אָ**
from the day that she left the land *itself* **אָ**
until now."

2Kings 8:7 And Elisha went to Damascus.
And Ben Hadad, king of Aram, was sick.
And it was reported to him saying,
"The man of The Elohim
has come as far as here."

2Kings 8:8 And the king said to Haza'el,
"Take in your hand a gift.
And go to meet the man of The Elohim.
And inquire of **YAHWEH** *Himself* **אָ**
from he *himself* **אָ** saying,
"Will I live from this malady?"

Haza'el means El will see.

2Kings 8:9 And Haza'el went to meet him.
And he took a gift with him,
even all the good wares of Damascus,
forty camel loads.
And he came and stood before his face.
And he said,
"Your son Ben Hadad, king of Aram,
has sent me to you, saying,
'Will I live from this malady?' "
2Kings 8:10 And Elisha said to him,
"Go, say to him, 'Live, you will live.'
But **YAHWEH** has caused me to see
that he will die, he will die.

2Kings 8:11 And he stood before his face *itself* **אָ**.
And he stationed himself until he was ashamed.
And the man of The Elohim wept.
2Kings 8:12 And Haza'el said,
"Why is my master weeping?"
And he answered,
"Because I know what evil *itself* **אָ**
you are going to do to the children of Yisra'el.
Their strongholds you will set on fire.
And their young men you will kill with the sword.
And their children you will dash to pieces.
And their pregnant *women*
you will split open."

2Kings 8:13 And Haza'el said,
"But what is your servant, a dog,
that he should perform this great word?"
And Elisha said,
"**YAHWEH** has caused me to see
that you yourself **אָ** are to be king over Aram!"

2Kings 8:14 And he went from Elisha *himself* **אָ**.
And he went to his sovereign who said to him,
"What did Elisha say to you?"
And he answered,
"He said to me that you will live, you will live."

2Kings 8:15 And it was the next day.
And he took a thick cloth.
And he dipped it in water.
And he spread it over his face.
And he died.
And Haza'el reigned in his place.

2Kings 8:16 And in the fifth year
of Yahoram, son of Ahab, king of Yisra'el,
Yahoshaphat was king of Yahudah,
Yahoram, son of Yahoshaphat,
reigned as king of Yahudah.

Yahoram means raised up by **YAHWEH**.

2Kings 8:17 He was thirty two years old
at his reigning.

And he reigned eight years at Yerushalaim.
2Kings 8:18 And he walked in the way
of the kings of Yisra'el
like the house of Ahab had done
because the daughter of Ahab was his wife.
And he did evil in the eyes of **YAHWEH**.
2Kings 8:19 But **YAHWEH** was not willing
to destroy Yahudah *itself* נא
for the sake of David His servant,
as He had spoken to him,
to give a lamp to him and his sons all the days.

2Kings 8:20 In his days Edom revolted
from under the hand of Yahudah.
And they caused a king to reign over themselves.

2Kings 8:21 And Yahoram passed over to Tza'ir,
and all his chariots with him.
And it existed that he got up by night.
And he struck the Edomites *themselves* נא,
those surrounding him,
and the captains of the chariots *themselves* נא.
And the people fled to their tents.

Tsa'ir means little, few.

2Kings 8:22 And Edom has been in revolt
from under the hand of Yahudah to this day.
Then Libnah revolted at the same time.

Libnah means whiteness.

2Kings 8:23 And the rest of the words of Yahoram
and all that he did,
are they not written on the scroll of the words
of the days of the kings of Yahudah?

2Kings 8:24 And Yahoram slept with his fathers.
And he was buried with his fathers
in The City of David.

And Ahazyah, his son, reigned in his place.

Ahazyah means YAHWEH has seized.

2Kings 8:25 In the twelfth year
of Yahoram, son of Ahab, king of Yisra'el,
Ahazyah, son of Yahoram,
king of Yahudah, reigned.

2Kings 8:26 Ahazyah was twenty two years old
at his reigning.

And he reigned one year at Yerushalaim.
And the name of his mother was Athalyah,
the granddaughter of Omri, king of Yisra'el.

Athalyah means YAHWEH has constrained.

Omri means to heap.

2Kings 8:27 And he walked in the way
of the house of Ahab.

And he did evil in the eyes of **YAHWEH**
like the house of Ahab had done
because he was the son-in-law
of the house of Ahab.

2Kings 8:28 And he went with Yahoram,
son of Ahab, for the sake of battling
against Haza'el, king of Aram,
at Ramot Gil'ad.

And the Arameans struck Yahoram *himself* נא.

2Kings 8:29 And King Yahoram returned
for the sake of healing himself at Yizre'el
from the wounds with which the Arameans
had struck him at Ramah
when he fought against Haza'el, king of Aram.

And Ahazyah, son of Yahoram,
the king of Yahudah,
went down to see Yahoram *himself* נא,
son of Ahab at Yizre'el because he was injured.

Yizre'el means El will plant.

Ramah means a height.

Chapter 9

2Kings 9:1 And Elisha the prophet called to one of the sons of the prophets.

And he said to him,

“Gird your loins

and take this flask of oil in your hand!

And go to Ramot Gil'ad!

2Kings 9:2 And you are to go there.

And you will see there Yahu,

son of Yahoshaphat, son of Nimshi.

And you are to go in.

And you are to cause him to stand up

from among his kindred.

And you are to bring he himself **תא**

to an inner room.

Yahu means **YAHWEH** exists.

Nimshi means extricated.

2Kings 9:3 And you are to take the flask of oil.

And you are to pour it on his head.

And you are to say, ‘Thus said **YAHWEH**,

“I have anointed you as king over Yisra'el.” ’

And you are to open the door.

And you are to flee.

You are not to wait.”

2Kings 9:4 And the young man,

the young man of the prophets,

went to Ramot Gil'ad.

2Kings 9:5 And he went in.

And behold!

The captains of the forces were sitting.

And he said,

“I have a word for me to you, leader.”

And Yahu said, “For whom from among us?”

And he said, “For you, leader.”

2Kings 9:6 And he stood up.

And he went into the house.

And he poured the oil on his head.

And he said to him,

“Thus said **YAHWEH**, The Elohim of Yisra'el,

‘I have anointed you king

over the people of **YAHWEH**, over Yisra'el.

2Kings 9:7 And you are to strike

the house itself **תא** of Ahab, your master.

And I will avenge the blood

of My servants, the prophets,

and the blood of all the servants of **YAHWEH**,

at the hand of Izebel.

Ahab means friend of the father.

Izebel means not dwelling.

2Kings 9:8 And all the household of Ahab

will perish.

And I will cut off from Ahab

those who piss against the wall,

both those restrained

and those abandoned in Yisra'el.

2Kings 9:9 And I will set

the household of Ahab itself **תא**

like the house of Yarob'am, son of Nebat

and like the house of Ba'asha, son of Ahiyah.

2Kings 9:10 And Izebel herself **תא**

the dogs will eat in the allotment of Yizre'el.

And none will bury her.’ ”

And he opened the door and fled.

2Kings 9:11 And Yahu came out

to the servants of his master.

And they said to him, “Is there peace?

Why did this madman come to you?”

And he said to them,

“You yourselves **תא** know the man himself **תא**

and his babbling itself **תא**.”

2Kings 9:12 And they said, “A lie!

Declare it to us now!”
And he said, “According to this
and according to this he spoke to me saying,
‘Thus said **YAHWEH**,
“I have anointed you king over Yisra’el.” ’ ”

2Kings 9:13 And they hurried.
And each man took his garment.
And placed it under him at the top of the steps.
And they blew on shofars saying,
“Yahu reigns!”

2Kings 9:14 And Yahu, son of Yahoshaphat,
son of Nimshi, conspired against Yahoram.
And Yahoram had been guarding Ramot Gil’ad,
he and all Yisra’el, against Haza’el, king of Aram.
2Kings 9:15 And King Yahoram
had returned to Yizre’el
for the sake of healing himself from the wounds
which he had been given by the Arameans
in his fighting with Haza’el, king of Aram.
And Yahu said, “There is not to be a life of you
that has gone forth to escape from the city
for the sake of going and declaring it in Yizre’el!”

2Kings 9:16 And Yahu mounted a chariot.
And he went to Yizre’el
because Yahoram had laid down there.
And Ahazyah, king of Yahudah,
had come down to see Yahoram himself **תא**.
2Kings 9:17 And a watchman was standing
upon the tower in Yizre’el.
And he saw the multitude of Yahu itself **תא**
as it was coming.
And he said, “I myself see a multitude of men.”
And Yahoram said, “Take a horseman.
And send him to meet them.
And he is to say, ‘Is there peace?’ ”

2Kings 9:18 And the rider of the horse
went to meet him.
And he said,
“Thus said the king, ‘Is there peace?’ ”
And Yahu said, “What is it to you and to peace?
Turn to behind me.”

And the watchman reported saying,
“The messenger went to them
but he did not return.”

2Kings 9:19 And he sent out a second horseman
who came to them and said,
“Thus said the king, ‘Is there peace?’ ”
And Yahu answered,
“What is it to you and to peace?
Turn to behind me.”

2Kings 9:20 And the watchman spoke, saying,
“He went up to them
but he did not return.
And the driving is like the driving
of Yahu, son of Nimshi,
because he drives like a madman!”
2Kings 9:21 And Yahoram said, “Hitch up.”
And they hitched up his chariot.
And Yahoram, king of Yisra’el,
and Ahazyah, king of Yahudah, went out,
each in his chariot.
And they went out to confront Yahu.
And they met him on the allotment
of Naboth, the Yizre’elite.
Kings 9:22 And it was as Yahoram
saw Yahu himself **תא**.
And he said, “Is there peace, Yahu?”

But he answered, "What peace
as long as the adulteries of your mother, Izebel,
and her occult magic are abundant?"

2Kings 9:23 And Yahoram turned his hands around.
And he fled.
And he said to Ahazyah, "Deceit Ahazyah!"

2Kings 9:24 And Yahu filled his hand with his bow.
And he struck Yahoram himself **תא**
between his arms.

And the arrow came out from his heart.
And he bowed down in his chariot.

2Kings 9:25 And Yahu said to Bidkar, his captain,
"Pick him up and throw him into the allotment
of the field of Naboth, the Yizre'elite!
Indeed, remember, I myself and you yourself **תא**
were riding together ourselves **תא**
behind Ahab his father.

And **YAHWEH** raised up this utterance itself **תא**
concerning him,

Bidkar means assassin.

Naboth means produce.

2Kings 9:26 'Is it not the blood of Naboth himself **תא**
and the blood of his sons themselves **תא**
that I saw yesterday?"

- An Utterance of **YAHWEH** -

'Even I will repay it to you in this allotment!'

- An Utterance of **YAHWEH** -

And now pick him up!

Throw him on the allotment

according to the word of **YAHWEH!**"

There's a special term used here

that's typically lost in English translations.

The word is *m'um*.

It means an oracle, an utterance.

Even this is unclear to us

since we have little appreciation

of the meaning of an 'oracle'

in the ancient cultures.

Effectively it means

a special Divine utterance.

It may be a pronouncement of doom,

or it may be

a different sort of pronouncement.

Yet it was ALWAYS

to be taken very seriously,

and especially so when **YAHWEH**

is the One giving the utterance.

2Kings 9:27 And Ahazyah, king of Yahudah,
saw this.

And he fled up the road to Bayit Haggan.

And Yahu pursued after him.

And he said, "Strike him, he himself **תא** also,
in the chariot,"

at the ascent to Gur, which is by Yibl'am.

And he fled to Megiddo.

And he died there.

Bayit Haggan means house of the garden.

Meggido means rendezvous.

Gur means a young cub.

Yibl'am means devouring people.

2Kings 9:28 And his servants
caused he himself **תא** to ride to Yerushalaim.

And they buried he himself **תא** in his tomb
with his forefathers in The City of David.

2Kings 9:29 And in the eleventh year
of Yahoram, son of Ahab,
Ahazyah reigned over Yahudah.

2Kings 9:30 And Yahu went to Yizre'el.
And Izebel heard.

And she placed decoration on her eyes.
And she caused to be pleasing
her head *itself* nx.
And she looked through the window.

2Kings 9:31 And Yahu came into the gate.
And she said, "Is it peace, Zimri,
slayer of his master?"

Yahu is not Zimri,
but Izebel is making
a mocking reference here
to his actions being similar
to those of Zimri.

2Kings 9:32 And he lifted up his face
toward the window.
And he said, "Who is with me *myself* nx? Who?"
And two or three eunuchs
looked down toward him.
2Kings 9:33 And he said, "Throw her down."
And they threw her down.
And some of her blood spattered on the wall
and on the horses.
And he trampled her.

2Kings 9:34 And he went in.
And he ate and drank.
And he said, "Pay attention now
to this cursed one and bury her
because she was a king's daughter."

2Kings 9:35 And they went to bury her.
But all they found of her
nothing except the skull
and the feet and the palms of the hands.
2Kings 9:36 And they came back
and informed him.
And he said, "This is the word of **YAHWEH**,
which He spoke by the hand His servant,
Eliyah, the Tishbite, saying,
'In the allotment of Yizre'el
the dogs will eat the flesh *itself* nx of Izebel.
2Kings 9:37 And the corpse of Izebel
will be like dung on the surface of the field
in the allotment of Yizre'el
so that they will not say, "This is Izebel." ' "

Chapter 10

2Kings 10:1 And Ahab had
seventy sons in Shomeron.
And Yahu wrote letters and sent to Shomeron,
to the rulers of Yizre'el, the elders,
and to the guardians of Ahab saying,
2Kings 10:2 "And now as this letter comes to you,
and you yourselves nx
are with your master's sons
and you yourselves nx have chariots and horses
and a walled city, and weapons
2Kings 10:3 then look for the best
and most upright of your master's sons.
And place him upon his father's throne.
And fight for your master's household.
2Kings 10:4 And they were exceedingly,
exceedingly afraid.
And they said, "Behold!
Two of the kings have not stood before his face.
And how will we stand, we ourselves?"

2Kings 10:5 And he who was over the household,
and he who was over the city,
and the elders,
and the guardians sent to Yahu saying,
"We are your servants.
And all that you say to us we will do.
No man will reign.
Do what is good in your eyes."

2Kings 10:6 And he wrote
a second letter to them saying,
If you yourselves **תא** are for me,
and if you yourselves **תא**
will listen attentively to my voice
you are to take
the heads themselves **תא** of the men,
your master's sons,
and you are to come to me at Yizre'el
by this time tomorrow!

And the king's sons, seventy men,
were with the great men themselves **תא** of the city
they themselves **תא**.

2Kings 10:7 And it was as the letter came to them.

And they took the king's sons themselves **תא**.

And they slaughtered seventy men.

And they placed

their heads themselves **תא** in baskets.

And they sent them to him at Yizre'el.

2Kings 10:8 And a messenger went.

And he reported to him saying,

"They have brought the heads of the king's sons."

And he said, "Place they themselves **תא**

in two heaps at the entrance of the gate
until morning."

2Kings 10:9 And it was at daybreak.

And he went out and stood.

And he said to all the people,

"You yourselves **תא** are just.

Behold!

I myself conspired against my master.

And I killed him.

But who has struck all these themselves **תא**?

2Kings 10:10 You are to know now

that not one word of **YAHWEH**

which **YAHWEH** spoke

concerning the house of Ahab

will fall to the ground.

Indeed, **YAHWEH** has done what He spoke
by His servant, Eliyah."

2Kings 10:11 And Yahu struck
all those remaining themselves **תא**
of the house of Ahab at Yizre'el,

and all his great men,

and his friends, and his priests,

until there remained to him no survivor.

2Kings 10:12 And he got up.

And he went.

And he went to Shomeron by the road

at Bayit Eked of the Shepherds.

[Bayit Eked means house of the binding.](#)

2Kings 10:13 And Yahu met

the kindred themselves **תא**

of Ahazyah, king of Yahudah.

And he said, "Who are you yourselves **תא**?"

And they said, "We are kindred of Ahazyah.

And we have come down

to greet the sons of the king

and the sons of the queen."

2Kings 10:14 And he said, "Seize them alive!"

And they seized them alive.

And he killed them at the pit of Bayit Eked,

forty two men.

And there did not remain a man of them.

2Kings 10:15 And he went from there.

And he met Yahonadab himself **תא**,

son of Rekab, coming to meet him.

And he greeted him.

And he said to him, "Is your heart *itself* **תא** right, according to what my heart is toward your heart?"
And Yehonadab said, "It is."
Yahu said, "Then *if* it is give me *your hand* *itself* **תא**."
And he gave him his hand.
And he went up to him into the chariot.
2Kings 10:16 And he said,
"Come with *me* *myself* **תא**.
And see my zeal for **YAHWEH**."
And he caused him to ride in a chariot.
2Kings 10:17 And he went to Shomeron.
And he killed *everyone* *themselves* **תא** remaining to Ahab in Shomeron until he had destroyed them according to the word of **YAHWEH** which He spoke to Eliyah.

2Kings 10:18 And Yahu assembled all the people *themselves* **תא**.
And he said to them,
"Ahab served Ba'al *himself* **תא** a little.
Yahu will serve him much.
2Kings 10:19 And now call to me all the prophets of Ba'al, all his servants, and all his priests.
Let no one be missing because I have a great sacrifice for me to Ba'al. All who are missing will not live!"

But Yahu did this with trickery for the sake of destroying the servants *themselves* **תא** of Ba'al.

2Kings 10:20 And Yahu said,
"Set apart an assembly for Ba'al."
And they proclaimed it.
2Kings 10:21 And Yahu sent into all Yisra'el.
And all the servants of Ba'al came.
And there did not remain a man who did not come.
And they came into the house of Ba'al.
And the house of Ba'al was filled from edge to edge.
2Kings 10:22 And he said to him who was over the wardrobe,
"Bring out garments for all the servants of Ba'al."
And he brought out garments for them.

2Kings 10:23 And Yahu and Yehonadab, son of Rekeb, went into the house of the Ba'al.
And they said to the servants of the Ba'al,
"Look, lest there is here with you *any* from the servants of **YAHWEH**, because only the servants of Ba'al *are to be here*."

2Kings 10:24 And they went in to prepare sacrifices and olahs.
And Yahu had placed for himself eighty men on the outside.
And he had said, "The man who lets escape any of the men whom I have brought into your hands, it is his life for his life!"

2Kings 10:25 And it was as he had finished preparing the olah.
And Yahu said to the runners and to the officers,
"Go in!
Strike them!
No man is to come out!"

And they struck them
with the mouth of the sword.
And the runners and the officers threw them out.

And they went into the city,
to the house of the Ba'al,
2Kings 10:26 And they brought out
the columns *themselves* תנ
of the house of the Ba'al.

The terminology here is a bit misleading.
These "columns" were images of the Ba'al.
They were standing columns,
but as such
they were monuments to the Ba'al.
It's this dimension
that makes them significant,
and cause for destruction.
They were obviously of wood
or they would not have burned.

And they burned them.
2Kings 10:27 And they tore down
the pillar of the Ba'al *itself* תנ.
And they tore down
the house of the Ba'al *itself* תנ.
And they established it as a toilet to this day.
2Kings 10:28 And Yahu exterminated
the Ba'al *itself* תנ from Yisra'el.

2Kings 10:29 However, Yahu did not turn away
from the offenses of Yarob'am, son of Nebat,
who had caused Yisra'el *itself* תנ to offend,
from after the golden calves
that were at Bayit El and Dan.

2Kings 10:30 And **YAHWEH** said to Yahu,
"Because you have done good
by doing what is right in My eyes,
and have done to the house of Ahab
all that was in My heart,
your sons will sit on the throne of Yisra'el
to the fourth generation."

2Kings 10:31 But Yahu did not protect himself
for the sake of walking
in the instruction of **YAHWEH**,
The Elohim of Yisra'el, with all his heart.
He did not turn away
from the offenses of Yarob'am,
who had caused Yisra'el *itself* תנ to offend.

2Kings 10:32 In those days **YAHWEH** began
to diminish some in Yisra'el.
And Haza'el struck them
in all the region of Yisra'el,
2Kings 10:33 from The Yarden to the rising sun,
all the land of Gil'ad, the Gadites,
and the Re'ubenites, and the Menashites,
from Aro'er, which is by the River Arnon,
including Gil'ad and Bashan.

2Kings 10:34 And the rest of the words of Yahu
and all that he did and all his might,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

2Kings 10:35 And Yahu slept with his forefathers.
And they buried he *himself* תנ in Shomeron.
And Yaho'ahaz, his son, reigned in his place.

Yaho'ahaz means seized by **YAHWEH**.

2Kings 10:36 And the days that Yahu
reigned over Yisra'el in Shomeron
were twenty eight years.

Chapter 11

2Kings 11:1 And Athalyah
was the mother of Ahazyah.
And she saw that her son was indeed dead.
And she stood up and destroyed
all the seed *itself* אַתָּא of the kingdom.

2Kings 11:2 But Yahosheba,
the daughter of King Yahoram,
sister of Ahazyah, took Yo'ash *himself* אַתָּא,
son of Ahazyah.
And she stole he *himself* אַתָּא
from the midst of the king's sons,
the ones put to death,
he *himself* אַתָּא and his nurse *herself* אַתָּא.
And they hid he *himself* אַתָּא in the bedroom
from before the face of Athalyah.
And he was not put to death.
Yahosheba means oath of YAHWEH.
Yo'ash means fire of YAHWEH.
It's a short form of Yaho'ash.

2Kings 11:3 And he was with her *herself* אַתָּא
in The House of YAHWEH for six years.
And Athalyah was reigning over the land.

2Kings 11:4 And in the seventh year
Yahoyada sent.
And he brought the captains *themselves* אַתָּא
of the hundreds with the Karites and the runners,
they *themselves* אַתָּא,
to The House of YAHWEH, to him.
And he cut a covenant for them.
And he caused they *themselves* אַתָּא
to swear an oath
in The House of YAHWEH.
And he showed to they *themselves* אַתָּא
the son of the king *himself* אַתָּא.
2Kings 11:5 And he directed them saying,
"This is the word which you are to do.
One third of you will come in on The Sabbath.
And you will protect the watch
in the king's house,
2Kings 11:6 and one third at the gate of Sur,
and one third at the gate behind the runners.
And you are to protect
the watch *itself* אַתָּא at The House as a defense.

2Kings 11:7 And two of the parts of you,
all going out on The Sabbath,
will be protecting the watch *itself* אַתָּא
in The House of YAHWEH for the king.
2Kings 11:8 And you are to encircle the king
on all sides,
each man with his weapons in his hand.
Any coming toward the ranks
is to be put to death.
And you are to be with the king *himself* אַתָּא
as he goes out and as he comes in."

2Kings 11:9 And the captains of the hundreds
did according to everything
that Yahoyada, the priest, directed.
And each of them took his men *themselves* אַתָּא,
those going in on The Sabbath,
with those who were going out on The Sabbath.
And they came to Yahoyada, the priest.
2Kings 11:10 And the priest gave
to the captains of hundreds
the spears *themselves* אַתָּא
and the shields *themselves* אַתָּא
which were King David's
that were in The House of YAHWEH.

2Kings 11:11 And the runners stood,
each man and his weapons in his hand,
all around the king,
from the right side of The House
to the left side of The House,
beside the slaughter site and The House.

Traditionally the slaughter site
is presented as an 'altar'.

But because an altar today
does not carry the same meaning
as it did then
the term "slaughter site" is used.
This was not a pretty place.
It was a place of sacrifice, bloody and smelly
from the burning flesh and bones.
It was a place where atonement
was made for the people.

2Kings 11:12 And he brought forth
the son of the king himself **תא**.
And he gave to him
the consecration itself **תא**
and the testimony itself **תא**.

And they caused he himself **תא** to reign.
And they anointed him.
And they clapped hands and said,
"May the king live!"

2Kings 11:13 And Athalyah heard
the noise itself **תא**
of the runners of the people.
And she went to the people
in The House of **YAHWEH**.
2Kings 11:14 And she looked.
And behold!
The king was standing beside the pillar
according to regulation.
And the leaders and the trumpeters
were beside the king.
And all the people of the land rejoiced.
And they blew on trumpets.
And Athalyah tore her garments **themselves תא**
And she cried out, "Treason! Treason!"

2Kings 11:15 And Yahoyada, the priest,
directed the captains **themselves תא**
of the hundreds,
the officers of the forces.
And he said to them,
"Take her herself **תא** outside the ranks.
And one following after her
you are to kill with the sword."

Indeed, the priest had said,
"Do not put her to death
in The House of **YAHWEH**."

2Kings 11:16 And they placed hands upon her.
And she went by the way
the horses came to the king's house.
And she was put to death there.

2Kings 11:17 And Yahoyada cut
the covenant itself **תא** between **YAHWEH**
and the king and the people
for the sake of existing
as a people to **YAHWEH**,
and between the king and the people.
2Kings 11:18 And all the people of the land
went to the house of Ba'al.
And they tore down
its slaughter sites **themselves תא**
and its images **themselves תא**.

They smashed them well.
And Mattan *himself* **נא**, the priest of the Ba'al,
they killed in the presence of the slaughter site.

And the priest appointed inspectors
over The House of **YAHWEH**.
2Kings 11:19 And they brought
the captains *themselves* **נא** of the hundreds,
and the Karites *themselves* **נא**,
and the runners *themselves* **נא**,
and all the people of the land *themselves* **נא**

And they brought down the king *himself* **נא**
from The House of **YAHWEH**.

And they went by way of the gate of the runners
to the king's house.
And he sat upon the throne of the kings.

2Kings 11:20 And all the people
of the land rejoiced.
And the city was quiet
because they had killed Athalyah *herself* **נא**
with the sword in the king's house.

2Kings 11:21 (H 12.1)
Yaho'ash was seven years old
at his reigning.

Chapter 12

2Kings 12:1 (H 12.2)
In the seventh year of Yahu
Yaho'ash reigned.
And he reigned forty years at Yerushalaim.
And his mother's name
was Tzibyah, of Be'er Sheba.
Tzibyah means the splendor of **YAHWEH**.

2Kings 12:2 (H 12.3)
And Yaho'ash did right
in the eyes of **YAHWEH** all the days
that Yahoyada, the priest, instructed him.

2Kings 12:3 (H 12.4)
However, the high places were not taken away.
The people were still sacrificing
and burning incense at the high places.

2Kings 12:4 (H 12.5)
And Yaho'ash said to the priests,
"All the silver of the set apart things
which is brought into The House of **YAHWEH**,
all the silver passing over,
the silver valuation of a man's life,
all the silver which is lifted up upon a man's heart
for the sake of bringing it
into The House of **YAHWEH**

2Kings 12:5 (H 12.6)
let the priests take for themselves,
each from his acquaintance *himself* **נא**.
And they are to strengthen
the breaches *themselves* **נא** of The House
at everywhere a breach is found there."

2Kings 12:6 (H 12.7)
And it was in the twenty third year
of King Yaho'ash.
The priests had not strengthened
the breaches *themselves* **נא** of The House.

2Kings 12:7 (H 12.8)
And King Yaho'ash called Yahoyada, the priest,
and the other priests.
And he said to them,
"Why have you not strengthened
the breaches *themselves* **נא** of The House?

And now you are not to accept silver
from your acquaintances themselves **תא**.
Indeed, you are to give it
for the breaches of The House.”

There was a custom
that permitted the priests
to receive donations
directly from their friends.
These gifts were for themselves.
They could use it as they saw fit.
It is this custom
that is now being changed
by the direction of the king.

2Kings 12:8 (H 12.9)
And the priests agreed
that they would not accept silver
from the people themselves **תא**
nor strengthen the breaches themselves **תא**
of The House.

2Kings 12:9 (H 12.10)
And Yahoyada, the priest, took a chest.
And he pierced a hole in its lid.
And he set it itself **תא** beside the slaughter site
on the right side as a man comes into
The House of **YAHWEH**.
And the priests protecting the doorway
put there all the silver itself **תא**
that was being brought into The House of **YAHWEH**.

'aron - a box or chest, an ark.
This is the very same term
used for Noah's 'ark'.
This surprises people
because it has no reference
to a 'boat' of any kind.

2Kings 12:10 (H 12.11)
And it was as they saw
that there was much silver in the chest.
And the king's scribe
and the great priest went up.
And they bound it.
And they counted the silver itself **תא**
that was found in The House of **YAHWEH**.

2Kings 12:11 (H 12.12)
And they gave the weighed silver itself **תא**
into the hands of those doing the work
who were accountable
in The House of **YAHWEH**.
And they paid it out
to the carpenters, and craftsmen,
and those working in The House of **YAHWEH**,

2Kings 12:12 (H 12.13)
and to wall builders,
and to hewers of stone,
and to buy timber and cut stone
for the sake of strengthening
the breaches themselves **תא**
of The House of **YAHWEH**,
and for all that was sent out
for strengthening the House.

2Kings 12:13 (H 12.14)
However, there were not made
for The House of **YAHWEH**
basins of silver, snuffers,
sprinkling bowls, trumpets,
any objects of gold, or objects of silver,
from the silver that was brought
into The House of **YAHWEH**,

2Kings 12:14 (H 12.15)
because they gave it
for the work of the workmen.
And they strengthened
The House of YAHWEH itself **תא** with it.
2Kings 12:15 (H 12.16)

And they did not require an accounting
of the men *themselves* **תא**
who were given *the silver itself* **תא**
into their hands for the sake of giving it
for the doing of the workmanship
because they acted faithfully.

2Kings 12:16 (H 12.17)
Silver of the liability offerings
and silver of the offense offerings
was not brought into The House of **YAHWEH**.
It was for the priests.

2Kings 12:17 (H 12.18)
Then Haza'el, king of Aram,
went up and fought against Gath.
And he captured it.
And Haza'el set his face
to go up against Yerushalaim.

2Kings 12:18 (H 12.19)
And Yaho'ash, king of Yahudah,
took *all the set apart things themselves* **תא**
that his fathers had set apart, Yahoshaphat,
and Yahoram, and Ahazyah, kings of Yahudah,
and *his own set apart things themselves* **תא**,
and *all the gold itself* **תא** found in the treasuries
of The House of **YAHWEH**
and in the king's house.
And he sent them to Haza'el, king of Aram.
And he went away from against Yerushalaim.

2Kings 12:19 (H 12.20)
And the rest of the words of Yo'ash,
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

2Kings 12:20 (H 12.21)
And his servants rose up.
And they joined in a conspiracy.
And they struck Yaho'ash *himself* **תא**
in the house of Millo
which goes down to the embankment.
2Kings 12:21 (H 12.22)
And Yahozakar, son of Shim'ath,
and Yahozabad, son of Shomer, his servants,
struck him and he died.
And they buried *he himself* **תא**
with his forefathers in The City of David.
And Amatzyah, his son, reigned instead of him.
[Yahozakar means YAHWEH took note.](#)
[Shim'ath means annunciation.](#)
[Yahozabad means endowed by YAHWEH.](#)
[Shomer means keeper.](#)
[Amatzyah means strength of YAHWEH.](#)

Chapter 13

2Kings 13:1 In the twenty third year
of Yo'ash, son of Ahazyah,
king of Yahudah, Yaho'ahaz, son of Yahu,
reigned over Yisra'el at Shomeron.
And he reigned seventeen years.
2Kings 13:2 And he did evil
in the eyes of **YAHWEH**.
And he followed after the offenses
of Yarob'am, son of Nebat,
who caused *Yisra'el itself* **תא** to offend.
He did not turn away from them.

2Kings 13:3 And the anger of **YAHWEH**
flared up against Yisra'el.
And He gave them into the hand
of Haza'el, king of Aram,
and into the hand of Ben Hadad, son of Haza'el,
all the days.

2Kings 13:4 And Yaho'ahaz sought
the face *itself* **nx** of YAHWEH.
And YAHWEH listened attentively to him
because He saw
the oppression *itself* **nx** of Yisra'el,
because the king of Aram
oppressed they *themselves* **nx**.
2Kings 13:5 And YAHWEH gave to Yisra'el a deliverer.
And they went out from under the hand of Aram.
And the children of Yisra'el dwelt in their tents
as yesterday and the day before.

2Kings 13:6 However, they did not turn away
from the offenses of the house of Yarob'am
who caused Yisra'el *itself* **nx** to offend.
They walked in them.
And also the Asherah stood in Shomeron.
2Kings 13:7 Indeed, there did not remain
of the people of Yaho'ahaz
except fifty horsemen, and ten chariots,
and ten thousand footmen,
because the king of Aram had destroyed them.
And he made them like the dust at threshing.

2Kings 13:8 And the rest
of the words of Yaho'ahaz
and all that he did, and his might,
are they not written
on the scroll of the words of the days
of the kings of Yisra'el?

2Kings 13:9 And Yaho'ahaz slept with his fathers.
And they buried him at Shomeron.
And Yo'ash his son reigned in his place.

2Kings 13:10 In the thirty seventh year
of Yo'ash, king of Yahudah,
Yaho'ash, son of Yaho'ahaz,
reigned over Yisra'el
in Shomeron, sixteen years.
2Kings 13:11 And he did evil
in the eyes of YAHWEH.
He did not turn away from all the offenses
of Yarob'am, son of Nebat,
who caused Yisra'el *itself* **nx** to offend.
He walked in it.

2Kings 13:12 And the rest of the words of Yo'ash
and all that he did, and his might with which
he fought against Amatzyah, king of Yahudah,
are they not written on the scroll
of the words of the days of the kings of Yisra'el?

2Kings 13:13 And Yo'ash slept with his fathers.
And Yarob'am sat on his throne.
And Yo'ash was buried in Shomeron
with the kings of Yisra'el.

2Kings 13:14 And Elisha had become sick
with the illness *itself* **nx** of which he died by it.
And Yo'ash, the king of Yisra'el,
went down to him.
And he wept over his face.
And he said, "My father, my father,
a chariot of Yisra'el and its horsemen!"

2Kings 13:15 And Elisha said to him,
"Take a bow and arrows."
And he took a bow and arrows.
2Kings 13:16 And he said to the king of Yisra'el,
"Mount your hands on the bow."
And he mounted his hands.

And Elisha placed his hands
on the hands of the king,
2Kings 13:17 And he said,
"Open the east window."
And he had opened it.
And Elisha said, "Shoot."
And he shot.
Then he said,
"The arrow of deliverance of **YAHWEH**,
even the arrow of deliverance from Aram.
Indeed, you are to strike Aram itself **נא**
at Aphek until they are finished."

2Kings 13:18 And he said, "Take the arrows!"
And he took them.
And he said to the king of Yisra'el,
"Strike the ground!"
And he struck three times and he stopped.
2Kings 13:19 And the man of The Elohim
was angry over it.
And he said,
"You should have struck five or six times.
Then you would have struck Aram itself **נא**
until it was consumed.
But now you will strike Aram itself **נא** three times."

2Kings 13:20 And Elisha died.
And they buried him.

And the raiding bands from Mo'ab
came into the land at the coming of of the year.
2Kings 13:21 And it happened
they were burying a man.
And behold!
They saw the raiding band itself **נא**.
And they threw the man himself **נא**
into the tomb of Elisha.
And he went.
And the man struck on the bones of Elisha.
And he lived.
And he stood up on his feet.

2Kings 13:22 And Haza'el, king of Aram,
oppressed Yisra'el itself **נא**
all the days of Yaho'ahaz.

2Kings 13:23 But **YAHWEH** showed favor
to they themselves **נא**.
And He had compassion on them.
And He turned toward them
for the sake of His Covenant
with Abraham, Yitzhak, and Ya'akov.
And He was not willing to destroy them.
And He did not throw them
from before His face at this time.

2Kings 13:24 And Haza'el, king of Aram, died.
And Ben Hadad, his son, reigned in his place.

2Kings 13:25 And Yaho'ash, son of Yaho'ahaz
took the cities themselves **נא**
from the hand of Ben Hadad, son of Haza'el,
which he had taken out of the hand
of Yaho'ahaz, his father, in battle.
Yo'ash struck him three times.
And he recovered
the cities themselves **נא** of Yisra'el.

Chapter 14

2Kings 14:1 In the second year of Yo'ash,
son of Yo'ahaz, king of Yisra'el,
Amatzyah, son of Yo'ash,
king of Yahudah, reigned.

2Kings 14:2 He was twenty five years old
at his reigning.
And he reigned twenty nine years at Yerushalaim.
And his mother's name
was Yaho'addin, of Yerushalaim.

Yaho'addin means delight of YAHWEH.

2Kings 14:3 And he did right
in the eyes of YAHWEH,
except not like his forefather, David.
He did according to all his father, Yo'ash, did,
2Kings 14:4 except the high places
were not taken away.
The people were still sacrificing
and burning incense at the high places.

2Kings 14:5 And it was as he strengthened
the kingdom in his hand.
And he struck his servants themselves נא,
the ones that had struck
the king himself נא, his father.

2Kings 14:6 But the children themselves נא
of those striking him
he did not put to death
according to what is written
in the scroll of The Torah of Moshe,
in which YAHWEH had directed saying,
"Fathers are not to be put to death
because of the children,
and children are not to be put to death
because of the fathers.
Indeed, each man on account of his own offense
is to be put to death."

2Kings 14:7 He himself struck Edom itself נא
in the Valley of Salt, ten thousand.
And he captured Sela itself נא in battle.
And he called its name itself נא Yokt'e'l to this day.

Sela means lofty, elevated.
This term is used often in the Psalms.
Many have difficulty
understanding what it means.
Here the meaning is given.
Yokt'e'l means faithful to El.

2Kings 14:8 Then Amatzyah sent messengers
to Yaho'ash, son of Yaho'ahaz, son of Yahu,
king of Yisra'el saying,
"Come, let us see faces!"
2Kings 14:9 And Yaho'ash, king of Yisra'el,
sent to Amatzyah, king of Yahudah, saying,
"The thistle that was in Lebanon
sent to the cedar that was in Lebanon saying,
'Give your daughter herself נא
to my son for a wife.'
And an animal of the field
that was in Lebanon passed over.
And it trampled the thistle itself נא.

2Kings 14:10 You have struck,
you have struck Edom itself נא.
And you have lifted up your heart with honor.
But stay, stay in your house!
And why do you stick out your neck into harm
and cause to fall you yourself נא
and Yahudah with you?"

2Kings 14:11 But Amatzyah
did not listen attentively.
And Yaho'ash, king of Yisra'el, went up.
And they saw faces, he himself and Amatzyah,
king of Yahudah, at BayitShemesh,
which belongs to Yahudah.
2Kings 14:12 And Yahudah was struck
before the face of Yisra'el.
And each man fled to his tent.

2Kings 14:13 And Yaho'ash, king of Yisra'el, captured Amatzyah himself **נא**, king of Yahudah, son of Yaho'ash, son of Ahazyah, at Bayit Shemesh. And they came to Yerushalaim. And he broke down the wall of Yerushalaim from the Gate of Ephraim to the Corner Gate, four hundred cubits.

2Kings 14:14 And he took all the gold and silver itself **נא** and all the objects themselves **נא** that were found in The House of **YAHWEH** and in the treasuries of the king's house, and the sons of hostage themselves **נא**. And he returned to Shomeron.

2Kings 14:15 And the rest of the words of Yaho'ash which he did, and his might, and how he fought with Amatzyah, king of Yahudah, are they not written on the scroll of the words of the days of the kings of Yisra'el? 2Kings 14:16 And Yaho'ash slept with his fathers. And he was buried in Shomeron with the kings of Yisra'el. And Yarob'am, his son reigned in his place.

2Kings 14:17 And Amatzyah, son of Yo'ash, king of Yahudah, lived fifteen years after the death of Yaho'ash, son of Yaho'ahaz, king of Yisra'el. 2Kings 14:18 And the rest of the words of Amatzyah, are they not written on the scroll of the words of the days of the kings of Yahudah?

2Kings 14:19 And they conspired against him with a conspiracy at Yerushalaim. And he fled to Lakish. And they sent after him to Lakish. And they put him to death there. 2Kings 14:20 And they brought he himself **נא** on horses. And he was buried at Yerushalaim with his forefathers in The City of David.

2Kings 14:21 And all the people of Yahudah took Azaryah himself **נא**. And he was sixteen years old. Azaryah means YAHWEH has helped. And he himself **נא** reigned in place of his father, Amatzyah. 2Kings 14:22 He himself built Eylat itself **נא**. And he returned it to Yahudah after the king slept with his fathers.

2Kings 14:23 In the fifteenth year of Amatzyah, son of Yo'ash, the king of Yahudah, Yarob'am, son of Yo'ash, the king of Yisra'el, reigned at Shomeron. And he reigned forty one years.

2Kings 14:24 And he did evil in the eyes of **YAHWEH**. He did not turn away from all the offenses of Yarob'am, son of Nebat, who caused Yisra'el itself **נא** to offend.

2Kings 14:25 He himself returned the border itself **נא** of Yisra'el from Lebo Hamat to the Sea of the Arabah according to the word of **YAHWEH**,

The Elohim of Yisra'el,
which He had spoken by the hand
of His servant Yonah, son of Amittai,
the prophet, who was from Gath Hopher.

Lebo Hamath means white wall.

Arabah means desert plain.

Yonah means a dove.

Amittai means veracious, truthful.

Gath Hopher means wine press of Hopher.

2Kings 14:26 Indeed, **YAHWEH** saw
that the affliction *itself* **נא** of Yisra'el
was exceedingly bitter.

And the end was not restrained,
and there was none left
and none being a help to Yisra'el.
2Kings 14:27 And **YAHWEH** had not said
that He would wipe out
the name of Yisra'el *itself* **נא**
from under the skies.
And He delivered them
by the hand of Yarob'am, son of Yo'ash.

2Kings 14:28 And the rest
of the words of Yarob'am
and all that he did,
and his might, how he fought,
and how he returned Damascus *itself* **נא**
and Hamat *itself* **נא** to Yahudah in Yisra'el,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

2Kings 14:29 And Yarob'am slept with his fathers,
the kings of Yisra'el.

And Zekaryah, his son, reigned in his place.

Zekaryah means **YAHWEH** has taken note.

Chapter 15

2Kings 15:1 In the twenty seventh year
of Yarob'am, king of Yisra'el,
Azaryah, son of Amatzyah,
king of Yahudah, reigned.

2Kings 15:2 He was sixteen years old
at his reigning.

And he reigned fifty years in Yerushalaim.

And his mother's name

was Yekolyah, of Yerushalaim.

Yekolyah means **YAHWEH** will enable.

2Kings 15:3 And he did right

in the eyes of **YAHWEH**

according to all that his father, Amatzyah did,

2Kings 15:4 except the high places

were not taken away.

The people were still sacrificing

and burning incense at the high places.

2Kings 15:5 And **YAHWEH**

struck the king *himself* **נא**.

And he was a leper until the day of his death.

And he dwelt in a separate house.

And Yahtam, son of the king, was over the house,

ruling the people of the land *themselves* **נא**.

Yahtam means **YAHWEH** is perfect.

2Kings 15:6 And the rest of the words of Azaryah
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

2Kings 15:7 And Azaryah slept with his fathers.

And they buried he *himself* **נא** with his fathers
in The City of David.

And Yahtam, his son, reigned in his place.

2Kings 15:8 In the thirty eighth year

of Azaryah, king of Yahudah,
Zekaryah, son of Yarob'am,
reigned over Yisra'el at Shomeron six months.
2Kings 15:9 And he did evil
in the eyes of **YAHWEH**
as his forefathers had done.
He did not turn away from the offenses
of Yarob'am, son of Nebat,
who caused Yisra'el itself **נא** to offend.

2Kings 15:10 And Shallum, son of Yabesh,
conspired against him.
And he struck him in front of the people.
And he killed him.
And he reigned in his place.
*Shallum means pay back, retribution.
Yabesh means dry.*

2Kings 15:11 And the rest
of the words of Zekaryah, behold!
They are written on the scroll
of the words of the days of the kings of Yisra'el.

2Kings 15:12 This was the word of **YAHWEH**
which He spoke to Yahu saying,
"Your sons to the fourth generation
will sit on the throne of Yisra'el."
And it existed according to this.

2Kings 15:13 Shallum, son of Yabesh, reigned
in the thirty ninth year of Uzziyah,
the king of Yahudah.
And he reigned a month of days at Shomeron.
Uzziyah means my strength is YAHWEH.

2Kings 15:14 And Menahem, son of Gadi,
went up from Tirtzah.
And he went to Shomeron.
And he struck Shallum himself **נא**,
son of Yabesh, at Shomeron.
And he put him to death.
And he reigned in his place.
*Menahem means comforter.
Gadi means fortunate.
Tirtzah means pleasantness.*

2Kings 15:15 And the rest
of the words of Shallum
and the conspiracy which he led, behold!
They are written on the scroll of the words
of the days of the kings of Yisra'el.

2Kings 15:16 And Menahem struck Tiphseh itself **נא**
and everyone themselves **נא** who were in it
and its borders themselves **נא** beside Tirtzah
because they did not open to him.
And he struck it.
And he ripped open
all the pregnant women themselves **נא**,
splitting them open.
Tiphseh means ford, crossing.

2Kings 15:17 In the thirty ninth year
of Azaryah, king of Yahudah,
Menahem, son of Gadi, reigned over Yisra'el
ten years at Shomeron.
2Kings 15:18 And he did evil
in the eyes of **YAHWEH**.
He did not turn away from the offenses
of Yarob'am, son of Nebat,
who caused Yisra'el itself **נא** to offend
all his days.

2Kings 15:19 Pul, the king of Asshur,
came against the land.

And Menahem gave Pul
a thousand talents of silver
for his hand to be with him
for the sake of strengthening
the reign in his hand.
2Kings 15:20 And Menahem
caused to come forth
the silver *itself* נָח of Yisra'el
against all the mighty men of wealth,
to give to the king of Asshur from each man
fifty shekels of silver.
And the king of Asshur returned.
And he did not stay there in the land.

Pul - meaning unknown.
Asshur means to be straight.
This is Assyria.

2Kings 15:21 And the rest
of the words of Menahem
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yisra'el?

2Kings 15:22 And Menahem slept with his fathers.
And Pekahyah, his son, reigned instead of him.

Pekahyah means YAHWEH has opened.

2Kings 15:23 In the fiftieth year
of Azaryah, the king of Yahudah,
Pekahyah, the son of Menahem,
reigned over Yisra'el at Shomeron two years.

2Kings 15:24 And he did evil
in the eyes of YAHWEH.
He did not turn away from the offenses
of Yarob'am, son of Nebat,
who caused Yisra'el *itself* נָח to offend.

2Kings 15:25 And Pekah, son of Remalyah,
his captain, conspired against him.
And he struck him at Shomeron
in the high palace of the king's house
with Argob *himself* נָח
and Aryeh *himself* נָח,
And with him were fifty men from Gil'ad.
And he put him to death.
And he reigned in his place

Pekah means opened.
Remalyah means
YAHWEH has decorated.
Argob means stony.
Aryeh means lion.

2Kings 15:26 And the rest
of the words of Pekahyah
and all that he did, behold.
They are written on the scroll of the words
of the days of the kings of Yisra'el.

2Kings 15:27 In the fifty second year
of Azaryah, king of Yahudah,
Pekah, son of Remalyah,
reigned over Yisra'el at Shomeron, twenty years.

2Kings 15:28 And he did evil
in the eyes of YAHWEH.
He did not turn away from the offenses
of Yarob'am, son of Nebat,
who caused Yisra'el *itself* נָח to offend.

2Kings 15:29 In the days of Pekah,
king of Yisra'el,
Tiglath Pileser, king of Asshur came.
And he captured lyon *itself* נָח,
and Abel Bayit Ma'akah *itself* נָח
and Yanowah *itself* נָח,
and Kedesh *itself* נָח,
and Hatzor *itself* נָח,

and the Gil'ad *itself* **נא**

and the Galil *itself* **נא**,

all the land of Naphtali.

And he removed them to Asshur.

lyon means ruin.

Abel Bayit Ma'akah means

plain of the house of depression.

Yanowah means quiet.

Kedesh means sanctuary.

Hatzor means village.

Gil'ad means heap of witness.

Galil means a circuit.

Naphtali means my wrestling.

2Kings 15:30 And Hoshea, son of Elah,
led a conspiracy against Pekah,
son of Remalyah.

And he struck him.

And he put him to death.

And he reigned in his place

in the twentieth year of Yahtam, son of Uzziyah.

Hoshea means deliverer.

Elah means an oak; strength.

2Kings 15:31 And the rest of the words of Pekah
and all that he did, behold.

They are written on the scroll

of the words of the days

of the kings of Yisra'el.

2Kings 15:32 In the second year
of Pekah, son of Remalyah, king of Yisra'el,
Yahtam, son of Uzziyah,
king of Yahudah, reigned.

2Kings 15:33 He was twenty five years old
at his reigning.

And he reigned sixteen years at Yerushalaim.

And his mother's name was Yerusha,

the daughter of Tzadok.

Yerusha means to occupy.

Tzadok means just.

2Kings 15:34 And he did right

in the eyes of **YAHWEH**.

He did according to all

that his father, Uzziyah, did.

2Kings 15:35 However, the high places
were not taken away.

The people were still sacrificing

and burning incense at the high places.

He himself built the Upper Gate itself **נא**
of The House of **YAHWEH**.

2Kings 15:36 And the rest of the words of Yahtam
and all that he did,

are they not written on the scroll

of the words of the days

of the kings of Yahudah?

2Kings 15:37 In those days **YAHWEH**
began to send Retzin, king of Aram,
and Pekah himself **נא**, son of Remalyah,
against Yahudah.

Retzin means delight.

2Kings 15:38 And Yahtam slept with his fathers.

And he was buried with his fathers

in The City of David, his forefather.

And Ahaz, his son, reigned instead of him.

Chapter 16

2Kings 16:1 In the seventeenth year
of Pekah, son of Remalyah,

Ahaz, son of Yahtam, king of Yahudah, reigned.

2Kings 16:2 Ahaz was twenty years old
at his reigning.

And he reigned sixteen years at Yerushalaim.
And he did not do the right
in the eyes of **YAHWEH**, his Elohim,
as his father, David, had done.
2Kings 16:3 And he walked
in the way of the kings of Yisra'el.
But he also caused his son himself **תא**
to pass over in fire,
according to the abominations of the nations
whom **YAHWEH** had driven out,
they themselves **תא**,
from before the faces of the children of Yisra'el.

2Kings 16:4 And he sacrificed
and burned incense at the high places,
and on the hills,
and under every green tree.

2Kings 16:5 Then Retzin, king of Aram
and Pekah, son of Remalyah, king of Yisra'el,
came up to Yerushalaim for war.
And they laid siege against Ahaz.
But they were not able to consume him.

2Kings 16:6 At that time Retzin, king of Aram,
returned Eylat itself **תא** to Aram.
And he drove the men of Yahudah themselves **תא**
from Eylat.
And the Edomites went to Eylat.
And they have dwelt there to this day.

2Kings 16:7 And Ahaz sent messengers
to Tiglath Pileser, king of Asshur saying,
"I myself am your servant and your son.
Come up and deliver me
from the hand of the king of Aram
and from the hand of the king of Yisra'el
who are standing up against me."

2Kings 16:8 And Ahaz took the silver itself **תא**
and the gold itself **תא**
that was found in The House of **YAHWEH**
and in the treasuries of the house of the king.
And he sent it as a bribe
to the king of Asshur.

2Kings 16:9 And the king of Asshur
listened attentively to him.
And the king of Asshur
went up against Damascus.
And he captured it.
And he removed them to Kir.
And he put to death Retzin himself **תא**.

2Kings 16:10 And King Ahaz went to meet
Tiglath Pileser, king of Asshur, at Damascus.
And he saw a slaughter site itself **תא**
that was at Damascus.
And King Ahaz sent to Uriyah, the priest,
a likeness itself **תא** of the slaughter site
and its plan itself **תא**
according to all its workmanship.

Uriyah means fire of **YAHWEH**.

2Kings 16:11 And Uriyah, the priest,
built the slaughter site itself **תא**
according to all that King Ahaz
had sent from Damascus.
According to this Uriyah, the priest, made it
before King Ahaz came from Damascus.

2Kings 16:12 And the king came from Damascus.
And the king saw the slaughter site itself **תא**.
And the king drew near beside the slaughter site.
And he caused offerings to go up upon it.
2Kings 16:13 And he sent up in smoke
his olah itself **תא**

and his grain offering *itself* **תא**.
And he poured out his drink offering *itself* **תא**.
And he sprinkled
the blood *itself* **תא** of his shelem offerings
upon the slaughter site.

2Kings 16:14 And the copper slaughter site *itself* **תא**
which was before the face **YAHWEH**
he brought near from before
the face *itself* **תא** of The House,
from between the new slaughter site
and The House of **YAHWEH**.
And he put it *itself* **תא**
on the north side of his altar.

2Kings 16:15 And King Ahaz commanded
Uriyah, the priest, *himself* **תא** saying,
“On the great slaughter site you are to burn
the morning olahs *themselves* **תא**,
and the evening grain offerings *themselves* **תא**,
and the king’s olahs *themselves* **תא**
and his grain offerings, *themselves* **תא**
and the olahs *themselves* **תא**
of all the people of the land,
and their grain offerings,
and their drink offerings.
And you are to sprinkle on it
all the blood of the olahs,
and all the blood of the slaughterings.
And the copper altar will be for me to inquire by.”
2Kings 16:16 And Uriyah, the priest,
did according to all that King Ahaz commanded.

2Kings 16:17 And King Ahaz cut off
the frames *themselves* **תא** of the stands.
And he removed from upon them
even the basins *themselves* **תא**.
And he took down the Sea *itself* **תא**
from over the copper oxen that were under it.
And he put it *itself* **תא**
upon a pavement of stones.

2Kings 16:18 And the covered the way
of The Sabbath *itself* **תא**
which had been built in The House,
and the entrance of the king *itself* **תא**
he removed from The House of **YAHWEH**
before the face of the king of Asshur.

2Kings 16:19 And the rest of the words of Ahaz
which he did,
are they not written on the scroll of the words
of the days of the kings of Yahudah?

2Kings 16:20 And Ahaz slept with his fathers.
And he was buried with his fathers
in The City of David.
And Hizkiyah, his son, reigned in his place.
[Hizkiyah means strengthened by YAHWEH.](#)

Chapter 17

2Kings 17:1 In the twelfth year
of Ahaz, king of Yahudah,
Hoshea, son of Elah,
reigned over Yisra'el at Shomeron, nine years.
2Kings 17:2 And he did evil
in the eyes of **YAHWEH**,
but not like the kings of Yisra'el
who were before him.

2Kings 17:3 Shalmaneser, king of Asshur,
came up against him.
And Hoshea became his servant.
And he rendered him tribute.
2Kings 17:4 And the king of Asshur

found a conspiracy in Hoshea.
Indeed, he had sent messengers to So,
king of Mitsraim.
And he had not brought a tribute
to the king of Asshur according to year by year.
And the king of Asshur shut him up.
And he bound him in prison.
2Kings 17:5 And the king of Asshur
went up into all the land.
And he went up to Shomeron.
And he besieged against it three years.
2Kings 17:6 In the ninth year of Hoshea
the king of Asshur captured Shomeron *itself* תא.
And he removed Yisra'el *itself* תא to Asshur.
And he settled they *themselves* תא
in Halah, and Habor, the River of Gozan,
and in the cities of the Medes.

2Kings 17:7 And it was because
the children of Yisra'el had offended
against **YAHWEH**, their Elohim,
The One bringing them up
from the land of Mitsraim,
from under the hand of Pharaoh,
king of Mitsraim.
And they revered other gods.
2Kings 17:8 And they walked
according to the rules of the nations
whom **YAHWEH** had driven out
from before the faces of children of Yisra'el,
and the kings of Yisra'el that they had made.
2Kings 17:9 And the children of Yisra'el
did secretly things which were not right
before **YAHWEH**, their Elohim.
And they built for themselves high places
in all their cities,
from watchtowers to the city walls.
2Kings 17:10 And they raised up for themselves
pillars and Asherahs on every high hill
and under every green tree.
2Kings 17:11 And they burned incense there
at all the high places
like the nations whom **YAHWEH** had removed
from before their faces.
And they did bad things
for the sake of provoking to anger
YAHWEH *Himself* תא.
2Kings 17:12 And they served the idols
of which **YAHWEH** had said to them,
"You are not do this matter *itself* תא!"

2Kings 17:13 And **YAHWEH** had testified
in Yisra'el and Yahudah
by the hand all of His prophets
and every seer saying,
"Turn back from your ways of what is bad!
And protect My directives,
My rules, according to all the instruction
which I gave as direction
to your forefathers *themselves* תא
and which I sent to you by the hand
of My servants the prophets."

2Kings 17:14 But they did not listen attentively.
And they hardened their necks *themselves* תא
like the necks of their forefathers
who did not trust in **YAHWEH**, their Elohim.
2Kings 17:15 And they rejected
His rules *themselves* תא
and His Covenant *itself* תא
which He had made with their forefathers,
and His testimonies *themselves* תא
which He had witnessed against them.

And they went after emptiness.
And they were empty.

And they *went* after the nations
who were all around them
of whom **YAHWEH**
had directed they themselves **נא**
for the sake of not doing like them.
2Kings 17:16 And they abandoned
all the directives themselves **נא**
of YAHWEH, their Elohim.
And they made for themselves
a molded image, two calves.
And they made an Asherah.
And they bowed themselves
to all the host of the skies.
And they served the Ba'al itself **נא**.
2Kings 17:17 And they caused
their sons themselves **נא**
and their daughters themselves **נא**
to pass over in fire.
And they practiced divination and magic.

And they sold themselves
for the sake of doing evil
in the eyes of **YAHWEH**,
for the sake of provoking Him to anger.

2Kings 17:18 And **YAHWEH**
was exceedingly enraged at Yisra'el.
And He removed them from before His face.
None remained
except the tribe of Yahudah alone.
2Kings 17:19 Even Yahudah did not protect
the directives themselves **נא**
of YAHWEH, their Elohim.
And they walked in the customs of Yisra'el
which they had made.

2Kings 17:20 **And YAHWEH rejected**
all the seed of Yisra'el.
And He afflicted them.
And He gave them
into the hand of plunderers
until He had cast them out
from before His face.

2Kings 17:21 Indeed, He tore Yisra'el
from within the house of David.
And they caused Yarob'am himself **נא**,
son of Nebat to reign.
And Yarob'am drove away Yisra'el itself **נא**
from following after **YAHWEH**.
And he caused them to offend a great offense.
2Kings 17:22 And the children of Yisra'el walked
in all the offenses of Yarob'am which he did.
They did not turn away from them
2Kings 17:23 until **YAHWEH** removed
Yisra'el itself **נא** from before His face
as He had spoken by the hand
of all His servants, the prophets.

And Yisra'el was removed from their land
to Asshur as it is to this day.

2Kings 17:24 And the king of Asshur
brought people from Babel, and from Kut,
and from Avva, and from Hamat,
and Sepharvaim.
And he caused them to dwell
in the cities of Shomeron
instead of the children of Yisra'el.
And they took possession of Shomeron.
And they dwelt in its cities.

2Kings 17:25 And it was at the beginning
of their dwelling there.
They did not revere **YAHWEH Himself תא**.

And **YAHWEH** sent among them
the lions themselves תא.
And they were killed by them.
2Kings 17:26 And they spoke
to the king of Asshur saying,
“The nations whom you have removed
and placed in the cities of Shomeron
do not know the regulations themselves תא
of The Elohim of the land.
And He has sent among them
the lions themselves תא.
And behold!
They are putting to death they themselves תא
because they do not know
the regulations themselves תא
of The Elohim of the land.”

2Kings 17:27 And the king of Asshur
commanded saying,
“Cause to go there *one* from the priests
whom you removed from there.
And let him go and dwell there.
And let him teach them
the regulations themselves תא
of The Elohim of the land.”
2Kings 17:28 And one of the priests came
whom they had removed from Shomeron.
And he dwelt in Bayit El.
And it existed that he taught they themselves תא
how to revere **YAHWEH Himself תא**.

2Kings 17:29 And they were making,
nation by nation, its gods.
And they set them down
in the houses of the high places
which the Shomeronites had made,
nation by nation in the cities where they dwelt.

2Kings 17:30 And the men of Babel
made Sukkot Benot itself תא.
And the men of Kuth made Nergal itself תא.
And the men of Hamat made Ashima itself תא,
2Kings 17:31 And the Avvites made
Nibhaz and Tartak itself תא.
And the Sepharvites were burning
their children themselves תא in fire
to Adrammelek and Anammelek,
the gods of Sepharvaim.

2Kings 17:32 And they revered
YAHWEH Himself תא.
And from every class they made for themselves
priests of the high places.
And they were preparing for them
in the houses of the high places.

2Kings 17:33 **YAHWEH Himself תא** they revered.
But their gods themselves תא they were serving
according to the regulations of the nations
of which they themselves תא had removed.

2Kings 17:34 To this day they are doing
according to the former regulations.
They are not revering **YAHWEH Himself תא**
nor are they doing their rules
or their regulations,
or the instruction and directives
which **YAHWEH** had given as direction
to the children of Ya'akov themselves תא

whose name He had named Yisra'el.

2Kings 17:35 And **YAHWEH** had cut with he himself **תא** a Covenant.
And He had directed them saying,
“You are not to revere other gods.
And you are not to bow down to them.
And you are not to serve them.
And you are not to sacrifice to them.

2Kings 17:36 Indeed, was it not **YAHWEH Himself** **תא**
Who brought up you yourselves **תא**
from the land of Mitsraim with great power
and with an outstretched arm?

He Himself **תא** you are to revere!
And to Him you are to bow down!
And to Him you are to sacrifice!

2Kings 17:37 And the rules themselves **תא**
and the regulations themselves **תא**
and the instructions and the directives
which were written for you
you are to protect for the sake of doing
all the days!

And you are not to revere other gods!

2Kings 17:38 And The Covenant
that I have cut with you yourselves **תא**
you are not to forget!
And you are not to revere other gods!

2Kings 17:39 Indeed, **YAHWEH Himself** **תא**,
your Elohim, you are to revere!
And He will deliver you yourselves **תא**
from the hand of all your adversaries.”

2Kings 17:40 But they did not listen attentively.
Indeed, they did
according to their former regulations.
2Kings 17:41 And these nations
were revering **YAHWEH Himself** **תא**.
But they were serving their idols themselves **תא**,
both their children and their children's children.
According to what their fathers did
they are doing to this day.

Chapter 18

2Kings 18:1 And it was in the third year
of Hoshea, son of Elah,
king of Yisra'el, that Hizkiyah, son of Ahaz,
king of Yahudah, reigned.

2Kings 18:2 He was twenty five years old
at his reigning.

And he reigned twenty nine years
at Yerushalaim.

And his mother's name was Abi,
daughter of Zekaryah.

Abi means my father.

2Kings 18:3 And he did right
in the eyes of **YAHWEH**
according to all that his father, David, had done.

2Kings 18:4 He himself removed
the high places themselves **תא**.
And he smashed the pillars themselves **תא**.
And he cut down the Asherah themselves **תא**.
And he crushed the copper serpent
which Moshe had made
because until those days
the Children of Yisra'el were burning incense to it.
And they called it Nehushtan.

2Kings 18:5 He trusted in **YAHWEH**,
The Elohim of Yisra'el.
And after him was none like him
among all the kings of Yahudah,
nor who were before him.

2Kings 18:6 And he clung to **YAHWEH**.
He did not turn aside from following Him.
And he protected His directives
which **YAHWEH** had directed Moshe himself **תא**.

2Kings 18:7 And **YAHWEH** was with him.
In wherever he went forth he acted wisely.

And he rebelled against the king of Asshur.
And he did not serve him.
2Kings 18:8 He himself struck
the Philistines themselves **תא**
as far as Azzah and its borders themselves **תא**
from watchtower to the city wall.

2Kings 18:9 And it was in the fourth year
of King Hizkiyah,
which was the seventh year of Hoshea,
son of Elah, king of Yisra'el.
And Shalmaneser, king of Asshur,
came up against Shomeron.
And he laid sieged against it.
2Kings 18:10 And they captured it
at the end of three years.
In the sixth year of Hizkiyah,
that is the ninth year of Hoshea, king of Yisra'el,
Shomeron was captured.

2Kings 18:11 And the king of Asshur
removed Yisra'el itself **תא** to Asshur.
And he led them into Halah and Habor,
the River of Gozan,
and the cities of the Medes
2Kings 18:12 because they
had not listened attentively
to the voice of **YAHWEH**, their Elohim,
and they had passed over His Covenant itself **תא**,
everything itself **תא** that Moshe,
the servant of YAHWEH, had directed.
And they did not listen attentively.
And they did not do them.

2Kings 18:13 And in the fourteenth year
of King Hizkiyah,
Sancherib, king of Asshur,
came up against all the walled cities of Yahudah.
And he captured them.

2Kings 18:14 And Hizkiyah, king of Yahudah,
sent to the king of Asshur at Lakish saying,
"I have offended.
Turn back from against me.
Whatever itself **תא** you put upon me I will carry."
And the king of Asshur appointed upon Hizkiyah,
the king of Yahudah,
three hundred talents of silver
and thirty talents of gold.

2Kings 18:15 And Hizkiyah gave him
all the silver itself **תא**
that was found in The House of **YAHWEH**
and in the treasuries of the king's house.

2Kings 18:16 At that time Hizkiyah cut off
the doors themselves **תא**
of The Temple of **YAHWEH**
and the doorposts themselves **תא**
which Hizkiyah, king of Yahudah, had overlaid.
And he gave it to the king of Asshur.

2Kings 18:17 And the king of Asshur sent Tartan himself **תא**, and the chief eunuch himself **תא**, and the chief peace maker himself **תא** from Lakish with a great army to Yerushalaim, to king Hizkiyah. And they came to Yerushalaim. And they went up. And they came and stood at the channel of the upper pool which was on the highway to the Fuller's Field. 2Kings 18:18 And they called to the king. And Elyakim, son of Hilkiyah, who was over the household, and Shebnah, the scribe, and Yo'ah, son of Asaph, the recorder, went out to them.

Elyakim means El of raising.

Shebnah means to grow; growth.

Yo'ah means kindred of **YAHWEH**.

2Kings 18:19 And the chief peace maker said to them, "Please say to Hizkiyah, 'Thus said the great king, the king of Asshur, "What is this confidence in which you have trusted? 2Kings 18:20 You have spoken only words of the lip, counsel and force for battle. Now upon whom are you trusting that you have rebelled against me? 2Kings 18:21 Now behold! You are trusting in the staff of this broken reed, Mitsraim, which if a man leans on it it will go into his hand and pierce it. Thus is Pharaoh, king of Mitsraim, to all who are trusting in him.

2Kings 18:22 And when you say to me, 'We trust in **YAHWEH**, our Elohim.', is it not He Whose high places themselves **תא** and Whose slaughter sites themselves **תא** Hizkiyah has removed? And he has said to Yahudah and Yerushalaim "Before the face of this slaughter site at Yerushalaim you are to bow." ' "

2Kings 18:23 And now, please give a pledge to my sovereign himself **תא** the king of Asshur himself **תא**. And to you yourselves **תא**, two thousand horses I will give if you are able to give for them riders upon them!

2Kings 18:24 And how will you turn back the face itself **תא** of one captain of the least of my master's servants. And will you trust in Mitsraim for chariots and horsemen?

2Kings 18:25 Have I now come up without **YAHWEH** against this place to destroy it? **YAHWEH** said to me, 'Go up against this land and destroy it.' "

2Kings 18:26 Then Elyakim, son of Hilkiyah, and Shebnah, and Yo'ah said to the chief peace maker, "Please speak to your servants in the language of Aramaic. Indeed, we understand it. And do not speak to our people

in the language of Yahudah
in the ears of the people on the wall.”
2Kings 18:27 And the chief peace maker
said to them, “Has my master sent me
to your master and to you
to speak these words themselves **תא**
but not to the men sitting on the wall
or the sake of eating their own dung itself **תא**
and for the sake of drinking
their own urine itself **תא**, with you?”

2Kings 18:28 And the chief peace maker stood.
And he called out with a loud voice
in the language of Yahudah.
And he spoke and said,
“Hear the word of the great king,
the king of Asshur!
2Kings 18:29 Thus said the king,
‘Do not let Hizkiyah deceive you
because he is not able
to deliver you yourselves **תא** out of his hand!
2Kings 18:30 And do not let Hizkiyah
cause you yourselves **תא**
to trust in **YAHWEH** saying,
“**YAHWEH** will deliver, will deliver us!”
And, “This city itself **תא** will not be given
into the hand of the king of Asshur.”’
2Kings 18:31 Do not listen attentively
to Hizkiyah!

Indeed, thus said the king of Asshur,
‘Make a blessing for me myself **תא**.
And come out to me.
And eat man from his vine
and each from his own fig tree.
And drink each man from the waters of his cistern
2Kings 18:32 until I come.
Then I will take away you yourselves **תא**
to a land like your own land,
a land of grain and new wine,
a land of bread and vineyards,
a land of olive trees and honey.
And you will live.
And you will not die.
But do not listen attentively to Hizkiyah
when he misleads you yourselves **תא** saying,
“**YAHWEH** will deliver us.”
2Kings 18:33 Has any of the gods of the nations
delivered, delivered its land itself **תא**
from the hand of the king of Asshur?
2Kings 18:34 Where are the gods
of Hamath and Arpad?
Where are the gods of Sepharvaim,
and Hena, and Ivvah
that they delivered Shomeron from my hand?
2Kings 18:35 Who among all the gods of the lands,
who has delivered their land itself **תא**
out of my hand
that **YAHWEH** should deliver Yerushalaim itself **תא**
from my hand?’ ”

2Kings 18:36 But the people were silent.
And they did not respond to him a word.
Indeed, the command of the king was saying,
“Do not respond to him.”

2Kings 18:37 And Elyakim, son of Hilkiyah,
who was over the household,
and Shebnah, the scribe,
and Yo’ah, son of Asaph, the recorder,
came to Hizkiyah with their garments torn.
And they reported to him the words
of the chief peace maker.

Chapter 19

2Kings 19:1 And it was as King Hizkiyah heard it.
And he tore his clothes themselves **תא**.
And he covered himself with sackcloth.
And he went into The House of **YAHWEH**.

2Kings 19:2 And he sent Elyakim himself **תא**
who was over the household,
and Shebna the scribe,
and the elders of the priests themselves **תא**,
being covered with sackcloth,
to Yeshayah, the prophet, son of Amotz.
Yeshayah means **YAHWEH** is deliverance.
Amotz means strong.

2Kings 19:3 And they said to him,
“Thus said Hizkiyah,
‘This day is a day of distress
and rebuke and scorn
because the children have come to birth
but there is no power to give birth.
2Kings 19:4 Perhaps **YAHWEH**, your Elohim,
hears all the words themselves **תא**
of the chief peace maker
whom his master, the king of Asshur,
has sent to reproach The Living Elohim
and He will judge against the words
which **YAHWEH**, your Elohim, has heard.

And you are to lift up intercession
for the remnant that is found.’ ”

2Kings 19:5 And the servants of King Hizkiyah
went to Yeshayah.
2Kings 19:6 And Yeshayah said to them,
“Thus you are to say to your sovereign,
‘Thus said **YAHWEH**,
“Do not be afraid of the presence
of the words which you have heard
with which the servants of the king of Asshur
have reviled Me Myself **תא**!”

2Kings 19:7 Behold!
I am to him an essence.
And he will hear a report.
And he will return to his land.
And I will cause him
to fall by the sword in his land.” ’ ”

2Kings 19:8 And the chief peace maker returned.
And he found the king of Asshur himself **תא**
fighting against Libnah because he heard
that he had journeyed from Lakish.
2Kings 19:9 And the king heard
concerning Tirhakah, king of Kush,
“Behold!
He has come out to fight you yourself **תא**.”
And he returned.
And he sent messengers to Hizkiyah saying,
2Kings 19:10 thus he says,
“Speak to Hizkiyah, king of Yahudah saying,
‘Do not let your Elohim
in Whom you yourselves **תא** are trusting
deceive you saying,
“Yerushalaim will not be given into the hand
of the king of Asshur.”
2Kings 19:11 Behold!
You yourselves **תא** have heard
what the kings of Asshur themselves **תא**
have done to all lands,
devoting them to destruction.
And will you yourselves **תא** be delivered?
2Kings 19:12 Have the gods of the nations
delivered they themselves **תא**
whom my fathers have destroyed,

Gozan *itself* **תָּא**,
and Haran *itself* **תָּא**, and Retzeph,
and the sons of Eden who were in Tela'sar?
2Kings 19:13 Where is the king of Hamat,
and the king of Arpad, and the king of the city
of Sepharvaim, Hena, and Ivvah?' ”

2Kings 19:14 And Hizkiyah received
the letters *themselves* **תָּא**
from the hand of the messengers.
And he read them.
And he went up to The House of **YAHWEH**.
And Hizkiyah spread them out
before the face **YAHWEH**.

qara' - to call, to declare, to be called,
to write, to read, to name, etc.
This term has many meanings.
It's used here in "he read them".
In this context it suggests
he read them out loud
as though reading Scripture in an assembly.

2Kings 19:15 And Hizkiyah prayed
before the face of **YAHWEH**.
And he said,
“**YAHWEH**, The Elohim of Yisra'el,
The One Who is dwelling between the cherubim,
You Yourself **תָּא** are The Elohim!
To You alone belong
all the kingdoms of the earth!
You Yourself **תָּא** have made
the skies *themselves* **תָּא**
and the earth *itself* **תָּא!**”

2Kings 19:16 Extend Your ears, **YAHWEH**,
and hear!
Open Your eyes, **YAHWEH**,
and see!
And listen attentively
to the words *themselves* **תָּא** of Sancherib
which he has sent to reproach The Living Elohim.

2Kings 19:17 Truly, **YAHWEH**,
the kings of Asshur
have destroyed the nations *themselves* **תָּא**
and their lands *themselves* **תָּא**.

2Kings 19:18 And they have given
their gods *themselves* **תָּא** into the fire
because they were not gods.
Indeed, they were nothing
but the work of men's hands, wood and stone.
And they destroyed them.

2Kings 19:19 And now, **YAHWEH**, our Elohim,
please deliver us from his hand.
And all the kingdoms of the earth will know
that You Yourself **תָּא**, **YAHWEH**, are The Elohim,
You alone!”

2Kings 19:20 Then Yeshayah, son of Amotz,
sent to Hizkiyah saying,
“Thus said **YAHWEH**, The Elohim of Yisra'el,
‘What you have prayed to Me
against Sancherib, king of Asshur,
I have heard.’
2Kings 19:21 This is the word which I, **YAHWEH**,
have spoken concerning him,
‘Shame to you!
Scorn to you!
The virgin the daughter of Tzion,
the daughter of Yerushalaim,
has shaken her head behind you!

2Kings 19:22 Whom *Himself* **תָּא**
have you reproached and reviled?

And over Whom have you raised a voice
and lifted up your eyes on high?

Against The Set Apart One of Yisra'el!

2Kings 19:23 By the hand of your messengers
you have reproached The Sovereign.
And you yourself **nx** have said,
“With a multitude of my chariots I myself
have come up to the height of the mountains,
to the sides of The Lebanon.
And I will cut down its tall cedars,
its choice cypress trees.
And I will enter its lodging places of its borders,
its thickest forest.
2Kings 19:24 I myself have dug
and drunk waters of strangers.
And with the soles of my feet
I cause to dry up all the rivers of Mitsraim.”

2Kings 19:25 Have you not heard?
Long ago I made it itself **nx**.
From days of old I formed it!
Now I have caused it to come!
And it exists for the sake of laying waste,
ruinous heaps of walled cities.
2Kings 19:26 And their inhabitants
were short handed,
dismayed, and put to shame.
They were like the grass of the field
and the green plants,
as the grass on the housetops.
And they were scorched
before the face of standing grain.

2Kings 19:27 And I know your sitting down,
and your going out,
and your coming in,
and your rage itself **nx** against Me!
2Kings 19:28 Indeed, your raging against Me
and your arrogance have come up to My ears!
And I will place My hook in your nose
and My bridle in your lips!
And I will turn you back
by the way in which you came!

2Kings 19:29 And this is the sign for you.
This year you will eat what grows of itself,
and in the second year what springs from that.
And in the third year sow and reap,
and plant vineyards and eat their fruit.

2Kings 19:30 And the remnant delivered
of the house of Yahudah
will again take root downward
and bear fruit upward.
2Kings 19:31 Indeed, out of Yerushalaim
will come forth a remnant,
and those delivered from Mount Tzion.
The zeal of **YAHWEH** will do this.

2Kings 19:32 Therefore, thus said **YAHWEH**
concerning the king of Asshur,
'He will not come into this city.
And he will not shoot an arrow there.
And he will not come before it with shield.
And he will not build a siege mound against it.
2Kings 19:33 By the way that he came,
by it he will return.
And he will not come into this city,'
- An Utterance of **YAHWEH** -

2Kings 19:34 'And I will defend this city
for the sake of delivering it,

for My own sake
and for the sake of David, My servant.' ”

2Kings 19:35 And it was on that night itself.
And a messenger of **YAHWEH** went out.
And he struck in the encampment of Asshur
one hundred and eighty five thousand.

And they rose up early in the morning.
And behold!
All of them were corpses.

2Kings 19:36 And they set out to journey.
And they went.
And Sancherib, king of Asshur, returned.
And he dwelt at Nineveh.

2Kings 19:37 And it was
as he was bowing himself
in the house of Nisrok, his god,
that his sons, Adrammelek and Shar'etser,
struck him with the sword.

And they escaped into the land of Ararat.
And his son, Esarhaddon, reigned instead of him.

Chapter 20

2Kings 20:1 In those days Hizkiyah
was sick unto death.
And Yeshayah, the prophet, son of Amotz,
went to him.
And he said to him, “Thus said **YAHWEH**,
'Give direction to your household
because you are going to die, you yourself **nx**.
And you will not live.' ”

2Kings 20:2 And he turned his face itself **nx**
toward the wall.

And he prayed to **YAHWEH**, saying,
2Kings 20:3 “Alas now, **YAHWEH!**
Remember please how itself **nx**
I have walked before You in faithfulness
and with a whole heart,
and the good I have done in Your eyes.”
And Hizkiyah wept, weeping greatly.

2Kings 20:4 And it was before Yeshayah
had gone out into the middle court.
And the word of **YAHWEH** came to him saying,

2Kings 20:5 “Return and say to Hizkiyah,
he ruler of My people,
'Thus said **YAHWEH**,
The Elohim of David, your father,
“I have heard your prayer itself **nx**.
I have seen your tears themselves **nx**.

Behold!

I am *granting* healing for you.
On the third day you will go up
to The House of **YAHWEH**.

2Kings 20:6 And I will add to your days
fifteen years.

And from the hand of the king of Asshur
I will deliver you and this city itself **nx**.
And I will defend this city itself **nx**
for My own sake,
and for the sake of David, My servant.” ’ ”

2Kings 20:7 And Yeshayah said,
“Take a cake of figs.”
And they took a cake of figs.
And they laid it on the boil.
And he lived.

2Kings 20:8 And Hizkiyah said to Yeshayah,
“What is the sign that **YAHWEH**

will *grant* healing to me
and that I will go up to The House of **YAHWEH**
the third day?"

2Kings 20:9 And Yeshayah said,
"This is the sign for you
from **YAHWEH Himself** **נא**
that **YAHWEH** will do the word *itself* **נא**
which He has spoken.
Shall the shadow go forward ten degrees
or go backward ten degrees?"
2Kings 20:10 And Hizkiyah said,
"It would be easy for the shadow
to go down ten degrees.
No, but let the shadow return,
backward ten degrees."

2Kings 20:11 And Yeshayah, the prophet,
called out to **YAHWEH**.
And He brought the shadow *itself* **נא**
ten degrees backward according to how
it had gone down on the sundial of Ahaz.

2Kings 20:12 At that time Berodak Baladan,
son of Baladan, king of Babel,
sent letters and a gift to Hizkiyah
because he heard that Hizkiyah had been sick.
2Kings 20:13 And Hizkiyah listened
attentively to them.
And he showed them
all his household treasure *itself* **נא**,
the silver *itself* **נא**,
and the gold *itself* **נא**,
and the spices *themselves* **נא**,
and the precious ointment *itself* **נא**,
and his household armor *itself* **נא**,
and all that was found *itself* **נא**
among his treasures.
There was not a thing in his house
or in all his dominion
that Hizkiyah did not show them.

2Kings 20:14 And Yeshayah, the prophet,
came to King Hizkiyah.
And he said to him,
"What did these men say?
And from where did they come to you?"
And Hizkiyah said,
"They came from a distant land, from Babel."
2Kings 20:15 And he said,
"What have they seen in your house?"
And Hizkiyah said,
"Everything *itself* **נא** that is in my house
they have seen.
There is not a thing they have not seen
among my treasures."

2Kings 20:16 And Yeshayah said to Hizkiyah,
"Listen attentively to the word of **YAHWEH!**
2Kings 20:17 'Behold!
The days are coming
when all that is in your house,
and what your fathers
have treasured up until this day
will be carried to Babel.
Not a thing will be left!', said **YAHWEH**.
2Kings 20:18 'And from your sons
who are to be born to you,
whom you bring forth, they will take.
And they will be eunuchs
in the palace of the king of Babel.' "

2Kings 20:19 And Hizkiyah said to Yeshayah,
"The word of **YAHWEH**

which you have spoken is good!"
And he said, "Is it not, if peace and faithfulness
will exist in my days?"

2Kings 20:20 And the rest
of the words of Hizkiyah
and all his might,
and how he made the pool itself **נח**,
and the channel itself **נח**
and brought the water itself **נח** into the city,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

2Kings 20:21 And Hizkiyah slept with his fathers.
And Menashe, his son, reigned in is place.
[Menashe means causing to forget.](#)

Chapter 21

2Kings 21:1 Menashe was twelve years old
at his reigning.
And he reigned fifty five years in Yerushalaim.
And his mother's name was Hephtzi'bah.
[Hephtzi'bah means my delight is in her.](#)

2Kings 21:2 And he did evil
in the eyes of **YAHWEH**
according to the abominations of the nations
which **YAHWEH** had driven out
from the faces of the children of Yisra'el.

2Kings 21:3 Indeed, he turned back.
And he built the high places themselves **נח**
of the asherah which Hizkiyah
his father had destroyed.
And he caused to stand slaughter sites to Ba'al.
And he made an asherah like the asherah
which Ahab, king of Yisra'el, had made.
And he bowed himself
to all the assembly of the skies.
And he served they themselves **נח**.
2Kings 21:4 And he built slaughter sites
in The House of **YAHWEH**
of which **YAHWEH** had said,
"In Yerushalaim I will place My Name itself **נח**."
2Kings 21:5 And he built slaughter sites
for all the assembly of the skies
in the two courtyards of The House of **YAHWEH**.
2Kings 21:6 And he caused his son himself **נח**
to pass over in fire.
And he practiced magic.
And he practiced use of divination.
And he used necromancers and mediums.

He did much evil in the eyes of **YAHWEH**
for the sake of provoking Him to anger.

2Kings 21:7 And he placed a carved image
of the asherah he had made
in The House of which **YAHWEH** had said
to David and to Shelomoh, his son,
"In this House and in Yerushalaim
which I have chosen
out of all the tribes of Yisra'el,
I will place My Name itself **נח** to eternity.

['olam](#) - properly, concealed,
i.e. the vanishing point.
This is a very important Hebrew term.
It represents their conception of the world
as that which was visible.
Anything not visible to them
was unknown and unknowable.

The vanishing point
represents the distant horizon.
Beyond it was time unknown.
In our manner of reference
this represents eternity.

2Kings 21:8 And I will not again cause the feet of Yisra'el to wander from the soil which I have given to their forefathers if only they will guard themselves for the sake of doing according to all that I have directed them, and according to all the instruction that My servant, Moshe, has directed they themselves **נא**.”

2Kings 21:9 But they did not listen attentively. And Menashe caused them to go astray, for the sake of doing more of the evil itself **נא** than the nations whom **YAHWEH** had destroyed from before the faces of the children of Yisra'el.

2Kings 21:10 And **YAHWEH** spoke by the hand of His servants, the prophets, saying,
2Kings 21:11 “Because of what Menashe, king of Yahudah, has done, these abominations *being* more evil than all the Amorites did who were before him, and has also caused Yahudah to offend with his idols,
2Kings 21:12 therefore, thus said **YAHWEH**, The Elohim of Yisra'el, ‘Behold!
I am bringing harm upon Yerushalaim and Yahudah of which all who are hearing of it, both ears will tingle!
2Kings 21:13 And I will stretch out over Yerushalaim the measuring line itself **נא** of Shomeron and the plumb line itself **נא** of the house of Ahab.

And I will wipe out Yerushalaim itself **נא** like one wipes out the dish itself **נא**, wiping it and turning it upon its face!

2Kings 21:14 And I will abandon the remnant of My inheritance itself **נא**! And I will give them into the hand of their adversaries! And they will be for a plunder and for a spoil to all their adversaries
2Kings 21:15 because of what they have done, the evil itself **נא**, in My eyes!

And they have provoked to anger Me Myself **נא** from the day in which their forefathers came out of Mitsraim even until this day.’”

2Kings 21:16 And also, Menashe has shed innocent blood, exceedingly much, until he filled Yerushalaim itself **נא** from one edge to another, besides his offense by which he caused Yahudah itself **נא** to offend, for the sake of doing evil in the eyes of **YAHWEH**.

2Kings 21:17 And the rest of the words of Menashe and all that he did, and the offenses with which he offended, are they not written on the scroll of the words of the days of the kings of Yahudah?

2Kings 21:18 And Menashe slept with his fathers. And he was buried in the garden of his house, in the garden of Uzza. And his son, Amon, reigned instead of him.
[Amon means skilled.](#)

2Kings 21:19 Amon was twenty two years old at his reigning.

And he reigned two years at Yerushalaim.

And the name of his mother was Meshullemet, the daughter of Harutz, of Yotbah.

Meshullemet means allied.

Harutz means earnest.

Yotbah means pleasantness.

2Kings 21:20 And he did evil

in the eyes of **YAHWEH**

like his father Menashe had done.

2Kings 21:21 And he walked in all the ways in which his father had walked.

And he served the idols themselves **nx** that his father had served.

And he bowed himself to them.

2Kings 21:22 And he abandoned

YAHWEH Himself **nx**, The Elohim of his fathers.

And he did not walk in the way of **YAHWEH**.

2Kings 21:23 And the servants of Amon

conspired against him.

And they put to death the king himself **nx**

in his house.

2Kings 21:24 And the people of the land struck

all those themselves **nx** who had conspired against King Amon.

And the people of the land caused to reign

Yoshiyah himself **nx** instead of him.

Yoshiyah means founded by **YAHWEH**.

2Kings 21:25 And the rest of the words of Amon which he did,

are they not written on the scroll of the words of the days of the kings of Yahudah?

2Kings 21:26 And he himself **nx**

was buried in his tomb in the garden of Uzza.

And his son, Yoshiyah, reigned in his place.

Chapter 22

2Kings 22:1 Yoshiyah was eight years old

at his reigning.

And he reigned thirty one years at Yerushalaim.

And his mother's name was Yedidah,

the daughter of Adayah, of Botzkat.

Yedidah means beloved.

Adayah means **YAHWEH** has passed over.

Botzkat means a swell of ground.

2Kings 22:2 And he did right

in the eyes of **YAHWEH**.

And he walked in all the ways of his father David.

And he did not turn aside right or left.

2Kings 22:3 And it was in the eighteenth year

of King Yoshiyah.

And the king sent Shaphan himself **nx**, the scribe,

son of Atzalyah, son of Meshullam,

to The House of **YAHWEH** saying,

Shaphan means to conceal.

Atzalyah means reserved by **YAHWEH**.

Meshullam means allied.

2Kings 22:4 "Go up to Hilkiyah, the great priest.

And let him bring to an end the silver itself **nx**,

that is coming into The House of **YAHWEH**

which the protectors of the doors

have gathered from the people themselves **nx**.

Hilkiyah means allotment of **YAHWEH**.

2Kings 22:5 And let them give it into the hand

of those doing the work,

those accountable in The House of **YAHWEH**.

And let them give it itself **תא**
to those doing the work
in The House of **YAHWEH**
for the sake of strengthening
the breaches of The House,
2Kings 22:6 to craftsmen, and to builders,
and to wall builders,
and for the sake of buying timber
and cut stone for the sake of strengthening
The House itself **תא**.

2Kings 22:7 However,
you are not to make accountable
they themselves **תא**
because they are doing faithfully.”

2Kings 22:8 And Hilkiyah, the great priest,
said to Shaphan, the scribe,
“I have found The Scroll of The Torah
in The House of **YAHWEH**.”
And Hilkiyah gave the scroll itself **תא** to Shaphan.
And he read it out loud.

2Kings 22:9 And Shaphan, the scribe,
went to the king.
And he returned word to the king himself **תא**.
And he said,
“Your servants have poured out the silver itself **תא**
that was found in The House.
And they have given it into the hand
of those who doing the work
those accountable in The House of **YAHWEH**.”

2Kings 22:10 And Shaphan, the scribe,
reported to the king saying,
“Hilkiyah, the priest, has given me a scroll.

And Shaphan read it *out loud* to the king.

2Kings 22:11 And it was as the king heard
the words themselves **תא**
of the Scroll of The Torah.

And he tore his garments themselves **תא**.

2Kings 22:12 And the king commanded
Hilkiyah, the priest himself **תא**,
and Ahikam himself **תא**, son of Shaphan,
and Akbor himself **תא**, son of Mikayah,
and Shaphan, the scribe himself **תא**,
and Asayah himself **תא**,
servant of the king saying,

Ahikam means brother raised up.

Akbor means entangled.

Mikayah means who is like **YAHWEH**.

Asayah means made by **YAHWEH**.

2Kings 22:13 “Go! Inquire of **YAHWEH Himself** **תא**
on behalf of me,
and on behalf of the people,
and on behalf of all Yahudah,
concerning the words
of this scroll that has been found.

Indeed, great is the wrath of **YAHWEH**
that is kindled against us
because our forefathers
have not listened attentively
to the words of this scroll,
for the sake of doing according
to all that is written concerning us.”

2Kings 22:14 Then Hilkiyah, the priest,
and Ahikam, and Akbor,
and Shaphan, and Asayah
went to Huldah the prophetess,
the wife of Shallum, son of Tikvah, son of Harhas,

keeper of the wardrobe.
Now she was dwelling in Yerushalaim
in the Second Quarter.
And they spoke with her.

Huldah means to glide swiftly.
Tikvah means a cord; to bind.
Harhas means scraping.

2Kings 22:15 And she said to them,
"Thus says **YAHWEH**, The Elohim of Yisra'el,
'Say to the man

who sent you yourselves **נא** to Me,
2Kings 22:16 "Thus said **YAHWEH**,
'Behold!

I am bringing harm upon this place
and upon its inhabitants,
all the words themselves **נא** of the scroll
which was read to the king of Yahudah,
2Kings 22:17 in place of which
they have abandoned Me
and have burned incense to other gods
for the sake of provoking Me to anger
with all the works of their hands!

And My wrath has been kindled
against this place!
And it will not be quenched!' " "

2Kings 22:18 And to the king of Yahudah
the one sending you yourselves **נא**
for the sake of inquiring of **YAHWEH Himself** **נא**,
thus you are to say to him,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
"The words which you have heard,
2Kings 22:19 because your heart was tender
and you humbled yourself
before the face of **YAHWEH**
as you heard what I have spoken
against this place
and against its inhabitants,
for the sake of becoming a ruin and a curse,
and you tore your garments themselves **נא**
and you wept before Me,
also even I Myself have listened attentively."
- An Utterance of **YAHWEH** -

2Kings 22:20 "For this cause, behold!
I will gather you to your fathers.
And you will be gathered to your grave in shalom.
And your eyes will not see all the harm
I Myself am bringing on this place." " "

And they returned word to the king himself **נא**.

Chapter 23

2Kings 23:1 And the king sent.
And they gathered to him all the elders
of Yahudah and Yerushalaim.
2Kings 23:2 And the king went up
to The House of **YAHWEH**,
and all the men of Yahudah
and all the inhabitants of Yerushalaim
with he himself **נא**,
and the priests,
and the prophets,
and all the people,
from small until great.

And he read out loud in their ears
all the words themselves **נא**
of The Scroll of The Covenant,
the one found in The House of **YAHWEH.**

2Kings 23:3 And the king stood beside the pillar.

And he cut The Covenant *itself* נא
before the face of **YAHWEH**
for the sake of walking after **YAHWEH**,
and for the sake of protecting His directives
and His testimonies *themselves* נא
and His rules *themselves* נא
with all one's heart and all one's life,
for the sake of causing to stand
the words *themselves* נא of this Covenant,
the one written on this scroll.

And all the people stood with The Covenant.

There were two pillars
in front of The Temple.
It was customary for the king
to stand next to one of the pillars
when major events were taking place.
Doing so affirmed the integrity
of whatever was being stated or done.
Note: This is a major event.
It is the renewal
of The Covenant of Sinai,
the entire Covenant,
on the part of Yisra'el.

2Kings 23:4 And the king commanded
Hilkiah *himself* נא, the great priest,
and the priests *themselves* נא
of the second order
and the guards of the doors *themselves* נא,
to bring out of The Temple of **YAHWEH**
all the objects *themselves* נא,
the ones having been made for Ba'al,
and for Asherah,
and for all the assembly of the skies.
And he burned them outside of Yerushalaim
in the fields of Kidron.
And he carried their ashes *themselves* נא
to Bayit El.

2Kings 23:5 And he caused to cease
the idolatrous priests *themselves* נא
whom the kings of Yahudah had given
and who turned incense into smoke
at the high places in the cities of Yahudah
and in the places all around Yerushalaim,
and those *themselves* נא turning into smoke
to Ba'al,
to the sun,
and to the moon,
and to the constellations,
and to all the assembly of the skies.

2Kings 23:6 And he brought out
the asherah *itself* נא
from The House of **YAHWEH**
to outside Yerushalaim, to the Brook Kidron.
And he burned it *itself* נא at the Brook Kidron.
And he pulverized it.
And he threw its dust *itself* נא on the graves
of the sons of the people.

This is an act of defilement of the graves.
The graves already represented defilement
in Hebrew culture.
But to throw this powder on them
was a further act
effectively declaring them
to be utterly defiled.
No sensitive Hebrew would dare
to approach them after this.

2Kings 23:7 And he tore down
the houses *themselves* נא
of the male cult prostitutes
that were in The House of **YAHWEH**
where the women wove hangings
for the Asherah.

2Kings 23:8 And he brought all the priests themselves **תא** from the cities of Yahudah. And he defiled the high places themselves **תא** where the priests had turned into smoke, from Geba to Be'er Sheba. And he tore down the high places themselves **תא** at the gates which were at the entrance of The Gate of Yahoshua, the governor of the city, which were to the north of the men's gate to the city.

2Kings 23:9 However, the priests of the high places did not come up to the slaughter site of **YAHWEH** at Yerushalaim because they did not eat matzah among their kindred.

2Kings 23:10 And he defiled The Tophet which is in The Valley of The Son of Hinnom in order that no man could cause his son himself **תא** or his daughter herself **תא** to pass over fire to Moloch.

2Kings 23:11 And he caused to cease the horses themselves **תא** which the kings of Yahudah had given to the sun at the entrance to The House of **YAHWEH** by the room of Nathan Melek, the eunuch, that were in the courtyard. And the chariots of the sun themselves **תא** he burned with fire.
[Nathan Melek means given by the king.](#)

2Kings 23:12 And the slaughter sites themselves **תא** that were on the roof of the upper room of Ahaz which the kings of Yahudah had made, and the slaughter sites themselves **תא** which Menashe had made in the two courtyards of The House of **YAHWEH** the king tore down. And he ran from there. And he threw their dust itself **תא** into the Brook Kidron.

2Kings 23:13 And the king defiled the high places themselves **תא** that were in front of the face of Yerushalaim, which were to the south of The Mountain of Destruction which Shelomoh, king of Yisra'el, built for Ashtoreth, the abomination of the Tzidonians, and for Kemosh, the abomination of the Mo'abites, and for Milcom, the abomination of the children of Ammon.

2Kings 23:14 And he smashed the columns themselves **תא**. And he cut down the Asherim themselves **תא**. And he filled their spaces themselves **תא** with bones of men.

2Kings 23:15 And also the slaughter site itself **תא** that was at Bayit El, and the high place which Yarob'am, son of Nebat, had made, by which he caused Yisra'el itself **תא** to offend, both that altar itself **תא** and the high place itself **תא** he tore down. And he burned the high place itself **תא**, pulverizing it to powder.

And he burned the Asherah.

2Kings 23:16 And Yoshiyah turned around.
And he saw the tombs themselves **תא**
that were there on the mountain.
And he sent.
And he took the bones themselves **תא**
out of the tombs.
And he burned them on the slaughter site.
And he defiled it
according to the word of **YAHWEH**
which the man of The Elohim had proclaimed
who had proclaimed these words themselves **תא**.

2Kings 23:17 And he said,
"What tombstone is this that I see?"
And the men of the city said to him,
"It is the tomb of the man of The Elohim
who came from Yahudah
and proclaimed these words themselves **תא**
which you have done
against the altar of Bayit El."
2Kings 23:18 And he said,
"Do not cause the man to move.
No one is to move his bones."
And they let his bones escape
with the bones themselves **תא**
of the prophet who came from Shomeron.

2Kings 23:19 And all the houses
of the high places themselves **תא**
that were in the cities of Shomeron
which the kings of Yisra'el had made
for the sake of provoking to anger **YAHWEH**
Yoshiyah also took away.
And he did to them
according to all the actions he did in Bayit El.

2Kings 23:20 And he slaughtered
all the priests themselves **תא** of the high places
who were there upon the slaughter sites.
And he burned men's bones themselves **תא**
upon them.
And he returned to Yerushalaim.

2Kings 23:21 And the king directed
all the people themselves **תא** saying,
"Prepare The Passover
to **YAHWEH**, your Elohim,
as it is written in this Scroll of The Covenant!"

2Kings 23:22 Indeed, a Passover like this
had not been prepared
from the days of the judges
who judged Yisra'el itself **תא**,
and all the days of the kings of Yisra'el
and the kings of Yahudah.

2Kings 23:23 However,
in the eighteenth year of King Yoshiyah
this Passover was prepared to **YAHWEH**
at Yerushalaim.

2Kings 23:24 And also,
the necromancers themselves **תא**
and the magicians themselves **תא**
and the teraphim themselves **תא**
and the idols themselves **תא**,
and all the abominations themselves **תא**
that were seen in the land of Yahudah
and in Yerushalaim Yoshiyah removed
in order to cause to stand
the words themselves **תא** of The Torah,
those written on the scroll

that Hilkiyah, the priest, found
in The House of **YAHWEH**.

2Kings 23:25 And before him
there was no king like him
who turned back to **YAHWEH**
with all his heart,
and with all his life,
and with all his might,
according to all The Torah of Moshe.
And after him none rose up like him.

2Kings 23:26 However, **YAHWEH** did not turn
from the fierceness of His great wrath,
with which His wrath
was kindled against Yahudah,
because of all the provocations
with which Menashe had provoked Him to anger.

But note this:

In spite of all this

**YAHWEH did not turn
from the intensity of His great wrath!**

**YAHWEH STILL promised
to remove Judah from His sight!**

**YAHWEH STILL promised
to cast off Jerusalem**

as His residence on earth!

The offenses would STILL be punished!

2Kings 23:27 And **YAHWEH** said,
“Even Yahudah *itself* **נא**

I will remove from before My face
according to how I have removed Yisra'el *itself* **נא**.

And I will spurn this city *itself* **נא**

which I have chosen, Yerushalaim *itself* **נא**,

and The House *itself* **נא** of which I said,

‘My Name will be there.’!”

2Kings 23:28 And the rest
of the words of Yoshiyah
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

2Kings 23:29 In his days Pharaoh Neko,
king of Mitsraim,
went up against the king of Asshur,
to The River Euphrates.
And King Yoshiyah went out to him.
And he put him to death at Megiddo
when he saw he *himself* **נא**.

2Kings 23:30 And his servants caused him
to ride dying from Megiddo.
And they brought him to Yerushalaim.
And they buried him in his tomb.
And the people of the land
took Yaho'ahaz *himself* **נא**, son of Yoshiyah.
And they anointed he *himself* **נא**.
And they caused he *himself* **נא**
to reign in place of his father.

Yaho'ahaz means seized by YAHWEH.

2Kings 23:31 Yaho'ahaz
was twenty three years old at his reigning.
And he reigned three months at Yerushalaim.
And his mother's name was Hamutal,
the daughter of Yirmyah, of Libnah.

Hamutal means father-in-law of dew.

Yirmyah means YAHWEH will elevate.

2Kings 23:32 And he did evil
in the eyes of **YAHWEH**
according to all that his fathers had done.

2Kings 23:33 And Pharaoh Neko
bound him at Riblah in the land of Hamat
as he was reigning at Yerushalaim.

And he set a tribute over the land
of one hundred talents of silver
and a talent of gold.

2Kings 23:34 And Pharaoh Neko
caused Elyakim, son of Yoshiyah, to reign
instead of his father, Yoshiyah.
And he changed his name *itself* **תא** to Yahoyakim.
And Yaho'ahaz *himself* **תא** he took.
And he went to Mitsraim.
And he died there.

2Kings 23:35 And Yahoyakim gave
the silver and gold to Pharaoh.
Only he arranged for the land *itself* **תא**
to give the silver *itself* **תא**
by the mouth of Pharaoh.
Each man according to his valuation
he required the silver *itself* **תא**
and the gold *itself* **תא**
of the people *themselves* **תא** of the land
for the sake of giving it give to Pharaoh Neko.

2Kings 23:36 Yahoyakim was
twenty five years old at his reigning.
And he reigned eleven years at Yerushalaim.
And his mother's name was Zebidah,
the daughter of Pedayah, of Rumah.
Zebidah means giving.
Pedayah means YAHWEH has ransomed.
Rumah means height.

2Kings 23:37 And he did evil
in the eyes of **YAHWEH**
according to all that his fathers had done.

Chapter 24

2Kings 24:1 In his days Nebukadnetzar,
king of Babel, came up.
And Yahoyakim was his servant three years.
And he turned back and rebelled against him.
2Kings 24:2 And **YAHWEH** sent against him
raiding bands of Kasdim *themselves* **תא**,
and raiding bands of Aram *themselves* **תא**,
and raiding bands of Mo'ab *themselves* **תא**,
and raiding bands
of the children of Ammon *themselves* **תא**.
And He sent them against Yahudah
for the sake of destroying it
according to the word of **YAHWEH**
which He had spoken by the hand
of His servants, the prophets.
The Kasdim are the Chaldeans.

2Kings 24:3 Indeed, at the mouth of **YAHWEH**
this came upon Yahudah
for the sake of removing it
from before His face
because of the offenses of Menashe,
according to all that he had done
2Kings 24:4 and also because
of the innocent blood which he poured out.
And he had filled Yerushalaim *itself* **תא**
with innocent blood.
And **YAHWEH** was not willing to pardon.

2Kings 24:5 And the rest
of the words of Yahoyakim
and all that he did,
are they not written on the scroll
of the words of the days of the kings of Yahudah?

2Kings 24:6 And Yahoyakim slept with his fathers.
And Yahoyakin, his son, reigned in place of him.
Yahoyakim means established by YAHWEH.

2Kings 24:7 And the king of Mitsraim no longer came out of his land again because the king of Babel had taken all that belonged to the king of Mitsraim from the River of Mitsraim to The River Euphrates.

2Kings 24:8 Yahoyakin was eighteen years old at his reigning.

And he reigned at Yerushalaim three months. And his mother's name was Nahushta, the daughter of Elnatan, of Yerushalaim.

Nahushta means copper.

Elnatan means gift of El.

2Kings 24:9 And he did evil in the eyes of **YAHWEH** according to all that his father had done.

2Kings 24:10 At that time the servants of Nebukadnetzar, king of Babel, came up against Yerushalaim.

And they came.

And they laid siege against it.

2Kings 24:11 And Nebukadnetzar, king of Babel, came against the city.

And his servants laid siege against it.

2Kings 24:12 And Yahoyakin, king of Yahudah, and his mother, and his servants, and his heads, and his eunuchs went out to the king of Babel.

And the king of Babel took he himself **תא** in the eighth year of his reign.

2Kings 24:13 And he brought out from there

all the treasures themselves **תא**.

of The House of **YAHWEH**

and the treasures of the king's house.

And he cut in pieces

all the objects of gold themselves **תא**

which Shelomoh, king of Yisra'el, had made

in The Temple of **YAHWEH**

according to what **YAHWEH** had spoken.

2Kings 24:14 And he exiled

all Yerushalaim itself **תא**,

and all the leaders themselves **תא**

and all the men of great strength themselves **תא**,

ten thousand going into exile,

and all the craftsmen and the metal workers.

None remained

except the poor people of the land.

2Kings 24:15 And he exiled Yahoyakin to Babel.

And the king's mother herself **תא**,

and the king's wives themselves **תא**,

and his officers themselves **תא**,

and the strong of the land themselves **תא**

went into captivity from Yerushalaim to Babel.

2Kings 24:16 And all the men

of strength themselves **תא**, seven thousand,

and craftsmen and metal workers,

one thousand,

all who were strong and able for battle,

and the king of Babel

brought to Babel, into exile.

2Kings 24:17 And the king of Babel caused

Mattanyah himself **תא**, Yahoyakin's uncle,

to reign in his place.

And he changed his name itself **תא** to Tzidkiyah.

Mattanyah means gift of YAHWEH.

Tzidkiyah means the justice of YAHWEH.

2Kings 24:18 Tzidkiyah was twenty one years old when he reigned.

And he reigned eleven years at Yerushalaim.
And his mother's name was Hamutal,
the daughter of Yirmyah, of Libnah.

2Kings 24:19 And he did evil
in the eyes of **YAHWEH**
according to all that Yahoyakim had done.

2Kings 24:20 Indeed,
on account of the anger of **YAHWEH**
this existed against Yerushalaim and Yahudah
until He had cast away they themselves **אָ**
from before His face.
And Tzidkiyah rebelled against the king of Babel.

Chapter 25

2Kings 25:1 And it was in
the ninth year of his reign,
in the tenth month,
on the tenth of the month.
And Nebukadnetzar, king of Babel,
he and all his forces,
came against Yerushalaim.
And they encamped against it.
And they built a siege works against it all around.
2Kings 25:2 And they came to the city
and laid siege against it until
the eleventh year of King Tsidkiyah
2Kings 25:3 on the ninth of the month.
And the famine was strong in the city.
And there was no food for the people of the land.
2Kings 25:4 And the city wall was split open.
And all the men of battle *went out* at night
by way of the gate between two walls
which were beside the king's garden.
And the Kasdim
were against the city all around.
And the king went by way of the desert plain.

*Kasdim is another name
for the people of Babel,
also known as the Chaldeans.*

2Kings 25:5 And the army of the Kasdim
pursued after the king.
And they overtook he himself **אָ**
in the desert plains of Yericho.
And all his force was scattered from him.
2Kings 25:6 And they seized the king himself **אָ**.
And they brought he himself **אָ**
up to the king of Babel at Riblah.
And they spoke judgment to he himself **אָ**.
2Kings 25:7 And
the sons of Tsidkiyah themselves **אָ**
they slaughtered before his eyes.
And the eyes of Tsidkiyah himself **אָ**
they put out.
And they bound him with copper shackles.
And they brought him to Babel.

2Kings 25:8 And in the fifth month,
on the seventh of the month,
which was the nineteenth year
of King Nebukadnetzar, king of Babel,
Nebuzaradan, the chief of the guard,
a servant of the king of Babel,
came to Yerushalaim.

25:9 And he set on fire
The House of YAHWEH itself **אָ**
and the house of the king itself **אָ**,
and all the houses of Yerushalaim themselves **אָ**.
Even all the great houses themselves **אָ**
he set on fire with fire.
2Kings 25:10 And the walls
of Yerushalaim itself **אָ** all around

all the forces of the Kasdim
who were with the captain of the guard
tore down.

2Kings 25:11 And the rest
of the people themselves **תא**
those remaining in the city
and those themselves **תא**
who had fallen to the king of Babel
and the rest of the multitude itself **תא**
Nebuzaradan, the captain of the guard,
took into exile.

2Kings 25:12 But the poor of the land
the captain of the guard left
for the sake of vinedressers and farmers.

2Kings 25:13 And the copper pillars themselves **תא**
that were in The House of **YAHWEH**,
and the stands themselves **תא**
and the copper sea itself **תא**
that were in The House of **YAHWEH**
the Kasdim broke into pieces.
And they carried away
their copper itself **תא** to Babel.

2Kings 25:14 And the pots themselves **תא**,
and the shovels themselves **תא**,
and the snuffers themselves **תא**,
and the ladles themselves **תא**,
and all the copper utensils themselves **תא**
with which they served he took.

2Kings 25:15 And the fire pans themselves **תא**
and the basins themselves **תא**
which were of gold, gold
and which were of silver, silver
the captain of the guard took.

2Kings 25:16 The two pillars, the one sea,
and the stands which Shelomoh had made
for The House of **YAHWEH**,
the copper was not weighed of all these utensils.

2Kings 25:17 The height of one column
was eighteen cubits
and the capital on it was of copper.
And the height of the capital was three cubits.
And the network and pomegranates
all around the capital were all of copper.
And the second column was the same,
with a network.

2Kings 25:18 And the captain of the guard took
Serayah himself **תא**, the great priest,
and Tzephanyah himself **תא**, the second priest,
and three door guards themselves **תא**.

Serayah means **YAHWEH** has prevailed.
Tzephanyah means **YAHWEH** has concealed.

2Kings 25:19 And from the city he took one officer
who was overseer over the men of battle
and five men of those who saw the king's face
who were found in the city,
and the chief scribe himself **תא** of the assembly,
the one accountable for assembling
the people of the land themselves **תא**,
and sixty men of the people of the land
who were found in the city.

2Kings 25:20 And Nebuzaradan,
captain of the guard,
took they themselves **תא**.
And he caused they themselves **תא**
to go to the king of Babel, to Riblah.
2Kings 25:21 And the king of Babel
struck they themselves **תא**.

And he put them to death
at Riblah in the land of Hamat.
And he exiled Yahudah from upon its soil.

2Kings 25:22 And the people,
those remaining in the land of Yahudah
whom Nebukadnetzar, king of Babel, had left,
even over them he appointed
Gedalyah himself **נא**,
son of Ahikam, son of Shaphan.
Gedalyah means great is **YAHWEH**.

2Kings 25:23 And all the captains of the forces,
they and their men,
heard that the king of Babel had appointed
Gedalyah himself **נא**.
And they came to Gedalyah at Mitzpah,
even Yishma'el, son of Nethanyah,
and Yahohanan, son of Kareah,
and Serayah, son of Tanhumeth,
the Netophathite,
and Ya'azanyah, the son of a Ma'akathite,
they and their men.
Yishma'el means El has heard.
Nethanyah means gift of **YAHWEH**.
Yahohanan means favored by **YAHWEH**.
Kareah means bald.
Tanhumeth means compassion.
Ya'azanyah means listening to **YAHWEH**.

2Kings 25:24 And Gedalyah swore
to them and their men.
And he said to them, "Do not be afraid
of the servants of the Kasdim.
Dwell in the land
and serve the king of Babel himself **נא**.
And it will be well with you."

2Kings 25:25 And it was in the seventh month
that Yishma'el, son of Nethanyah,
son of Elishama,
from the seed of the kingdom came
and ten men with he himself **נא**.
And he struck Gedalyah himself **נא**.
And he put him to death,
and the Yahudeans themselves **נא**,
and the Kasdim themselves **נא**
who were with he himself **נא** at Mitzpah.
Elishama means El who listens.

2Kings 25:26 And all the people rose up,
small and great,
and the captains of the forces.
And they went to Mitsraim
because they were afraid
before the faces of the Kasdim.

2Kings 28:27 And it was in the thirty seventh year
of the captivity of Yahoyakin, king of Yahudah,
in the twelfth month,
on the twenty seventh of the month.
And Evil Merodak, king of Babel,
in the year that he reigned,
lifted up the head itself **נא**
of Yahoyakin, king of Yahudah,
from the house of the prison.

2Kings 25:28 And he spoke well to he himself **נא**.
And he set his throne itself **נא**
above the throne of the kings
who were with he himself **נא** at Babel.
2Kings 25:29 And he changed
his prison garments themselves **נא**.
And he ate food continually before his face
all the days of his life.

2Kings 25:30 And as his allotment,
a continual allotment
was given to him from the king himself **אָה**,
a daily word in its day all the days of his life.

12. Isaiah - Yeshayah

(Version 3.1: 7-15-2021)

Chapter 1

Isa. 1:1 A vision of Yeshayah, son of Amotz,
which he contemplated
concerning Yahudah and Yerushalaim
in the days of Uzziyah, Yotam, Ahaz,
and Hizkiyah, kings of Yahudah.

chazah - to gaze at mentally,
to perceive, to contemplate;
specifically, to have a vision.

Historical usage of this term
points to a special form of night vision
in which a Divine revelation is received.
This appears from the statement given
to be some kind of an on-going vision,
or it was Yeshayah's
contemplation of the vision
that continued during the reign
of several kings of Yahudah.

Yeshayah means **YAHWEH** has delivered.
Amotz means strong.
Uzziyah means strength of **YAHWEH**.
Yotam means
YAHWEH is perfect; complete, whole.
Ahaz means to seize.
Hizkiyah means seized by **YAHWEH**.
Yahudah means **YAHWEH** is praised.

Isa. 1:2 Listen attentively skies
and give an ear earth!
Indeed, **YAHWEH** has spoken,
"Children I have brought up and exalted.
But they have rebelled against Me."

Isa. 1:3 An ox knows its owner
and a male ass its master's manger.
Yisra'el does not know!
My people have not comprehended!

Isa. 1:4 Alas! An offending nation,
a people weighed down with perversion,
a seed of wrong doers,
children acting corruptly!

They have abandoned **YAHWEH Himself** **אָה**!
They have scorned
The Set Apart One Himself **אָה** of Yisra'e!
They have turned aside, backward!

Isa. 1:5 For what reason are you beaten any longer?
You continue to apostatize!
Every head is diseased!
And every heart is sick!

Isa. 1:6 From the sole of the foot
as far as the head,
there is no wholeness in it;
wounds, and welts, and open gashes
not closed,
or bound up,
or softened with oil!

Isa. 1:7 Your land is laid waste!
Your cities are burned with fire!

Strangers devour your land in front of you,
they themselves **אֵל**,
and it is laid waste by demolishing strangers.
Isa. 1:8 And the daughter of Tzion
has been left like a booth in a vineyard,
like a hut in a field of cucumbers,
like a guarded city.

Isa. 1:9 Unless **YAHWEH** of Assemblies
had left to us a survivor
we would have been like Sedom,
similar to Amorah.

Isa. 1:10 Listen attentively to the word of **YAHWEH**,
rulers of Sedom!
Give ear to the Instructions of our Elohim,
people of Amorah!

torot - plural of **torah**.
This term is traditionally translated as laws.
This is very misleading.
It's also traditionally applied
to the first five books of Moshe.
This is also misleading.
The root for this word
means **instruction, teaching, not law**.

If you read the first five books of Moshe
you know immediately
that it is not all matters of "law".
It is **YAHWEH's instructions** to His people,
teaching them how He wants them to live.

Isa. 1:11 "What is it for Me,
your abundance of sacrifices?", says **YAHWEH**.
"Enough!

I have no delight in olahs of rams
and the fat of fat animals
and the blood of bulls, or lambs or goats!

olahs - traditionally, burnt offerings.
These were intended to be symbols
of complete dedication to **YAHWEH**.
Here they are seen as repulsive to Him.

Isa. 1:12 When you come
to be seen before My face
who has required this from your hands,
the trampling of My courtyards?

Isa. 1:13 Do not again bring
meaningless gift offerings of incense!
It is detestable to Me!

New Moons, Sabbaths, the calling of meetings...

I am not able to endure the moral perversity
and special assemblies!

1:14 Your New Moons
and your appointed times
My life hates!
They are a burden upon Me!
I am weary of carrying them!

Isa. 1:15 And when you
are spreading out your hands
I will hide My eyes from you!
Also when you make many prayers
I will not listen attentively!
Your hands are filled with blood!

Isa. 1:16 Wash yourselves!
Make yourselves clean!
Turn away your bad actions
from in front of My eyes!
Stop doing moral wrong!

Isa. 1:17 Learn to do good!
Seek judgment!

Make the oppressed happy!
Judge *rightly* the fatherless!
Contend for the widow!

Isa. 1:18 Come now and we will argue the case!”,
says **YAHWEH**.
If your offenses are like scarlet
they will be made as white as snow.
If they are red like crimson
they will be like wool.

Isa. 1:19 If you are willing
and will listen attentively
you will eat the goodness of the land.
Isa. 1:20 But if you refuse and you rebel
you will be devoured by the mouth of the sword!”
Indeed, the mouth of **YAHWEH** has spoken.

Isa. 1:21 How the faithful city
has become a prostitute,
full of condemnation!
Justice lodged in it,
but now murderers.
Isa. 1:22 Your silver has become dross.
Your wine has been mixed with water.
Isa. 1:23 Your rulers are rebellious
and companions of thieves.
Everyone loves bribes and pursues rewards.
The fatherless they do not judge *rightly*
nor does the cause of the widow come to them.

Isa. 1:24 Because of this,
- An Utterance of The Sovereign,
YAHWEH of Assemblies,
The Mighty One of Yisra'el -
“Alas!
I will be relieved of My adversaries.
And I will take revenge on My enemies.
Isa. 1:25 And I will turn back My hand against you.
And I will refine your dross with lye.
And I will remove all your tin.

Isa. 1:26 And I will return your judges
as at the first
and your counselors as at the beginning.
After this you will be called a city of justice,
a faithful city.
Isa. 1:27 Tzion will be ransomed with judgment
and her returning ones with justice
Isa. 1:28 and the destruction of those rebelling
and of offenders together.
And those abandoning **YAHWEH** will cease!
Isa. 1:29 Indeed, they will be ashamed
of the strong trees which you have desired.
And you will be ashamed
because of the gardens which you have chosen.

Isa. 1:30 Indeed, you will be like an oak
whose leaf fades
and like a garden that has no water.
Isa. 1:31 The strong will be as weak flax
and his actions for a spark.
And both will burn together.
And no one will be extinguishing *them*.

Chapter 2

Isa. 2:1 The word that Yeshayah,
the son of Amotz, contemplated
concerning Yahudah and Yerushalaim:
Isa. 2:2 And it will exist in the last days.
The mountain of The House of **YAHWEH**
will be established at the top of the mountains.
And it will be exalted above the hills.
And all the nations will flow to it.

Isa. 2:3 And many peoples will come.
And they will say,
"Come, and we will go up
to the mountain of **YAHWEH**,
to The House of The Elohim of Ya'akov
and He will teach to us from His ways,
and we will walk in His paths.

Indeed, from Tzion will go forth The Instruction,
and The Word of **YAHWEH** from Yerushalaim."

Isa. 2:4 And He will judge between the nations.
And He will show what is right for many peoples.
And they will beat their swords into plowshares
and their spears into pruning hooks.
Nation will not lift up sword against nation.
And they will not learn battle any longer.

Isa. 2:5 House of Ya'akov, come and walk
in the illumination of **YAHWEH**!

Isa. 2:6 Indeed, You have abandoned Your people,
the house of Ya'akov,
because they have been satisfied from the East.
And they practice magic like the Philistines.
And with children of foreigners they clap hands.

Isa. 2:7 And their land is filled with silver and gold.
And there is no end to their treasures.
And their land is filled with horses.

And there is no end to their chariots.

Isa. 2:8 And their land is filled with idols
for the sake of serving them with their hands.
They bow themselves

to what their fingers have made.

Isa. 2:9 And human beings bow down toward them.
And a man is humiliated.
But You will not lift them up!

Isa. 2:10 Go into the rock
and hide in the dust
away from face of the dread of **YAHWEH**
and the splendor of His majesty!

Isa. 2:11 The arrogant eye of a human being
will be humbled,
and the pride of men
will be bowed down.

And **YAHWEH** alone
will be exalted in that day!

Isa. 2:12 Indeed,
the day of **YAHWEH** of Assemblies
is against all that is proud and arrogant,
against all that is lifted up.
And it will be humbled.

Isa. 2:13 And *it is* against
all the cedars of The Lebanon,
the high and the lifted up.
And *it is* against

all the oaks of The Bashan.

Isa. 2:14 And *it is* against
all the high mountains.

And *it is* against
all the hills, the lifted up.

Isa. 2:15 And *it is* against
every high tower.

And *it is* against
every wall of restraint.

Isa. 2:16 And *it is* against
all the ships of Tarshish.

And *it is* against
all the pleasure craft.

Isa. 2:17 And the arrogance of human beings
will be bowed down.
And the pride of men
will be brought low.

And **YAHWEH** alone
will be exalted in that day.

Isa. 2:18 And the idols will completely disappear.
Isa. 2:19 And they will go into the dens of rocks
and into the caves of dust,
away from the face of the dread **YAHWEH**
and the splendor of His majesty
when He stands up
for the sake of striking the earth with awe!

Isa. 2:20 In that day
the human being will throw away
his idols of silver *themselves* תא
and his idols of gold *themselves* תא
which he made for himself to bow down to
to moles, to moles and to bats,
Isa. 2:21 for the sake of going
into the crevices of the rocks,
and into the cracks of the cliffs,
away from the face of the dread of **YAHWEH**
and the splendor of His majesty
when He stands up
for the sake of striking the earth with awe!

Isa. 2:22 Withhold yourselves from the human being
whose breath is in his nostrils!
Indeed, of what account is he?

Chapter 3

Isa. 3:1 Indeed, behold!
The Sovereign, **YAHWEH** of Assemblies,
is removing from Yerushalaim
and from Yahudah
the support and supply,
every supply of bread,
and every supply of water,
Isa. 3:2 the mighty,
and the man of battle,
the judge,
and the prophet,
and the diviner,
and the elder,
Isa. 3:3 the captain of fifty,
and the exalted face,
and the counselor,
and the wise one,
the skilled craftsman,
and the clever enchanter.

Isa. 3:4 And He will set young men as their rulers
and capricious ones will rule them.

Isa. 3:5 And He will drive the people,
man against man,
and man against his neighbor.
The young will be bold against the elder
and the despised against the honored.

Isa. 3:6 When a man takes hold on his brother
in the house of his father *and he says*,
"You have a robe.
Be a ruler over us
and this heap of rubble will be under your hand!",
Isa. 3:7 he will lift up his voice in that day saying,
"I am not a healer.
And in my house is no food and no clothing.
Do not place me as a ruler of people!"

Isa. 3:8 Indeed, Yerushalaim has stumbled
and Yahudah has fallen
because their language and their actions
are against **YAHWEH**
for the sake of provoking
the fountains of His honor.

The traditional "eyes of His glory"
is difficult to grasp.
There is much debate
over this phrase and its meaning.
Some see this as an altered text.
The word for "eyes" can also mean
fountain, spring, or well.
It represents a source.
This seems more fitting in this context.

Isa. 3:9 The expression on their faces
responds against them.
And their offenses, like Sedom,
have been declared.
They do not conceal it.
Woe to their lives!
Indeed, they have rewarded themselves
with what is bad!

Isa. 3:10 Say to the just ones,
"Indeed, it is well."
Indeed, they will eat the fruit of their actions.

Isa. 3:11 Woe to the morally wrong, *the* bad,
because the pay back of his hand
will be done to him!

Isa. 3:12 My people are being abused
by oppressing ones,
and women have dominion over them.
My people, you are being lead astray
and the ways of your paths
are being swallowed up!"

Isa. 3:13 **YAHWEH** will stand up to contend.
Even He will be standing up
for the sake of judging the peoples.
Isa. 3:14 **YAHWEH** will enter into judgment
with the elders of His people and its rulers!

"And *you yourselves* ~~אנ~~,
you have consumed the vineyard!
The plunder of the poor is in your houses!
Isa. 3:15 What is it for you?
You have beaten down My people
and the faces of the poor you have crushed!"
- An Utterance of my Sovereign,

YAHWEH of Assemblies -

Once again we see
the reference to "utterance".
Some would give this as "oracle of".
It's a specific reference
to Divine Judgment
in the form of
a very powerful declaration by **YAHWEH**.
And note the unique reference here in Isaiah
to "my Sovereign, **YAHWEH** of Assemblies."
this is traditionally given as
"The Lord God of hosts."

"The Lord" is from *adown*
which means master, ruler, or sovereign
- the one Who is in control.

"Hosts" is from *tsaba*
which means a mass or persons (or things).
While most consider this to refer to "armies",
the term is far more inclusive than that.

Isa. 3:16 And **YAHWEH** says,
"Indeed, because the daughters of Tzion

have been arrogant
and have walked
stretching forth their necks
and have flirted with their eyes,
walking and prancing as they go,
walking and jingling with their feet,
Isa. Isa. 3:17 even **YAHWEH** will strike with a scab
the crown of the head of the daughters of Tzion.
And **YAHWEH** will expose their private parts.

Isa. 3:18 In that day
YAHWEH will take away
the beauty of the anklets *themselves* ~~אנ~~
and the headbands,
and the crescents,
Isa. 3:19 the pendants,
the bracelets,
and the veils,
Isa. 3:20 the turbans,
and the leg chains,
and the perfume bottles,
and the amulets,
Isa. 3:21 the rings,
and the nose rings,
Isa. 3:22 the festal robes,
and the capes,
and the shawls,
and the purses,
Isa. 3:23 the mirrors,
and the fine linen,
and the hoods,
and the large cloaks.

Isa. 3:24 And it will exist -
instead of perfume, stench,
and instead of a belt, a rope,
and instead of well set hair, baldness,
and instead of a festal robe,
a girding of sackcloth,
and scarring instead of beauty.

Isa. 3:25 Your few men will fall by the sword,
even your strength in battle.

Isa. 3:26 And her gates will lament and mourn.
And having been emptied
she will sit on the ground.

Chapter 4

Isa. 4:1 And in that day
seven women will take hold of one man saying,
"We will eat our food and wear our clothes.
Only, your name will be called over us
to take away our reproach."

Isa. 4:2 In that day
there will exist a sprout of **YAHWEH**
for beauty and for honor
and the fruit of the land
for majesty and for glory
for *the* rescued of Yisra'el.

This is a different rendering
than the traditional texts.
This is **not** a reference to The Messiah.

The context is a paralleling of ideas
in typical Hebrew fashion.
As such it calls for an interpretation
that fits such parallelism.
This version fits that understanding.

Isa. 4:3 And it will be those remaining in Tzion
and those having been left in Yerushalaim,
it will be said of him, 'Set Apart',
all those having been written
for the sake of living in Yerushalaim.

Isa. 4:4 When **YAHWEH** has washed away
the excrement *itself* אָנֹכִי of the daughters of Tzion
and the blood *itself* אָנֹכִי of Yerushalaim
has been purged from her midst
with the breath of judgment,
and with the breath of burning,
ruach - wind, by resemblance breath.
There is **no 'spirit'**
in Hebrew language or thought.
"Spirit" is a totally Greek term.
It has **no place** in Old Covenant writings!

This could be stated
as the "wind of judgment"
and "wind of burning".
Either sense fits the context.

By means of judgment and burning
the people and the city
are cleansed from their impurities,
their defilement.

Isa. 4:5 then **YAHWEH** will create
above every part of Mount Tzion
and above her assemblies
a cloud by day
and smoke and brilliance of a flame of fire by night.

Indeed, above all the splendor, a canopy,
Isa. 4:6 and a booth will exist
for shade by day from heat,
for protection and for shelter
from storm and from rain.

Chapter 5

Isa. 5:1 I will sing now to my Beloved,
a song to my Beloved concerning His vineyard.

"My Beloved has a vineyard
on a hill of olive trees.

Isa. 5:2 And He dug around it.
And He threw out its stones.
And He planted a choice vine.
And He built a tower in its midst.
And He also made a winepress in it.
And He waited for the sake of making grapes.
But it brought forth rotten ones.

Isa. 5:3 And now, inhabitant of Yerushalaim
and men of Yahudah,
please judge between Me and My vineyard.
Isa. 5:4 What more is to be done
for My vineyard that I have not done in it?
Why have I waited for the coming forth of grapes,
but it brought forth rotten ones?

Isa. 5:5 And now, now
I will cause you yourselves אָנֹכִי to know
what *itself* אָנֹכִי I Myself will do to My vineyard.
I will take away its hedge
and it will be for burning.
I will break down its wall
and it will be for trampling.
Isa. 5:6 And I will lay it waste.
It will not be pruned or arranged in order.
And thorns and briars will come up.
And over the thick clouds I will direct
against raining rain upon on it.

Isa. 5:7 Indeed, the vineyard
of **YAHWEH** of Assemblies
is the house of Yisra'el.
And the men of Yahudah
are His delightful plant.

He waited for judgment,

but behold, bloodshed;
for justice, but behold, wailing!

Isa. 5:8 Woe to those
touching house against house,
field against field
until there is an end of places
and you are caused to dwell by yourself,
alone in the midst of the land!

Isa. 5:9 In my ears **YAHWEH** of Assemblies *said*,
"Truly, many houses will be a ruin,
great and good ones without inhabitant.
Isa. Isa. 5:10 Indeed, ten yokes of a vineyard
will make one bath
and a homer of seed
will make one ephah."

Ten yokes refers to the amount of land
a yoke of oxen could plow.
One yoke is approximately an acre.
A bath is approximately 23 quarts.
A homer is approximately 412 quarts.
An ephah is approximately 20 quarts.

Isa. 5:11 Woe to those
rising early in the morning to pursue strong drink,
who remain late at night.
Wine inflames them!
Isa. 5:12 And lyre and harp,
tambourine and flute, and wine
are in their banquets,
but the actions themselves ~~nx~~ of **YAHWEH**
they do not look upon intently,
and the workmanship of His hands
they do not observe.

Isa. 5:13 For this reason
My people have gone into exile
without knowledge,
and their few honorable men are hungry,
and their multitude is parched with thirst.

Isa. 5:14 For this reason
she'ol has opened wide her existence.
And she has opened her mouth
without regulation.
And its glory has descended,
and with it, its multitude,
and its uproar,
and its rejoicing.

she'ol - traditionally Hades
or the place of the dead.
It's often referred to as the depths,
even associated with the abyss.
Our concepts of this place are confused
by the differing terms used to describe it.
Generally it is a place of "nothingness".
It's this concept that's found in research
of the original etymology
(sources) of the term.
It's the state of being dead, death itself.

Isa. 5:15 And a human being is brought down.
And mortal man is humbled.
And the eyes of the proud are humbled.

Isa. 5:16 But **YAHWEH** of Assemblies
is exalted in judgment
and The Set Apart El is undefiled in justice.

Isa. 5:17 And the sheep will pasture
according to His word.
And sojourners will eat
in the waste places of fatlings.

Isa. 5:18 Woe to those
who drag moral perversion

with cords of emptiness and with ropes
the carts of contaminating offenses,
Isa. 5:19 those saying, "Let Him hurry!
Let Him do His work quickly
in order that we can see it!
And let it come near, even the counsel
of The Set Apart One of Yisra'el!
Then we will know!"

Isa. 5:20 Woe to those calling bad good
and good bad,
those putting darkness for light
and light for darkness,
those putting bitter for sweet
and sweet for bitter!

Isa. 5:21 Woe to those wise in their own eyes,
and clever in their own sight!

Isa. 5:22 Woe to those mighty at drinking wine
and men of strength at mixing strong drink
Isa. 5:23 justifying moral wrong
for a bribe in the end,
and the justice of the just
is turned aside from him!

Isa. 5:24 For this reason
as a tongue of fire consumes stubble
and a flame consumes chaff
their root is like rottenness
and their blossom will be like dust that goes up
because they have rejected
The Instruction *itself* אָסַר
of **YAHWEH** of Assemblies,
and they have despised
the spoken word *itself* אָסַר
of The Set apart One of Yisra'el.

Isa. 5:25 On account of this
the anger of **YAHWEH**
has blazed up against His people.
And He has stretched out His hand
against them.
And He has struck them.
And the mountains have trembled.
And their carcasses were like torn garbage
in the midst of the streets.

With all this,
His anger has not turned back
and His hand is still stretched out!

Isa. 5:26 And He will lift up a banner
to the nations from afar.
And He will whistle to them
from the end of the earth.
And behold!
They will come at once, swiftly!
Isa. 5:27 None will be weary.
None will be stumbling with Him.
Not one will slumber and none will sleep.
And no belt of their waist will be loosened.
And no the thong of their sandals will be broken.
Isa. 5:28 Their arrows have been sharpened.
And all their bows have been bent.
Their horses' hooves are regarded as flint
and their wheels like a hurricane.
Isa. 5:29 Their roaring is like a lion.
And they roar like young lions.
And they growl.
And they seize prey.
And they slip away.
And they escape.
And no one is being delivered.

Isa. 5:30 And they will growl over it in that day like the roaring of the sea.

And one will look intently toward the land.
And behold!
Darkness of distress!
And illumination will be darkened by the clouds.

Chapter 6

Isa. 6:1 In the year of King Uzziah's death, then I saw **YAHWEH Himself** **הוה** sitting on a throne, exalted and lifted up. And the hem of His robe filled The Temple itself **הוה**.

The hem is often translated as "the train".
The term used is also applied to the robe of the Great Priest which he wore when ministering in the inner sanctuary of The Temple.
Thus what's represented here is **YAHWEH** as the ultimate Great Priest in the heavenly Temple.

Isa. 6:2 Above Him were standing seraphim. Each one had six wings. With two he covered his face. With two he covered his feet. And with two he flew.

Isa. 6:3 And one called out to another and said, "Set apart, set apart, set apart is **YAHWEH** of Assemblies. All the earth is filled with His splendor!"

Isa. 6:4 And the posts of the door were shaken by the voice of him who called out. And The House was filled with smoke.

Isa. 6:5 And I said, "Woe to me! Indeed, I have been destroyed! Indeed, I am a man of defiled lips! And I, in the midst of a people of defiled lips I am dwelling.

Indeed, my eyes have seen The King Himself **הוה**, **YAHWEH** of Assemblies."

Isa. 6:6 And one of the seraphim flew to me. And in his hand was a hot coal. With the tongs he had taken it from the slaughter site.

Isa. 6:7 And he touched it upon my mouth. And he said, "Behold! This has touched upon your lips. And your moral perversion is removed. And your offenses are atoned."

kaphar - to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel.

This is a fascinating term. It's used in regard to Noah covering the container with pitch, inside and outside.

Symbolically it represents also the "covering" of our offenses, as indicated here. But more fully, it represents atonement for our offenses against **YAHWEH**.

Our offenses remain, but they are no longer counted against us. They are 'covered' by His redeeming love and compassion.

We are seen as being, once more,
"at one with Him".

Isa. 6:8 And I heard
the voice *itself* **nx** of **YAHWEH**
saying, "Whom *itself* **nx** can I send?
And who will go for Us?"
And I said, "I am here!
Send me!"

Isa. 6:9 And He said, "Go!
And you are to say to this people,
'You are to listen attentively,
listen attentively!
But you will not discern.
And you are to observe, observe!
But you will not comprehend.'

Isa. 6:10 Cause the heart of this people to grow fat.
And cause their ears to be dense
and their eyes to be blinded
lest they see with their eyes,
and they listen attentively with their ears,
and their heart discerns
and they return to Me and are healed."

Isa. 6:11 Then I said,
"Until when, my Sovereign?"
And He said, "Of a truth,
until the cities are desolate
and without inhabitant,
and the houses are without a human being,
and the soil is desolate, devastated,
6:12 and **YAHWEH** has removed
the human beings *themselves* **nx** far away,
and great is the abandoning
in the midst of the land,

Isa. 6:13 and there is yet in it a tenth part.
And it will come back.
And it will be for burning like an oak tree,
even like a great tree
whose stump *remains* when it is cut down.
A set apart seed is its stump!"

Chapter 7

Isa. 7:1 And it was in the days of Ahaz,
son of Yotam,
son of Uzziyah, king of Yahudah.
Retzin, king of Aram,
and Pekah, son of Remalyah,
king of Yisra'el, went up to Yerushalaim
for the sake of fighting against it.
But they were not able to fight against it.

Ahaz means to seize.

Yotam means **YAHWEH**

is complete; whole.

Retzin means delight.

Pekah means open.

Remalyah means ornamented by **YAHWEH**.

Isa. 7:2 And it was reported
to the house of David saying,
"Aram has been led against Ephraim."
And his heart and the heart of his people
were moved like the trees of the forest are moved
before the face of a wind.

Isa. 7:3 And **YAHWEH** said to Yeshayah,
"Go out now for the sake of confronting Ahaz,
you *yourself* **nx** and She'ar Yashub, your son,
at the end of the channel of the upper pool
on the highway of the Fuller's Field.

She'ar Yashub means a remnant will return.

Isa. 7:4 And say to him, 'You are to watch out
and you are to be calm!
You are not to be afraid,

and your heart is not to be weakened
by these two tails, these smoking firebrands,
by the fierce anger of Retzin and Aram
and the son of Remalyah!
Isa. 7:5 Aram, Ephraim, and the son of Remalyah
have taken counsel,
counsel of harm against you saying,
Isa. 7:6 "Let us go up against Yahudah.
And we will cut it off.
And we will split it open for ourselves.
And we will cause to reign as king in their midst
the son of Tabe'el himself תב."

[Tabe'el means good for nothing.](#)

Isa. 7:7 According to this
said my Sovereign, **YAHWEH**,
"It will not stand
and it will not exist!

Isa. 7:8 Indeed, the head of Aram is Damascus
and the head of Damascus is Retzin.
And within sixty five years
Ephraim will be shattered as a people.
Isa. 7:9 And the head of Ephraim is Shomeron.
And the head of Shomeron is the son of Remalyah.
If you do not believe,
you will not be believed."

[Shomeron means watch station. It is 'Samaria'.](#)

Isa. 7:10 And again **YAHWEH** spoke to Ahaz saying,
Isa. 7:11 "Request for yourself a sign
from **YAHWEH**, your Elohim.
Cause the request to be deep
or to the highest heights."
Isa. 7:12 And Ahaz said, "I will not ask,
and I will not test **YAHWEH Himself תב**!"

Isa. 7:13 And he (Yeshayah) said,
"Listen attentively now, house of David!
Is it a little thing from you
that you cause men to be weary?
Indeed, will you also cause to be weary
my Elohim Himself תב?"

Isa. 7:14 On account of this
YAHWEH Himself will give a sign to you.
Behold!
A virgin will conceive and give birth to a son.
And she will call his designation Immanu'el.
[In the Hebrew text this is written
as two separate words,
'immanu' and 'el'.
It means literally "with you is El".](#)

Isa. 7:15 He will eat curds and honey
for the sake of his knowing
to refuse concerning the bad
and to choose concerning the good.
Isa. 7:16 Indeed, before the young man knows
to refuse concerning the bad
and to choose concerning the good
the soil will be abandoned
which you yourselves תב harvest
from before the faces of both her kings.

Isa. 7:17 **YAHWEH** will bring upon you,
and upon your people,
and upon your father's household
days that have not come
since the day that Ephraim
was removed from Yahudah
by the king of Asshur himself תב."

Isa. 7:18 And it will exist in that day
that **YAHWEH** will whistle for the fly
that is in the extremity of the rivers of Mitsraim,

and for the bee
that is in the land of Asshur.
Mitsraim is Egypt.
Mitsraim is a son of Ham.
It's vital that this connection is identified.

Isa. 7:19 And they will come.
And all of them will settle
in the deep valleys
and in the clefts of the rocks,
and on all the weeds and in all the pastures.

Isa. 7:20 In that day
YAHWEH will shave with a razor
those hired beyond The River
with the king of Asshur,
the head *itself* אָן,
and the hair of the legs,
and even the beard *itself* אָן
will also be shaved away.

Shaving with a razor
made a man unclean before **YAHWEH**.
Men were not to cut their hair
or trim their beards as the heathen did.
And the three things shaved here
are representative of
1. Kingly authority (the head),
2. National identity (the legs),
3. The Priesthood (the beard).

NOTE: The removal of the beard
represents removal of priestly authority.
We may ponder the significance of this
in relation to the removal of **Yahushua's** beard
(plucked his beard) at his trials.
Was this a pronouncement of the removal
of His priestly authority by the Yisra'elites?

Isa. 7:21 And it will exist in that day
that a man will keep alive
a young cow and two sheep.
Isa. 7:22 And it will be from the abundance
of making milk that he will eat curds.
Indeed, everyone left in the land
will eat curds and honey.

Isa. 7:23 And it will be in that day,
it will be every place
where there is a thousand vines
worth a thousand pieces of silver
it will be for thorns and for thistles.
Isa. 7:24 With arrows and bows one will go there
because all the land will be thorns and thistles.
Isa. 7:25 And all the mountains
which were arranged with a hoe,
you will not go there
for fear of thorns and thistles.
And it will be for sending out oxen
and for trampling by sheep.

Chapter 8

Isa. 8:1 And **YAHWEH** said to me,
"Take for yourself a large tablet
and write upon it with a mortal's chisel
concerning Maher Shalal Hash Baz.

'enosh - properly, mortal,
hence a man in general.
This is not the typical word for 'man'.
It's specific to a mortal human being.
This concept is concealed
from English readers
when 'man' is used.

Maher Shalal Hash Baz means
swift to the plunder,
hastening to the prey.

Isa. 8:2 And cause faithful witnesses to testify to Me,
Uriyah, the priest *himself* אָן,

and Zekaryah himself **אָז**, son of Yeberekyah.”

Uriyah means flame of **YAHWEH**.

A plural form of this,

uriym - means flames or lights.

It's typically given as Urim

(along with the Thummim).

It's often referred to as "the lights"

by which **YAHWEH** spoke

to His Great Priests

in The Tabernacle and the Temple.

Zekaryah means marked by **YAHWEH**,

to take note of.

Yeberekyah means blessing of **YAHWEH**.

Isa. 8:3 And I came near to the prophetess.

And she conceived.

And she bore a son.

And **YAHWEH** said to me,

“Call his name Maher Shalal Hash Baz

Isa. 8:4 because before the young boy knows to cry

‘My father’ or ‘My mother’

the wealth of Damascus itself **אָז**

and the plunder of Shomeron itself **אָז**

will be carried away

before the face of the king of Asshur.”

Isa. 8:5 And **YAHWEH** spoke to me again saying,

Isa. 8:6 “Inasmuch as this people has rejected

the waters of Shiloh themselves **אָז**,

the ones going forward gently,

and delights in Retzin himself **אָז**

and the son of Remalyah,

Shiloh means a shoot of growth;

or, a dart or spear.

It's also the name

of a fountain in Yerushalaim.

Retzin means delight.

Remalyah means ornamented by **YAHWEH**.

Isa. 8:7 even for this reason, behold!

YAHWEH is bringing up over them

the waters of The River itself **אָז**,

the strong and the mighty,

even the abundance

of the king of Asshur himself **אָז**

and all his splendor itself **אָז**.

And he will go up over all his channels.

And he will go over all his banks.

Isa. 8:8 And he will pass into Yahudah.

He will overflow and pass over,

reaching up to the neck.

And his extremities will spread out

to the full breadth of Your land, Immanu'el.

Isa. 8:9 Be broken, people!

Even be shattered in pieces!

And give ear all you

from the distant places of the land!

Gird yourselves, and be shattered in pieces!

Gird yourselves, and be shattered in pieces!

Isa. 8:10 Make a plan with counsel,

but it will be frustrated.

Speak a word,

but it will not stand

because The El is with us.”

Isa. 8:11 Indeed, **YAHWEH** spoke thus to me
with a forceful hand.

And He chastised me concerning

walking in the way of this people saying,

Isa. 8:12 “Do not say, ‘A conspiracy.’,

concerning everything

that this people says is a conspiracy.

And fear of it itself **אָז**,

you are not to be in dread,

and you are not to be terrified.

Isa. 8:13 "**YAHWEH** of Assemblies *Himself* **תנ**,
He *Himself* **תנ** you are to cause to be set apart!
And He Himself you are to revere!
And of He Himself you are to be terrified.

Isa. 8:14 And He will be for you a sanctuary,
but a stone of stumbling and a rock of obstruction
for both the houses of Yisra'el,
like a trap and a snare
to the inhabitants of Yerushalaim.

Isa. 8:15 And many among them
will stumble and fall.
And they will be broken.
And they will be ensnared.
And they will be taken captive."

Isa. 8:16 Bind up the witness!
Seal The Instruction among My students!

Isa. 8:17 Even I will wait for **YAHWEH**,
Who is hiding His face
from the house of Ya'akov.
Even I will wait for Him.

Isa. 8:18 Behold me and the children
whom **YAHWEH** has given to me
as signs and as wonders in Yisra'el
from **YAHWEH** of Assemblies
Who dwells on Mount Tzion.

Isa. 8:19 And when they say to you,
"Inquire of those who are mediums and wizards,
who whisper and mutter.",
should not a people inquire of their Elohim?
Should the living inquire after the dead?

Isa. 8:20 **To The Instruction
and to The Testimony!**

If they do not speak according to this Word
it is because they have no daylight.

Isa. 8:21 And they will pass over in it
stiff-necked and famished.
And it will be when they are famished.
And they will be provoked to anger.
And they will be trivial with their king
and with their Elohim.
And they will face upward.
Isa. 8:22 And they will look intently at the earth.
And behold!
Distress and darkness!
Gloom of anguish!
And they will be driven away by thick darkness.

Chapter 9

Isa. 9:1 (H 8.23)
However, there is no gloom
for the one for whom is constraint
as at the first when He enlightened
the land of Zebulon and the land of Naphtali,
and later caused her to be weighed down,
the way of the sea beyond The Yarden,
Galil of the Gentiles.

Isa. 9:2 (H 9.1)
The people who were walking in darkness
have seen a great light.
Those who are dwelling in the land
of the shadow of death,
a light has shined upon them.

Isa. 9:3 (H 9.2)
You have caused the nation to increase.
You will have caused its gladness
to rejoice before Your face
like the joy at harvest as men celebrate
when they share the spoil.

Isa. 9:4 (H 9.3)
Indeed, the yoke of his burden *itself* אָתָּה
and the rod of his shoulder *itself* אָתָּה,
the scepter of his oppressor is shattered
like the day of Midyan.

Isa. 9:5 (H 9.4)
Indeed, every boot of trampling
and garment rolled in blood
will be for burning, fuel of a fire.

Isa. 9:6 (H 9.5)
When a child is born to us,
a son is given to us,
then the dominion will be on His shoulder.
And His designation will be called
Wonder,
Counselor,
Mighty El,
My Father for Eternity,
Leader of Shalom.

This verse is quite different
from traditional translations.
The opening word
can be translated multiple ways.
The text is suggestive of a future event,
not a current happening.
Thus we see this as
"when a child is born..."
Only after His birth
can he receive the dominion
(the term refers
to the rule or governing role).

shem - an appellation,
as a mark or memorial of individuality;
by implication honor, authority, character.

This word includes anything
that denotes a particular person or their role.
It is a **designation**.
It's far more than a "name".
It also includes one's "title".

The term used for 'wonder' is a noun,
not an adjective.

ab - father, head of a household,
forefather, etc.
The term is used
of a wide class of entities.
The actual term used
in the Hebrew text is **abi'ad**.

ad means eternal, forever,
continual, never ending.
Literally this means My Father for Eternity.

sar - a head person (of any rank or class).
This is often translated
as captain, chief, governor, etc.
It is not limited to "prince".
Indeed, a prince is not truly a "head person".
He is subject to The King.

shalom - safe, i.e. well, happy, friendly;
also (abstractly) welfare,
i.e. health, prosperity, peace.
This is one of the most important words
in the Hebrew language.
It represents total well being
in every aspect of one's life.
It covers far more than mere 'peace'.

Isa. 9:7 (H 9.6)
To the increase of His dominion and shalom
there is no end.
Upon the throne of David and over His kingdom
He Himself תא will be established.
And He will sustain it
with judgment and with justice
from now even until eternity.

The zeal of **YAHWEH** of Assemblies will do this.

Isa. 9:8 (H 9.7)
YAHWEH sent a word against Ya'akov
and it has fallen on Yisra'el.
Isa. 9:9 (H 9.8)
And they will know,
all the people of Ephraim
and those dwelling in Shomeron
with pride and greatness of heart saying,
Isa. 9:10 (H 9.9)
"Bricks have fallen down
but we build with cut stones.
Sycamores are cut down
but we replace them with cedars."

Isa. 9:11 (H 9.10)
And **YAHWEH** will raise up
the distresses themselves תא of Retzin over him.
And his adversaries themselves תא
He will provoke,
Isa. 9:12 (H 9.11)
the Arameans before,
and the Philistines behind.
And they will devour Yisra'el itself תא
with an open mouth.

With all this
His anger has not turned back.
And His hand is still stretched out.

Isa. 9:13 (H 9.12)
But the people have not turned back
to Him Who causes them to be struck.
And to **YAHWEH** of Assemblies Himself תא
they have not inquired.

Isa. 9:14 (H 9.13)
And **YAHWEH** has cut off from Yisra'el
head and tail,
palm branch and reed
in one day.

Isa. 9:15 (H 9.14)
An elder and highly respected,
he is the head.
The prophet who is teaching lies,
he is the tail.

Isa. 9:16 (H 9.15)
And the leaders of this people
have led them into error.
And those being guided
are being swallowed up.

Isa. 9:17 (H 9.16)
For this reason
YAHWEH has no joy over their young men.
And for the orphans themselves תא
and the widows themselves תא
there is no compassion,
because everyone is godless and evil
and every mouth speaks foolishness.

With all this
His anger has not turned back.

And His hand is still stretched out

Isa. 9:18 (H 9.17)

Indeed, moral wrong burns like fire.
It consumes thorns and thistles
and it sets on fire the bushes of the forest.
And their pride rolls upward like rising smoke.

Isa. 9:19 (H 9.18)

With fury **YAHWEH** of Assemblies
has burned up the land.
And the people were fuel for the fire.

A man will not show pity to his neighbor.

Isa. 9:20 (H 9.19)

And he will cut upon the right hand,
but he will be hungry.
And he will consume upon the left hand,
but will not be satisfied.
Every man will be devouring the flesh of his arm,

Isa. 9:21 (H 9.20)

Manasseh, Ephraim himself **אנ**,
and Ephraim, Manasseh himself **אנ**.
Together they are against Yahudah.

With all this

His anger has not turned back.
And His hand is still stretched out.

Chapter 10

Isa. 10:1 Woe to the scribes making unjust rules
and writing troublesome writings

10:2 for the sake of turning away
the weak from judgment,
and for the sake of stealing judgment
from the poor people,
in order that widows are their spoils
and orphans themselves **אנ** are looted.

Isa. 10:3 And what will you do

at the day of accountability
and at the devastation
which is coming from afar?
Unto whom will you escape?
And where will you leave your splendor?

Isa. 10:4 Will you not bow down instead as prisoners
and instead fall down killed?"

With all this

His anger has not turned back.
And His hand is still stretched out.

Isa. 10:5 Woe to Asshur, the rod of My anger
and the staff of woe in their hands of rage!

Isa. 10:6 Against a defiled nation I will send him!
And against the people of My wrath
I will urge him to plunder spoil,
and to rob loot,
and to place them trampled down
like the mud of the streets!

Isa. 10:7 But he does not intend thus.

And his heart does not consider thus.
Indeed, to destroy is in his heart
and to cut off not a few nations.

Isa. 10:8 Indeed, he says,

'Are not my leaders kings?

Isa. 10:9 Is not Kalno like Karkemish?

Is not Hamat like Arpad?

Is not Shomeron like Damascus?

Isa. 10:10 According to what my hand

has found against kingdoms
whose idols and carved images
excelled those of Yerushalaim and Shomeron,
Isa. 10:11 as I have done to Shomeron
and to her idols,
will I not do also to Yerushalaim
and to her idols?'

Isa. 10:12 "And it will exist
when **YAHWEH** has terminated all His work
on Mount Tzion and at Yerushalaim
that I will attend to the fruit of greatness
of the heart of the king of Asshur
and on the glory of the height of his eyes
Isa. 10:13 because he has said,
'By the power of my hand I have done it.
And with my wisdom I have understood.
And I remove borders of peoples.
And I have plundered their treasures.
And I have put down
like mighty ones sitting.
Isa. 10:14 And my hand has found like a nest
the wealth of the peoples.
And like gathered eggs
abandoned by all the earth
I myself have gathered.
And there was no one who was moving his wing,
nor opening his mouth, even peeping.'

Isa. 10:15 Will the axe boast itself
over him who cuts with it,
or the saw exalt itself
over him who saws with it
like a rod shaking and lifting up itself **אָרָא**,
like lifting up a staff which is not wood?

Isa. 10:16 For this reason
The Sovereign, **YAHWEH** of Assemblies,
will send leanness among his fat ones.
And under his glory He will kindle a kindling
like kindling a fire.

There are numerous doublings
of terms in Scripture.
It's a Hebraic manner of placing
double emphasis on a subject.
This verse contains
a rare tripling of terms.
This form of emphasis
effectively declares
there is absolutely no doubt
this will take place.

Isa. 10:17 And The Light of Yisra'el
will exist as a fire,
even His Set Apart One as a flame.
And it will burn and devour
his thorns and his thistles
in one day.

Isa. 10:18 And the glory of his forest and his field,
both life and flesh, will be terminated.
And they will be like one being sick,
wasting away.

Isa. 10:19 And the remaining trees of his forest
will be few in number.
Even a young child will write them.

Isa. 10:20 And it will exist in that day
that the remnant of Yisra'el
and those who have escaped
of the house of Ya'akov
will no longer lean upon him,
the one striking them.
But they will lean upon **YAHWEH**,
The Set Apart One of Yisra'el, in faithfulness.

Isa. 10:21 A remnant will return,
the remnant of Ya'akov,
to The Mighty El.

Isa. 10:22 Indeed, if your people, Yisra'el,
exist like the sand of the sea
only a remnant of them will return.

Annihilation has been determined,
overflowing justice.
Isa. 10:23 Indeed, annihilation
has even been determined!

My Sovereign, **YAHWEH** of Assemblies,
is doing it in the midst of the whole land.

Isa. 10:24 For this reason
thus said my Sovereign,
YAHWEH of Assemblies,
"You, My people who are dwelling in Tzion,
are not to be afraid of Asshur
who has beaten you with a rod
and has lifted up his staff against you
in the manner of Mitsraim!

Isa. 10:25 Indeed, after a very little time
the indignation will be completed,
even My anger concerning their destruction."

Isa. 10:26 And **YAHWEH** of Assemblies
will stir up over him a whip
like the wound of Midyan at the rock of Oreb
and like His rod was over the sea.
And He will lift it up in the manner of Mitsraim.

Isa. 10:27 And it will be in that day
that his burden
will be removed from your shoulder,
and his yoke from your neck.

*And the yoke will be destroyed
from the fatness of your face.
This is an odd Hebraism.
It apparently refers to a yoke being broken
when an oxen grows too large
for it to fit any longer.*

Isa. 10:28 He has come against Ayat.
He has passed over at Migron.
At Mikmash he has accounted for his weapons.

*Ayat means heap.
Migron means precipice.
Mikmash means hidden.*

Isa. 10:29 They have passed over the crossing place
to Geba, his lodging place.
Ramah shuddered with terror.
Gib'ah of Sha'ul has fled.

*Geba means a hill.
Ramah means a height.
Gib'ah means a little hill.*

Isa. 10:30 Shout with your voice,
daughter of Gallim!
Pay attention Laish!
Anathoth suffers!

*Gallim means springs.
Laish means kneaded.
Anathoth means answers.*

Isa. 10:31 Madmenah has fled.
The inhabitants of Gebim sought refuge.

*Madmenah means dung hill.
Gebim means cisterns.*

Isa. 10:32 Still today at Nob, standing,
he shakes his fist at the mountain
of the daughter of Tzion,
The hill of Yerushalaim.

Isa. 10:33 Behold!
My Sovereign, **YAHWEH** of Assemblies,

is lopping off a branch with violence
and the exalted heights are cut down.
Even the arrogant are brought down.
Isa. 10:34 And He will strip away
the thickets of the forest with iron.
And The Lebanon, like the mighty, will fall!

Chapter 11

Isa. 11:1 And a twig will come forth
from the trunk of Yishai.
And a sprout from his roots will bear fruit.

Many want to force these terms
to mean "Branch".
The terms given here
are the literal meanings of the words used.
While twig could be seen as a branch
it doesn't really say that.
And a sprout or shoot will come
from the roots of Yishai and bear fruit.

Isa. 11:2 The Divine Nature of **YAHWEH**
will rest upon Him,
the Divine Nature of wisdom and understanding,
the Divine Nature of advice and power,
the Divine Nature of knowledge
and of the reverence of **YAHWEH**.

Many use "spirit" here.
There was **never** a "spirit"
in the Hebrew mind or language.
It's a Greek term.

ruach means wind or breath.
For the Hebrew it represented
the "wind of man".
It was seen as what flowed in and out
from one's center.
As such it represented
the very nature of the individual.

Here it would literally say
"The wind/breath of **YAHWEH**..."
But it represents **His Divine Nature**.

Other Scripture passages reveal
there are seven aspects
to the Divine Nature.
All seven are listed here.

Isa. 11:3 And He will cause Him to breathe in
the reverence of **YAHWEH**.
And He will not judge
by the sight of His eyes.
And He will not decide
by the hearing of His ears.

The literal rendering of the first line is
"And His smelling
is in the reverence of **YAHWEH**."
This term is rarely used in Scripture.
In other contexts it represents "to smell".

There are many arguments concerning
how to translate this word
in this particular instance
since "to smell" makes no sense here.
It's possible that this
is a misreading of the text.
The letters given could very well mean
"the breath of him".

Since it's in the hifil form
there is a causative implication.
Thus what's given in this text
reflects this concept.
It can be taken very literally
with great meaning.

Isa. 11:4 And He will judge the weak with justice.
And He will decide with equity
for the oppressed of the land.

And He will strike the earth
with the rod of His mouth.

And with the breath of His lips
He will put to death the morally wrong.

dal - properly, dangling,
i.e. (by implication) weak, or thin.

Note that **ruach** again appears here.
This time it's translated as "breath".
One might ask why it's not
considered to be 'spirit' here
as in so many other places.

It could easily appear as
"the Divine Nature" of His lips
and still make sense,
and thereby be consistent
with the first part of the passage.

Isa. 11:5 And justice will be the band of His waist
and trustworthiness the band of His loins.

'ezor - something girt; a belt, also a band.
The Great Priest
wore a band around his waist
and linen underwear around his loins
(the source of one's virility).
What's given suggests the future role
of The Great Priest in Eternity.

Isa. 11:6 And a wolf will dwell with the lamb.
and a leopard will lie down with the young goat,
and a calf, and a young lion,
and a fatling together.

And a small young lad will lead them.

Isa. 11:7 And a cow and a bear will graze.
Their young ones will lie down together.

And a lion will eat straw like an ox.

Isa. 11:8 And a nursing child will play
beside the hole of a cobra.

And over the den of a viper
a weaned child will stretch out his hand.

Isa. 11:9 They will cause no harm
and they will cause no destruction
in all My set apart mountain!

Indeed, the earth will be filled
with the knowledge of **YAHWEH Himself** אֵת
like the waters covering the sea.

Isa. 11:10 And in that day
there will be a root of Yishai
which is standing as a banner of the peoples.
To Him the nations will inquire.
And His rest will be glorious.

Isa. 11:11 And it will exist in that day
that the hand of **YAHWEH** will again,
a second time,
acquire the remnant *itself* אֵת
of His people who remain
from Asshur and from Mitsraim,
from Pathros and from Kush,
from Eylam and from Shin'ar,
from Hamat and from the islands of the sea.

There's a theme of Scripture involved here
which is obscured
by the typical language used.

The term for "acquire" is **qanah**.
It means to acquire by purchase.
To understand this one needs to consider
that Yisra'el was "purchased"
with the blood of the firstborn in Mitsraim.
They were **redeemed!**
Redemption involves a **ransom price**.

Thus the acquisition involved here
is a second **ransoming** of His people
from the nations where He has caused them
to be taken into exile.

Further, since this is
a reference to The Messiah,
this ultimately refers
to the price paid by The Messiah
to **redeem His people** for Eternity.
The **ransom price** paid this time
is the blood of The Messiah Himself.

Isa. 11:12 And He will lift up a signal to the nations.
And He will gather the outcasts of Yisra'el.
And the scattered of Yahudah
He will bring together
from the four extremities of the earth.

Isa. 11:13 And He will remove
the jealousy of Ephraim.
And those distressing Yahudah He will cut off.
Ephraim will not be jealous of Yahudah *itself* תא.
And Yahudah will not distress Ephraim *itself* תא.

Isa. 11:14 And they will fly onto
the side of the Philistines, toward the sea.
Together they will plunder
the sons of the east *themselves* תא,
Edom and Mo'ab with extended hands.
And the children of Ammon
will be obedient to them.

Isa. 11:15 And **YAHWEH** will devote to destruction
the tongue of The Sea of Mitsraim *itself* תא.

And He will wave His hand over The River
with His scorching wind.
And He will strike it into seven streams.
And He will cause one to walk over it in sandals.

Isa. 11:16 And there will be a highway
for the remnant of His people
who remain from Asshur,
like what existed for Yisra'el in the day
of its going up from the land of Mitsraim.

Chapter 12

Isa. 12:1 And in that day you will say,
"I give thanks to You, **YAHWEH**!
Indeed, You were enraged with me!
You turn back Your anger and You comfort me.

Isa. 12:2 Behold!
The El is my deliverance!
I will trust and not be afraid!

Indeed, **YAH, YAHWEH**
is my strength and my song!
And He is my deliverance!"

Isa. 12:3 And you will draw waters with joy
from the fountains of deliverance.

Isa. 12:4 And in that day you will say,
"Give thanks to **YAHWEH**!
Call upon His Name!
Make known His actions among the peoples!
Take note that His Name is exalted!

Isa. 12:5 Sing to **YAHWEH**!
Indeed, He has done majestically!
This is to be known in all the earth!

Isa. 12:6 Shout loudly and sing for joy,
inhabitant of Tzion!
Indeed, great in the midst of you
is The Set Apart One of Yisra'el!

Chapter 13

Isa. 13:1 The burden of Babel,
which Yeshayah, son of Amotz, contemplated:

massa - a burden. In prophetic texts
this is understood to be a burden
because it portends serious difficulties
for the subject of the burden.

Many give this the sense of an "oracle",
or "Divine utterance".

chazah - to gaze at mentally,
to perceive, contemplate,
specifically to have a vision of.
This is not the typical word used for "seeing".
It has the characteristic of being far more intense.
Surely as a prophet was given such material
it was cause for serious contemplation.

Isa. 13:2 "Upon a high mountain lift up a signal!
Cause your voice to be raised up to them!
Cause your hand to shake!
And let them go
into the entrances of the willing.

Isa. 13:3 I Myself have given direction
to My set apart ones.
I have also called My mighty ones
for the sake of My anger,
those rejoicing at My majesty."

Isa. 13:4 The noise of tumult is on the mountains
resembling many people,
a noise of uproar of the kingdoms,
of nations gathered together!

YAHWEH of Assemblies
is mustering an assembly for battle.
Isa. 13:5 They are coming from a distant land,
from the extremities of the skies,
YAHWEH and His weapons of indignation,
for the sake of destroying the whole earth.

Isa. 13:6 Wail
because The Day of **YAHWEH** is near!
It comes as violence from The Almighty.

Isa. 13:7 On account of this all hands go limp
and every heart of a mortal being liquefies.
Isa. 13:8 And they are terrified.
Pains and snares seize them
like the writhings of a woman giving birth.
They are astonished at one another's faces.
Their faces *are* aflame!

Isa. 13:9 Behold!
The Day of **YAHWEH** is coming,
cruel, and furious, and burning with anger,
for the sake of establishing the earth devastated,
and its offenders destroyed from it.

Isa. 13:10 Indeed, the stars of the skies
and their constellations will not shine their light.
The sun will be darkened at its going forth.
And the moon will not shine its light.

Isa. 13:11 And I will visit upon the world what is bad,
and upon the morally wrong their perversion.

And I will cause to cease
the arrogance of the proud.

And I will bring down
the pride of the ruthless.

Isa. 13:12 I will make mortal man

more rare than pure gold
and a human being
more rare than the gold of Ophir.

Isa. 13:13 For this reason I will agitate the skies
and the earth will be shaken from her place
by the fury of **YAHWEH** of Assemblies,
even in the day of His burning anger!

Isa. 13:14 And it will be like the driven gazelle
and like a sheep that no man gathers up.
A man will turn toward his people
and a man will flee to his land.

Isa. 13:15 All who are found will be thrust through.
And those swept away will fall by the sword.

Isa. 13:16 And their infants
will be dashed to pieces before their eyes,
their houses plundered,
and their wives raped.

Isa. 13:17 Behold!
I am stirring up against them
the Medes *themselves* אַתְּ
who do not regard silver,
and they do not delight in gold.

Isa. 13:18 And bows will strike down the young men.
And they will have no compassion
on the fruit of the womb.
Their eyes will not be compassionate to children.

Isa. 13:19 And Babel, the splendor of kingdoms,
the beautiful majesty of the Kasdim,
will be like The Elohim's destruction
of Sedom *itself* אַתְּ and Amorah *itself* אַתְּ.

Isa. 13:20 It will never be inhabited forever!
And it will not be inhabited
generation after generation.
And an Arabian will not pitch a tent there
and shepherds will not lie down there.

Isa. 13:21 But desert creatures
will lie down there.
And their houses will be filled
with howling creatures.

And daughters of unclean birds will dwell there.
And wild goats will stomp there.

Isa. 13:22 And howlers will cry in their citadels,
and jackals in their pleasant palaces.
And her time is near to come.
And her days will not be prolonged.

Chapter 14

Isa. 14:1 Indeed, **YAHWEH** will have compassion
on Ya'akov *itself* אַתְּ
and He will again choose among Yisra'el.
And He will cause them to rest upon their land.
And the strangers will unite beside them.
And they will be joined to the house of Ya'akov.

Isa. 14:2 And peoples will take them.
And they will bring them to their place.
And the house of Yisra'el will have them
as possessions upon the soil of **YAHWEH**,
as male slaves and female slaves.
And those capturing them
will be their captives.
And they will have dominion
over their oppressors.

Isa. 14:3 And it will exist
in the day of **YAHWEH's** giving you rest
from your pain, and from your disquiet,
and from the hard service with which you served.

Isa. 14:4 And you will lift up this proverb concerning the king of Babel and say, "How the oppressor has ceased, the raging behavior has ceased!

Isa. 14:5 **YAHWEH** has broken the staff of the morally wrong, the ruling rod,

Isa. 14:6 the one striking the people with wrath, with ceaseless blows, the one subjugating the nations in anger, aggression without restraint.

Isa. 14:7 All the earth is resting quietly. Singing has broken forth, joyful singing!

Isa. 14:8 Even the fir trees rejoice concerning you, the cedars of Lebanon. Since you have died no woodcutter comes up against us.'

Isa. 14:9 She'ol from beneath is excited concerning you, concerning encountering your coming. It awakens the dead for you, all the leaders of the earth. It has raised up from their thrones all the kings of the nations.

Isa. 14:10 All of them respond and say to you, 'You yourself תוּ אַתְּ are even weak like us! You are like us!

Isa. 14:11 Your arrogance has been brought down to She'ol, the sound of your stringed instruments. Under you maggots are spread out, even crimson maggots are your covering.'

Isa. 14:12 How you have fallen from The Heavens, Morning Star, son of the dawn! You have been cut down to the ground, you who weakened the nations!

heyjel - the morning star - Lucifer.
This word is translated as Lucifer in the Latin Vulgate version of the text.
It means "**Shining One**".

He was known as the son of the dawn which is the source of the concept of "light bearer".
NOTE: Please see the notes in Genesis related to the being who spoke to Eve in The Garden in Eden.

Isa. 14:13 And you yourself תוּ אַתְּ have said in your heart, 'I will ascend to The Heavens! Higher than the stars of The El I will raise up my throne! And I will sit on the mountain of assembly on the borders of the north!

Isa. 14:14 I will ascend above the heights of the clouds. I will be as The Elyon (The Highest)!

Isa. 14:15 However, to She'ol you have been brought down, to the borders of The Pit.

Isa. 14:16 One looking at you stares toward you. They consider, "Is this the man agitating the earth, shaking kingdoms,

Isa. 14:17 establishing the world as a wilderness, and has destroyed its cities, his prisoners not set free to his house?'

Isa. 14:18 All the kings of the nations, all of them,

have laid down in honor,
each man in his house.

Isa. 14:19 But you yourself אַתָּה
have been thrown from your grave
like a detestable sprout,
like the clothing of those who are killed,
thrust through with a sword,
going down to the stones of the pit
like a trampled corpse.

Isa. 14:20 You are not united
with they themselves אֲנֵיהֶם in burial
because you have corrupted your land.
Your people you have killed.
The seed of those doing wrong
will not be mentioned to eternity!

Isa. 14:21 Prepare a slaughter for his children
with the perversion of their fathers.
They are not to stand up and inherit the land
or fill the face of the world with cities.”

Isa. 14:22 “Even I will stand up against them!”
- An utterance of **YAHWEH** of Assemblies -
“And I will cut off for Babel
name,
and remnant,
and offspring,
and descendant!”
- An utterance of **YAHWEH** -

Isa. 14:23 “And I will establish it
as an inheritance for the bittern
and marshes of water.
And I will sweep it
with the broom of destruction!”
- An utterance of **YAHWEH** of Assemblies -

Isa. 14:24 **YAHWEH** of Assemblies
has sworn saying,
“If not according to what I have thought...
According to this will it be!
And according to what I have advised,
it will stand
Isa. 14:25 for the sake of breaking Asshur
in My land,
even to trample him down
on My mountains.
And his yoke will be removed from upon them
and his burden removed
from upon their shoulders.

Isa. 14:26 This is the plan
that is advised for all the earth.
And this is the hand being stretched out
over all the nations.

Isa. 14:27 Indeed, **YAHWEH** of Assemblies
has advised
and who will break it?
And it is His hand that is being stretched out,
and who will turn it back?”

Isa. 14:28 This is the burden which existed
in the year that King Ahaz died:
Isa. 14:29 “Do not gloat, Philistia, any you of,
because the rod that struck you is broken!

Indeed, out of the root of a serpent
will come forth a viper
and its offspring is a fiery flying serpent.

Isa. 14:30 And the firstborn of the weak will be fed.

And the poor will lie down in security.
But I will put to death your roots with famine.
And your remnant it will kill.

Isa. 14:31 Wail gate!
Shriek city!
Melt away Philistia, all of you,
because from the north smoke is coming
and there is no separation in its appointed time!"
Isa. 14:32 And what will one respond
to the messengers of a nation?

"Indeed, **YAHWEH** has founded Tzion
and in it the afflicted of His people take refuge!

Chapter 15

Isa. 15:1 The burden concerning Mo'ab:

Indeed, in a night Ar of Mo'ab has been ravaged!
It has been silenced!
Indeed, in a night Kir of Mo'ab has been ravaged!
It has been silenced!

Isa. 15:2 He has gone up to the house, even Dibon,
to the high places for the sake of weeping.
Over Nebo and over Medeba Mo'ab wails.
On all their heads is baldness
and every beard is shaved off.
Isa. 15:3 On their outside they have put on sackcloth.
On the roofs of their houses and in their streets
everyone wails, going down with weeping.
Isa. 15:4 And Heshbon and El'aleh cry out.
As far as Yahatz their voice will be heard.
For this reason the armed ones of Mo'ab shout.
His life is grievous to him.

Isa. 15:5 My heart cries out for the sake of Mo'ab.
Her fugitives, as far as Tzo'ar, Eglat Shelishya.
Indeed, at the ascent of The Luhith
they go up it with weeping.
Indeed, on the way of Horonaim
they raise an outcry of destruction.
Isa. 15:6 Indeed, the waters of Nimrim
are a desolation.
Indeed, the hay has withered away.
The grass has failed.
Nothing green exists.
Isa. 15:7 For this reason
an abundance made and stored up
they will carry away
over The Brook of the Willows.
Isa. 15:8 Indeed, the outcry has gone all around
the borders of Mo'ab themselves **תא**,
as far as Eglaim its wailing,
and to Be'er Elim its wailing
Isa. 15:9 because the waters of Dimon
are full of blood.

Indeed, I will place more upon Dimon,
for one who escapes from Mo'ab, lions,
and to the remainder, soil."

Chapter 16

Isa. 16:1 Send a male lamb to one ruling the land
from Sela of the wilderness
to the mountain of the daughter of Tzion.

Isa. 16:2 And it will exist
that like a wandering bird forced out of its nest
are the daughters of Mo'ab at the fords of Arnon.

Isa. 16:3 Bring advice!
Make a settlement!
Set your shade like night in the midst of noonday!

Hide those being driven out!
Do not reveal one who is wandering!
Isa. 16:4 Let My ones being driven out
dwell with you, Mo'ab.
Be a hiding place to them
from the face of the ravager
because the oppressor has gone.
Violence has ceased.
Those trampling down
have ceased from the land.

Isa. 16:5 And a throne will be established
with kindness.
And one will sit on it with faithfulness
in the Tent of David,
governing,
and seeking judgment,
and skilled in justice.”

Isa. 16:6 We have heard
of the arrogance of Mo'ab,
Exceedingly prideful is his arrogance,
and his boasting, and his rage.
His boastings are not right.

Isa. 16:7 For this reason Mo'ab wails for Mo'ab.
All of them wail.
For the raisin cakes of Kir Hareset, they murmur.
Nonetheless, they are stricken.
Isa. 16:8 Indeed, the fields of Heshbon languish,
the vine of Sibmah.
The masters of the nations have struck down
its choice plants which reached to Ya'zer.
They have wandered in the wilderness.
Her abandoned shoots pass over the sea.

Isa. 16:9 For this reason I weep
with the weeping of Ya'zer
for the vine of Sibmah.
I drench you with my tears, Heshbon and El'aleh,
because over your summer fruit
and your harvest cheering has failed

Isa. 16:10 and gladness and joy
are removed from the orchard.
In the vineyards
there is no joyful singing or shouting.
In the wine presses
there are no treaders treading.
I have caused their shouting to cease.
Isa. 16:11 For this reason my bowels
growl like a harp for Mo'ab
and my inner parts for Kir Heres.

Isa. 16:12 And it will exist when it is seen
that Mo'ab has been wearied on the high place
that he will come to his sanctuary
to pray for himself,
but he will not be able.

Isa. 16:13 This is the word which **YAHWEH**
has spoken concerning Mo'ab from that time.

Isa. 16:14 But now **YAHWEH** has spoken saying,
“Within three years like the years of a hired man
the glory of Mo'ab will be despised
with all its great multitude,
and the remnant
few, small, never mighty.”

Chapter 17

Isa. 17:1 The burden concerning Damascus:

“Behold!
Damascus is being removed from being a city.
And it will be a pile of rubbish, a ruin.
Isa. 17:2 The cities of Aro'er are being abandoned.

They will be for flocks.
And they will lie down.
And they will not be caused to tremble.

Isa. 17:3 And the fortification
will cease from Ephraim,
and the dominion from Damascus.
And the remnant of Aram will be like the glory
of the children of Yisra'el."

- An Utterance of **YAHWEH** of Assemblies -

Isa. 17:4 "And it will be in that day
that the glory of Ya'akov fades
and the fatness of his flesh wastes away.
Isa. 17:5 And it will be like the harvester
gathering the grain.
And his arm is reaping the heads of grain.
And it will exist as he who picks up heads of grain
in the Valley of Repha'im,
Isa. 17:6 and the remnant of its grapes
like the shaking of an olive tree,
two or three on the top branch,
four or five on its fruitful branches."

- An Utterance **YAHWEH**, The Elohim of Yisra'el -

Isa. 17:7 In that day
the human being will gaze toward his Maker,
and his eyes will look
toward The Set apart One of Yisra'el.
Isa. 17:8 And he will not gaze
toward the slaughter sites,
the work of his hands.
And the asherah he has made with his fingers
he will not see,
even the Asherim and the sun pillars.

Isa. 17:9 In that day
his fortified cities will exist
like an abandoned forest
and the uppermost branch which they abandoned
because of the presence
of the children of Yisra'el.
And it will be a desolation
Isa. 17:10 because you have forgotten
The Elohim of your deliverance,
and The Rock of your fortress
you have not remembered.

For this reason you will plant delightful plants
and slips of strangers you will sow.
Isa. 17:11 By day your plant will be caused to grow.
And in the morning your seed will flourish.
But the harvest will be a heap
in a day of weakness and incurable suffering.

Isa. 17:12 Woe to the tumult of many people!
Like the roar of the seas is its noise,
and to the roaring of nations that make a roaring
like the roaring of mighty waters rushing,
Isa. 17:13 people like many roaring waters rushing.
But He will rebuke them.
And they will flee far away.
And they will be chased
like the chaff of the mountains
before the face of the wind
and like whirling dust
before the whirlwind.

Isa. 17:14 Now *it is* dusk.
And Behold!
Terror!
At before daybreak it is no more!
This is the portion of those plundering us
and the allotment of those robbing us.

Chapter 18

Isa. 18:1 Woe to the land of whirring wings
which is beyond the rivers of Kush,
Isa. 18:2 the one sending ambassadors by sea
and in vessels of reed
upon the face of the waters.

Go, swift messengers,
to a nation tall and smooth skinned,
to a people revered among it and beyond,
a nation of line after line and subjugation
who plunder the rivers of their land."

The Hebrew is very difficult in this verse.
There are two words that occur only here.
At best, this is a guess
as to their actual meaning.
The phrases in question are
"a nation of line after line and subjugation",
and "who plunder the rivers".
The context suggests
a very aggressive nation.
"line after line"
refers to a situation of judgment
used elsewhere in prophetic texts,
but the language is different in those.

Isa. 18:3 All you dwelling in the world
and settled securely on the land,
as a signal is lifted up on the mountains
you are to look
and at the blowing of a shofar
you are to listen attentively

Isa. 18:4 Indeed, thus **YAHWEH** has said to me,
"I will be quiet.
And I will look intently at My dwelling place,
like dazzling heat within a flame,
like a thick cloud of dew in the heat of harvest."

This is another verse that's difficult.
It's not clear if **YAHWEH** will look intently 'at'
or 'in' His dwelling place.
An assumption is made that this
is a reference to The Temple in Yerushalaim.

The reference to "dazzling heat within a flame"
is different than most translations,
but the context suggest this is likely more correct.
Both concepts presented then
suggest similar problems given the context.
Dazzling heat and dew in harvest
are both images of destruction,
which idea is supported by the following verses.

Isa. 18:5 Indeed, before the face of the harvest,
as the blossom is complete
and the unripe grape is doing well,
it is completed.
And He will cut off the tender shoots
with pruning hooks.
And He will cut down and remove
the branches *themselves* **תָּא**.

Isa. 18:6 They will be abandoned together
for the birds of prey of the mountains
and for the animals of the land.
And the birds of prey will summer on them,
And all the animals of the land
will winter on them.

Isa. 18:7 At that time a gift will be brought
to **YAHWEH** of Assemblies
from a people tall and smooth skinned,
and from a people revered among it and beyond,
a nation of line after line and subjugation
who plunder the rivers of their land,
to The Dwelling Place
of the Name of **YAHWEH** of Assemblies,
To Mount Tzion.

Chapter 19

Isa. 19:1 The burden concerning Mitsraim:
Behold!

YAHWEH is riding upon a swift cloud.

And He is coming to Mitsraim.

And the idols of Mitsraim
will tremble before His face.

And the heart of Mitsraim
will liquefy in its midst.

Isa. 19:2 And I will stir up
Mitsraite against Mitsraite.

And they will fight,

a man against his brother,

and each one against his neighbor,

city against city,

kingdom against kingdom.

Isa. 19:3 And the breath of Mitsraim
will be poured out in the midst of them.

And I will swallow up their counsel.

And they will inquire to the idols,

and to the charmers,

and to the mediums,

and to the wizards.

Isa. 19:4 And I will deliver over

the Mitsraites *themselves* תא

into the hand of a cruel sovereign.

And a harsh king will rule over them.”

- An Utterance of Sovereign

YAHWEH of Assemblies -

Isa. 19:5 And waters from the sea will dry up.

And the river will be wasted and withered.

Isa. 19:6 And the rivers will be cast away,
brought low.

And the streams of defense will be dried up.

Reeds and bulrushes will wither.

Isa. 19:7 Marsh plants by the river,

by the mouth of the river,

and every sown field of the river will wither.

It will be blown away and it will be nothing.

Isa. 19:8 And the fishermen will groan.

And everyone casting a hook into the river

and those spreading nets

on the face of the waters will mourn.

Isa. 19:9 And those who work in fine flax,

and those working fine linen will be put to shame.

Isa. 19:10 And the foundations will be crushed.

All those making wages will be grieved of life.

Isa. 19:11 The leaders of Tzo'an are only fools.

The wise counselors of Pharaoh advise stupidity.

How will you say to Pharaoh,

“I am a son of wisdom,

a son of eastern kings?”

Isa. 19:12 Where are they?

Where are your wise ones?

Even let them declare it to you now.

And let them know

what **YAHWEH** of Assemblies

has counseled against Mitsraim.

Isa. 19:13 Fools are the leaders of Tzo'an.

Deluded are the leaders of Noph.

They, the cornerstones of the tribes,

have caused Mitsraim *itself* תא

to go astray.

Isa. 19:14 **YAHWEH** has mixed in her midst
a breath of distortion.

And they have caused Mitsraim *itself* תא

to go astray in all her tasks

like a staggering drunkard in his vomit.

Isa. 19:15 And there will not be for Mitsraim tasks which will make either head or tail, palm branch or bulrush.

Isa. 19:16 In that day Mitsraim will be like women. And they will tremble and dread before the face of the shaking of the hand of **YAHWEH** of Assemblies which He is shaking over it.

Isa. 19:17 And the land of Yahudah will be a terror to Mitsraim. Everyone who takes note of it itself **תא** will be terrified for himself before the face of the plan of **YAHWEH** of Assemblies which He has counseled against it.

Isa. 19:18 In that day there will be five cities in the land of Mitsraim speaking the language of Kena'an, and swearing to **YAHWEH** of Assemblies. City of Destruction is said of one.

Isa. 19:19 In that day there will be a slaughter site to **YAHWEH** in the midst of the land of Mitsraim and a monument to **YAHWEH** at its border. Isa. 19:20 And it will exist for a sign and for a witness to **YAHWEH** of Assemblies in the land of Mitsraim.

When they cry to **YAHWEH** before the faces of the oppressing ones then He will send to them a deliverer and one contending. And He will deliver them.

Isa. 19:21 And **YAHWEH** will be known to Mitsraim. And the Mitsraites will know YAHWEH Himself **תא** in that day. And they will perform sacrificing and voluntary offering. And they will vow a vow to **YAHWEH**. And they will complete it.

Isa. 19:22 And **YAHWEH** will strike Mitsraim itself **תא**, striking and healing. And they will turn back to **YAHWEH**. And He will be entreated for them. And He will heal them.

Isa. 19:23 In that day there will be a highway from Mitsraim to Asshur. And Asshur will go into Mitsraim and Mitsraim into Asshur. And Mitsraim will serve Asshur itself **תא**.

Isa. 19:24 In that day Yisra'el will be third to Mitsraim and Asshur, a blessing in the midst of the earth
Isa. 19:25 whom **YAHWEH** of Assemblies will bless saying,
"Blessed is Mitsraim, My people, and Asshur, the work of My hands, and Yisra'el, My inheritance."

Chapter 20

Isa. 20:1 In the year that Tartan came to Ashdod, Sargon, the king of Asshur, sent he himself **תא**. And he fought against Ashdod and he captured it.

Isa. 20:2 At that time **YAHWEH** spoke
by the hand of Yeshayah, son of Amotz, saying,
“Go and loosen the sackcloth
from over your loins.
And pull off your sandals
from upon your feet.”
And he did so, walking naked and barefoot.
Isa. 20:3 And **YAHWEH** said,
“Like My servant, Yeshayah,
has walked naked and barefoot three years
as a sign and a wonder
against Mitsraim and against Kush,
Isa. 20:4 likewise the king of Asshur will lead away
the captives of Mitsraim themselves **את**
and the exiles of Kush themselves **את**,
young and old,
naked and barefoot,
with their buttocks uncovered,
the nakedness of Mitsraim.
Isa. 20:5 And they will be dismayed
and ashamed of Kush, their expectation,
and of Mitsraim, their glory.

Isa. 20:6 And one dwelling on this coastland
will say in that day,
‘Behold!
Such as this is our expectation
on which we fled there for help
for the sake of being delivered
from the king of Asshur.
And how will we ourselves escape?’ ”

Chapter 21

Isa. 21:1 The burden of
the Wilderness of the Sea:

As whirlwinds in The Negev are passing on,
from the wilderness one is coming,
from a land of fear.

Isa. 21:2 A distressing vision
has been declared to me.
The traitor acts treacherously
and the ravager ravages.
Go up, Elam!

Lay siege, Media!
All the moaning I will cause to cease.

Isa. 21:3 For this reason my loins
are filled with anguish.
Pains have seized me
like pains of one giving birth.

I was distorted from hearing it.
I was terrified from seeing it.

Isa. 21:4 My heart staggered.
Trembling terrified me.

The twilight of my desire itself **את**
He has appointed to me for terror.

Isa. 21:5 Prepare the table.
Spread the cloth.
Eat.
Drink.
Stand up leaders!
Oil the shield!

Isa. 21:6 Indeed, thus has **YAHWEH** said to me,
“Go!
Establish a watchman!
What he sees let him declare.”

Isa. 21:7 And he saw a chariot
with a pair of horsemen,
a chariot of male asses,
and a chariot of camels.
And he paid attention diligently,

with great attentiveness.
Isa. 21:8 And he called out,
"A lion, **YAHWEH!**

I am standing continually in the daytime.
And upon my duty I am stationed every night.

Isa. 21:9 And behold this!
A chariot of men is coming
with a pair of horsemen!"
And he responded and said,
Fallen, fallen has Babel!
And all the idols of her gods
He has smashed to the ground.

Isa. 21:10 My down trodden people
and the sons of My threshing floor,
what I have heard
from **YAHWEH** of Assemblies *Himself* **אנכי**,
The Elohim of Yisra'el,
I have declared to you.

Isa. 21:11 The burden of Dumah:

He is calling to me from Se'ir,
"Watchman, what's left of the night?
Watchman, what's left of the night?"
Isa. 21:12 The watchman said,
"Morning has come and also night.
If you will inquire, inquire.
Come!
Return!"

Isa. 21:13 The burden against Arabia:

In the forest in Arabia you lodge,
caravans of Dedanites,
Isa. 21:14 for the sake of encountering the thirsty
those dwelling in the land of Tema
have caused water to be brought.
With bread they met the fleeing ones.
Isa. 21:15 Indeed, they fled
from the face of the swords,
from the drawn sword,
from the face of the bent bow,
and from the face of heavy battle.

Isa. 21:16 Indeed, thus said **YAHWEH** to me,
"Within another year,
according to the year of a hired man,
then all the glory of Kedar will come to an end.
Isa. 21:17 And the rest of the number of archers,
the mighty men of the people of Kedar,
will be few.

Indeed, **YAHWEH**,
The Elohim of Yisra'el, has spoken."

Chapter 22

Isa. 22:1 The burden of the Valley of Vision:

What is it for you now that all of you
have all gone up to the housetops,
Isa. 22:2 full of noise, a town of great commotion,
a jubilant city.
Your slain are not slain with the sword.
And they have not been put to death in battle.

Isa. 22:3 All your rulers
have fled together from the bow.
They bound all of those having been found,
bound together from where they had fled,
from afar.

Isa. 22:4 For this reason I said,
"Look away from me!
I am bitter with weeping!
Do not urge to comfort me over the ravaging
of the daughter of My people!
Isa. 22:5 Indeed, it is a day of panic,
and subjugation, and confusion
for my Sovereign, **YAHWEH** of Assemblies,
in The Valley of Vision,
yelling at a wall,
and crying out to the mountains.

The Hebrew is difficult for the last line.
It's precise meaning is uncertain.
However, one might consider
that Scripture forecasts a day
when people cry out for the rocks
or the mountains to fall on them,
ending their suffering.

Isa. 22:6 And Elam carried the quiver
with chariots of human beings, horsemen.
And Kir exposed the shield.
Isa. 22:7 And your choicest valleys
were filled with chariots.
And the horsemen were placed,
placed in order at the gate.
Isa. 22:8 And He stripped away
the covering *itself* אַתּ of Yahudah.
And you looked intently in that day
toward the weapons of The House of the Forest.
Isa. 22:9 And the breaches *themselves* אַתּ
of The city of David were seen
because they are many.
And you collected
the waters *themselves* אַתּ of the lower pool.
Isa. 22:10 And the houses *themselves* אַתּ
of Yerushalaim you counted.
And you tore down the houses
for the sake of strengthening the wall.
Isa. 22:11 And you made a reservoir
between the two walls
for the waters of the old pool.

But you have not looked
to The One making it.
And you have not looked to Him
Who planned it long ago.

Isa. 22:12 And my Sovereign,
YAHWEH of Assemblies, called in that day
for weeping,
and for mourning,
and for baldness,
and for girding with sackcloth.
Isa. 22:13 But behold!
Joy and gladness,
killing of oxen and slaughtering of sheep,
eating of meat and drinking of wine.
"Eat and drink because tomorrow we will die!"

Isa. 22:14 And **YAHWEH** of Assemblies
revealed in my ears.
"If this perversion is atoned for you
until you are put to death..."
said my Sovereign,
YAHWEH of assemblies.
This unfinished sentence is a formulaic way
of speaking a curse upon someone
The listener is left to "fill in the blanks"
as to the consequences of the statement.
It's a profound Hebraic threat
that should never be overlooked.

Isa. 22:15 Thus said my Sovereign,
YAHWEH of Assemblies,

"Go!

Go to this steward,
to Shebna, who is over the house.
Isa. 22:16 'What is yours here,
and who is yours here
that you have cut out for yourself here a tomb,
cutting an exalted tomb,
inscribing in rock a dwelling place for himself?

Isa. 22:17 Behold!

YAHWEH is hurling you away, mighty man.
And He is covering you with a cover,
Isa. 22:18 rolling, rolling you up like a ball,
for the sake of tossing you
into a land of broad hands.
There you will die!
And there your chariots of glory
will be a disgrace to the house of your sovereign.
Isa. 22:19 And I will drive you from your position.
And from your office you will be torn down.

Isa. 22:20 And it will exist in that day.
And I will call to My servant,
to Elyakim, son of Hilkiyah.

Elyakim means El of rising, or of standing up.
Hilkiyah means allotment of **YAHWEH**.

This is generally considered
to be a Messianic prediction.

Isa. 22:21 And I will clothe him with your robe.
And I will strengthen him with your belt.
And I will give your authority into his hand.
And he will be a father
to the inhabitants of Yerushalaim
and to the house of Yahudah.
Isa. 22:22 And I will set
the key of the house of David
upon his shoulder.
And he will open, and no one will shut.
And he will shut and no one will open.

Isa. 22:23 And I will thrust him
like a stake in a firm place.
And he will be a throne of glory
to his father's house.
Isa. 22:24 And they will hang on him
all the weight of his father's household,
the offspring and the offshoots,
all the insignificant vessels,
from cups to all the vessels of the skins.

Isa. 22:25 'In that day,'
- An Utterance of **YAHWEH** of Assemblies -
'the stake that is thrust in the firm place
will be withdrawn.
And it will be cut down.
And it will fall.
And the burden that was upon it will be cut off.'

Indeed, **YAHWEH** has spoken!"

Chapter 23

Isa. 23:1 The burden of Tzor:

Wail you ships of Tarshish
because it has been destroyed,
without a house, without a harbor.
From the land of Kittim
it has been revealed to them.
Isa. 23:2 Be silent
you who are inhabiting the coastland,
merchants of Tzidon who passed over the sea.
They filled you
Isa. 23:3 even on great waters, the seed of Shihor,
the harvest of The River *Nile* was her revenue.

And she was a market place for the nations.

Isa. 23:4 Be ashamed, Tzidon!

Indeed, the sea has said,
the fortress of the sea saying,
"I have not writhed in pain.

And I have not brought forth children.
Neither have I brought up young men
or raised up virgins."

Isa. 23:5 Like what was heard concerning Mitsraim,
they writhe in pain at what is heard of Tzor.

Isa. 23:6 Pass over to Tarshish.

Wail you inhabiting the coastland!

Isa. 23:7 Is this your jubilation
from days of ancient antiquity
whose feet brought her far off
for the sake of sojourning?

Isa. 23:8 Who has advised this against Tzor,
the crowning one whose merchants are leaders,
whose traders were the esteemed of the earth?

Isa. 23:9 **YAHWEH** of Assemblies has advised it
for the sake of defiling
the pride of all splendor
and for the sake of defiling
all the arrogance of all the glory,
for the sake of trivializing
all the honorable of the earth.

Isa. 23:10 Pass over your land like a river,
daughter of Tarshish.
There is no more harbor.

Isa. 23:11 His hand

He has stretched out over the sea.

He shook kingdoms.

YAHWEH has given direction to Kena'an
for the sake of destroying its fortresses.

Isa. 23:12 And He said,

"Not again any longer will you be rejoicing,
oppressed virgin daughter of Tzidon.
Stand up!

Pass over to Kittim!

Even there you will find no rest."

Isa. 23:13 Behold the land of the Kasdim!

This people has not existed!

Asshur established it for desert dwellers.

They raised up its siege towers.

They stripped its palaces.

And placed it as a ruin.

Isa. 23:14 Wail you ships of Tarshish!

Indeed, your fortress is laid waste!

Isa. 23:15 And it will exist in that day.

And Tzor will be forgotten seventy years
like the days of one king.

It will be for Tzor like a song of the prostitute,

Isa. 23:16 "Take a lyre!

Go about the city, forgotten prostitute!

Make sweet playing.

Play pleasant music, many songs,

in order that you might be remembered."

Isa. 23:17 And it will exist

at the end of seventy years

YAHWEH will hold accountable Tzor itself **את**.

And she will return to her hire.

And she will be a prostitute

with all the kingdoms of the earth themselves **את**
upon the face of the soil.

Isa. 23:18 And her profit and her hire
will be set apart for **YAHWEH**,
not stored, and not hoarded.

Indeed, her profit will be for those
dwelling before the face of **YAHWEH**,
for the sake of eating,
for the sake of abundance,
and for the sake of fine clothing.

Chapter 24

Isa. 24:1 Behold!
YAHWEH is emptying the earth
and He is annihilating it.
And He will distort its face.
And He will scatter its inhabitants.

Isa. 24:2 And it will exist,
as with the people, so with the priest,
as with the servant, so with his master,
as with the female servant,
so with her mistress,
as with the buyer, so with the seller,
as with the lender, so with the borrower,
as with the creditor, so with the debtor;

Isa. 24:3 The earth will be emptied, emptied!
And it will be plundered, plundered!
Indeed, **YAHWEH** has spoken this word *itself* נא.

Isa. 24:4 The earth will mourn, wither.
The world will grow weak, wither.
The exalted people of the earth will grow weak.

Isa. 24:5 **And the earth has been defiled
beneath its inhabitants because
they have passed over The Instructions,
changed the rules,
broken The Eternal Covenant!**

Isa. 24:6 **For this reason
a curse will consume the earth.
And those dwelling in it
will be punished for their guilt.**

**For this reason
the inhabitants of the earth will be scorched
and few mortals will be left.**

Isa. 24:7 The new wine has mourned.
The vine has grown weak.
All those glad of heart have groaned.
Isa. 24:8 The rejoicing of the tambourine has ceased.
The noise of the jubilant has ended.
The rejoicing of the lyre has ceased.
Isa. 24:9 With a son they do not drink wine.
Strong drink will be bitter to drink.
Isa. 24:10 The city of confusion has been smashed.
Every house has been shut from entering.
Isa. 24:11 There is crying out for wine in the streets.
All rejoicing has been darkened.
The gladness of the earth has been removed.
Isa. 24:12 Astonishment remains in the city
and desolation has struck the gate.

Isa. 24:13 Indeed, like this it will be
in the midst of the earth
among the peoples,
like the shaking of an olive tree,
like the gleaning of grapes
at the end of the vintage.

Isa. 24:14 They lift up their voice.
They shout of the majesty of **YAHWEH**.

They have cried aloud from the west.
Isa. 24:15 For this reason
in the east they glorify **YAHWEH**,
in the coastlands of the west
the Name of **YAHWEH**, The Elohim of Yisra'el!

Isa. 24:16 From the extremities of the earth
songs are heard.
"Glory to The Just One!"

But I said, "Leanness is mine!
Leanness is mine!!
Woe is mine!
Acting treacherously,
they are acting treacherously!
Even acting with treachery they are deceiving!
They have acted treacherously!

If you have a sense of repetition
in the Hebrew language and its function
this statement should overwhelm you!
Not twice, not three times, but **FIVE TIMES**
the same basic term is used.

If the Scripture principle
of "two or three witnesses" is applied here
this is a declaration beyond measure!

**This should be taken
as a mark of The Last Days!**

Isa. 24:17 Terror and a pit and a snare
are upon you who are dwelling on the earth!

Isa. 24:18 And it will exist.
The one fleeing from the noise of the terror
will fall into the pit.
And the one coming up from the midst of the pit
will be captured in the snare.

Indeed, the floodgates from on high
will be opened.
And the foundations of the earth
will be shaken.

Isa. 24:19 The earth will be broken,
broken to pieces!
The earth will be broken apart,
broken apart!
The earth will totter,
totter!

Isa. 24:20 The earth will stagger,
stagger like a drunkard!
And it will sway like a hut!
And its rebellion will be heavy upon it!
And it will fall and not rise again!

Isa. 24:21 And in that day it will exist
that **YAHWEH** will bring punishment on high,
upon the assembly of the exalted ones,
and on the earth,
upon the kings of the earth.

Isa. 24:22 And they will be gathered together
as prisoners into a pit.
And they will be shut up in the dungeon.
And they will be punished after many days.

Isa. 24:23 And the moon will be embarrassed
and the sun will be ashamed.

Indeed, **YAHWEH** of Assemblies
will reign on Mount Tzion,
even in Yerushalaim!
And in front of Him, His elders with honor!

Chapter 25

Isa. 25:1 **YAHWEH**, You Yourself **תַּעֲבֹד**

are my Elohim!
I will exalt You!
I will praise Your Name!
Indeed, You have done extraordinary things,
plans from long ago with faithfulness, with truth.

Isa. 25:2 Indeed, You have made a city a heap,
an inaccessible city a ruin,
a fortress of foreigners
from being a city to eternity.
It will never be rebuilt.

Isa. 25:3 For this reason powerful people honor You.
Cities of ruthless nations fear You.

Isa. 25:4 Indeed, You are a refuge for the weak,
a refuge for the poor in his distress,
a shelter from the storm,
a shade from the heat,
because the breath of the ruthless
is like a storm, a wall.

Isa. 25:5 Like heat in a desert
You subdue the noise of foreigners,
drought like the shade of a cloud.
The song of the ruthless is brought down.

Isa. 25:6 And **YAHWEH** of Assemblies
will make for all the peoples on this mountain
a banquet of fat *things*,
a banquet of aged wines,
of fat *things* with marrow,
of aged wines refined.

Isa. 25:7 And He will remove on this mountain
the face of the veil which covers all people,
the veil which is over all the peoples.

Isa. 25:8 He will remove death permanently!
And my Sovereign, **YAHWEH**,
will wipe away tears from upon all faces!
And He will take away the disgrace of His people
from upon all the earth!

Indeed, YAHWEH has spoken!

Isa. 25:9 And it will be said in that day,
"Behold!
This is our Elohim!
We have waited for Him!
And He has delivered us!
This is **YAHWEH**!
We have waited for Him!
We will rejoice and be glad with His deliverance!"

Isa. 25:10 Indeed, the hand of **YAHWEH**
will rest upon this mountain!

And Mo'ab will be trampled down under Him
like straw is trampled down
in the waters of a dunghill.

Isa. 25:11 And He will spread out
His hands in their midst
like a swimmer spreads *them* out to swim.
And He will humble their pride
with the skill of His hands.

Isa. 25:12 And the fortification,
the fortress of your walls,
He will strike to the ground until it is dust.

Chapter 26

Isa. 26:1 In that day this song will be sung
in the land of Yahudah,
"We have a strong city!
He establishes deliverance,
walls of protection and fortifications!

Isa. 26:2 Open the gates
and let the just nation protecting truth come in.

Isa. 26:3 You will preserve the frame of one
having been supported by You
with shalom, with shalom
because in You is his trust!

Isa. 26:4 Trust in **YAHWEH** until Eternity
indeed, in **YAH, YAHWEH**, our Rock forever!

Isa. 26:5 Indeed, He will bring down
those dwelling on high.
The exalted city He will bring down.
He will bring it down to the ground.
He will strike it into dust.
26:6 It will be trampled by the feet of the afflicted,
by footsteps of the weak.

Isa. 26:7 A highway for the just is smooth.
The course of the just You make level.
[There's a very Hebraic concept given here
that's missed in most English translations.
It's the idea that when one is living a just life
their pathways are made smooth and level,
making them easy to travel upon.
The 'way' is no longer filled with difficult hills,
valleys, rocks, thorns, etc.](#)

Isa. 26:8 Truly in the path
of Your regulations, **YAHWEH**,
we have waited for You!
Your Name and the remembrance of You
is the desire of our lives!
Isa. 26:9 Our lives long for You at night,
even my breath in the midst of me at daybreak!

Indeed, according to
Your regulations for the earth
those dwelling in the world have learned justice.

Isa. 26:10 The morally wrong has been shown favor.
He has not learned justice.
In the land of integrity he acts unjustly
and he does not see the majesty of **YAHWEH**.

Isa. 26:11 **YAHWEH**, Your hand is raised up.
They do not perceive it.
They will perceive.
And they will be ashamed
of the jealousy of the people.
Even the fire of Your adversaries
will consume them.

Isa. 26:12 **YAHWEH**,
You will establish shalom for us!
Indeed, even all our actions
You have done for us.

Isa. 26:13 **YAHWEH**, our Elohim,
masters besides You have ruled us.
For Your sake alone
we remember Your Name.

Isa. 26:14 One dying does not live.
Dead ones do not stand up.
For this reason
You have held them accountable.
And You have destroyed them.
And You have caused to perish
every remembrance for them.

Isa. 26:15 You have added to the nation, **YAHWEH**.
You have added to the nation.
You have been honored.

You will expand all the extremities of the land.

Isa. 26:16 **YAHWEH**, in distress
they hold You accountable.
They pour out enchantments.
Your discipline is for them.

Isa. 26:17 Like a pregnant woman
coming near to giving birth is writhing,
crying out with labor pains,
thus we will be
before Your face, **YAHWEH**.

Isa. 26:18 We have conceived.
We have writhed in pain like one giving birth.
We have delivered wind.

We have not made the earth.
And neither have those
dwelling in the world fallen.

Isa. 26:19 **Your dead will live!**
My dead body will stand up!

Awake and sing,
you who are dwelling as dust,
because your dew is a dew of light
and the land of the Rephaim has fallen.

The last line is difficult.
It's meaning is not certain.
Some suggest other translations of the terms.
However, given the context
and the references to the dead
the land of the Rephaim makes sense.
It was the land of the giants,
the offspring of "fallen ones"
and the human women.
It's as though a statement is being made
that these "fallen ones" were not victorious
in their efforts to corrupt the world
which **YAHWEH** has created.
It's like a victory shout.

Isa. 26:20 Go, My people!
Enter your rooms
and shut your doors behind you!
Hide a little while
until the indignation has passed over!

Isa. 26:21 Indeed behold!
YAHWEH is coming out from His place
for the sake of punishing the perversion
of those dwelling on the earth!
And the earth will reveal her blood *itself* אָרֶץ.
And it will no longer cover her slain.

Chapter 27

Isa. 27:1 In that day
YAHWEH will visit with His sword,
the harsh,
and the great,
and the strong one,
upon Leviathan, a fleeing serpent,
even upon Leviathan, a twisting serpent.
And He will kill the monster *itself* אָרֶץ
that is in the sea.

Isa. 27:2 In that day,
a vineyard of delight.
Sing to her.

Isa. 27:3 I Myself, **YAHWEH**, am protecting her.
Every moment I cause her to drink.
Lest one attend to her,
I watch over her night and day.

Isa. 27:4 Wrath is not for Me.

Who would give Me briars or thorns in battle?
I would tread on them.
I would burn them together.
Isa. 27:5 Or let him seize My fortress.
Let him make peace with Me.
Peace with Me let him make!"

Isa. 27:6 Those coming will take root.
Ya'akov will blossom
and Yisra'el will bud
and they will fill the face of the world with fruit.

Isa. 27:7 Is He causing her to be struck?
Truly, according to a slaughter
she has been slaughtered.

Isa. 27:8 With a measured response,
in sending her away You contend with her.
He has taken *her* away with His harsh wind
in the day of an east wind.

Isa. 27:9 Therefore by this
the perversion of Ya'akov is covered.
And this is all the fruit
of taking away his offense,
in placing all the stones of the slaughter site
like smashed chalkstones.
Asherim and sun pillars will rise no more.

Isa. 27:10 Indeed, the fortified city is a desolation,
a dwelling place sent away
and abandoned like a wilderness.
There the calf feeds.
And there it lies down.
And it will finish its branches.
Isa. 27:11 As its branches dry up
they are broken off.
Women are coming to light them on fire.

Indeed, it is not a people of understanding.
For this reason He Who made them
has no compassion for them.
And He Who formed them
shows them no favor.

Isa. 27:12 And it will exist in that day.
YAHWEH will thresh from The River *Euphrates*
to The River of Mitsraim.
And you yourselves **את**
will be gathered one by one,
children of Yisra'el.

Isa. 27:13 And there will be on that day
a blast on a great shofar.
And those perishing in the land of Asshur
and the outcasts
in the land of Mitsraim will come.
And they will worship **YAHWEH**
on the set apart mountain at Yerushalaim!

Chapter 28

Isa. 28:1 Woe to the arrogant wreath
of the drunkards of Ephraim
and to the wilting flower
of its beautiful splendor
which is at the head of the fruitful valley,
being conquered by wine!

Isa. 28:2 Behold!
A mighty and strong *one is* **YAHWEH**,
like a downpour of hail,
a storm of destruction,
like a mighty flood of waters
causing rest for the earth with His hand.

Isa. 28:3 Feet trample the arrogant wreath
of the drunkards of Ephraim.

Isa. 28:4 And the wilting flower
of its beautiful splendor
which is at the head of the fruitful valley
will be like the first fruit before the summer,
which as one seeing sees it *itself* תא,
while it is still in his hand he consumes it.

Isa. 28:5 In that day **YAHWEH** of Assemblies
will be as a wreath of glory
and a crown of beauty
for the remnant of His people,
Isa. 28:6 and a wind of judgment
to him who is sitting over judgment,
and as a force,
causing the battle to turn back at the gate.

ruach - wind; by resemblance breath.
The error of traditional translations
places 'spirit' here instead of wind.

The context itself,
the reference to the storm of destruction,
requires this parallelism in Hebrew thought.
Judgment is often treated
as "the wind of judgment"
which blows upon the guilty.

There is no 'spirit' in Hebrew thought.
This is a totally Greek concept
that has **no place** in Hebrew literature!

Isa. 28:7 And these also
have gone astray with wine,
and with strong drink
they have wandered away.
Priest and prophet
have wandered away with strong drink.
They have been swallowed up by wine.
They wander away by strong drink.
They have gone astray in vision.
They have stumbled in judicial decisions.
Isa. 28:8 Indeed, all *the* tables
have been filled with vomit.
No place is without excrement.

Isa. 28:9 To whom *himself* תא
will He teach knowledge?
And whom *himself* תא
will He cause to understand the message,
those weaned from milk,
those removed from the breasts?

Isa. 28:10 Indeed, gibberish for gibberish,
gibberish for gibberish,
line for line, line for line,
a little here, a little there.

There's much debate
about the meaning of this verse.
Once again we must look at the context.
Yeshayah has identified infants,
those just weaned.
It's foolish to talk about
"precepts, laws, rules", etc.
for these infants.
Even the next verse confirms
that the intent is mockery
of the concept of learning
by ones too young to comprehend.

The Yisra'elites refused to understand.
Like drunkards they babbled
(spoke with confusion)
over meaningless things.

Isa. 28:11 Indeed, with a mocking lip
and another language
He speaks to this people,
Isa. 28:12 to whom He said,
"This is the resting place of rest for the weary."

and, "This is the time of rest."

But they were not willing
to listen attentively.

Isa. 28:13 And the Word of **YAHWEH**
was to them,

"Gibberish for gibberish,
gibberish for gibberish,
line for line, line for line,
a little here, a little there."
in order that they will go
and fall backward,
and be broken in pieces
and be ensnared
and be taken captive.

Isa. 28:14 For this reason,
listen attentively to the Word of **YAHWEH**,
you men of scoffing who are ruling this people
who are at Yerushalaim!

Isa. 28:15 Indeed, you have said,
"We have cut a covenant with death itself אָנֹכִי.
Even with the she'ol we have made an agreement.
When the overflowing scourge passes over
it will not come to us,
because we have placed deceit as our refuge
and with lies we have been concealed."

Isa. 28:16 For this reason,
thus said my Sovereign **YAHWEH**,
"Behold!
I have established in Tzion a stone,
a tested stone,
a valuable corner *stone*,
an established foundation.
The one trusting will not act hastily.

Isa. 28:17 And I will establish
judgment for a measuring line,
and justice for a plum line.

And hail will sweep away the refuge of lies.
And the hiding place waters will overflow.

Isa. 28:18 And your covenant
with death itself אָנֹכִי
will be annulled!
And your agreement
with she'ol itself אָנֹכִי
will not stand!

When an overflowing scourge passes over,
then it will be your trampling down.

Isa. 28:19 From as often as it passes over
it will take you yourselves אָנֹכִי.

Indeed, morning by morning it will pass over,
at dawn or at midnight.
And it will be only terror
to understand the report."
Isa. 28:20 Indeed, the bed
will be too short to stretch out
and the covering too narrow in which to wrap.

Isa. 28:21 Indeed, **YAHWEH** will stand
on Mount Peratzim.
And He will shake it as at the Valley of Gib'on,
for the sake of doing His actions,
His unique actions,
and for the sake of working His unique work.

Isa. 28:22 And now, do not be scoffers
lest your bonds be made strong!

Indeed, I have heard

from my Sovereign.

YAHWEH of Assemblies *Himself* אלהים!

A complete destruction is even determined
upon all the earth!

Isa. 28:23 Give ear
and listen attentively to My voice!
Pay attention
and listen attentively to My word!

Isa. 28:24 Does the plowman plow all day
for the sake of sowing
to open and harrow his soil?
Isa. 28:25 When he has leveled its surface
does he not sow the caraway
and scatter cummin,
plant the wheat in rows,
barley in the appointed place,
and spelt in its place?

Isa. 28:26 Even He will instruct him.
For the sake of discernment
his Elohim teaches him.

Isa. 28:27 Indeed, caraway is not threshed
with a threshing sledge
nor is a wagon wheel rolled over cummin,
but caraway is beaten out with a stick,
and cummin with a rod.
Isa. 28:28 Food is crushed.
Indeed, one does not thresh it forever
nor break it with his wagon wheel,
nor crush it with his horsemen.

Isa. 28:29 This also
is from **YAHWEH** of Assemblies
Who has brought forth
extraordinary acts of advice,
Who has magnified wisdom.

Chapter 29

Isa. 29:1 Woe Ari'el!
Ari'el, the city where David encamped!
Add year upon year.
Let the festivals go round.

*Ari'el means lion of El.
It's a symbolic name for Yerushalaim.*

Isa. 29:2 But I will cause distress for Ari'el.
And there will be mourning and sorrow.
And it will be to Me like Ari'el.

Isa. 29:3 And I will encamp
like a circle around you.
I will lay siege against you with siege works.
And I will raise fortifications against you.
Isa. 29:4 And you will be brought down.
From the ground you will speak.
And from the dust of oppression you will speak.
And your voice will be like a medium,
from the ground.
And from the dust your speech will whisper.

Isa. 29:5 And the multitude of your strangers
will be like fine powder
and the multitude of the ruthless
like chaff passing over.
And it will exist in an instant, suddenly!"

Isa. 29:6 From **YAHWEH** of Assemblies
you will be visited
with thunder,
an earthquake,
and a great noise,
a hurricane,

and a whirlwind,
and a flash of consuming fire!

Isa. 29:7 And like a dream,
a vision of the night,
will be all the multitude of all the nations
who are waging war against Ariel,
even all those waging war against her
and her stronghold,
and oppressing her.

Isa. 29:8 And it will be
as when the hungry one dreams.
And behold!
He eats.
And he awakes.
And his life is empty.

And *it will be*
as when the thirsty one dreams.
And behold!
He drinks.
And he awakes.
And behold!
He is thirsty.
And his life is thirsty.

Thus will be the multitude of all the nations
who are waging war against Mount Tzion.

Isa. 29:9 Pause and be astonished!
Blind yourselves and be blind!

They are drunk, but not with wine.
They stagger, but not with strong drink.

Isa. 29:10 Indeed, **YAHWEH**
has poured out on you a wind of deep sleep.
And He has shut your eyes themselves אַתָּה,
the prophets themselves אַתָּה.
And your heads themselves אַתָּה,
the seers themselves אַתָּה, He has covered.

Isa. 29:11 And to you the entire vision
is like the words of the sealed scroll
which itself אַתָּה is given
to one who knows the scroll saying,
"Read this now!"
But he said,
"I am not able because it is sealed."

Isa. 29:12 And the scroll is given to one
who does not know a scroll saying,
"Read this now!"
But he said, "I do not know a scroll."

Isa. 29:13 And **YAHWEH** said,
"Indeed, this people
has drawn near with its mouth,
and with its lips they have honored Me,
but it has its heart far away from Me!

**And their reverence of Me Myself אַתָּה
has become a precept
of the teaching of men!**

**This verse proclaims our problem today!
The precepts of men - our traditions -
have become our teachings -
in place of The Word of **YAHWEH**!**

Isa. 29:14 **For this reason, behold!
I will do again an extraordinary work
with this people themselves אַתָּה,
an extraordinary work and a wonder.**

And the wisdom of their wise will perish.
And the understanding of their clever
will be concealed.”

Isa. 29:15 Woe to those seeking to be deep,
for the sake of concealing advice from **YAHWEH!**
Even their works are in darkness!
And they say, “Who sees us?”
And, “Who knows us?”

Isa. 29:16 You turn things upside down!
If the potter is reckoned as the clay
can what is made say of its maker,
“He did not make me.”
and what is formed say of him who formed it,
“He did not understand”?

Isa. 29:17 Is it not a very little while
and Lebanon will be turned into fruitful field
and a fruitful field will be considered a forest?

Isa. 29:18 And in that day
the deaf will hear the words of the scroll.
And from obscurity and darkness
the eyes of the blind will see.

Isa. 29:19 And the humble
will increase their joy in **YAHWEH.**
And the destitute human being
will rejoice in The Set apart One of Yisra'el.

Isa. 29:20 Indeed, the ruthless one will disappear.
And the scoffer will be consumed.
And all who watch for mischief will be cut off,
Isa. 29:21 causing a human being
to offend with a word,
and setting a trap for one judging at the gate,
and turning aside the just with emptiness.

Isa. 29:22 For this reason,
thus said **YAHWEH,**
Who ransomed Abraham himself **אס,**
to the house of Ya'akov,
“Ya'akov will not now be put to shame.
And his face will not now grow pale.

Isa. 29:23 Indeed, in seeing his children,
the work of My hands, in his midst,
they will set apart My Name.
And they will set apart
The Set Apart One of Ya'akov Himself **אס!**
And they will revere
The Elohim of Yisra'el Himself **אס!**

Isa. 29:24 And those going astray in nature
will know understanding.
And the complainers will be taught instruction.”

Chapter 30

Isa. 30:1 “Woe to the rebellious children”
- An Utterance of **YAHWEH** -
“for making a plan,
but not from Me,
and for pouring out libations,
but not to My Divine Nature,
in order to add offense upon offense;
Isa. 30:2 who are going for the sake
of going down to Mitsraim
but have not inquired of My mouth,
for the sake of seeking refuge
with the strength of Pharaoh
and for the sake of seeking refuge
in the shadow of Mitsraim!

Isa. 30:3 But the strength of Pharaoh
will be shame to you,
and the refuge in the shadow of Mitsraim
will be to you humiliation!

Isa. 30:4 Indeed, his leaders were at Tzo'an
and his ambassadors reach to Hanes.

Isa. 30:5 They were all disgusted
by a people who will not be a benefit to them,
of no benefit and no profit,
but instead as shame,
and also as disgrace."

Isa. 30:6 The burden concerning
the beasts of The Negev:

In a land of trouble and distress
from where exist the lioness and the lion,
the adder and the fiery flying serpent,
they carry their wealth
upon the backs of male asses
and their stores on the humps of camels
to a people of no profit.

Isa. 30:7 But Mitsraim is vain and empty of help.
Therefore I have called her Rahab Hem Shebeth.

*Rahab Hem Shebeth means
their arrogance will cease.*

Isa. 30:8 Now go!
Write it before them on a tablet
for they themselves **אָת**
and inscribe it on a scroll.
And it will be for the last day,
and even until, until eternity!

Isa. 30:9 Indeed, this is a rebellious people,
children of lies,
children who were not willing to listen attentively
to the Instruction of **YAHWEH**,

Isa. 30:10 who said to the seers,
"Do not see!"

and to the prophets,
"Do not prophesy to us what is right!
Speak to us what is flattering!
Prophecy delusions!

Isa. 30:11 Turn aside from the way!
Spread out from the path!
Cause to cease from before our faces
The Set Apart One of Yisra'el *Himself* אָת!"

Isa. 30:12 For this reason
thus said The Set apart One of Yisra'el,
"Because you are rejecting this word,
and are trusting in oppression and perversion,
and are relying on them,

Isa. 30:13 for this reason
this perversion will be to you
like a falling breach, a bulge in a high wall
to which suddenly, in an instant, comes its ruin."

Isa. 30:14 And He will burst it
like the breaking of a potter's vessel,
crushing, not sparing!
And there will not be found among its pieces
a shard for taking fire from the hearth
or for taking water from a cistern.

Isa. 30:15 Indeed, thus said my Sovereign,
YAHWEH, The Set Apart One of Yisra'el,
**"In returning and quietness
you will be delivered.
In tranquility and confidence
will your strength exist."
But you were not willing!**

Isa. 30:16 And you said, "No,
indeed, upon horses we will flee."
For this reason you will flee!
And, "Upon speedy ones we will ride."
For this reason those who pursue you
will be speedy!

Isa. 30:17 One thousand
before the face of one rebuke,
at the rebuke of the face of five you will flee
until you remain
like a pole on top of a mountain,
even like a signal upon the hill.

Isa. 30:18 And for this reason
YAHWEH is waiting to show you favor.
And for this reason
He will be exalted,
by having compassion for you.

Indeed, The Elohim of judgment is **YAHWEH**.
Happy are all who are waiting for Him!

Isa. 30:19 Indeed, the people will dwell in Tzion
at Yerushalaim, weeping.
You are to weep no more.
He will show favor, favor to you!
At the sound of your cry,
as He hears it, He will respond to you.

Isa. 30:20 And **YAHWEH** will give to you
food of adversity and water of affliction,
And your teachers will no longer be hidden.
And your eyes will see
your teachers themselves **אנ**,

Isa. 30:21 and your ears will hear a word
from behind you saying,
"This is the Way.
Walk in it!"
when you turn to the right
or when you turn to the left.

Isa. 30:22 And you will defile
the plating itself **אנ**
of your idols of silver,
and the ephod itself **אנ**
of your molten images of gold.
You will scatter them like a menstrual cloth.
And you will say to them, "Get out!"

Isa. 30:23 And He will give the rain for your seed
with which you sow the soil itself **אנ**
and food of the produce of the soil.
And it will be fertile and lush.
Your cattle will graze in that day
in broad pastures.

Isa. 30:24 And oxen and male asses
working the soil
will eat seasoned fodder which is winnowed
with shovel and fan.

Isa. 30:25 And on every high mountain
and on every raised hill
there will be streams and rivulets of waters
in the day of great slaughter
as the towers are falling.

Isa. 30:26 And the light of the moon
will be like the light of the sun.
And the light of the sun will be sevenfold,
like the light of seven days,
in the day **YAHWEH**
is binding up the breach of His people,
and healing the wounds of His blows.

Isa. 30:27 Behold!
The Name of **YAHWEH** is coming from far away,
burning with His anger and heavy smoke.
His lips will be filled with indignation
and His tongue like a consuming fire.
Isa. 30:28 And His breath will be
like an overflowing stream,
up to the neck,
for the sake of shaking the nations
in a sieve of emptiness.
And He will put a bridle of error
in the jaws of the peoples.

Isa. 30:29 And the song will be for you
as in a night set apart for a festival,
and gladness of heart like one going with a flute,
for the sake of going
to The Mountain of **YAHWEH**,
to The Rock of Yisra'el.
Isa. 30:30 And **YAHWEH** will cause to be heard
His majestic voice *itself* תא.

And the descent of His arm will be seen
with indignation, wrath,
and the flame of consuming fire,
cloudburst and storm and hailstones.

Isa. 30:31 Indeed, from the sound of **YAHWEH**
Asshur is shattered.
With a rod He will strike.
Isa. 30:32 And every pass of the appointed rod
which **YAHWEH** causes to rest on him
will be with tambourines and lyres.
And with swinging battles He will fight with it
Isa. 30:33 because a place of burning
has been prepared from of old,
even for the king it has been prepared,
deep and wide its fire pit, and much wood,
the breath of **YAHWEH**,
like a stream of burning sulfur setting it on fire!

Chapter 31

Isa. 31:1 Woe to those
who go down to Mitsraim for help,
relying on horses,
and trusting in chariots
because they are many,
and upon horsemen
because they are exceedingly strong,
but have not looked with favor
upon The Set Apart One of Yisra'el,
and have not sought **YAHWEH *Himself* תא!**

Isa. 31:2 And also, He is wise.
And He has brought harm.
And His words *themselves* תא
He has not turned off.
And He will rise up
against the house of those doing wrong
and against the help of doers of nothingness.

Isa. 31:3 But the Mitsraites are human beings,
and not El.
And their horses are flesh,
and not Divine Nature.
And **YAHWEH** will stretch out His hand.
And the one helping will stumble.
And the one being helped will fall.
And together all of them will be terminated.

Isa. 31:4 Indeed, this is what **YAHWEH**
has said to me,
"Like when a lion roars,

even a young lion over his prey,
when one calls against him
a multitude of shepherds,
he is not scared by their voice
and by their noise he is not humbled.

Likewise, **YAHWEH** of Assemblies
will come down for the sake of waging war
upon Mount Tzion and upon its hill.

Isa. 31:5 Like hovering birds,
thus will **YAHWEH** of Assemblies
do over Yerushalaim,
defending and delivering,
passing over and causing to escape.”

Isa. 31:6 Return to Him
from Whom you have profoundly revolted,
children of Yisra'el!

Isa. 31:7 Indeed, in that day
a man will despise his idols of silver
and his idols of gold
which you have made for yourselves
with your hands,
an offense!

Isa. 31:8 And Asshur will fall
by a sword not of man.
And a sword not of a human being
will devour him.
And he himself will flee
from before the face of the sword.
And his young men will be for forced labor.
31:9 And his rock *fortress* from terror
will pass away.
And his leaders will be dismayed by the banner.”
- An Utterance of **YAHWEH**
Whose light is in Tzion
and Whose furnace is at Yerushalaim -

Chapter 32

Isa. 32:1 Behold!
For the sake of justice a king will reign
and rulers will rule for the sake of judgment.
Isa. 32:2 And each man will be
like a hiding place from the wind,
and a shelter from the downpour,
like rivers of waters in a desert,
like the shade of a great rock in a weary land.
Isa. 32:3 And the eyes of those seeing
will not be dim.
Isa. 32:4 And the heart of the hasty
will discern for the sake of knowing.
And the tongue of the stammerers
will hurry to speak plainly.
Isa. 32:5 A fool will no longer be called noble.
And a miser will not be said to be wealthy.
Isa. 32:6 Indeed, a fool speaks folly
and his heart prepares vanity
for the sake of doing moral filth
and for the sake of speaking error to **YAHWEH**,
for the sake of causing
the hungry life to be empty
and the drink of the thirsty
he causes to be missing.
Isa. 32:7 And the implements of the miser
are hurtful.
He devises plans
for the sake of destroying the afflicted
with lying words,
even as the needy pleads for judgment.
Isa. 32:8 But the noble one advises what is noble.
And he stands upon noble things.

Isa. 32:9 Women at ease, stand up!
Listen attentively to my voice
daughters of complacency!
Give ear to my word!
Isa. 32:10 Days over a year you will tremble,
complacent ones,
because the grape harvest will fail,
without coming in.
Isa. 32:11 Tremble you who are at ease!
Be shaken complacent ones!
Strip yourselves,
and make yourselves bare,
and gird sackcloth on your loins!
Isa. 32:12 Be mourning over the breasts,
over the delightful fields,
over the fruitful vine!
Isa. 32:13 Over the soil of My people
thorns and thistles will come up,
indeed, over all the houses of rejoicing
of the jubilant city.

Isa. 32:14 Indeed, the fortress is forsaken
by the multitude of the city.
Abandoned fort and watchtower
are a wasteland forever,
a delight of wild asses, a pasture of flocks
Isa. 32:15 until The Divine Nature
is poured out over us from on high.

And the wilderness will be a fruitful land,
and an orchard will be considered a forest.
Isa. 32:16 And judgment will dwell in the wilderness,
and justice will dwell in the fruitful land.
Isa. 32:17 The actions of the just
will be shalom.
And the work of moral rightness
will be quietness and security for eternity.
Isa. 32:18 And My people will dwell
in a home of shalom,
and in sanctuaries of confidence,
and in resting places of tranquility.

Isa. 32:19 But hail will be coming down
on the forest
and in The Shefelah
the city will be brought low.

Isa. 32:20 Blessed are you
sowing beside all the waters,
sending out the foot
of the oxen and the male ass.

Chapter 33

Isa. 33:1 Woe to you who is ravaging
but *you yourself* ~~are~~ have not been ravaged,
and you acting treacherously
but they have not acted
treacherously with you!
When you have ceased ravaging,
you will be ravaged.
When you stop acting treacherously,
they will act treacherously with you.

Isa. 33:2 **YAHWEH**, show favor to us!
We have waited for You.
Be our arm at daybreak,
indeed, our deliverance also
in a time of distress!

Isa. 33:3 At the noise of a tumult
the people fled.
From your exaltedness
the nations were scattered.

Isa. 33:4 And your spoils will be gathered together,
the gathering of the grasshoppers,
like a swarm of locusts rushing at them.

Isa. 33:5 **YAHWEH** is being exalted!
Indeed, He is dwelling on high!
He has filled Tzion with judgment and justice!
Isa. 33:6 And He will be
the faithfulness of your times,
a wealth of deliverance,
and wisdom,
and knowledge.

The reverence of **YAHWEH**,
it is His treasure.

Isa. 33:7 Behold!
Their valiant ones have cried outside.
The messengers of shalom are weeping bitterly.
Isa. 33:8 The highways have been deserted.
Those passing over have ceased.

He has broken The Covenant!
He has despised the cities!
He has not regarded mortal man!
Isa. 33:9 The earth has mourned, languished!
The Lebanon has been ashamed!
The Sharon has withered like a desert.
Bashan and Carmel are shaking off *their fruit*.

Isa. 33:10 "Now I will stand up!", says **YAHWEH**.
"Now I will be exalted!
Now I will be lifted up!

Isa. 33:11 You will conceive chaff.
You will bring forth stubble.
Your breath, a fire, will devour you.
Isa. 33:12 And peoples will be as burnings of lime,
thorns cut down.
They will be burned with fire.

Isa. 33:13 Listen attentively distant ones
to what I have done!
And understand My power you who are near!

Isa. 33:14 Offenders in Tzion
have been overwhelmed.
The defiled have been seized with trembling.
"Who of us will sojourn with a consuming fire?
Who of us will sojourn with eternal burnings?"

Isa. 33:15 One walking justly
and speaking what is right,
one rejecting the dishonest gain of extortions,
one shaking out his hands
from holding onto bribes,
one closing his ears
from listening attentively to bloodshed,
and shutting his eyes
from seeing harm,
Isa. 33:16 he himself will dwell on high.
A fortress of rocks will be his stronghold.
His food will be given to him.
His water will be faithful.

Isa. 33:17 Your eyes will gaze
at The King in His beauty.
They will see a distant land.
Isa. 33:18 Your heart will ponder terror.
Where is he who is keeping score?
Where is he who is weighing money?
Where is he who is counting
the towers themselves תא?"

Isa. 33:19 A fierce people *themselves* אַךְ
you will not see,
a people of unintelligible lip to listen to,
of a mocking tongue of no understanding.

Isa. 33:20 Behold Tzion,
the city of our appointed times!
Your eyes will see Yerushalaim,
a tranquil dwelling,
a tent not taken down,
its stakes are never removed,
and any of its cords are never broken.

Isa. 33:21 Indeed, there
majestic **YAHWEH** exists for us,
a place of broad rivers,
streams of broad hands.
No ship with oars goes there,
and large ships will not pass over.

Isa. 33:22 Indeed, **YAHWEH is our Judge!**
YAHWEH is our Scribe!
YAHWEH is our King!
He Himself delivers us!

Isa. 33:23 Your ropes will be slack.
They will not strengthen the base of their mast.
They will not spread out a sail.

Then the booty of abundant spoil will be divided.
The lame will plunder the spoil.
Isa. 33:24 And no resident will say, "I am sick."
The people, those dwelling in it,
will be forgiven their moral perversion!

Chapter 34

Isa. 34:1 Draw near, nations,
for the sake of listening attentively!
And pay attention, people!
Let the earth listen attentively
and all that is in it,
the world, and all its offspring!

Isa. 24:2 Indeed, the wrath of **YAHWEH**
is against all the nations,
His anger against all their assemblies!
He will devote them to destruction!
He will give them to slaughtering!
Isa. 34:3 And their slain will be thrown out.
And their stench will go up from their corpses.
And mountains will be liquefied by their blood.
Isa. 34:4 And all the assembly of the skies
will be dissolved.
And the skies will be rolled up like a scroll.
And all their assembly will wither
like a leaf withering off a vine,
even like the withering of a fig.

Isa. 34:5 Indeed, My sword will be satisfied
in The Heavens!

Behold!
It will come down upon Edom,
even upon the people devoted to My destruction,
for the sake of judgment.

Isa. 34:6 For the sake of **YAHWEH**
the sword is filled with blood,
anointed with fat from lambs and goats,
from fat of the kidneys of rams
because there is a sacrifice to **YAHWEH**
in Botzrah,
and a great slaughter in the land of Edom.

[The imagery used here](#)
is not familiar to western minds.

It is the imagery of the sacrifice
that was intended to be made
at the slaughter site in Yerushalaim to **YAHWEH**.

Because those identified
have rejected the proper worship of **YAHWEH**
there is now a judgment for their offenses.
He will perform a sacrifice - of them!

Botzrah means enclosure, sheepfold.
Edom means red.

Isa. 34:7 And wild oxen will come down with them,
and young bulls with strength.
And their land will be saturated with blood,
and their dust anointed with fat.”

Isa. 34:8 Indeed, it is a day of revenge for **YAHWEH**,
a year of pay back for the strife of Tzion.

Isa. 34:9 And her streams will be turned into tar
and her dust into brimstone.
And her land will be for the sake of burning tar.
Isa. 34:10 Night and day it will not be extinguished,
her smoke going up to eternity.
From generation to generation it will be desolate.
Forever and ever, no one will pass over on her.
Isa. 34:11 And the pelican and the hedgehog
will occupy her.
Also the owl and the raven will reside in her.
And He will stretch out over her
a measuring line of confusion
and stones of emptiness.
Isa. 34:12 Her nobles are called,
but no kingdom is there,
and all its rulers are non-existent.
Isa. 34:13 And thorns will come up
into her fortresses,
nettles and brambles into her fortifications.
And it will be a home for jackals,
a courtyard for the daughters of ostriches.
Isa. 34:14 And the desert
creatures will encounter the jackals themselves **אנ**.
And the shaggy goat
will call out against its neighbor.
The night owl will also settle there
and will find for herself a place of rest.
Isa. 34:15 The tree snake will nest there,
and lay eggs, and hatch,
and brood over them in her shade.
There also the vultures will gather,
each with its mate.

Isa. 34:16 **Inquire from upon the scroll of YAHWEH
and read it out loud.**
Not one from among these will be lacking.
One will not be lacking a mate.

Indeed, My mouth has directed it
and My Divine Nature will assemble them!

Isa. 34:17 And He will cause the lot to fall for them.
His hand will apportion it for them
with a measuring line.
They will occupy it forever.
For generation after generation
they will dwell in her.

All of these animals
are noted as “unclean”, “defiled”.
Since no Hebrew can appear
in **YAHWEH**'s presence when defiled
this is a very powerful statement.

Chapter 35

Isa. 35:1 Wilderness and desert will be glad
and the arabah will rejoice and blossom like a lily.

Isa. 35:2 It breaks forth, breaks forth and rejoices,
even with rejoicing and singing.
The glory of The Lebanon will be given to it,
the magnificence of The Carmel and The Sharon.
They will see the splendor of **YAHWEH**,
the magnificence of our Elohim!

Isa. 35:3 Strengthen the weak hands
and make strong the wobbly knees!

Isa. 35:4 Say to those with rapid heartbeat,
"Be strong!

Do not be afraid!

Behold!

Your Elohim is coming with revenge.

With the payback of The Elohim He is coming
and He will deliver you!"

Isa. 35:5 Then the eyes of the blind will be opened
and the ears of the deaf will be opened wide.

Isa. 35:6 Then the lame will leap like a deer
and the tongue of the dumb shout for joy!

Indeed, waters will burst forth in the wilderness
and streams in the desert!

Isa. 35:7 And the parched ground
will exist as a pool,

and the thirsty ground as springs of water.

In the home for jackals, his resting place,
courtyards for reeds and papyrus.

Isa. 35:8 And a highway will exist there,
even a pathway.

And it will be called

"The Pathway of Set Apartness."

The defiled will not pass over it.

But it is for those walking the pathway.

And the foolish will not go astray.

Isa. 35:9 There will be no lion there.

And no violent animal will go up on it.

It will not be found there.

And the redeemed will walk *there*.

Isa. 35:10 And the ransomed of **YAHWEH** will return.

And they will enter Tzion with shouts of joy.

And eternal joy will be upon their heads.

Joy and gladness will overtake them.

And sorrow and sighing will flee away.

Chapter 36

Isa. 36:1 And it was in the fourteenth year
of King Hizkiyah.

Sancherib, king of Asshur, came up
against all the fortified cities of Yahudah.

And he seized them.

Isa. 36:2 And the king of Asshur sent

the chief peace maker himself **אָסַרְהַדְנָן**

from Lakish to Yerushalaim,

to King Hizkiyah, with a great army.

And he stood at the channel of the upper pool
on the highway to the Fuller's Field.

Isa. 36:3 And there went out to him

Elyakim, son of Hilkiyah,

who was over the household,

and Shebna, the scribe,

and Yo'ah, son of Asaph, the recorder.

Isa. 36:4 The Chief peace maker

then said to them,

"Please say to Hizkiyah,

'Thus said the great king, the king of Asshur,

"What trust is this in which you are trusting?

Isa. 36:5 I say advice for battle

is only a word of the lip.

Now upon whom are you trusting

that you have rebelled against me?

Isa. 36:6 Behold!
You are trusting upon the support
of this broken reed, upon Mitsraim,
on which if a man leans
then it will go into his hand and pierce it.
Thus is Pharaoh, the king of Mitsraim,
to all who are trusting in him.

Isa. 36:7 And if you say to me,
'Upon **YAHWEH**, our Elohim, we are trusting!'
is it not He Whose high places *themselves* **תא**
and Whose slaughter sites *themselves* **תא**
Hizkiyah has taken away
and has said to Yahudah and to Yerushalaim,
'Bow yourselves before this slaughter site?'

Isa. 36:8 And now please give a pledge
to my sovereign *himself* **תא**, the king of Asshur,
and I will give to you two thousand horses
if you are able to give for yourselves
riders upon them!

Isa. 36:9 And how will you turn back
the face *itself* **תא** of one captain
of the least of my master's servants,
and put your trust upon Mitsraim
for chariots and for horsemen?

Isa. 36:10 And now,
have I come up apart from **YAHWEH**
against this land
for the sake of destroying it?
YAHWEH said to me,
'Go up against this land and destroy it!'

Isa. 36:11 And Elyakim, Shebnah, and Yo'ah
said to the chief peace maker,
"Please speak Aramaic to your servants.
Indeed, we can listen to it.

But do not speak to us Yahudean
in the ears of the people who are on the wall."

Isa. 36:12 But the chief peace maker said,
"Is it to your master and to you
my master has sent me for the sake of speaking
these words *themselves* **תא**?
Is it not to the men who are sitting on the wall,
for the sake of eating their excrement *itself* **תא**
and drinking their urine *itself* **תא** with you?"

Isa. 36:13 And the chief peace maker stood.
And he called out with a loud voice in Yahudean.
And he said,

"Listen attentively to the words *themselves* **תא**
of the great king, the king of Asshur!

Isa. 36:14 "Thus said the king,
'Do not let Hizkiyah mislead you!
Indeed, he is not able
to deliver you *yourselves* **תא**!

Isa. 36:15 And do not let Hizkiyah
cause you *yourselves* **תא**
to trust in **YAHWEH**, saying,
"Deliver us, **YAHWEH** will deliver us!
This city will not be given
into the hand of the king of Asshur!"'

Isa. 36:16 Do not listen attentively to Hizkiyah!
Indeed, thus said the king of Asshur,
'Prepare for me *myself* **תא** a blessing
and come out to me.
And each man will eat of his vine
and each of his fig tree.
And each man will drink
the waters of his cistern

Isa. 36:17 until I come.
And I will take away you yourselves אַתָּה
to a land like your land,
a land of grain and wine,
a land of food and vineyards.
Isa. 36:18 Beware lest Hizkiyah
misleads you yourselves אַתָּה saying,
“YAHWEH will deliver us!”

Have the gods of the nations delivered
the men of the land themselves אַתָּה
from the hand of the king of Asshur?
Isa. 36:19 Where are the gods
of Hamat and Arpad?
Where are the gods of Sepharvaim?
And indeed,
have they delivered Shomeron itself אַתָּה
from my hand?
Isa. 36:20 Who among all the gods of these lands,
which one has delivered their land itself אַתָּה
from my hand in order that YAHWEH
will deliver Yerushalaim itself אַתָּה from my hand? ”

Isa. 36:21 But they were silent.
And they did not respond a word
to he himself אַתָּה.
Indeed,
the command of the king was saying,
“Do not respond to him.”

Isa. 36:22 And Elyakim, son of Hilkiyah,
who was over the household,
Shebnah, the scribe,
and Yo’ah, son of Asaph, the recorder,
came to Hizkiyah with their garments torn.
And they reported to him the words themselves אַתָּה
of the chief peace maker.

Chapter 37

Isa. 37:1 And it was
as King Hizkiyah was listening.
And he tore his clothes themselves אַתָּה.
And he covered himself with sackcloth.
And he went into The House of YAHWEH.

Isa. 37:2 And he sent Elyakim himself אַתָּה,
who was over the household,
and Shebnah himself אַתָּה, the scribe,
and the elders of the priests themselves אַתָּה
being covered with sackcloth
to Yeshayah, the prophet, the son of Amotz.
Isa. 37:3 And they said to him,
“Thus said Hizkiyah,
‘A day of distress and rebuke
and disgrace is this day
because children have come to birth
but there is no vigor for giving birth.
Isa. 37:4 Perhaps YAHWEH, your Elohim,
will listen attentively to the words themselves אַתָּה
of the chief peace maker,
which his master, the king of Asshur, has sent
for the sake of reproaching The Living Elohim
and He will argue against the words
which YAHWEH, your Elohim, has heard,
and you will lift up intercession
on behalf of the remnant that is left.’ ”

Isa. 37:5 And the servants of King Hizkiyah
went to Yeshayah.
Isa. 37:6 And Yeshayah said to them,
“Thus you are to say to your master,
‘Thus says YAHWEH,
“Do not be afraid before the face of the words
which you have heard

with which the servants
of the king of Asshur
have reviled Me Myself אָנִי!
Isa. 37:7 Behold!
I am putting into him a *hurtful* nature.
And he will hear a report.
And he will return to his land.
And I will cause him
to fall by the sword in his land.” ’

ruach - wind; by resemblance breath.
This term is often mistranslated as 'spirit'.
It does **not** mean 'spirit'
since that is a Greek term
that did not exist among the Hebrew people.

Instead we must consider this to be similar
to the kind of inner nature
that distressed King Sha'ul.

The Hebrews viewed the breath
as representative
of the inner being of a person,
their very nature.

Isa. 37:8 And the chief peace maker returned.
And he found the king of Asshur himself אָנִי
fighting against Libnah.
Indeed, he had heard
that he had journeyed to Lakish.

Isa. 37:9 And he heard concerning Tirhakah,
king of Kush, saying,
“He has come out for the sake of fighting
with you yourself אָנִי.”
And he listened attentively.
And he sent messengers to Hizkiyah saying,
Isa. 37:10 “Thus you are to speak to Hizkiyah,
the king of Yahudah, saying,
‘Do not let your Elohim in Whom you are trusting
deceive you saying,
“Yerushalaim will not be given
into the hand of the king of Asshur.”
Isa. 37:11 Behold!
You yourself אָנִי have heard
what the kings of Asshur
have done to all the lands
by devoting them to destruction.
And will you yourself אָנִי be delivered?

Isa. 37:12 Have the gods of the nations
delivered they themselves אָנִי
whom my fathers have destroyed,
Gozan itself אָנִי,
and Haran itself אָנִי,
and Retzeph,
and the sons of Eden who were in Telasar?
Isa. 37:13 Where is the king of Hamat,
and the king of Arpad,
and the king of the city of Sepharvaim,
Hena, and Ivvah?’ ”

Isa. 37:14 And Hizkiyah took the letter itself אָנִי
from the hand of the messengers.
And he read it out loud.
And Hizkiyah went up to The House of **YAHWEH**.
And he spread it out before the face of **YAHWEH**.
Isa. 37:15 And Hizkiyah interceded
to **YAHWEH** saying,
Isa. 37:16 “**YAHWEH** of Assemblies,
The Elohim of Yisra'el,
You Who are dwelling between the cherubim,
You Yourself אָנִי are The Elohim, You alone,
of all the kingdoms of the earth.
You Yourself אָנִי have made
the skies themselves אָנִי
and the earth itself אָנִי.

Isa. 37:17 Extend Your ear, **YAHWEH**,
and listen attentively!
Open Your eyes, **YAHWEH**, and see!
And listen attentively to
all the words *themselves* אַתָּה of Sancherib
which he has sent
for the sake of reproaching The Living Elohim!

Isa. 37:18 Truly, **YAHWEH**, the kings of Asshur
have laid waste all the lands *themselves* אַתָּה
and their land *itself* אַתָּה.

Isa. 37:19 And they have given
their gods *themselves* אַתָּה into the fire
because they were not gods.
Indeed, they were only the work
of the hands of human beings, wood and stone.
And they destroyed them.

Isa. 37:20 And now, **YAHWEH**, our Elohim,
deliver us from his hand!
And all the kingdoms of the earth will know
that You *Yourself* אַתָּה are **YAHWEH**, You alone!"

Isa. 37:21 And Yeshayah, son of Amotz,
sent to Hizkiyah saying,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
'Because you have interceded to Me
concerning Sancherib, king of Asshur,
Isa. 37:22 this is the word
which **YAHWEH** has spoken concerning him,
'The virgin, the daughter of Tzion,
has despised you, mocked you!
The daughter of Yerushalaim
has shaken her head behind you!

Isa. 37:23 Whom *Himself* אַתָּה
have you reproached and reviled?
And against Whom
have you exalted your voice
and have lifted up your eyes on high?
Against The Set Apart One of Yisra'el!

Isa. 37:24 By the hand of your servants
you have reproached **YAHWEH**.
And you have said,
'With the multitude of my chariots
I myself have gone up
to the height of the mountains,
to the extremities of The Lebanon.
And I cut down its tall cedars, its choice fir trees.
And I came into its farthest height,
its fertile forest.
Isa. 37:25 I myself have dug.
And I drank water.
And with the soles of my feet I have dried up
all the rivers of Matzor (Mitsraim).'

Isa. 37:26 Have you not heard?
From long ago I *Myself* אַתָּה made it,
from the earliest days!
Even I fashioned it!
Now I have caused it to come!
And you exist for the sake of laying waste,
to heaps, the ruining of fortified cities.
Isa. 37:27 And those dwelling there
were short of hand.
They were scared and put to shame.
They were as the plants of the field
and as the green sprouts on the housetops
and as a field before the face of standing grain.

Isa. 37:28 And I know your sitting down,
and your going out,
and your coming in,

and your rage *itself* אַךְ against Me

Isa. 37:29 Indeed, your rage against Me
and your confidence have come up in My ears!
And I am placing My hook in your nose
and My bridle in your lips!
And I am turning you back
by the way which you came, on it!"

Isa. 37:30 And this will be the sign for you.
This year you are to eat what grows of itself
and the second year what springs from that.
And in the third year sow and reap,
plant vineyards and eat the fruit of them!
Isa. 37:31 And the remnant who have escaped
of the house of Yahudah
will again take root downward
and bear fruit upward.
Isa. 37:32 Indeed, from Yerushalaim
will come forth a remnant
and the escaped from Mount Tzion.
The zeal of **YAHWEH** of Assemblies will do this!

Isa. 37:33 For this reason,
thus said **YAHWEH**
concerning the king of Asshur,
'He will not come into this city!
And he will not shoot an arrow there.
And he will not confront it with a shield,
And he will not build a siege mound against it.

Isa. 37:34 By the way that he has come,
by it he will return.
And to this city he will not come!
- An Utterance of **YAHWEH** -

Isa. 37:35 'And I will be a shield against this city
for the sake of delivering it,
for My own sake,
and for the sake of My servant David.' "

Isa. 37:36 And a messenger of **YAHWEH** went out.
And he struck in the encampment of Asshur
one hundred and eighty five thousand.
And they arose early in the morning.
And behold!
All of them were dead corpses.

Isa. 37:37 And Sancherib,
the king of Asshur, journeyed.
And he went.
And he returned and remained at Nineveh.
Isa. 37:38 And it was as he was bowing himself
in the house of Nisrok, his god.
And his sons, Adrammelek and Shar'etser,
struck him with the sword.
And they escaped into the land of Ararat.
And his son, Esarhaddon, reigned instead of him.

Chapter 38

Isa. 38:1 In those days
Hizkiyah was sick unto death.
And Yeshayah, the prophet, the son of Amotz,
went to him.
And he said to him, "Thus said **YAHWEH**,
'Give direction to your household
because you are going to die, you yourself אַךְ.
And you will not live.' "

Isa. 38:2 And Hizkiyah turned his face
toward the wall.
And he prayed to **YAHWEH**.
Isa. 38:3 And he said, "Alas now, **YAHWEH**!

Remember please how *itself* אָ
I have walked before Your face
in faithfulness and with a whole heart,
and the good which I have done in Your eyes.”
And Hizkiyah wept, weeping greatly.

Isa. 38:4 And the word of **YAHWEH**
existed to Yeshayah saying,
Isa. 38:5 “Go and say to Hizkiyah,
‘Thus said **YAHWEH**,
The Elohim of David, your father,
“I have listened attentively
to your prayer *itself* אָ.
I have seen your tears *themselves* אָ.
Behold!
I am to your life adding fifteen years.
Isa. 38:6 And from the hand of the king of Asshur
I will deliver you and this city *itself* אָ.
And I will be a shield over this city.” ’

Isa. 38:7 And this is the sign for you
from **YAHWEH Himself** אָ
that **YAHWEH** will do this word *itself* אָ
which He has spoken.

Isa. 38:8 “Behold!
I will return
the shadow *itself* אָ of the steps
which it has gone down with the sun
on the steps of Ahaz
backward ten steps.”
And the sun returned ten steps
on the steps by which it had gone down.
ma'a lot - plural of **ma'alah**
- a step, a degree, an ascent.

There is no reference to a "sun dial".
The language suggests perhaps
"the ascent of Ahaz",
but not the 'sun dial' of Ahaz.

Isa. 38:9 A writing of Hizkiyah, king of Yahudah,
when he was sick but lived from his sickness.
Isa. 38:10 I myself said,
“Into silence my days are going.
Into the gates of she'ol
have been appointed the rest of my years?”
Most translators want to force this text
to say something it does not say.
They speak of "the prime of my life"
and of being "deprived
of the remainder of my years."

While these may
have been thoughts Hizkiyah had
they are **not** presented in the text as such.
What's given here
is a more literal rendering of the terms used.

Isa. 38:11 I said, “I will not see **YAH**,
YAH in the land of the living.
I will not look intently
at human beings any longer
with the inhabitants of the world.
Isa. 38:12 My period of time is pulled up,
removed from me like the tent of a shepherd.
I am rolled up
like a weaving cut off from the loom.
From day until night You make an end of me.
Isa. 38:13 I laid it before me until morning.
Like a lion, thus He will shatter all my bones.
From day to night You make an end of me.
Isa. 38:14 Like a swallow or a thrush, thus I chirp.
I moaned like a dove.
My eyes weaken toward the heights.
YAHWEH, I am distressed!
Stand as security for me!

Isa. 38:15 What can I say?
Even He has spoken to me.
And He Himself has done it.
I have walked deliberately all my years
concerning the bitterness of my life.

Isa. 38:16 **YAHWEH**, upon these they live,
and for all, within them is the breath of life.
You can cause me to be strong
and cause me to live.

Isa. 38:17 Behold!
Instead of peace, bitterness for me, bitterness.

But You yourself **את**
have lovingly delivered my life
from the pit of corruption!
Indeed, You have cast all my offenses
behind Your back.
Isa. 38:18 Indeed, She'ol does not praise You,
Death does *not* commend You.
For those going down to the pit
there is no hope toward Your faithfulness.

Isa. 38:19 The living, the living, he praises You,
like me this day.
A father makes known to his children
concerning Your faithfulness.

Isa. 38:20 **YAHWEH**, be deliverance to me
and we will play songs with stringed instruments
all the days of our lives
within The House of **YAHWEH**.”

Isa. 38:21 And Yeshayah said,
“Let them bring a cake of figs
and apply it on the boil
and he will live.”

Isa. 38:22 And Hizkiyah asked,
“What is the sign that I will go
up to The House of **YAHWEH**?”

Chapter 39

Isa. 39:1 At that time Merodak Baladan,
son of Baladan, king of Babel,
sent letters and a present to Hizkiyah
because he heard that he had been sick
and had been strengthened.
Isa. 39:2 And Hizkiyah was happy over them.
And he showed them
the house *itself* **את** of his treasures,
the silver *itself* **את**,
and the gold *itself* **את**,
and the spices *themselves* **את**,
and the good oils *themselves* **את**,
and all his house of armor *itself* **את**,
and everything *itself* **את**
that was found among his treasures.
There was not a matter in his household
or in all his realm
that Hizkiyah did not show them.

Isa. 39:3 And Yeshayah, the prophet,
came to King Hizkiyah.
And he said to him, “What did they say?
And from where are these men
who came to you?”
And Hizkiyah said,
“From a distant land they came to me,
from Babel.”
Isa. 39:4 And he said,
“What have they seen in your household?”

And Hizkiyah said,
"They have seen everything itself **תא**
that is in my household.
There is not a matter among my treasures
that I have not shown them."
Isa. 39:5 And Yeshayah said to Hizkiyah,
"Listen attentively to the word
of **YAHWEH** of Assemblies.
Isa. 39:6 'Behold!
The days are coming
when all that is in your household
and what your fathers have stored up
until this day
will be carried away to Babel.
Not a matter will remain.' says **YAHWEH**.

Isa. 39:7 'And from your sons who are born to you,
whom you bring forth, *some* will be taken away.
And they will be court officials
in the palace of the king of Babel.' "

Isa. 39:8 And Hizkiyah said to Yeshayah,
"The word which **YAHWEH** has spoken is good!"
And he said, "Indeed, there will be shalom
and faithfulness in my days."

Chapter 40

Isa. 40:1 "Comfort, comfort My people!"
says your Elohim.
Isa. 40:2 "Speak to the heart of Yerushalaim,
and cry out to her!
Indeed, her warfare is completed!
Indeed, her perversion has been ransomed!
Indeed, she has received
from the hand of **YAHWEH**
double for all her offenses!"

Isa. 40:3 A voice is calling out in the wilderness,
"Prepare the way of **YAHWEH**!
Make level in the desert
a highway for our Elohim!

Isa. 40:4 Every valley will be lifted up
and every mountain and hill will be brought down,
and the crooked into straight,
and the rough places into smooth.
Isa. 40:5 And the splendor of **YAHWEH**
will be revealed!
And all flesh, as a unit, will see it!
Indeed, the mouth of **YAHWEH** has spoken!"

Isa. 40:6 A voice was saying, "Call out!"
And he said, "What am I to call out?"
'All flesh is grass.
And all his kindness is like the flower of the field.
Isa. 40:7 Withered is the grass,
faded is the flower
when the breath of **YAHWEH** has blown on it!
Assuredly, the people are grass!
Isa. 40:8 The grass has withered.
The flower has faded.
But the Word of our Elohim stands for eternity!"

Isa. 40:9 Go up to her on a high mountain
proclaiming good news to Tzion!
Lift up your voice with vigor to Yerushalaim!
Lift it up!
Do not be afraid!
Say to the cities of Yahudah
"Behold!
Your Elohim!"
Isa. 40:10 Behold!
The Sovereign, **YAHWEH**,
is coming with a strong hand

and His arm will rule for Him!
Behold!
His compensation is with He Himself אָנֹכִי
and His wages are before His face.

Isa. 40:11 Like a shepherd tending his flock,
with His arm He will gather the lambs.
And on His chest He will carry them.
He will gently lead the nursing ones.

Isa. 40:12 Who has measured the waters
in the palm of his hand,
and marked off the skies with a span,
and contained the dust of the earth
with a measure,
and weighed the mountains with scales
and the hills with a balance?

Isa. 40:13 Who has weighed
the wind itself אָנֹכִי of **YAHWEH**?
What man of His counsel taught Him?

Isa. 40:14 Who himself אָנֹכִי has advised Him
and caused Him to discern,
or taught Him in the path of judgment
or taught Him knowledge,
or caused Him to know the way of intelligence?

Isa. 40:15 Behold!
Nations are as a drop from a bucket.
And they are regarded as dust
on a pair of scales.

Behold!
He lifts up islands like fine dust.
Isa. 40:16 Even The Lebanon
is not enough to burn,
and its animals
not enough for an olah.

Isa. 40:17 All the nations
are like nothing in front of Him.
And they are regarded by Him
as being from nothing, even formless.

Isa. 40:18 And to whom will you compare The El?
And what likeness will you arrange as His?

Isa. 40:19 A craftsman pours out an idol
and the goldsmith with gold hammers it.
And silver chains he prepares.
Isa. 40:20 The contribution of the poor
is a tree that will not rot.
He chooses a skilled craftsman.
He seeks him to prepare an idol
that will not waver.

Isa. 40:21 Do you not know?
Do you not listen attentively?
Has it not been told to you from the beginning?
Have you not considered
the foundations of the earth?

Isa. 40:22 The One is sitting
above the circle of the earth
and its inhabitants are like grasshoppers.
The One is stretching out the skies like a curtain
and He spreads them out
like a tent for a dwelling.
Isa. 40:23 The One setting rulers to nothing,
judging the earth with emptiness,
He has made it.

Isa. 40:24 Indeed, they have not been planted.

Indeed, they have not been sown.
Indeed, their stem has not taken root in the earth,
and even He blows on them and they wither,
And a whirlwind carries them away like stubble.

Isa. 40:25 And to whom then
will you compare Me?
And to whom am I equivalent?"
says The Set apart One.

Isa. 40:26 Lift up your eyes on high and observe.
Who has created these?
He Who is bringing out
their assembly by number.
To all of them He calls by name.
By the greatness of His might
and the strength of His power
not a man is missing.

Isa. 40:27 Why do you say, Ya'akov,
and speak, Yisra'el,
"My way is concealed from **YAHWEH**,
and from my Elohim
my judgment is passed over?"

Isa. 40:28 Did you not know,
or have you not heard?
The Eternal Elohim, **YAHWEH**,
The Creator of the extremities of the earth,
is not tired and He is not exhausted.
There is no examination for His intelligence.

Isa. 40:29 He gives vitality to the weary.
And to those who have no strength
He increases power.
Isa. 40:30 Even youths are tired and exhausted
and young men stumble, they stumble.

Isa. 40:31 But those relying on **YAHWEH**
will renew their vitality.
They will raise up a wing like eagles.
They will run and not be exhausted.
They will walk and not get tired.

Chapter 41

Isa. 41:1 Be silent toward Me, coastlands!
And let the people renew their vigor!
Let them come near.
Then let them speak.
Let us come together for judgment.

Isa. 41:2 Who stirred up
the just one from the east,
called him to his feet,
gave the nations before his face,
and subjugated kings to him?
He gave them like dust to his sword,
like driven stubble to his bow.
Isa. 41:3 He pursued them.
He passed over peacefully
by a path he had not gone with his feet.

Isa. 41:4 Who has accomplished and done it,
calling the generations from the beginning?
I Myself, YAHWEH!
Even the first and the last *itself* אָנֹכִי,
I Myself am He! "

Isa. 41:5 Coastlands see and they are afraid!
The extremities of the earth are afraid!
They draw near and they come.

Isa. 41:6 A man helps his neighbor *himself* אָנֹכִי.
And to his kindred he says, "Be strong!"

Isa. 41:7 And the craftsman encourages
the goldsmith *himself* אָה,
the one smoothing with the hammer.
the one striking the anvil *itself* אָה
saying concerning the joining, "It is good."
And he fastens it with a nail
so it does not waver.

Isa. 41:8 But *you yourself* אָה, Yisra'el,
are My servant, Ya'akov,
whom I have chosen,
the seed of Abraham, My friend,
Isa. 41:9 whom I have strengthened
from among the extremities of the earth.
Even from its boundaries I have called you.
And I said to You,
'*You yourself* אָה are My servant!
I have chosen you!
And I have not despised you!
Isa. 41:10 You are not to be afraid!
Indeed, I Myself am with you!
You are not to look around anxiously!
Indeed, I Myself am your Elohim!
I will strengthen you!
Indeed, I will help you!
Indeed, I will support you
with the right hand of My justice!

Isa. 41:11 Behold!
All who are being angry with you
will be ashamed and humiliated!
They will be as nothing!
And the men who contend with you will perish!
Isa. 41:12 You will seek them,
but you will not find them,
the men contending with you!
And they will be like nothing,
even as non-existent,
the men fighting you!

Isa. 41:13 Indeed, I Myself, **YAHWEH**, your Elohim,
am strengthening your right hand
saying to you,
'Do not be afraid!
I Myself will help you!'
Isa. 41:14 Do not be afraid, you maggot, Ya'akov,
you men of Yisra'el!
I will help you!"
- An Utterance of **YAHWEH**,
even Your Redeemer
The Set Apart One of Yisra'el -

Isa. 41:15 Behold!
I will establish you
as a new sharp threshing sledge
possessing two edges.
You will thresh mountains and pulverize them.
And you will establish hills like chaff.
Isa. 41:16 You will winnow them.
And a wind will carry them away.
And a whirlwind will scatter *they themselves* אָה.

But *you yourselves* אָה will rejoice in **YAHWEH**!
In the Set Apart One of Yisra'el you will boast!

Isa. 41:17 The afflicted and the destitute
are seeking water.
But there is none.
Their tongues have dried up with thirst.
I Myself, **YAHWEH**, will respond to them!
I Myself, The Elohim of Yisra'el,
will not abandon them!
Isa. 41:18 I will open rivers on bare places
and springs in the midst of valleys.

I will establish the wilderness as a pool of water
and parched land as flowing water.

41:19 I will set in the wilderness
cedar tree, and myrtle tree, and olive.
I will establish in the desert
fir, pine, and cypress together
Isa. 41:20 in order that they see,
and know,
and consider,
and recognize together
that the hand of **YAHWEH** has done this
and The Set Apart One of Yisra'el has created it.

Isa. 41:21 "Bring near your controversy!"
says **YAHWEH**.
"Approach with your arguments!"
says The King of Ya'akov.
Isa. 41:22 Approach and declare to Us
what *itself* **nx** is going to occur!
The first things, what they are?
Declare it, and We will set Our heart on it!
And We will know the end of it.
Or cause us to know what is coming.
Isa. 41:23 Declare the events
that are going to come after this
and we will know
that you yourselves **nx** are gods.
Indeed, do good or do bad,
and we will hold our peace.
And we will look at it together.

Isa. 41:24 Behold!
You yourselves **nx** are from nothing!
And your action is from a breath!
Disgusting is one who chooses you!

Isa. 41:25 I have stirred up one from the north.
And he is coming.
From the rising of the sun he calls on My Name.
And he is coming against rulers like mortar,
even like the potter treads clay.

Isa. 41:26 Who has declared from the beginning
and we know it,
and from former times
and we say, 'He is just!'

Indeed, no one is declaring.
Indeed, no one is listening.
Indeed, no one is listening to your words.

Isa. 41:27 The First *declared* to Tzion,
'Behold!
Behold them!',
and to Yerushalaim,
"I am giving good news!"

Isa. 41:28 And I looked.
And there was no man,
even among these,
but there was no counselor.
And I asked of them.
And they returned not a word.

Isa. 41:29 Behold!
All of them are nothingness!
Their works are nothing!
Their molded images are wind and desolation.

Chapter 42

Isa. 42:1 Behold My Servant!
My support is in Him, My Chosen One!
He has delighted My life!

I have put My Divine Nature within Him.
He will bring forth judgment for the nations.

Isa. 42:2 He does not cry out.
And He does not lift up His voice,
nor cause His voice to be heard in the street.
Isa. 42:3 A damaged reed He will not break.
And a smoking wick He will not extinguish.

For the sake of truth
He will bring forth judgment.

Isa. 42:4 He will not be weakened or broken
until He has established judgment on the earth.
Even the coastlands
are waiting for His Instruction.”

Isa. 42:5 Thus said The El, **YAHWEH**,
The One creating the skies
and stretching them out,
overlaying the earth and its offspring,
The One giving the breath of life
to the people upon it,
even *daily* breath to those walking on it.

nshamah - a puff, wind,
angry or vital breath.

This term is used first in Genesis
with the creation of the first human being.
Into him **YAHWEH** blew "the breath of life",
and he became a living creature.

This is the life force.
ruach - wind, by resemblance breath.
This term does **not** mean 'spirit'.
It refers to the **daily breath** one takes,
or to wind, or even to
The Divine Nature of YAHWEH Himself.

The context must guide
one's comprehension on this term.
It's paralleled with the life breath
and therefore reflects the **daily breath**,
that which is necessary
for the continuation of life.

What's given here is not a reference
to The Divine Nature.

Isa. 42:6 I Myself, **YAHWEH**,
have called You with justice.
And I have taken You by your hand.
And I have protected You.
And I have given You
for a covenant to the people,
for a light to the gentiles,
Isa. 42:7 for opening blind eyes,
for bringing out prisoners
from the house of prison,
those sitting in darkness.

Isa. 42:8 **I Myself am YAHWEH!**
That is My Name!
And My honor I will not give to another
nor My praise to idols!

This verse is placed in **BOLD**
because of its profound significance!
Read it again!

Do you comprehend what this states?
It's very plain and direct.

YAHWEH declares specifically
and unequivocally
what **HIS NAME IS!**
IT IS YAHWEH!

Then He declares that He will **not** give
His honor or His praise to any other!

So why is His Name
stripped from most "Bibles"?

Why are there entire books written
on the "names of God"?
Just how blind and stupid are we?

Most translations use "The LORD" or "Jehovah",
both of which are absolutely incorrect!

Isa. 42:9 Behold!
The former predictions have come!
And new things I Myself am declaring!
Even before they spring forth
I will cause you to hear they themselves **אנ.**"

Isa. 42:10 Sing to **YAHWEH** a new song,
His praise from the extremities of the earth,
you going down to the sea and all that is in it,
coastlands and their inhabitants!

Isa. 42:11 Let the wilderness and its cities
lift up *their voice*,
the villages where Kedar dwells!
Let the inhabitants of Sela sing!
Let them shout from the top of the mountains!
Isa. 42:12 Let them give honor to **YAHWEH**
and declare His praise in the coastlands!

Isa. 42:13 **YAHWEH** is going forth
like a mighty man!
Like a man of war He stirs up zeal!
He shouts!
Indeed, He yells a war cry!
Against His adversaries
He shows Himself powerful!

Isa. 42:14 I have held My peace from eternity!
I am silent!
I restrain Myself!
Like one giving birth I cry out.
I breathe heavily and gasp all at once.

Isa. 42:15 I will lay waste mountains and hills!
And I will cause to dry up all their plants!
And I will make rivers for coastlands!
And I will dry up pools!

Isa. 42:16 And I will cause the blind to walk
by a way they have not known.
In pathways they have not known
I will cause them to tread.
I will make darkness
before their faces to be light
and crooked places to be straight.

These are the words I will do for them!
And I will not abandon them!

Isa. 42:17 Those trusting in idols
who say to the molded images,
'You yourselves **אנ** are our gods.'
will be turned back, backward,
put to shame, ashamed.

Isa. 42:18 Listen attentively deaf ones!
And look intently blind ones
for the sake of seeing!

Isa. 42:19 Who is blind except My servant,
and deaf like My messenger whom I send?

Who is as blind as he who is secure,
or as blind as a servant of **YAHWEH**?

Isa. 42:20 You see much,
but you do not keep watch.
Your ears are open,
but they are not listening attentively.”

Isa. 42:21 **YAHWEH** was delighted
for the sake of His justice
to magnify The Instruction
and cause it to be honored.

Isa. 42:22 But this is a people
robbed and plundered.
All of them are snared in holes.
And in prison houses
they have been concealed.
They have been a prey with no one to deliver,
for plunder, and no one says, “Return!”

Isa. 42:23 Who among you gives ear to this,
pays attention and listens attentively
for afterwards?

Isa. 42:24 Who gave Ya'akov for plunder,
and Yisra'el to the robbers?
Was it not **YAHWEH**,
He against Whom we offended?

But they were not willing to walk in His ways.
And they have not listened attentively
to His Instruction!

Isa. 42:25 And He has poured on him
His wrath,
His anger,
and the forcefulness of battle.
And it blazed up from around him.
But he did not know it.
And it burned against him.
But he did not place it upon his heart.

Chapter 43

Isa. 43:1 And now thus said **YAHWEH**,
The One creating you, Ya'akov,
and The One forming you, Yisra'el,
“Do not be afraid!
Indeed, I have redeemed you!
I have called you by your name.
You yourself **nx** are Mine!”

Isa. 43:2 When you pass over the waters
I Myself am with you yourselves **nx**,
and through rivers,
they will not inundate you.
When you walk through fire
you will not be burned
and a flame will not set you on fire.

Isa. 43:3 **Indeed,**
I Myself am **YAHWEH, your Elohim,**
The Set Apart One of Yisra'el,
your deliverer!

I gave Mitsraim as your ransom,
Kush and Seba instead of you.

Isa. 43:4 Since you were valuable in My eyes
you have been honored.
And I Myself love you!
And I will give human beings instead of you
and peoples instead of your life.

Isa. 43:5 **You are not to be afraid!**
Indeed, I Myself am with you yourselves אַתְּ!

From the east I will bring your seed
and from the west I will assemble you.
Isa. 43:6 I will say to the north, 'Give them up!'
and to the south, 'Do not restrain them!'
Bring My sons from afar,
and my daughters
from the extremities of the earth,
Isa. 43:7 all those
who are being called by My Name!

Even for honor I have created him!
I have formed him!
Indeed, I have made him!

Note that the reference here
is singular, not plural.
It refers to the one who is being called
(active - present tense) by My Name.

Isa. 43:8 Bring out a blind people
who still have eyes
and the deaf who have their ears!

Isa. 43:9 All the nations
will be assembled together.
And the peoples will be gathered.
Who among them will declare this
and cause us to hear the former things?
Let them give their witnesses and be justified.
Then let them listen attentively and say,
"It is truth."

Isa. 43:10 "You yourselves אַתְּ are My witnesses"
-An Utterance of **YAHWEH** -
"even My servant whom I have chosen
in order that you will know,
and that you will trust Me,
and that you will discern
that I Myself am He!

Before My face
there has not been formed an ei!
And after Me there exists none!

Isa. 43:11 I, I am **YAHWEH!**
And apart from Me there is no deliverer!

Isa. 43:12 I, I have declared!
And I have delivered!
And I have caused to hear!
And I was not a stranger among you!
Even you yourselves אַתְּ are My witnesses!

- An Utterance of **YAHWEH** -
"And I Myself am The E!
Isa. 43:13 **Even from the day, I am He!**
And nothing is being taken away
from My hand!
I act!
And who turns it back?"

Consider the context.
Refer back to Is 42.8.
Then take very careful note
of the occurrences of
"I am **YAHWEH!**" that follow.

When He makes these statements
look carefully
at what He is declaring to you.

(In traditional texts
it is given as "The LORD"
- in total error!)

Isa. 43:14 Thus said **YAHWEH**, your Redeemer,
The Set Apart One of Yisra'el,
"For your sake I will send to Babel.
And I will bring down all of them with yokes,
even the Kasdim, in ships with their yelling.

The Hebrew for the last two lines
is very difficult.
There is little consensus
on what the words really mean.
What's given here
is merely an educated guess
as to its actual meaning.

Isa. 43:15 I am **YAHWEH**,
your Set Apart One,
The One creating Yisra'el,
your King!"

Isa. 43:16 Thus said **YAHWEH**,
The One making a way in the sea,
even a path through fierce waters,

Isa. 43:17 The One bringing out
chariot and horse,
strength and might.
"They lie down (die) together.
They do not rise.
They have been extinguished like a wick,
quenched.

This is a clear allusion to Mitsraim
in the Sea of Reeds.
It's a call to remember
what He has already done
in contrast with what He is about to do.

Isa. 43:18 Do not remember the former things
and do not pay attention to old matters!

Isa. 43:19 Behold!
I am doing what is new!
Now it will spring forth!
Do you not perceive it?

Indeed, I am establishing
a way in the wilderness,
rivers in the desert.

Isa. 43:20 The animals of the field
have honored Me,
the jackals and the daughters of owls,
because I have given waters in the wilderness,
streams in the desert,
for the sake of giving water
to My people, My chosen.

Isa. 43:21 **This people**
I have formed for Myself!
They will recount My praise!

Isa. 43:22 But you have not called
to Me Myself אֲנִי, Ya'akov.
Indeed, you have been tired of Me, Yisra'el.

Isa. 43:23 You have not brought Me
the sheep of your olahs.
And your sacrifices have not honored Me.
I have not caused you
to serve with grain offerings.
I have not exhausted you with incense.
Isa. 43:24 You have not bought Me
sweet cane with silver.
And with the fat of your slaughterings
you have not satisfied Me.

However, you have served Me
with your offenses.
You have exhausted Me
with your perversions.

Isa. 43:25 I, I am He
Who is blotting out your rebellions for My sake!
And I will remember your offenses no more!

Isa. 43:26 Cause Me to remember!
Let us decide together!
You *yourselves* ~~nx~~ declare it
in order that you might be justified!

Isa. 43:27 The first of your forefathers offended.
And your mediators have rebelled against Me.
Isa. 43:28 And I have defiled
the rulers of The Set Apart Place!
And I have given up Ya'akov to destruction
and Yisra'el to reproaches!

Chapter 44

Isa. 44:1 And now, listen attentively,
Ya'akov My servant,
and Yisra'el whom I have chosen!
Isa. 44:2 Thus said **YAHWEH**,
The One making you,
even forming you from the womb,
He Who helps you,
'Do not fear, My servant Ya'akov,
and Yeshurun, whom I have chosen!
Yeshurun means upright.

Isa. 44:3 Indeed, I will pour water on the thirsty
and flowing water on the dry ground.
I will pour My breath upon your seed,
and My blessing on your offspring,
ruach - wind, by resemblance breath.
There are two possibilities here.
Traditional texts use 'spirit'
which is not a proper term
to use in Hebrew texts
since it's entirely Greek in its origins.

Breath appears to be the logical choice
because without **YAHWEH's** breath
the seed cannot live.
Thus, life becomes paralleled with blessing.

The second option would be
The Divine Nature of **YAHWEH**
being poured out.
This also would result in a blessing.

However, the context
gives us the image of growth
which does not reflect in any direct manner
The Divine Nature of **YAHWEH**.

Isa. 44:4 And they will sprout among the grass
like willows beside streams of water.'

Isa. 44:5 This one says,
'I myself belong to **YAHWEH**!
And this one will be called
by the name of Ya'akov.
Another will write with his hand,
'**YAHWEH's**!',
and with the name of Yisra'el as his surname.

44:6 Thus said **YAHWEH**, King of Yisra'el,
even his Redeemer, **YAHWEH** of Assemblies,
**'I Myself am The First
and I Myself am The Last!
And apart from Me there is no Elohim!**

This is a most profound declaration!
Many fail to comprehend
that The First and The Last
are powerfully significant concepts
in the Hebrew culture.

The language declares these

as Aleph, the first letter,
and Tav, the last letter
of the Hebrew aleph-bet.
These letters appear
throughout the Hebrew text
of The Old Covenant as **אָ**.

And this same language
is used in Revelation 22.13,
although the Aleph and the Tav
appear **incorrectly**
as Alpha and Omega,
the first and last letters of the GREEK text.

The symbol, **אָ**, does not appear
in the Greek text of The New Covenant.
Wherever it occurs in The Old Covenant
it provides a special emphasis
on the terms with which it appears.

Isa. 44:7 And who is like Me?
Let him call!
And let him declare it!
And let him set it in order for Me
from My appointing of people of eternity past,
even to what is to come.
And what will come,
let them declare concerning these.

Isa. 44:8 You are not to be terrified!
And you are not to fear!
Have I not from that time
caused you to hear and declared it?
Even You yourselves **אָ** are My witnesses!
Is there an Eloah apart from Me
and not The Rock?
I have known none! ”

eloah - the meaning is unclear.
It appears to be a singular form of **elohim**.

There are great scholarly debates
concerning its true meaning,
but no one seems to clearly identify it.
It's left as it appears in Hebrew
to draw attention to the fact
this is a different term
than those that are traditionally
translated as "God".

"The Rock" is a title
used often concerning **YAHWEH**.
He is our firm foundation,
our shelter from a storm, etc.,
each taking the form of a Rock.

YAHWEH declares
there is none known by Him
that can call themselves The Elohim,
representing The Creator
and Sustainer of all life.

Isa. 44:9 Those forming an idol,
all of them are emptiness!
And those desiring them do not benefit!
And they are witnesses.
They do not see and they do not know
in order that they may be put to shame.

Isa. 44:10 Who has formed a god
or poured out a molten image
for no benefit?

Isa. 44:11 Behold!
All his companions will be ashamed.
And the craftsmen, they are but human beings.
Let them assemble, all of them.
Let them stand up.
Let them be terrified.
Let them be put to shame together.

Isa. 44:12 The craftsman of iron *takes* a tool.
And he makes one with coals.
And he fashions it with hammers.
And makes it with his strong arms.
Even so, he is hungry.
And he has no strength.
He drinks no water and is weary.

Isa. 44:13 The craftsman of wood
stretches out his measuring line.
He marks it out with an awl.
He makes it with a chisel.
And he outlines it with a compass.
And he makes it like the form of a man
like the majesty of a human being
to sit in a house.

Isa. 44:14 He cuts down for himself cedars.
And he takes cypress and oak
and strengthens himself.
Among the trees of the forest
he has planted an ash tree.
And the rain nourishes it.
Isa. 44:15 And it is for a man to set on fire.
And he takes from it and is warmed.
He also lights it on fire and bakes bread.

Furthermore he makes an el
and bows himself to it.
He has made an idol
and he worships toward them.

Isa. 44:16 Half of it he has burned in the fire.
Over half of it he eats flesh.
He roasts a roast and he is satisfied.
He is also warm and says,
"Aha, I am warmed.
I have seen the fire."

Isa. 44:17 And the residue he makes for a god.
Toward his idol he bows himself down.
And he prays to his god and says,
"Deliver me
because you yourself **תו** are my god."

Isa. 44:18 They do not know!
And they do not understand!
Indeed, He has plastered their eyes from seeing,
their hearts from being prudent.

Isa. 44:19 And no one returns it to his heart.
And there is no knowledge
and no insight to say,
"Half of it I have burned in the fire.
And I have also baked bread over its coals.
I have roasted flesh and I have eaten.
And with its residue
I will make something disgusting.
Toward a part of a tree I will bow down."

Isa. 44:20 He grazes on ashes.
His heart has been deceived.
It has been turned away.
And his life *itself* **תו** is not delivered.
But he does not say,
"Is there not a false thing in my right hand?"

Isa. 44:21 Remember these things,
Ya'akov and Yisra'el!
Indeed, you yourselves **תו** are My servants!
I have formed you!
You yourself **תו** are My servant, Yisra'el!
Do not forget Me!

Isa. 44:22 I have wiped out like a dark cloud

your rebellions
and like a thunder cloud
your offenses!

Return to Me!
Indeed, I have redeemed you!"

Isa. 44:23 Sing, Heavens!
Indeed, **YAHWEH** has done it!
Shout, lowermost earth!
Break forth into singing, mountains,
forest and every tree in it!
Indeed, **YAHWEH** has redeemed Ya'akov,
and in Yisra'el He has glorified Himself!

The verbs in verses 22 and 23
are in the "perfect" case.
In Hebrew that means something
similar to our "past tense".
It reflects something already accomplished.
That sense is given in this version of the text.

Yet in most traditional texts
these are presented in the "imperfect" case,
which means something not yet completed.
This is difficult to explain.

Part of it is due to the fact that the Hebrews
viewed many things that **YAHWEH** spoke
as being already accomplished,
even though they had not yet happened.

They believed that if **YAHWEH** spoke it
He would also do it.

This allowed them to speak
as if something had already occurred,
even though its completion
was still "in the future".

The real problem lies in the **inconsistency**
with which the traditional translations
treat these matters.
They simply do not uniformly
use the same approach
each time something is stated
as being from **YAHWEH**.
The result is confusion.

Isa. 44:24 Thus said **YAHWEH**, your Redeemer,
even The One forming you from the womb,
"I, **YAHWEH**, am making everything,
stretching out the skies by Myself,
shaping the earth,
He Who exists, Me Myself ~~nx~~,
Isa. 44:25 breaking up the signs of liars
and causing diviners to go mad,
turning wise men backward,
and their knowledge to foolishness,
Isa. 44:26 causing to stand
the word of His servants,
and the advice of His messengers
to be completed,
The One saying to Yerushalaim,
'You will be inhabited!'
and to the cities of Yahudah,
'They will be built
and her ruins will be raised up by Me!'
Isa. 44:27 The One saying to the deep,
'Be parched!'
and, "Your rivers I will dry up!'
Isa. 44:28 The One saying to Cyrus,
'He is My shepherd,
and all My desire he will complete.'
and saying to Yerushalaim,
'Let her be built!'
and to The Temple,
'Let her foundation be laid!' "?

Chapter 45

Isa. 45:1 Thus said **YAHWEH** to His anointed,
to Koresh whom I have strengthened
by his right hand
for the sake of subduing nations before his face.
And I will loosen the loins of kings,
opening doors before his face
and gates will not be shut,
Isa. 45:2 'I Myself will go before your face.
And I will make the mountains level.
The gates of copper I will burst.
and the bars of iron I will cut in pieces.
Isa. 45:3 And I will give to you
treasures of the darkness
and the hidden wealth of secret places
in order that you will know
that I Myself, **YAHWEH**,
The One calling you by your name,
am The Elohim of Yisra'el
Isa. 45:4 for the sake of Ya'akov, My servant,
and Yisra'el, My chosen!
And I have called you yourself by your name.
I give you a title
though you have not known Me.

**Isa. 45:5 I Myself am YAHWEH!
And there is no other!
There is no god apart from Me!**

I will gird you,
though you have not known Me,
Isa. 45:6 in order that they will know,
from the rising of the sun to its setting,
that there is none apart from Me!

**I Myself am YAHWEH
and there is no other,
Isa. 45:7 forming light and creating darkness,
making peace and creating harm.
I Myself, YAHWEH, am doing all these!'**

Isa. 45:8 Skies, drip from above!
And clouds, let justice flow!
Let the earth open and bring forth deliverance!
And let justice sprout at once!
I Myself, YAHWEH, have created it!

Isa. 45:9 Woe to one contending
with The One fashioning him,
a potsherd, a potsherd itself ~~nx~~ of soil!
Does clay say to him who fashions it,
'What are you making?'
or of your action say, 'He has no hands?'

Isa. 45:10 Woe to one saying to his father,
'To what are you giving birth?'
Or to the woman,
'Why are you writhing?' "

Isa. 45:11 Thus said **YAHWEH**,
The Set Apart One of Yisra'el,
even The One forming him,
"Ask Me what is to come concerning My sons.
And direct Me concerning the work of My hands.

Isa. 45:12 I have made the earth!
And I have created the human being upon it,
I Myself!
My hands have stretched out the skies
and all their assembly I have directed!

Isa. 45:13 I have stirred him up with justice.
and all his ways I will make straight!
He will build My city!

And My captives he will send away,
not for price and not for a bribe!"
says **YAHWEH** of Assemblies.

Isa. 45:14 Thus said **YAHWEH**,
"The toil of Mitsraim
and merchandise of Kush and of the Sabeans,
men of stature over you,
will pass over.
And they will be yours.
They will walk behind you in chains.
And they will bow down to you.
To you they will make supplication *saying*,
'Indeed, The El is with you
and there are no other gods.' "

Isa. 45:15 Assuredly, You Yourself **אנכי**
are The El Who conceals Himself,
The Elohei of Yisra'el, a deliverer.

Isa. 45:16 They have been put to shame
and also disgraced!
All of them together have walked in humiliation,
craftsmen of idols.

Isa. 45:17 Yisra'el has been delivered by **YAHWEH**,
a deliverance for eternity.
You will not be ashamed!
And you will not be humiliated
until forever, eternity!

Isa. 45:18 Indeed, thus said **YAHWEH**,
The One creating the skies,
He is The Elohim,
forming the earth and making it!
He established it!
He did not create it as a desolation.
He fashioned it to be inhabited.
"I am YAHWEH
and there is no other!

Isa. 45:19 I have not spoken in secret,
in a dark place of the earth.

I have not said to the seed of Ya'akov
'Seek Me for nothing.'

I Myself, **YAHWEH**,
am speaking what is right,
declaring what is equitable.

Isa. 45:20 Assemble yourselves and come!
Draw near together, fugitives of the nations.
Those lifting up a wooden idol *itself* **אנכי**
and praying to a god,
a god that cannot deliver.
They do not understand!

Isa. 45:21 Declare and bring it near!
Indeed, let them take counsel together.
Who has caused this
to be heard from ancient times,
from that time declared it?

Is it not I Myself, **YAHWEH**,
and not another god apart from Me,
a just El and a deliverer?
There is none apart from Me!

Isa. 45:22 **Turn toward Me and be delivered,**
all you extremities of the earth!
Indeed, I Myself am The El!
And there is no other!

Isa. 45:23 **By Myself I have sworn!**
A just word has gone out of My mouth
and it will not return!
Indeed, to Me every knee will bend,
every tongue will swear!

Isa. 45:24 One will say,
'Only in **YAHWEH**
will I have justice and power
until he comes to Him!
And all who are angry with Him
will be put to shame.

Isa. 45:25 In **YAHWEH** all the seed of Yisra'el
will be justified and will praise!"

Chapter 46

Isa. 46:1 Bel has bowed down.
Nebo is hunched over.
Their idolatrous images
were concerning animals and concerning cattle.
Your loads are being loaded
as a burden for the exhausted.

*Bel is another name for Ba'al
which means master, owner, lord.
Nebo is a mountain range in Mo'ab
and also a Babylonian deity named Nabu.*

Isa. 46:2 They have hunched over.
They have bowed down together.
They were not able to deliver the burden.
And their lives have gone into captivity.

Isa. 46:3 Listen attentively to Me, house of Ya'akov,
and all the remnant of the house of Yisra'el,
those being loaded from the belly,
those being carried from the womb!

Isa. 46:4 Even to your old age,
I Myself am He!
And even to grey hairs,
I Myself will bear *you!*
I Myself have made *you!*
And I Myself will carry *you!*
And I Myself will bear *you!*
And I Myself will deliver *you!!*

Isa. 46:5 To whom will you compare Me,
or you cause Me to be equal,
or you cause Me to be like,
that we are similar?

Isa. 46:6 They shake gold from a bag
and weigh silver on a scale.
They hire a goldsmith
and he makes it a god.
They lie prostrate.
Indeed, they bow themselves down.
Isa. 46:7 They lift it up on the shoulder.
They carry it.
And they cause it to rest it on its bottom
and it stands.
From its place it does not move.
Indeed, one cries out to it,
but it does not respond.
From his distress it does not deliver him.

Isa. 46:8 Remember this and be resolute!
Turn your rebelling back upon your heart.

Isa. 46:9 Remember the former events
of eternity past!

Indeed, I am The El
and there is no other,

The Elohim,
and there is nothing resembling Me,
Isa. 46:10 declaring the last from the first,
and from former times
what has not been done saying,
'My counsel stands!
And all My desire I will do,'
Isa. 46:11 calling a bird of prey from a distant land,
a man of My counsel.

Indeed, I have spoken!
Indeed, I will cause it to come!
I have planned it!
Indeed, I will do it!

Isa. 46:12 Listen attentively to Me,
strong of heart,
those far from justice!
Isa. 46:13 I will bring My justice near,
it is not far away,
and My victory,
it will not delay!
And I will give victory in Tzion,
to Yisra'el, My glory!

Chapter 47

Isa. 47:1 "Come down and sit upon the dust,
virgin daughter of Babel.
Sit on the ground, not a throne,
daughter of the Kasdim!
Indeed, no more
will they call you tender and delicate!
Isa. 47:2 Take the millstones and grind flour.
Remove your veil!
Strip off your skirt!
Reveal your thigh!
Pass over the rivers!
Isa. 47:3 Your nakedness will be revealed.
Your genitals will also be seen.
I will take revenge!
And I will encounter no man."
Isa. 47:4 says our Redeemer,
YAHWEH of Assemblies is His title,
The Set apart One of Yisra'el.

Isa. 47:5 "Sit in silence and go into darkness,
daughter of the Kasdim!
Indeed, no more
will they call you Queen of Kingdoms!

Isa. 47:6 I was angry with My people.
I defiled My inheritance
and I gave them into your hand.

You did not establish compassion for them.
Your yoke was caused
to be exceedingly heavy on the aged.

Isa. 47:7 And you said, 'To eternity
I am a queen forever!'
You did not place these matters upon your heart.
You did not take note of the last of it.

Isa. 47:8 And now listen attentively to this,
sensual one who is dwelling with safety,
who is saying in your heart,
'I myself *exist* and there is no other!
I will not sit as a widow!
And I will not know the loss of children!'
Isa. 47:9 But both of these will come to you
in an instant, in one day,
the loss of children and widowhood!
With completeness
they will come upon you,

on account of the abundance
of your occult magic,
on account of the power
of your great spells!

Isa. 47:10 And you have been confident in your evil.
You have said, 'No one sees me.'
Your wisdom and your knowledge
have turned you backward.
And you have said in your heart,
'I myself exist and there is no other!'
Isa. 47:11 But evil will come upon you!
You will not know its dawning!
And disaster will fall upon you,
you being unable to appease it!
And devastation will come upon you instantly!
You will not comprehend!

Isa. 47:12 Stand now with your spells
and with your abundance of occult magic
in which you have toiled from your youth.
Perhaps you will be able to profit.
Perhaps you will be struck with awe.

Isa. 47:13 You are exhausted
by the abundance of your counsels.
Let them stand up now!
Let them deliver you,
the diviners of the skies,
the seers in the stars,
those knowing according to new moons
concerning what is coming upon you!

Isa. 47:14 Behold!
They were like stubble!
Fire has burned them!
They can not deliver their lives themselves אִנְּם
from the hand of the flame!

There is no coal to be warmed by,
no fire to sit in front of it!

Isa. 47:15 According to this they will be to you,
those with whom you have toiled,
your trafficking from your youth.
Each man will wander to his own region.
Nothing will deliver you!

Chapter 48

Isa. 48:1 Listen attentively to this,
house of Ya'akov,
those being called by the name Yisra'el,
and who have come forth
from the waters of Yahudah,
those swearing by the Name of **YAHWEH**,
and who cause to be remembered
The Elohim of Yisra'el,
but not in truth or in justice!

Isa. 48:2 Indeed, they have called
from the set apart city
and they have leaned upon
The Elohim of Yisra'el.
YAHWEH of assemblies is His title.

Isa. 48:3 I have declared the first things
from that time.
Even from My mouth
they have gone forth
and I caused you to hear them.
Suddenly I acted and they came
Isa. 48:4 because I knew that you were difficult,
you yourselves אִנְּם,
and your necks were sinews of iron

and your forehead copper.

Isa. 48:5 And I declared it to you from that time.
Even before it came I caused you to hear
lest you should say,
'My idol has done them.'
And, "My carved image
and my molten image commanded them.'

Isa. 48:6 You have heard!
Look at all of them!
And you yourselves אַתְּ,
will you not declare it?
Have you not heard it?

From this time
I will cause you to hear new things,
even things kept secret
and you have not known them.

Isa. 48:7 Now they have been created,
and not from that time or before this day.
And you have not heard them
lest you say,
'Behold!
I knew them!'

Isa. 48:8 Indeed, you have not heard!
Indeed, you have not known!
Indeed, from that time
you have not opened your ear
because I knew you are traitorous, traitorous!
And you have been called a rebel
from the womb!

Isa. 48:9 For the sake of My Name
I postponed My anger!
And *for the sake of* My praise
I restrained it from you
so that you would not be cut off.

Isa. 48:10 Behold!
I have refined you,
but not like silver.
I have tested you in the furnace of affliction.

Isa. 48:11 **For My own sake,
for My own sake I will do it!
Indeed, how can My Name be defiled?
And My honor I will not give to another.**

Isa. 48:12 Listen attentively to Me,
Ya'akov, and Yisra'el, My called!
**I Myself am He!
I Myself am the First!
I Myself am also the Last!**

Isa. 48:13 Indeed, My hand
established the foundation of the earth!
And My right hand
has spread out the skies!
I Myself am calling to them!
They stand up together!

Isa. 48:14 Assemble, all of you,
and listen attentively!
Who among them has declared
these themselves אַתְּ?
YAHWEH has loved him.

He will do His desire in Babel
and His power *toward* the Kasdim.

Isa. 48:15 I Myself, I Myself have spoken!

Indeed, I have called him!
I have caused him to come
and his way will be caused to succeed!

Isa. 48:16 Come near to Me!
Listen attentively to this!

**I have not spoken in secret
from the beginning!**

From the time it existed

I Myself was there!

And now my Sovereign, **YAHWEH**, has sent Me,
even His breath *of destruction*."

Once again we find *ruach*
translated as 'spirit' in traditional texts.
They simply do not understand
what to do with this word.

Given the context of destruction for Babel
that has continued for some time,
with reference to Koresh (Cyrus),
the king of Persia, as His destroying agent,
YAHWEH is sending His "breath of destruction"
(or wind) against Babel.

It has nothing to do
with sending His Divine Nature with Koresh.
It has everything to do
with the destruction of Babel,
and the breath, or wind, of **YAHWEH**
is well attested as a destroying force in Scripture.

Isa. 48:17 Thus said **YAHWEH**, your Redeemer,
The Set Apart One of Yisra'el,
"I Myself am YAHWEH, your Elohim,
teaching you to benefit,
leading you on the way you are to go!

Isa. 48:18 Oh that you
had listened to My directives!
Then your well being
would have been like a river,
and your justice like the waves of the sea!

Isa. 48:19 And your seed
would have been like the sand
and the offspring of your bowels like its granules.
His name would not have been cut off
nor destroyed from before My face.

Isa. 48:20 Come out from Babel!
Flee from the Kasdim!
With a voice of singing declare it!
Cause this to be heard!
Send it out over the extremities of the earth!
Say, '**YAHWEH** has redeemed
His servant, Ya'akov!'

Isa. 48:21 And they did not thirst
as they walked in the deserts!
Waters from a rock He caused to flow for them!
Even He split the rock!
And the waters flowed freely!"

Isa. 48:22 There is no well being" says **YAHWEH**
"for the morally wrong!

Chapter 49

Isa. 49:1 "Listen attentively to Me, coastlands
and pay attention, peoples from afar!

YAHWEH has called me from the womb.

From the womb of my mother

He has caused my name to be remembered.

This chapter is generally thought to be Messianic.

Isa. 49:2 And He has established my mouth
as a sharp sword.

In the shadow of His hand

He has hidden me.

And He has established me

as a polished shaft.
In His quiver He has concealed me.”
Isa. 49:3 And He said to me,
'You Yourself אַתָּה are My servant, Yisra'el,
in whom I will be glorified.'

Isa. 49:4 But I myself said,
'For emptiness I have labored.
I have spent my strength for meaninglessness.
Surely my judgment is with **YAHWEH Himself** אַתָּה,
and my wages with my Elohim Himself אַתָּה!'

Isa. 49:5 And now said **YAHWEH**,
The One forming me from the womb
as a servant to Him,
for the sake of returning Ya'akov to Him.
And Yisra'el is not gathered to Him
yet I have been honored in the eyes of **YAHWEH**.
And my Elohim has been my strength.

Isa. 49:6 And He says,
"It is a trifling matter
about Your being a servant to Me
for the sake of raising up
the tribes of Ya'akov themselves אַתָּה,
and for the sake of returning
the preserved ones of Yisra'el!

Even I will give You as a light to the nations
for the sake of being My deliverance
to the extremities of the earth!"

Isa. 49:7 Thus said **YAHWEH**,
The Redeemer of Yisra'el,
their Set Apart One,
to those despising life,
to one being despised by people,
to a servant of ruling kings,
"They will see.
And rulers will rise up.
And they will bow themselves down
for the sake of **YAHWEH** Who is being faithful,
The Set Apart One of Yisra'el.
Even He has chosen you!"

Isa. 49:8 Thus said **YAHWEH**,
"In a favorable time I have answered you.
And in the day of deliverance
I have helped you.
And I have protected you.
And I have given you
as a covenant of the people,
to establish the earth,
to cause them to inherit
the desolated inheritances,
Isa. 49:9 to say to the prisoners,
'Come out!',
to those who are in darkness,
'Reveal yourselves!'

Upon the pathways they will be fed
and all the bare hills *will be* their pasture.
Isa. 49:10 They will not hunger.
And they will not thirst.
And the heat and the sun will not strike them
because The One having compassion on them
will guide them,
and beside fountains of water
He will gently lead them.
Isa. 49:11 And I will establish
all My mountains for a path.
And My highways will be raised up.

Isa. 49:12 Behold!
These will come from far away.

And behold!
These from the north and the west.
And these from the land of Sinim.”

Isa. 49:13 Sing, skies!
Rejoice, earth!
And break out in singing, mountains!

Indeed, **YAHWEH** has comforted His people
and His afflicted will have compassion.

Isa. 49:14 But Tzion said,
“**YAHWEH** has abandoned me.”
And, “My Sovereign has forgotten me.”

Isa. 49:15 Will a woman forget her nursing child
without compassion on the son of her womb?
Even these will forget.
But I will not forget you!

Isa. 49:16 Behold!
Upon the palms of My hands
I have inscribed you!
Your walls are continually in front of Me!

Isa. 49:17 Your children will hurry.
Those destroyers and those laying waste to you
will go out from you.

Isa. 49:18 Lift up your eyes all round and see!
All of them are assembled.
They will come to you.
“By the life of I Myself...”,
- An Utterance of **YAHWEH** -

“Indeed, all of them
you will put on like an ornament,
and bind them like a bride
Isa. 49:19 because of your wasted
and desolated places
and the land of your destruction...
Indeed, now by those dwelling even far away
you are being swallowed up.
Isa. 49:20 The children of your bereavement
will yet say in your ears,
‘The place is too small for me.
Come near to me and I will sit.’
*Verses 19 and 20
are difficult in the Hebrew text.
Between the terminology
and the one unfinished statement
it's difficult to comprehend
the logic of the passage.
Some have used other terms,
but they don't appear to fit
the language of the text.
What's given is an approximation of the intent.*

Isa. 49:21 And you will say in your heart,
‘Who has given birth for me
to these themselves **אנ**
since I am bereaved of children and barren,
an exile and wandering?
And these, who reared them?
Behold!
I myself was left alone.
Where are these from?’ ”

Isa. 49:22 Thus said my Sovereign, **YAHWEH**,
“Behold!
I will lift My hand up to the nations
and to the peoples I will lift up a signal.
And they will bring your sons on their chests,
and your daughters
will be carried on their shoulders.

Isa. 49:23 And kings will nurture you
and their queens will wet-nurse you.
They will bow down their faces
to the ground toward you.
And the dust of your feet they will lick up.

**And you will know
that I Myself am YAHWEH!**

**Those waiting for Me
will not be put to shame!”**

Isa. 49:24 Is prey taken from the mighty,
or do captives of justice escape?

Isa. 49:25 Indeed,
according to this said YAHWEH,
“Even the captives of the mighty
will be taken away.
And the prey of the ruthless will escape.
And with your contenders themselves אַתְּ
I will contend.

And your children themselves אַתְּ
I will set free.
Isa. 49:26 And I will cause to be consumed
their flesh itself אַתְּ of those themselves אַתְּ
who are oppressing you.
And like wine they will drink their blood.

**All flesh will know that I Myself,
YAHWEH,
am your Savior and your Redeemer,
The Mighty One of Ya'akov!”**

CHAPTER 50

Isa. 50:1 Thus says YAHWEH,
“Where is this,
the writing of your mother’s divorce
whom I have sent away?
Or who among My creditors is it
to whom I have sold you yourselves אַתְּ?
Behold!
On account of your perversions
you have been sold.
And on account of your rebellions
your mother was put away.

Isa. 50:2 “I came!
Why was there no one?
I called!
Why did no one respond?
Was My hand short, short from redemption?
Or is there not with Me power to deliver?

Behold!
At My rebuke I dry up the sea.
I establish rivers as a wilderness.
Their fish stink because there is no water
and they die in thirst.

Isa. 50:3 I clothe the skies with blackness
and I place sackcloth as their covering.”

Isa. 50:4 My Sovereign, YAHWEH,
has given me the tongue of the learned
for the sake of knowing,
for the sake of encouraging
the weary themselves אַתְּ with a word.
He causes me to awake
at the dawn of morning.
At dawn He causes the ear to awaken
for the sake of hearing like the learned.

Isa. 50:5 My Sovereign, **YAHWEH**,
has opened the ear for me
and I did not rebel.
The backside I did not turn away.

Isa. 50:6 I gave my back to those striking me
and my cheeks to those pulling out the beard.
I did not hide my face
from humiliation and spitting.

Isa. 50:7 And my Sovereign, **YAHWEH**,
is a help for Me.
For this reason
I am not ashamed.
For this reason
I have established My face like a flint.
And I know!
Indeed, I am not ashamed!

Isa. 50:8 Near is He Who is justifying me.
Who will contend with me myself **אני**?
We stand together.
Who is my master, my judge?
Let him approach toward me.

ba'al - a master; hence a husband
or owner/possessor.
This is the term used here for "master".
It's often translated as 'lord'.
This is a very pointed remark.

Isa. 50:9 Behold!
My Sovereign, **YAHWEH**, is a help for me.
Who is he that will cause me to be condemned?
Behold!
All of them wear out like a garment.
A moth consumes them.

Isa. 50:10 Who among you reveres **YAHWEH**,
listening attentively to the voice of His servant?
Who has walked with darkness
and there is no bright illumination for him?
Let him trust in the Name of **YAHWEH**.
And let him lean on his Elohim!

Isa. 50:11 Behold!
All you who are lighting a fire,
girding on firebrands,
walk by the light of your fire
and with the firebrands you have lit!

From My hand
you will have this for yourselves,
in anguish you will lie down!

CHAPTER 51

Isa. 51:1 Listen attentively to me,
you who are pursuing after justice,
who are seeking **YAHWEH**!
Look intently toward The Rock
from which you were hewn
and to the quarry of the pit
from which you were dug.

Isa. 51:2 Look intently to Abraham your father,
and toward Sarah who travailed with you.
Indeed, as one I called him.
And I blessed him.
And I increased him.

Isa. 51:3 Indeed, **YAHWEH** has comforted Tzion!
He has comforted all her waste places.
And He has established her wilderness
like Eden
and her desert
like the garden of **YAHWEH**.
Joy and gladness will be found in her,
praise and the sound of music.

Isa. 51:4 Listen attentively to Me, My people,
and give ear to Me, My nation!
Indeed, The Instruction
will go forth from Me Myself אֲנִי,
and My regulations as a light!
The peoples I will cause to rest!

Isa. 51:5 My justice is near!
My deliverance has gone forth!
And My arms will judge the peoples.
The coastlands will hope for Me,
and for My arm they will wait patiently.

Isa. 51:6 Lift up your eyes toward the skies
and look intently at the earth beneath
because the skies
will disappear like smoke
and the earth
will wear out like a garment.
And those dwelling in it
will die like gnats.

But My deliverance will exist to eternity
and My justice will not be broken.

Isa. 51:7 Listen attentively to Me,
those knowing justice,
a people in whose heart is My Instruction!
Do not fear the reproach of mortals
and do not be dismayed by their insults
Isa. 51:8 because a moth
will consume them like a garment
and a worm will consume them like wool!

But My justice is for eternity
and My deliverance
to generation after generation.”

Isa. 51:9 Wake up! Wake up!
Clothe yourself with strength, arm of **YAHWEH**!
Wake up as in former days, eternal generations!

Were not You Yourself אַתָּה
The One cutting apart Rahab,
even piercing the monster?
*Rahab is symbolic name for Mitsraim.
The context clearly refers
to the redemption of Yisra'el
from bondage there.*

Isa. 51:10 Was it not You Yourself אַתָּה
drying up the sea,
the abundant waters of the deep,
Who established the depths of the sea
as a way for the passing over of the redeemed?

Isa. 51:11 And those being ransomed
YAHWEH will return!
And they will come to Tzion with singing
and eternal joy over their heads!
They will obtain joy and gladness!
Sorrow and sighing will vanish!

Isa. 51:12 “I, I am He Who is comforting you!
Who are you yourself אַתָּה,
and *why* are you afraid
of a mortal that will die
or of the son of a human being
who is given herbs?

Isa. 51:13 But you have forgotten **YAHWEH**,
The One making you,
Who has spread out the skies
and laid the foundations of the earth!

And you are afraid all the day
before the faces of the rage
of those causing oppression,
on account of which
He has caused them to be prepared
for the sake of destroying.
But where is the rage of those oppressing?
Isa. 51:14 Being captive
he hastens to be loosened
and not be put to death, into a pit,
also, that his food will not fail.

Isa. 51:15 But I am **YAHWEH**, your Elohim,
stirring up the sea and the roaring of its waves.
YAHWEH of Assemblies is His designation!

Isa. 51:16 And I have placed My Words
in your mouth.

And with the shadow of My hand
I have covered you
for the sake of planting the skies
and laying the foundations of the earth,
and for the sake of saying to Tzion,
“You yourselves אַתְּ are My people!” ”

Isa. 51:17 Awaken yourself!
Awaken yourself!
Get up, Yerushalaim,
you who have drunk from the hand of **YAHWEH**
the cup of His wrath *itself* אַתְּ!
The cup of the dregs *themselves* אַתְּ
of staggering you have drunk.
You have drained it.

Isa. 51:18 No one is leading for her
among all the sons she brought forth.
And no one is grasping her by her hand
among all the sons she has raised up.

Isa. 51:19 Two of them are confronting you.
Who will mourn for you?
The violence,
and the destruction,
and the famine,
and the sword;
by whom will I comfort you?

Isa. 51:20 Your sons have fainted.
They lie at the head of all the streets
like a gazelle in a net,
the fulness of the wrath of **YAHWEH**,
the rebuke of your Elohim!

Isa. 51:21 For this reason,
listen attentively now to this,
you who are afflicted and drunk,
but not with wine!

51:22 Thus said your Sovereign, **YAHWEH**,
even your Elohim,
Who contends for His people,
“Behold!
I have taken from your hand
the cup of staggering *itself* אַתְּ,
the dregs *themselves* אַתְּ
of the cup of My wrath!
You will not drink it again any longer.

Isa. 51:23 And I will place it in the hand
of those afflicting you,
who have said to your lives,
‘Get down, and we will pass over you!’
And you placed your back like the ground,
even like a street for the sake of passing over.”

Chapter 52

Isa. 52:1 Wake up! Wake up!
Clothe yourself with your strength, Tzion!
Clothe yourself with your beautiful garments,
Yerushalaim, the set apart city!
Indeed, no more will the uncircumcised
and the defiled come into you again!

Isa. 52:2 Shake yourself from the dust!
Stand up, captive of Yerushalaim!
Open wide for yourselves
the bonds of your neck,
captive daughter of Tzion!

Isa. 52:3 Indeed, thus said **YAHWEH**,
“For nothing You were sold.
And not with silver will you be redeemed.”

Isa. 52:4 Indeed, thus said my Sovereign, **YAHWEH**,
“My people went down into Mitsraim at first
for the sake of sojourning there.
Then Asshur oppressed them without cause.

Isa. 52:5 And now, what have I here?”
- An Utterance of **YAHWEH** -
“Indeed, My people
have been taken away for nothing!
Those who rule over them cause them to wail!”
- An Utterance of **YAHWEH** -
“And continually all the day
My Name is reviled.

Isa. 52:6 **For this reason
My people will know My Name.
For this reason
they will know it in that day
because I Myself am He,
The One Who is speaking.
Behold, here I am!”**

Isa. 52:7 How beautiful upon the mountains
are the feet of one bringing good news,
causing to hear shalom,
bringing news of goodness,
causing to hear of deliverance,
saying to Tzion,
“Your Elohim reigns!”

Isa. 52:8 The voice of your watchmen!
They lift up their voices.
Together they shout for joy!
Indeed, eye with eye will see
as **YAHWEH** returns to Tzion!

Isa. 52:9 Break forth into joy!
Sing together, you waste places of Yerushalaim!
Indeed, **YAHWEH** has comforted His people!
He has redeemed Yerushalaim!

Isa. 52:10 **YAHWEH** has stripped bare
His set apart arm *itself* **nx**
for the eyes of all the nations!
And all the extremities of the earth
will see the deliverance *itself* **nx** of our Elohim!

Isa. 52:11 Depart! Depart!
Go out from there!
The defiled you are not to touch!

Go out from the midst of her!
Be pure, you who are carrying
the vessels of **YAHWEH**!

Isa. 52:12 Indeed, you will not go out in haste!
And you will not go in retreat
because **YAHWEH** is going before your faces!
Even The Elohim of Yisra'el is gathering you!

Isa. 52:13 Behold!
My servant will act wisely.
He will be exalted.
And He will be lifted up!
And He will be exceedingly lofty!

Note: This verse,
from the standpoint of content,
should be the beginning of Chapter 53.
It fits more with that chapter
than it does with this one.
This is another consequence
of the artificial insertion
of chapter and verse headings.

Isa. 52:14 According to what
astonished many concerning You,
according to this was his appearance
disfigured from *that of* a man
and His shape
from the children of human beings.

Isa. 52:15 According to this
He will cause many nations to be sprinkled.

On account of Him
kings will shut their mouths
because what was not reported to them
they will see,
and what they had not heard
they will comprehend.

There is much discussion
concerning the phrase "be sprinkled".
Some suggest a different meaning,
that of being startled.

The text presents "be sprinkled".
Those suggesting an alternative
require that the text be changed.
In its present form there are those
who consider this to represent
the "sprinkling of blood"
connected to sacrifices at the slaughter site.
It was an act of purification
that took place as part of the sacrifice.

This makes more sense here,
but only if you understand
what was involved in that process
and its connection to The Messiah,
Who is obviously in view
in this passage of Scripture.

Chapter 53

Isa. 53:1 Who has been caused to believe
on account of what we have heard?
And against whom has the arm of **YAHWEH**
been stripped bare?

Isa. 53:2 And He was raised up
like a suckling before His face
and like a root from parched ground.
He has no appearance
and no magnificence
that we might look at Him,
nor attractiveness
that we might desire Him,
Isa. 53:3 being despised and rejected by men,
a man of anguish and knowing disease,
and like one hiding the face from us,
being despised.
And we did not regard Him.

Isa. 53:4 Assuredly, our diseases He has lifted up
and our anguish He has carried!

And we regarded Him being struck,
being beaten by The Elohim and being afflicted.

Isa. 53:5 But He was pierced
on account of our rebellions.
He was bruised
on account of our perversions.
The chastisement of our well being
was upon Him.
And by His welts
we have been healed.

Isa. 53:6 All of us, like sheep,
have wandered away.
Each one has turned to his own way.
And **YAHWEH** has caused to fall upon Him
the perversion of all of us.

Isa. 53:7 He was oppressed
and He was afflicted.
And He did not open His mouth.
Like a lamb He was brought to the slaughter,
even like a ewe
before the face of her shearers,
He was silent,
and He did not open His mouth.

Isa. 53:8 From prison and from judgment
He was taken.
And of His generation *itself* **תא**,
who considered it?

Indeed, He was separated
from the land of the living
on account of the rebellion of My people.
The wound was for them.

Isa. 53:9 And He was given His burying place
with the morally wrong *themselves* **תא**,
and with the rich *themselves* **תא** at His death
although He had done no violence,
and no deceit was in His mouth.

Isa. 53:10 But **YAHWEH**
was inclined to bruise Him.
He caused Him to become weak
when He established His life
as the offense offering.

He will see *His* seed.
His days will be prolonged.
And the desires of **YAHWEH**
will prosper in His hand.

Isa. 53:11 Out of the travail of His life He will look.
He will be satisfied with His knowledge.
He will justify the just servant
for the sake of many.
And their perversions He will bear.

53:12 For this reason
I will apportion to Him among the great.
And He will divide the spoil
with the mighty *themselves* **תא**,
in place of how He exposed His life
for the sake of death.

And He was counted
with those rebelling *themselves* **תא**.
And He has lifted up the offense of many.
And He, for the sake of those rebelling
He has intervened.

Chapter 54

Isa. 54:1 Shout for joy, barren one
who has not given birth!
Break forth with joyful singing and cry aloud,
you who have not travailed!
Indeed, the children of the desolate one
are more than the children of the married!"
said **YAHWEH**.

Isa. 54:2 Enlarge the place of your tent
and stretch out the curtains of your dwellings!
You are not to restrain *them*!
Lengthen your cords
and strengthen your stakes!
Isa. 54:3 Indeed, you will break out
to the right and to the left!
And your seed will dispossess nations
and they will dwell in devastated cities.

Isa. 54:4 You are not to be afraid
because you will not be put to shame
and you will not be insulted.
Indeed, you will not be humiliated.

Indeed, the shame of your youth you will forget,
and you will not remember
the reproach of your widowhood any longer.

Isa. 54:5 Indeed, your husband
is The One making you.
YAHWEH of Assemblies is His designation,
and The Set Apart One of Yisra'el
is your Redeemer.
He is called The Elohim of all the earth!

Isa. 54:6 Indeed, like a woman abandoned
YAHWEH has called you,
like a woman forsaken and grieving in nature
YAHWEH has called you,
even *like* a young woman when she is refused.",
says your Elohim.

Isa. 54:7 For a little while I have abandoned you.
But with great compassions I will gather you.
Isa. 54:8 In an outburst of wrath
I hid My face from you for a moment.
But with eternal kindness
I will have compassion on you,"
says your Redeemer, **YAHWEH**.

Isa. 54:9 Indeed, this is as
the waters of Noah to Me
which I have sworn
against passing over the earth again,
the waters of Noah.

Indeed, I have sworn
against being enraged against you,
and against rebuking you.

Isa. 54:10 Indeed, the mountains will depart
and the hills will be removed!
But My kindness will not depart
from you yourselves **אנ**,
and My covenant of shalom will not be removed!"
says **YAHWEH**,
Who is having compassion on you.

Isa. 54:11 Afflicted one,
storm tossed,
not comforted,
behold!
I am setting you in glistening stones.
And I will lay your foundations in sapphires.

Isa. 54:12 And I will set your windows of rubies,
your gates of crystal,
and all your boundaries of delightful stones.
Isa. 54:13 And all your children
will be taught by **YAHWEH**.
And the well being of your children
will be abundant.

Isa. 54:14 With justice you will be established,
you will be far from distress!
Indeed, you will not be afraid,
even *be far* from ruin,
because it will not come near to you!

Isa. 54:15 Behold!
They will gather against you,
gather against you,
but not from Me Myself אֲנִי.
Whoever has gathered against you yourself אַתָּה,
to you he will surrender.

Isa. 54:16 Behold!
I, I have created the blacksmith
blowing on the coals of fire
and bringing forth an instrument for his work!
And I, I have created the destroyer
for the sake of destroying!

Isa. 54:17 Every weapon formed against you
will not succeed!
And every tongue
raised up against you yourself אַתָּה
for the sake of judgment
you will declare wrong.

This is the inheritance
of the servants of **YAHWEH!**
And their justice *is* from Me Myself אֲנִי!"
- An Utterance of **YAHWEH** -

Chapter 55

Isa. 55:1 Hey, all who are thirsty!
Come to the waters!
And you who have no silver,
come, buy and eat!
Come, buy with no silver
and with no price
wine and milk!

Isa. 55:2 Why do you weigh out silver
for what is not food
and your labor
for what is not satisfaction?
Listen attentively!
Listen attentively to Me
and eat what is good!
And delight your life itself with fatness!
Isa. 55:3 Expand your ear and come to Me!
Listen attentively and your life will live!
And I will cut off an eternal covenant with you,
those trusting the kindnesses of David

Isa. 55:4 Behold!
As a witness to the people I have given Him,
a ruler, even giving direction to the people.

Isa. 55:5 Behold!
A nation you do not know you will call
and a nation that has not known you
will run to you
for the sake of **YAHWEH**, your Elohim,
and for the sake
of The Set Apart One of Yisra'el!
Indeed, He has honored you."

Isa. 55:6 Seek **YAHWEH**
while He is being found!
Call Him while He is near!

Isa. 55:7 Let the morally wrong abandon his way
and the unjust man his thoughts!
And let him return to **YAHWEH**
and He will have compassion on him,
even to our Elohim,
because He will multiply it
for the sake of pardon.

Isa. 55:8 **Indeed, My thoughts
are not your thoughts
and your ways
are not My ways!**"
- An Utterance of **YAHWEH** -

Isa. 55:9 **Indeed,
as the skies are higher than the earth,
so are My ways higher than your ways,
and My thoughts than your thoughts!**

Isa. 55:10 Indeed, like the rain and the snow
comes down from the skies
and does not return there,
but instead waters the earth itself **אֶרֶץ**
and causes it to bring forth, and sprout,
and give seed to the sower
and bread to the eater,
Isa. 55:11 **according to this is My Word
which goes forth from My mouth!
It will not return to Me without effect!
And it will do whatever itself **אֲנִי** I desire!
And it will cause to succeed
that for which I sent it!**

Isa. 55:12 Indeed, with joy you will go out,
and with well being you will be brought in!
The mountains and the hills
will break forth with shouts of joy
before your faces,
and all the trees of the field
will clap their hands for joy!
Isa. 55:13 Instead of the thorn,
the fir tree comes up,
And instead of the nettle,
the myrtle comes up.

And it will be for **YAHWEH** a Name of *renown*,
for an eternal sign!
It will not be cut off!"

Chapter 56

Isa. 56:1 Thus said **YAHWEH**,
"Protect judgment and do justice!
Indeed, My deliverance is to come soon
and My justice is going to be revealed!

Isa. 56:2 Blessed is the mortal who is doing this,
and the son of a human taking hold on it,
protecting the Sabbath from defiling it,
and protecting his hand from doing any harm.

Isa. 56:3 And the son of the foreigner
who has joined himself to **YAHWEH**
is not to speak saying,
'**YAHWEH** has separated,
separated me from His people.'

And the eunuch is not to say,
'Behold!
I myself am a dried up tree.'

Isa. 56:4 Indeed, thus said **YAHWEH**,
"To the eunuchs who are protecting
My Sabbaths themselves **אֲנִי**,
and are choosing what pleases Me,
and holding fast upon My Covenant,
Isa. 56:5 even to them I will give
within My house and within My walls
authority and a title better than sons
and better than daughters.
I will give to him an eternal name
which will not be cut off.

Isa. 56:6 And the children of the foreigner,
those joining themselves to **YAHWEH**
for the sake of serving Him,
and for the sake of loving
the Name itself **אֲנִי** of **YAHWEH**,
for the sake of belonging to Him,
for the sake of being His servants,
all who are protecting The Sabbath
from defiling it
and are holding fast to My Covenant,
Isa. 56:7 even them I will cause to come
to My set apart mountain.
And I will make them joyful
in My House of Prayer.
Their olahs and their sacrifices
will be acceptable on My slaughter site
because My House will be called
a House of Prayer for all the peoples."
Isa. 56:8 - An Utterance of my Sovereign, **YAHWEH**,
Who is gathering the dispersed of Yisra'el. -
"More I will gather around him
of those gathered for Him."

Isa. 56:9 All the animals of the field,
come to devour,
all the animals in the forest!

Isa. 56:10 The blind have watched, all of them!
They have not perceived, any of them.
They are mute dogs, not able to bark,
sleeping, lying down, loving to sleep!
Isa. 56:11 And the dogs are fierce beings.
They never know satisfaction.
And they are shepherding,
not knowing understanding.
All of them have turned to their own way,
each man for his own gain,
concerning his own end *saying*,
Isa. 56:12 "Come, I will bring wine
and we will be filled with strong drink.
And tomorrow will be like today,
great, exceedingly superior!"

Chapter 57

Isa. 57:1 The just one has perished,
but no man places it upon the heart.
And men of kindness are being taken away
with no one considering that the just one
has been taken away from the face of the bad.

Isa. 57:2 He will come to well being.
They will rest upon their beds,
ones walking with integrity.

Isa. 57:3 But you yourselves **אֲנִי**, come here,
children of a sorceress,
seed of those committing adultery
and those prostituting!
Isa. 57:4 Concerning whom
are you yourself taking delight?
Concerning whom
do you enlarge your mouth,

sticking out the tongue?
Are you yourselves אַתְּ not children of rebellion,
seed of lies,
Isa. 57:5 being inflamed with oaks
under every green tree,
slaughtering the children by the streams
under the clefts of the rocks?

Isa. 57:6 In the smoothness of the stream
is your portion.
They, they, are your lot!
Also to them
you have poured out a drink offering,
offered up a grain offering.
Am I comforted by these?

Isa. 57:7 On a high and lofty mountain
you have placed your bed.
There, too, you went up
to slaughter a sacrifice.
Isa. 57:8 And behind the doors and their posts
you have set up your memorial.

Indeed, before Me Myself אֲנִי
you have been uncovered.
And you have gone up.
You have caused your bed to be enlarged.
And you were cut for them.
By them you have been loved on their bed
You have gazed at their hand.
Isa. 57:9 And you travelled to the king with oil,
and multiplied your perfumes.
And you sent your ambassadors far off.
And you debased yourself as far as she'ol.

Isa. 57:10 With the abundance of your ways
you have been exhausted.
But you have not said, 'It is hopeless!'
You have found the life of your hand.
For this reason you were not weakened.

Isa. 57:11 And of whom himself אֲנִי
have you been anxious and feared,
that you have lied?

But Me Myself אֲנִי you have not remembered.
You have not placed it upon your heart.
Have I Myself not been silent,
even from long ago?
But Me Myself אֲנִי you do not revere.

Isa. 57:12 I Myself will declare your justice
and your actions themselves אֲנִי.
But they will not cause you to benefit.

Isa. 57:13 As you cry out
let your collection of idols deliver you.
But all of they themselves אֲנִי
the wind will carry away.
Emptiness will take them.

But those taking refuge in Me
will inherit the land.
And they will occupy
My set apart mountain."

Isa. 57:14 And one will say, "Build it up!
Build it up!
Prepare the way!
Lift the stumbling block
out of the way of My people!"

Isa. 57:15 Indeed, thus says The One
being high and exalted,

He Who is dwelling for eternity,
even set part is His Name,
“I dwell in the high and set apart place,
even *with the crushed himself* אַתָּה
and humble of nature,
for the sake of causing to live
the breath of the humble
and for the sake of causing to live
the heart of those having been crushed!

Isa. 57:16 Indeed, I will not contend forever,
and I will not be enraged continually!

Indeed, the breath would grow faint
before My face,
even the life breath I have made!

Isa. 57:17 With the perversion of his unjust gain
I was enraged!
And I struck him, hiding.
And I was enraged.
But he went on backsliding
in the way of his heart.

Isa. 57:18 I have seen his ways.
But I will heal him.
And I will lead him.
And I will restore to him his guidance,
even for his mournings,
Isa. 57:19 creating the fruit of the lips.
"Shalom! Shalom to him who is far
and to him who is near.", says YAHWEH.
“And I will heal him.”

Isa. 57:20 But the morally wrong
are like the troubled sea.
Indeed, it is not able to rest
and its waters cast up mud and dirt.

Isa. 57:21 “There is no shalom,” said my Elohim,
“for the morally wrong!”

Chapter 58

Isa. 58:1 Call out from the throat!
Do not hold back!
Lift up your voice like a shofar
and declare to My people their rebellion
and to the house of Ya'akov their offenses!

Isa. 58:2 And *Me Myself* אַתָּה,
they will seek Me day after day.
And *in* the knowledge of My ways
they will delight
like a nation that does justice and judgment.
Their Elohim they have not abandoned.
They will ask of Me just regulations.
They will delight
in drawing near to The Elohim.

Isa. 58:3 *They will say*,
‘Why have we fasted,
but You have not seen,
afflicted our lives,
but You have not known?’

Behold!
In the day of your fast you find pleasure
and you drive hard all your laborers.

Isa. 58:4 Behold!
For strife and contention you fast,
and to strike with a fist of moral wrong.
You did not fast like today,
for the sake of your voice being heard on high.

Isa. 58:5 Is this a fast I have chosen,
a day to afflict the life of a human being?
Is it for bowing down his head like a bulrush,
and spreading out sackcloth and ashes?
Do you call this a fast,
and a day of delight for **YAHWEH**?

Isa. 58:6 Is not this the fast that I have chosen,
loosening the bonds of wrong,
releasing of the bundle of the yoke,
sending free the crushed,
and to tear off every yoke?
Isa. 58:7 Is it not to divide your food to the hungry,
and to bring to your house the afflicted outcast,
when you see the naked and you cover him,
and from your flesh you do not hide yourself?

Isa. 58:8 Then your light
will break forth like the dawn,
your wholeness sprout quickly,
and your justice will go before your face.
The splendor of **YAHWEH** will gather you.
Isa. 58:9 Then you will call
and **YAHWEH** will answer.
You will cry and He will say, 'I am here.'

If you take away the yoke from your midst,
the pointing of the finger,
and the speaking of nothingness;
Isa. 58:10 if you extend your life to the hungry,
and you cause the afflicted one to be satisfied,
then your light will radiate in the darkness,
and your darkness will be like noonday.
Isa. 58:11 And **YAHWEH** will guide you continually.
And He will cause your life
to be satisfied in dry places.
And He will cause
your bones to be strengthened.
And you will be like a watered garden
and like a spring of water
whose waters do not fail.
Isa. 58:12 And those from among you
will build the old desolate place.
You will restore the foundations
of generation after generation.
And you will be called
the repairer of the breach,
restorer of remaining paths.

Isa. 58:13 If you do turn back
your feet from The Sabbath,
from doing your pleasure
on My set apart day,
and will call The Sabbath 'a delight,'
the set apart *day* of **YAHWEH** 'honored,'
and will honor it
without doing your own ways,
and not finding your *own* pleasure,
and speaking *your own* words
Isa. 58:14 then you will delight yourself
over **YAHWEH**.

And I will cause you to ride
on the high places of the earth.
And I will feed you with the inheritance
of Ya'akov, your father.

Indeed, the mouth of YAHWEH has spoken!"

Chapter 59

Isa. 59:1 Behold!
The hand of **YAHWEH**
has not been shortened from delivering

nor His ear burdened from listening attentively!

Isa. 59:2 Indeed, your perversions
have separated from you your Elohim
and your offenses
have hidden His face from you,
from listening attentively!

Isa. 59:3 Indeed, your hands
have been defiled with blood,
and your fingers by perversion.
Your lips have spoken lies.
Your tongue mutters injustice.

Isa. 59:4 No one calls with justice
and no one judges with truth.
They trust on emptiness
and they speak meaninglessness.
They conceive trouble.
And they bring forth moral perversity.
Isa. 59:5 They have split open vipers' eggs
and they have woven webs of spiders.
One eating from their eggs will die
and that, being crushed, hatches a viper.

Isa. 59:6 Their webs are not for garments
and they do not cover themselves with their acts.
Their acts are acts of moral perversity
and a work of violence is in their hands.
Isa. 59:7 Their feet run to harm
and they hurry to shed innocent blood.
Their thoughts are thoughts of moral perversity.
Violence and destruction are on their highways.

Isa. 59:8 The way of shalom they have not known
and there is no regulation on their courses.
They have made crooked trails for themselves.
Everyone walking on them will not know shalom.

Isa. 59:9 For this reason
judgment has been removed from us
and justice has not reached us.
We wait for light
but behold, the dark,
for brilliancy,
but we walk in thick darkness!

Isa. 59:10 We grope the wall like the blind.
Even as with no eyes we grope.
We stumble at noonday
the same as at twilight,
in desolate places like being dead.

Isa. 59:11 All of us growl like bears
and moan, moaning like doves.
We wait for judgment,
but there is none,
for deliverance,
but it is far from us.

Isa. 59:12 Indeed, our rebellions
have multiplied in front of You
and our offenses have testified against us.
Indeed, our rebellions are with us ourselves **אנחנו**,
and our perversions are known to us,
Isa. 59:13 rebelling and being deceptive
with **YAHWEH**,
and turning back from following our Elohim,
speaking fraud and apostasy,
conceiving and speaking from the heart
words of untruth.

Isa. 59:14 And judgment
has been turned away backward.

And justice stands far off.
Indeed, truth has fallen in the street
and integrity is not able to enter!
Isa. 59:15 And the truth is lacking.
And one turning away from what is bad
causes himself to be plundered.

And **YAHWEH** saw!
And it was bad in His eyes
that there was no judgment!

Isa. 59:16 And He saw that there was no man.
And He was appalled
because there was no intercessor.

Then His arm caused deliverance for Him
and His justice sustained Him.
Isa. 59:17 And He put on justice as a breastplate
and a helmet of deliverance on His head.
And He put on garments of revenge for clothing.
And He wrapped Himself with a robe of zeal.

Isa. 59:18 According to their deeds,
according to this He will repay,
wrath to His enemies,
pay back to His adversaries.
To the coastlands He will repay
what's coming to them.
Isa. 59:19 And they will fear from the west
the Name *itself* **אֵל** of **YAHWEH**,
and from the rising of the sun,
His glory *itself* **אֵל**!
Indeed, He will come, rushing like a river
which the breath of **YAHWEH** drives on.

Isa. 59:20 And One redeeming will come to Tzion
and to those turning back rebellion in Ya'akov,"
- An Utterance of **YAHWEH** -

Isa. 59:21 And I Myself,
this is My covenant with them." says **YAHWEH**.
"My breath that is within you,
and My Words
which I have placed in your mouth,
will not be withdrawn from your mouth,
nor from the mouth of your seed,
nor from the mouth of your seed's seed,"
said **YAHWEH**,

"from now even until eternity!"

ruach - wind; by resemblance breath.
This term is used
in both verse 19 and verse 21.
Traditional texts
use 'spirit' here in both cases.

**There is no 'spirit'
in the Hebrew language.**
The concept did not exist
until the Greeks invented it.

The context in v. 19 is clearly related
to a rushing river driven by a "wind",
in this instance
the very breath of **YAHWEH**,
which is the source of every wind.

In v. 21 tradition states this as
"My Spirit that is upon you".
What 'spirit' is this
if there was no such concept
in Hebrew thought or language?

On the other hand,
Scripture clearly delineates the breath
that is "upon",
or "within" every human being
has been placed there by **YAHWEH** Himself.

It is out of the mouth
that the breath proceeds.
It is out of the mouth
that the words proceed.
The parallelism is profoundly clear.

The misinterpretation of these terms
has caused great **deception**
in the lives of believers.
It's time to correct these lies!

Chapter 60

Isa. 60:1 Rise!
Be a light!
Indeed, your light has come
and the splendor of **YAHWEH** has risen over you!

Isa. 60:2 Indeed, behold!
The darkness is covering the earth,
even thick darkness the peoples.
But above you **YAHWEH** is rising
and His splendor is being seen over you.
Isa. 60:3 And nations will come to your light
and kings to the brilliancy
of the rising of your light.

Isa. 60:4 Lift up your eyes and look all around!
All of them have assembled.
They have come to you.
Your sons come from afar
and your daughters
are cradled on the side.

Isa. 60:5 Then you will see and be radiant.
And you will be in awe.
And your heart will swell
because the abundance of the sea
is turned over to you,
the wealth of the nations will come to you.
Isa. 60:6 An abundance of camels will cover you,
the dromedaries of Midyan and Ephah.
All those from Sheba will come
with gold and incense.
And the praises of **YAHWEH** they will announce.

Isa. 60:7 All the flocks of Kedar
will be assembled to you.
The rams of Nebayot will serve you.
They will ascend upon acceptance
to My slaughter site.
And The House of My splendor I will beautify.

Isa. 60:8 Who are these?
Like a thick cloud they fly,
even like doves to their windows.

Isa. 60:9 Indeed, for Me
the coastlands are waiting,
even the ships of Tarshish at the beginning
for the sake of bringing your children from afar,
their silver and their gold
with they themselves **אֵל**,
to the Name of **YAHWEH**, your Elohim,
and to The Set Apart One of Yisra'el
because He has beautified you.

Isa. 60:10 And the sons of foreigners
will build your walls.
And their kings will serve you.

Indeed, in My rage
I have caused you to be struck.
But in My delight
I will have compassion on you.

Isa. 60:11 And your gates will be open continually.
Day and night they will not be shut
for the sake of bringing to you
the wealth of the nations,
even their kings leading.

Isa. 60:12 Indeed, the nation and the kingdom
that will not serve you will perish
and the nations will be desolate, desolate!

Isa. 60:13 The splendor of The Lebanon
will come to you,
cypress, pine, and the box tree together,
for the sake of beautifying the area
of My Set Apart Place.
Even the place of My feet I will glorify.

Isa. 60:14 And the children of those afflicting you
will come, bowing down to you.
And they will prostrate themselves
at the soles of your feet.
And they will call you
The City of **YAHWEH**,
Tzion of The Set Apart One of Yisra'el.

Isa. 60:15 Instead of you
being abandoned and hated
and no one passing through you,
I will establish you as an eternal majesty,
a joy of generation after generation.

Isa. 60:16 And you will nurse
of the milk of the nations.
Even at the breast of kings you will nurse.

**And you will know that I Myself,
YAHWEH,
Your Deliverer and your Redeemer,
am The Mighty One of Ya'akov!**

Isa. 60:17 Instead of copper I will bring gold.
And instead of iron I will bring silver,
and copper instead of wood,
and iron instead of stones.

And I will establish your accountings as shalom
and your oppressors as justice.

Isa. 60:18 Violence will not be heard again
in your land
nor destruction and brokenness
within your borders!
And you will call your walls deliverance,
and your gates praise.

Isa. 60:19 The sun
will no longer exist for daylight
and the moon
will not give light to you for brightness.

And **YAHWEH** will exist for you as an eternal light
and your Elohim as your splendor!

Isa. 60:20 Your sun will not go down for eternity
and your moon will not be removed.

Indeed, **YAHWEH** will exist for you
as eternal light!
And the days of your mourning will be completed,
Isa. 60:21 and your people justified.
All of them for eternity,
will inherit the earth,
a branch of My planting,
a work of My hands
for the sake of being glorified.

Isa. 60:22 The few will be as a thousand,
and the little one as a powerful nation.

**I Myself, YAHWEH,
will cause it to hasten in its time!"**

Chapter 61

Isa. 61:1 The Divine Nature
of my Sovereign, **YAHWEH**, is upon Me.
Indeed, **YAHWEH** has anointed Me Myself אֲנִי
to bring good news to the humble.
He has sent Me for the sake of binding up
those with broken hearts,
for the sake of proclaiming freedom
to those being in captivity,
and the opening of the prison
for those being bound,
Isa. 61:2 for the sake of proclaiming
the favorable year of **YAHWEH**,
and the day of revenge of our Elohim,
for the sake of comforting all who mourn,
Isa. 61:3 for the sake of placing
those mourning in Tzion,
for the sake of giving to them
a wreath of beauty instead of ashes,
oil of joy instead of mourning,
a garment of praise
instead of the heaviness of breath.
And they will be called trees of justice,
the planting of **YAHWEH**
for the sake of being glorified.

Isa. 61:4 And they will rebuild the ancient ruins.
The former desolations they will raise up.
And they will restore the destroyed cities.
being desolated generation after generation.

Isa. 61:5 And strangers will stand.
And they will pasture your flocks.
And the children of the foreigners
will be your plowmen and your vinedressers.

Isa. 61:6 And you yourselves אַתְּמֶלְכֵם *will be called*,
'Priests of **YAHWEH**'.
'Servants of our Elohim.', it will be said of you.

You will consume the wealth of the nations
and of their glory you yourselves will speak
Isa. 61:7 instead of your double shame and disgrace.

They will rejoice in their portion.
According to this they will possess their land.
Double joy to eternity will be theirs.

Isa. 61:8 Indeed, I Myself, **YAHWEH**,
am loving judgment,
hating what's stolen for an olah.

And I will give them their wages in faithfulness.
And I will cut an eternal covenant for them.

Isa. 61:9 And their seed
will be known among the nations
and their offspring in the midst of the peoples.
Everyone seeing them will recognize
that they are the seed blessed by **YAHWEH**.

Isa. 61:10 I am rejoicing,
rejoicing in **YAHWEH**!
My life will celebrate with my Elohim
because He has clothed me
with garments of deliverance!

He has covered me
with the robe of justice
like a bridegroom with a priest's turban,
and like a bride being adorned with her jewels.

Isa. 61:11 Indeed, as the earth brings forth sprouts,
and as a sown garden buds,
according to this my Sovereign, **YAHWEH**,
will cause to sprout justice and praise
in front of all the nations!

Chapter 62

Isa. 62:1 For the sake of Tzion
I will not be quiet
and for the sake of Yerushalaim
I not will be still
until her justice goes forth like brilliancy
and her deliverance like a burning lamp!

Isa. 62:2 And the nations will see your justice
and all the kings your honor.
And you will be called by a new name
which the mouth of **YAHWEH** will designate.

Isa. 62:3 And you will be a crown of beauty
in the hand of **YAHWEH**
and a royal turban
in the hand of your Elohim.

Isa. 62:4 It will no longer be said to you,
"Forsaken!"
And concerning your land,
it will no longer be said,
"Desolate!"
Indeed, you will be called "Hephtzi Bah"
and your land "Be'ulah".

Indeed, **YAHWEH** will delight in you
and your land will be married!
Hephtzi Bah means my delight is in her.
Be'ulah means married.

Isa. 62:5 Indeed, as a young man marries a virgin
your children will marry you.
And as the bridegroom delights over the bride
your Elohim will delight over you.

Isa. 62:6 Upon your walls, Yerushalaim,
I have appointed watchmen
all the day and all the night continually.
They will not be silent.
Those remembering **YAHWEH Himself** **אֵל**
will not be silent concerning you.

Isa. 62:7 And you will not be given His rest
until He establishes it,
and until He appoints Yerushalaim itself **אֵל**
a praise in the earth.

Isa. 62:8 **YAHWEH** has sworn by His right hand
and by the arm of His strength,
"No more will I give your grain itself **אֵל**
as food for your adversaries!
And the children of foreigners
will not drink your new wine
for which you have toiled!
Isa. 62:9 Indeed, those gathering it will eat it!
And they will praise **YAHWEH Himself** **אֵל**.
And those collecting it will drink it
in My set apart courtyards."

Isa. 62:10 Pass over,
pass over into the gates!
Turn to the way of the people!

Build up, build up the highway!
Throw out the stones!
Raise a banner over the peoples!

Isa. 62:11 Behold!
YAHWEH has caused it to be heard
to the end of the earth!
Say to the daughter of Tzion,
'Behold!
Your deliverance is coming!

Behold!
His compensation is with He Himself **אנ**
and His works are before His face!

Note: There are **no** "rewards" in Eternity.
Rewards is a very selfish concept
that seeks "something special"
for what you've done.
That will **NEVER** be the case in Eternity!

There WILL BE compensation
for one's efforts on behalf of **YAHWEH**.
He will provide a form of "wages"
for what you did that was for His benefit,
not for your own.
But it will NOT be a "reward"
in the normal sense of the term.

YAHWEH's ways
are far beyond our comprehension.
We, literally, have no idea
of what will be involved
in His method of compensations.

Isa. 62:12 And they will be called,
'The set apart people',
those being redeemed by **YAHWEH**.
And you will be called,
'One being sought out,
a city not abandoned.'

Chapter 63

Isa. 63:1 Who is this coming from Edom,
with stained garments from Botzrah,
this One being honored in His vesture,
striding forward
in the abundance of His strength?

'I Myself, speaking with justice.
mighty for the sake of delivering.'

Isa. 63:2 Why is Your vesture red
and Your garments
like one treading in a winepress?

63:3 "I have tread the winepress alone.
And from the peoples
no man was with Me Myself **אנ**.
And I trod them in My anger.
And I trampled them in My rage.
And their blood
is sprayed upon My garments,
and I have defiled all My clothing
Isa. 63:4 because a day of revenge is in My heart,
and the year of My redemption has come.

Isa. 63:5 And I looked intently,
but no one was helping!
And I was astonished!
But no one was sustaining!
And I caused My deliverance with My arm!
And My rage, it sustained Me.
Isa. 63:6 And I trampled the peoples in My anger!
And I made them drunk with My rage!
And I caused their blood
to go down to the ground!"

Isa. 63:7 The kindnesses of **YAHWEH**
I will cause to be remembered,
the praises of **YAHWEH**,
according to all **YAHWEH** has done for us
and the abundant goodness
to the house of Yisra'el
which He has done for them
according to His compassion
and according to the abundance
of His kindnesses.

Isa. 63:8 And He said,
"Truly they are My people,
children who will not act falsely."
And He was for them a deliverer.

Isa. 63:9 In all their distress He was distressed.
And a messenger of His presence
delivered them.
In His love and in His pity
He Himself redeemed them.
And He picked them up and carried them
all the days of old.

Isa. 63:10 But they themselves rebelled.
And they grieved
His Set Apart Divine Nature *itself* אַתָּה.
And He turned toward them as an adversary.
And He Himself fought against them.

Isa. 63:11 Then He took note of the days of old,
Moshe, His people.
"Where is He Who brought them
up out of the sea,
The Shepherd *Himself* אַתָּה of His flock?
Where is He Who put
His Set Apart Divine Nature within him,
Isa. 63:12 causing them to go
by the right hand of Moshe,
His glorious arm dividing the waters
before their faces for the sake
of making for Himself an eternal Name,
Isa. 63:13 causing them to walk in the depths.

Like a horse in the wilderness
they did not stumble."
Isa. 63:14 As an animal goes down into the valley
and the breath of **YAHWEH** causes him to rest,
according to this You led Your people,
for the sake of making for Yourself
a glorious Name.

Isa. 63:15 Look intently from The Heavens
and see from Your dwelling place,
set apart and glorious!
Where is Your zeal and Your power,
the stirring of Your inward parts
and Your compassion toward me?
Have they been restrained?

Isa. 63:16 Indeed, You Yourself אַתָּה are our Father
though Abraham does not know us
and Yisra'el does not acknowledge us!

You Yourself אַתָּה, **YAHWEH**, are our Father,
our Redeemer!
Your Name is eternal!

Isa. 63:17 For what reason do You cause us
to stray from Your ways, **YAHWEH**,
and our heart from Your reverence?
Turn back for the sake of Your servants,
the tribes of Your inheritance!

Isa. 63:18 For a little while
You set apart people possessed it.
Our adversaries have trampled
You set apart place.
Isa. 63:19 (H 63:19a)
We have been forever like those
over whom You have not ruled.
Among them Your Name
is not called over them!

Chapter 64

Isa. 64:1 (H 63.19b)
You called from The Heavens!
You came down!
The mountains shook before Your face,
*Note: The Hebrew is not clear.
Translating what's there is difficult.
This appears to be a reference to Sinai.*

Isa. 64:2 (H 64:1)
burning like a fire of brushwood
for the sake of boiling water,
for the sake of causing Your Name
to be known to Your enemies.

Before Your face the nations trembled
Isa. 64:3 (H 64:2)
as You were doing fearsome matters
we did not expect!

You came down!
The mountains shook before Your face!

64:4 (H 64:3)
Even from eternity past
their ear has not heard,
their eye has not seen
an Elohim apart from You,
Who acts for the sake
of those waiting for Him.

Isa. 64:5 (H 64:4)
You will meet with he *himself* **אנ**
who is rejoicing and doing what is right
according to Your ways.
They will take note of You.

Behold!
You *Yourself* **אנ** were enraged!
And we had offended against them forever.
Yet we are being delivered!

Isa. 64:6 (H 64:5)
And all of us have been defiled.
And all our right actions
are like menstrual rags.
And all of us have wilted like a leaf.
And our perversions
have carried us away like the wind.

Isa. 64:7 (H 64:6)
And no one being called by Your Name
stirs himself up to take hold on You.

Indeed, You have caused Your face
to be hidden from us.
And You have caused us to disintegrate
by the hand of our perversions.

Isa. 64:8 (H 64:7)
And now, **YAHWEH**,
You *Yourself* **אנ** are our Father!
We ourselves are the clay
and You *Yourself* **אנ** are The One fashioning us.

And all of us are the workmanship of Your hand.

Isa. 64:9 (H 64:8)

Do not be enraged, **YAHWEH**,
not vehemently!

And do not remember the perversion forever!

Look intently now!

All of us are Your people!

Isa. 64:10 (H 64:9)

Your set apart cities have become a wilderness.

Tzion has become a wilderness.

Yerushalaim has become a desolation.

Isa. 64:11 (H 64:10)

Our set apart and glorious House

where our fathers praised You

has been as a burning fire.

And all our desirable things

have become as a ruin.

Isa. 64:12 (H 64:11)

Why on account of these things

have You restrained Yourself, **YAHWEH**?

You are silent

and You afflict us to the extreme!

Chapter 65

Isa. 65:1 I have been inquired of

by those who did not ask.

I have been found

by those who did not seek Me.

I said, 'I am here!

I am here!'

to a nation that did not call on My Name.

Isa. 65:2 I have spread out My hands all the day

to a rebellious people

walking in the way that is not good,

after their interests,

Isa. 65:3 the people causing Me Myself **אני** to be angry,

before My face

continually slaughtering in gardens,

and burning incense on bricks,

Isa. 65:4 sitting among the graves

and spending the night in concealed places,

eating flesh of swine,

and the broth of contaminated meat

in their vessels,

Isa. 65:5 those saying, 'Keep to yourself!

Do not come near me

because I am set apart from you!'

These are as smoke in My nostrils,

a fire burning all the day.

Isa. 65:6 Behold!

It is written before Me:

'I will not hold My peace!

Of a certainty I will repay!'

And I will repay upon your chest

Isa. 65:7 your perversions

and the perversions of your fathers together',

said **YAHWEH**,

"who have burned incense upon the mountains,

and defamed Me upon the hills!

And I will measure their former actions

upon their chest!"

Isa. 65:8 Thus said **YAHWEH**,

'As the new wine is found in the cluster,'

and one says, 'Do not destroy it

because there is blessing in it!'

for the sake of this I will do

for My servants' sakes,

so as not to destroy them all.

Isa. 65:9 And I will cause to come forth
from Ya'akov a seed
and from Yahudah one to inherit My mountains.
And My chosen ones will inherit it.
And My servants will dwell there.

Isa. 65:10 And The Sharon will be
for the sake of a fold of flocks
and The Valley of Akor
for the sake of a resting place for herds
for the sake of My people who have sought Me.

Isa. 65:11 But you yourselves אַתְּ
are abandoning **YAHWEH**,
those forgetting My set apart mountain itself אַתְּ,
who are arranging a table for Gad
and who are filling a libation for Meni.

Gad means fortune.

This was a Babylonian deity.

Meni means destiny, also an idol.

Isa. 65:12 And I will allot you yourselves אַתְּ
to the sword.

And all of you will kneel down
for the sake of slaughter
because I called,
but you did not answer.
I spoke,
but you did not listen attentively.
And you did what was bad in My eyes!
And you chose that
in which I did not delight!"

Isa. 65:13 For this reason
thus said my Sovereign, **YAHWEH**,
"Behold!

My servants will eat
but you yourselves אַתְּ will hunger.

Behold!

My servants will drink
but you yourselves אַתְּ will thirst.

Behold!

My servants will rejoice
but you yourselves אַתְּ will be put to shame.

Isa. 65:14 Behold!

My servants will sing from joy of heart,
but you yourselves אַתְּ will cry out
from sorrow of heart.

And you will wail

from the breaking of the *human* nature.

65:15 And you will leave your name
for the sake of a curse for My chosen.

And my Sovereign, **YAHWEH**,
will put you to death.

And He will call His servants
by another name

Isa. 65:16 by which the one
blessing himself on the earth
will bless himself with The Elohim of Truth.

And he who swears on the earth
will swear by The Elohim of Truth.

Indeed, the former distresses will be forgotten!
And indeed, they will be concealed from My eyes!

Isa. 65:17 Indeed, behold!
I am creating new skies and a new earth!
And the former will not be remembered,
and they will not rise up within the heart.

Isa. 65:18 Indeed, be glad

and rejoice forever and forever
in what I Myself am creating!
Indeed, behold!
I am creating Yerushalaim *itself* אֶת as a rejoicing
and her people as a delight.

Isa. 65:19 And I will celebrate with Yerushalaim,
and be glad with My people!
And there will not be heard in her
the voice of weeping any longer
nor the voice of crying!

Isa. 65:20 There will not be from there
an infant of *only a few* days,
or an aged man who does not fulfill
his days *themselves* אֶת.

Indeed, the youth will die
at one hundred years old.
And the offender
being one hundred years old
will be lightly esteemed.

Note: There is a reference here
to an offender (sinner).
How can this happen in the New Earth?
Many fail to realize that those born
during the Millennial Reign of The Messiah
will indeed be capable of offending **YAHWEH**.
They are not automatically "redeemed".

There is a coming judgment,
the Great White Throne Judgment,
that must occur **AFTER**
the thousand year reign of The messiah,
and **AFTER** the release
of The Adversary, Lucifer,
from The Abyss - for a short time.
Do your homework!
Check this out in Scripture for yourself.

Isa. 65:21 And they will build houses
and inhabit them.
And they will plant vineyards
and eat their fruit.

Isa. 65:22 They will not build
and another inhabit it.
They will not plant
and another eat it.

Indeed, the days of My people
are going to be as the days of a tree,
And the work of the hands of My chosen ones
will not wear out.

Isa. 65:23 They will not labor in vain.
And they will not give birth to children
for the sake of terror
because they are the blessed seed of **YAHWEH**,
and their offspring, they *themselves* אֶת!

Isa. 65:24 And it will exist that before they call,
I Myself will answer.
And while they are still speaking
I Myself will listen attentively.

Isa. 65:25 Wolf and lamb will pasture as united.
A lion will eat straw like an ox.
And dust will be the snake's food.
They will not cause harm
and they will not cause destruction
in all My set apart mountain." said **YAHWEH**.

Chapter 66

Isa. 66:1 Thus said **YAHWEH**,
"The Heavens are My throne
and the earth is My footstool.
Where is this house that you will build for Me?"

And where is this place of My rest?

Isa. 66:2 Even all these themselves **תא**
My hands have made
and all these exist!"
- An Utterance of **YAHWEH** -

"Even toward this I will look,
toward him who is humble,
and broken of nature,
and trembling at My Word.

Isa. 66:3 One sacrificing an oxen strikes a man.
One sacrificing a lamb breaks a dog's neck.
One offering up a grain offering,
the blood of a swine.
One burning incense is blessing an idol.

They have even chosen their ways
and their life delights in their detestable things.

Isa. 66:4 Even I Myself will choose their delusions.
And I will cause their fears to come to them
because I called,
but no one answered.
I spoke,
and no one listened attentively.
And they did what was bad in My eyes
and chose that with which I was not pleased."

Isa. 66:5 Listen attentively to the Word of **YAHWEH**,
you who tremble at His Word!

Your kindred who are hating you,
who are casting you out
for the sake of My Name said,
'Let **YAHWEH** be honored
and we will see it by your joy.'

But they will be put to shame.
Isa. 66:6 A voice of destruction from the city,
a voice from The Temple,
the voice of **YAHWEH**
completing the payback to His adversaries!

Isa. 66:7 Even before she writhed in pain
she gave birth,
even before a birthpang came to her
and a male child was caused to be delivered.

Isa. 66:8 Who has heard such as this?
Who has seen such as these?
Can a land writhe in pain in one day
or a nation be born at once?

Indeed, as soon as Tzion writhed in pain
she gave birth
to her children themselves **תא**.

Isa. 66:9 Will I Myself cause to come to birth
but not give birth?" says **YAHWEH**.
"Or will I Myself,
The One causing one to give birth,
then restrain it?" said your Elohim.

Isa. 66:10 Rejoice with Yerushalaim itself **תא**,
and celebrate with her all those loving her!
Be greatly happy with her herself **תא**,
with joy, all you who mourn for her,

Note: There are four different
Hebrew terms in this verse
that reflect the same basic concept,
that of rejoicing, being glad.

It's difficult to separate the nuances

of these terms since in English
they're virtually all translated
as "rejoice" or "rejoicing".

Isa. 66:11 in order that you
may nurse and be satisfied
from the breast of her comforts,
in order that you may suck
and delight yourselves
from her overflowing glory!"

Isa. 66:12 Indeed, thus said **YAHWEH**,
"Behold!
I am extending to her shalom like a river,
and the honor of the nations like a rushing river.
And you will nurse.
Upon her side you will be carried.
And upon her knees you will be bounced.
Isa. 66:13 As one whom his mother comforts,
thus I will comfort you.
Even in Yerushalaim you will be comforted."

Isa. 66:14 And you will see.
And your heart will rejoice.
And your bones will sprout like grass.

And the hand of **YAHWEH** will be known
by His servants themselves **תא**,
but His indignation
by His adversaries themselves **תא**.

Isa. 66:15 Indeed, behold!
YAHWEH is coming in fire
and in a hurricane with His chariots
for the sake of returning with rage
His anger and His rebuke with flames of fire!

Isa. 66:16 Indeed, with fire and with His sword
YAHWEH will judge all flesh themselves **תא**!
And the slain of **YAHWEH** will be many.

Isa. 66:17 Those setting themselves apart
and those cleansing themselves at the gardens
behind the one in the midst,
eating flesh of the swine,
and the detestable things,
and the mouse
will be terminated together!"
- An Utterance of **YAHWEH** -

Isa. 66:18 And I, *because of* their actions
and their intentions,
am coming for the sake of gathering
all the nations and languages themselves **תא**.
And they will come.
And they will see My glory itself **תא**.

Isa. 66:19 And I will place a sign among them.
And I will send some of those escaping
to the nations, Tarshish, and Pul, and Lud,
who draw the bow,
and Tubal, and Yavan, the coastlands afar off,
who have not heard a report itself **תא** of Me
and have not seen My glory itself **תא**.
And they will declare My glory itself **תא**
among the nations.

Isa. 66:20 And they will bring
all your kindred themselves **תא**
from all the nations as a gift to **YAHWEH**
on horses, and in chariots, and in litters,
on mules, and on camels
to My set apart mountain, Yerushalaim,"
says **YAHWEH**,
"according to how the children of Yisra'el
bring the grain offering itself **תא**

in an undefiled vessel
into The House of **YAHWEH**.

Isa. 66:21 And also from them I will take
for priests, for Levites," says **YAHWEH**.

Isa. 66:22 Indeed, according to the new skies
and the new earth
that I Myself am making to stand before My face,"
- An Utterance of **YAHWEH** -
"according to this your seed
and your name will stand!

Isa. 66:23 And it will exist that
from New Moon into New Moon,
and from Sabbath into Sabbath,
all flesh will come to worship before My face!"
says **YAHWEH**.

Isa. 66:24 "And they will go out.
And they will look at the carcasses
of the men rebelling against Me.
Indeed, their maggot will not die
and their fire will not be extinguished.
And they will be abhorrent to all flesh!"

13. Jeremiah - Yirm'yah

(Version 3.1: 7-15-2021)

Chapter 1

Jer. 1:1 The words of Yirm'yah, son of Hilkiyah
from the priests who were in Anatoth
in the land of Binyamin,

Yirm'yah means **YAHWEH** is exalted.

Hilkiyah means **YAHWEH** is my portion.

Anatot means a response, answer.

Binyamin means son of the right hand.

Jer. 1:2 to whom the word of **YAHWEH** existed
in the days of Yoshiyah, son of Amon,
king of Yahudah,
in the thirteenth year of his reign.

Yoshiyah means **YAHWEH** is my foundation.

Amon means multitude.

Yahudah means **YAHWEH** be praised.

Jer. 1:3 And it existed in the days of Yahoyakim,
son of Yoshiyah, king of Yahudah,
until the completion of the eleventh year of Tzidkiyah,
son of Yoshiyah, king of Yahudah,
until the exiling of Yerushalaim
in the fifth month.

Yahoyakim means **YAHWEH**

will cause to stand.

Tzidkiyah means **YAHWEH** is just.

Yerushalaim means

complete teaching of deliverance.

Jer. 1:4 Now the word of **YAHWEH**
existed to me, saying,

Jer. 1:5 "Before I formed you in the womb
I knew you.

And before you came forth from the womb
I caused you to be set apart.

I have given you as a prophet to the nations."

Jer. 1:6 And I said, "Alas, my Sovereign, **YAHWEH**!
Behold!

I do not know *how* to speak
because I am a youth."

hinne - Lo! Behold!

This word is virtually always emphatic.

Traditional texts often use "see" or "look".

Neither carries the same impact
or significance.

Because of this "Behold!" is retained.

Jer. 1:7 And **YAHWEH** said to me,
"Do not say, 'I am a youth.'

Indeed, to everyone to whom I am sending you
you are to go.

And everything *itself* אָנֹכִי.

which I will give to you as direction
you are to speak.

This is the first use of the אָנֹכִי
in the book of Yirm'yah.

It's a unique Hebrew construct
that essentially means "self, selfsame".

In traditional texts it's left untranslated,
left out of the text completely.

Traditionally it's been viewed
as a "marker for the direct object of a verb."

This is absurd.

YAHWEH does NOTHING
without a purpose!

If He placed this in the text
He did so for a reason.

It turns out that the reason
is to add special emphasis
to certain words, phrases, or concepts
within the text.

These are underlined for emphasis.

You now have the ability
to see and understand
what **YAHWEH** chose
to emphasize in His word.

Jer. 1:8 You are not to be scared by their faces.
Indeed, I Myself will be with you yourself אַתָּה
for the sake of delivering you!"

- An Utterance of **YAHWEH** -

panyim - plural of *paneh* - the face.
Hence, faces.

This is a major theme of Scripture.
It's often translated traditionally
as meaning "in one's presence".
Indeed, the Hebrews
used it often in this sense.

However, since this
is a major theme of Scripture
it is left as a direct reference to the face
so that you can see just how often
and intensely this concept appears.

n'um - an oracle.

An oracle was perceived
as a special pronouncement
or declaration by a divine being.

In this case it's from **YAHWEH** Himself
and not some false deity.

This is not the normal term used,
which is *yo'mer* - to say.
Because of this
it's given a special reference format
to call attention to this special declaration.

Jer. 1:9 And **YAHWEH** extended His hand *itself* אָנֹכִי.
And He touched my mouth.

And **YAHWEH** said to me,
"Behold!

I have placed My words into your mouth.

Jer. 1:10 Observe!

I have appointed you this day
over the nations and over the kingdoms
for the sake of tearing out by the roots
and for the sake of causing to perish,
and for the sake of destroying
and for the sake of pulling down,
for the sake of building

and for the sake of planting!”

Jer. 1:11 And the word of **YAHWEH** existed to me saying,
“What are you yourself **אנ** seeing, Yirm'yah?”
And I said, “I myself am seeing a rod of an almond tree.”
Jer. 1:12 And **YAHWEH** said to me,
“You are seeing well.
Indeed, I Myself am watching over My word for the sake of doing it.”

Jer. 1:13 And the word of **YAHWEH** existed to me a second time saying,
“What are you yourself **אנ** seeing?”
And I said, “I am seeing a boiling pot.
And It's face is from the face of the north.”
Jer. 1:14 And **YAHWEH** said to me,
“From the north that which is bad is being opened upon all the inhabitants of the land.

Jer. 1:15 Indeed, behold!
I am calling to all the families of the kingdoms of the north!”
- An Utterance of **YAHWEH** -
“And they will come.
And each one will set his throne at the entrance of the gates of Yerushalaim, beside all its walls all around, and beside all the cities of Yahudah.
Jer. 1:16 And I will pronounce My judgment of they themselves **אנ** concerning all their moral wrong by which they have abandoned Me, and have burned incense to other gods, and have bowed themselves to the works of their hands.

Jer. 1:17 And you yourself **אנ** are to gird your loins!
And you are to stand up!
And you are to speak to them everything itself **אנ** that I direct you!
You are not to be dismayed by their faces lest I cause you to be dismayed before their faces!

Jer. 1:18 And I Myself, behold!
I have given you this day as a fortified city,
and as a column of iron,
and as walls of copper concerning all the land,
for the sake of the kings of Yahudah,
for the sake of her leaders,
for the sake of her priests,
and for the sake of the people of the land.

Jer. 1:19 And they will fight against you.
But they will not prevail against you because I Myself will be with you yourself **אנ** for the sake of delivering you!”
- An Utterance of **YAHWEH** -

Chapter 2

Jer. 2:1 And the word of **YAHWEH** existed to me saying,
Jer. 2:2 “Go!
And you are to cry in the ears of Yerushalaim saying,
‘Thus said **YAHWEH**,
‘I have taken note of the kindness of your youth, the love of your engagement,

your coming after Me in the wilderness
in a land not sown.

Jer. 2:3 Yisra'el was set apart to **YAHWEH**,
the first fruits of His produce.

Everyone consuming it is guilty.

What is bad will come upon them.'

- An Utterance of **YAHWEH** -

Jer. 2:4 Listen attentively to the word of **YAHWEH**,
house of Ya'akov, and all the families
of the house of Yisra'el!

Jer. 2:5 Thus said **YAHWEH**,

"What perversity have your fathers found in Me
that they have gone far away from Me,
and have gone after the worthless,
and have become worthless?

Jer. 2:6 And have they not said,

'Where is **YAHWEH**

Who caused us ourselves **תא**

to come up from the land of Mitsraim,

Who caused us ourselves **תא**

to walk in the wilderness,

in a land of deserts and chasms,

in a land of dryness and the shadow of death,

a land that no man passed over on it

and no human being dwelt there?'

Mitsraim is Egypt.

Mitsraim is a son of Ham, son of Noah.

Jer. 2:7 And I caused you yourselves **תא**

to come into a fruitful land

for the sake of eating its fruit and its goodness.

And you came in.

But you defiled My land itself **תא**.

And you established My inheritance

as something disgusting.

Jer. 2:8 The priests did not say,

'Where is **YAHWEH**?'

And those handling The Instruction

did not know Me.

And the shepherds rebelled against Me.

And the prophets prophesied by Ba'al.

And they walked after what has no value.

torah - precept or statute.

This is traditionally translated as "law".

This is very misleading.

The Torah in this view

is considered to be

the first five books of Moshe.

But if you read those books

you'll quickly see

that it is not all about "law".

The root for this word means

to teach, to give direction.

That's exactly what "The Torah" does,

it gives instruction to YAHWEH's people
concerning how He desires them to live.

In light of this this edition of Scripture
will use "**Instruction**" most of the time
in place of "Torah".

Jer. 2:9 For this reason

I will contend with you still!"

- An Utterance of **YAHWEH** -

"Even with

your children's children themselves **תא**

I will contend!

Jer. 2:10 Indeed!

Pass over to the isles of Kittim and observe!

And send to Kedar and consider diligently!

And look!

Behold!

Has anything like this existed?

Jer. 2:11 Has a nation exchanged its gods,
and they are not *even* gods?

But My people have exchanged My honor
for that which has no value.

Jer. 2:12 Skies, be astonished concerning this!

Even be horrified!

Be exceedingly dried up!"

- An Utterance of **YAHWEH** -

Jer. 2:13 Indeed, My people

have done two bad things!

They have abandoned Me Myself **אני**,

the fountain of living waters,

for the sake of carving out for themselves

cisterns, broken cisterns

which do not retain water!

Note: There is a dangerous philosophy
that teaches that once you're "saved"
you cannot "lose" that "salvation".

This is FALSE teaching!

This is but one of many portions of Scripture
that declare plainly

that one can indeed **abandon YAHWEH!**

And if you abandon Him

you also abandon your trust in Him.

If you have no trust in Him

He will **NOT** permit you in His presence!

Jer. 2:14 Is Yisra'el a servant?

Was he born in a house?

Why has he become as plunder?

Jer. 2:15 The young lions roar at him.

They have given forth their noise.

And they have established his land as a ruin.

His cities have been destroyed,

without inhabitant.

Jer. 2:16 Even the sons of Noph and of Tahpanhes

have grazed the crown of your head!

Jer. 2:17 Have you not done this to yourself

by your abandoning

YAHWEH Himself **אני**, your Elohim,

at the time He caused you to walk on the way?

Jer. 2:18 And now, why is it for you

at the way of Mitsraim,

for the sake of drinking the waters of Shihor?

And what is it for you, the way of Asshur,

for the sake of drinking the waters

of The River *Euphrates*?

Jer. 2:19 Your bad actions will chastise you!

And your apostasies will reprove you!

Know therefore and observe

that with harmfulness and bitterness

you have abandoned

YAHWEH Himself **אני**, your Elohim,

and the dread of Me is not within you!"

- An Utterance of my Sovereign,

YAHWEH of Assemblies -

Jer. 2:20 Indeed, from of old

you have broken your yoke

and torn off your bonds.

And you have said, 'I will not serve!'

Indeed, on every high hill

and under every green tree

you were laying down as a prostitute.

Jer. 2:21 But I had planted you a choice vine,
all of it true seed.
How then have you made what is Mine
into a degenerate plant, a foreign vine?

Jer. 2:22 Indeed, if you wash yourself with lye
and your soap is abundant,
the staining of your perversion
exists before My face!"
- An Utterance of my Sovereign, **YAHWEH** -

Jer. 2:23 "How can you say, 'I am not defiled!
I have not gone after the Ba'als!'
Look at your ways in the valley!
Know what you have done,
a swift camel traversing her paths,
Jer. 2:24 a wild ass accustomed to the wilderness,
her life sniffing the wind in the heat of her desire.
Who turns her back?
All those seeking her are not weary.
In her month they will find her.

Jer. 2:25 Withhold your foot from being bare
and your throat from thirst!
But you said, 'There is no hope.
Indeed, I have loved strangers
and I will walk after them.'

Jer. 2:26 As the thief is ashamed when he is found,
so has the house of Yisra'el been shamed,
they, their kings, their leaders,
and their priests, and their prophets,
Jer. 2:27 saying to a piece of wood,
'You yourself **nx** are my father.'
and to a stone,
'You yourself **nx** have given birth to me.'

Indeed, they have turned their back toward Me
and not their face.
But in the time of their harm they say,
'Rise up and cause us to be delivered!'

Jer. 2:28 But where are your gods
that you have made for yourselves?
Let them rise up
if they can cause you to be delivered
in the time of your harm.
Indeed, your gods
are as many as your cities, Yahudah.

Jer. 2:29 Why do you strive against Me?
All of you have rebelled against Me!"
- An Utterance of **YAHWEH** -

Jer. 2:30 "For nothing I have struck
your children themselves **nx**!
They have not accepted discipline!
Your sword has devoured your prophets
like a destroying lion.

Jer. 2:31 Generation,
look to the word of **YAHWEH**!
Have I been a wilderness to Yisra'el,
or a land of darkness?
Why do My people say,
'We have roamed freely!
We will come to You no more!'

Jer. 2:32 Does a virgin forget her ornaments,
a bride her sash?
But My people have forgotten Me
days without number!

Jer. 2:33 Why do you make your way pleasing
for the sake of seeking love?
On account of this
even the morally wrong themselves אַת
have been taught your ways themselves אַת.

Jer. 2:34 Also, on your skirts has been found
the blood of the lives
of the destitute innocents.
They were not found as burglars.
Indeed, concerning all these
Jer. 2:35 you even say,
'Indeed, I am innocent!
Surely His anger will be turned back from me!'

Behold!
I am judging you yourselves אַת
on account of your saying, 'I have not offended!'
Sin is any act
which causes an offense to **YAHWEH**.
It is always an act of **rebellion**
against His Word, His instructions.

Jer. 2:36 Why are you exceedingly worthless,
altering your ways themselves אַת?
Even by Mitsraim you will be shamed
like you were shamed by Asshur.
Jer. 2:37 Even from this one itself אַת
you will go forth.
And your hands *will be* on your head!

Indeed, **YAHWEH** has despised your confidences
and you will not benefit by them.

Chapter 3

Jer. 3:1 *The Elohim* says,
"Behold!
A man sends away his wife herself אַת.
And she goes from he himself אַת
and she has become another man's.
Will he return to her again?
Is not that territory defiled, defiled?"

But you yourselves אַת have committed adultery
with many lovers!
Then you return to Me!"
- An Utterance of **YAHWEH** -

Jer. 3:2 Lift up your eyes to the bare places
and look!
Where have you not had sex?
Besides the roads you have sat for them,
like an Arabian in the wilderness.
And you have caused the land to be defiled
with your adulteries and your evil.

Jer. 3:3 And the rains have been withheld.
And the spring rains have not existed.

Even the forehead of a female prostitute is yours.
You have refused to blush.

Jer. 3:4 Will you not from now on cry to Me,
'My Father, You Yourself אַת
are the faithful friend of my youth!'
Jer. 3:5 Does one bear a grudge to eternity?
Does one keep it to the end?'
Behold!
You have spoken!
And you have done what is bad,
even of what you were capable!

Jer. 3:6 And **YAHWEH** said to me
in the days of Yoshiyah, the king,

“Have you seen
what apostatizing Yisra'el has done?
She has gone upon every high mountain,
and under every green tree.
And she has committed adultery there.
Jer. 3:7 And I said after she had done
all these things themselves תא,
'Return to Me!'
But she did not return.

And her treacherous sister, Yahudah, saw it.
Jer. 3:8 And I saw that when
for all the causes for which apostatizing Yisra'el
had committed adultery
I had sent her away,
and I had given her a writing of divorce itself תא,
even *then* her treacherous sister, Yahudah,
was not afraid.
And she went.
And she also committed adultery!
Jer. 3:9 And it was by her careless adultery
that she defiled the land itself תא.
And she committed adultery with
the stones themselves תא
and the pieces of wood themselves תא.

Jer. 3:10 And in all of this
her treacherous sister, Yahudah,
has not turned back to Me with all her heart,
but rather with lying!”
- An Utterance of **YAHWEH** -

Jer. 3:11 And **YAHWEH** said to me,
“Apostatizing Yisra'el has shown herself
more justified than treacherous Yahudah.

Jer. 3:12 Go and proclaim
these words themselves תא
toward the north and say,
'Return, apostatizing Yisra'el!'
- An Utterance of **YAHWEH** -
'I will not cause My anger to fall on you
because I Myself am kind!'
- An Utterance of **YAHWEH** -
'I will not bear a grudge for eternity!

Jer. 3:13 However, acknowledge your perversity
because you have rebelled
against **YAHWEH**, your Elohim!
And you have scattered
your ways themselves תא to strangers
under every green tree!
And you have not listened attentively
to My voice!
- An Utterance of **YAHWEH** -

Jer. 3:14 Return, children of apostasy!”
- An Utterance of **YAHWEH** -
“Indeed, I will be a husband with you!
And I will take you yourselves תא,
one from a city
and two from a family.
And I will bring you yourselves תא to Tzion.
Jer. 3:15 And I will give you shepherds
according to My heart!
And they will tend you yourselves תא
with knowledge and intelligence!

Jer. 3:16 And it will exist
when you have multiplied
and have born fruit in the land
in those days”
- An Utterance of **YAHWEH** -
“they will not say any longer,

'The Chest of The Covenant of **YAHWEH**.'
And it will not come up upon their heart.
And they will not remember it.
And they will not visit it.
And it will not be made again.

Jer. 3:17 **At that time** Yerushalaim
will be called the throne of **YAHWEH**.
And all the nations will be gathered to it
for the sake of the Name of **YAHWEH**,
to Yerushalaim.
And they will not walk any longer
after the stubbornness of their bad heart.

Jer. 3:18 In those days the house of Yahudah
will go beside the house of Yisra'el.
And they will come together
from the land of the north
to the land that I caused
your forefathers *themselves* **אנ** to inherit.

Jer. 3:19 And I said,
'How can I place you among the children
and give you a delightful land,
a beautiful inheritance of the nations?'
And I said,
'You are to call Me, "My Father,"
And you are not to turn away from behind Me.'
Jer. 3:20 Yet as a woman acts treacherously
against her companion,
thus have you acted treacherously against Me,
house of Yisra'el!"
- An Utterance of **YAHWEH** -

Jer. 3:21 A sound was heard on the bare heights,
weeping, earnest prayers
of the children of Yisra'el,
because they have perverted
their ways *themselves* **אנ**.
They have forgotten
YAHWEH *Himself* **אנ**, their Elohim.

Jer. 3:22 "Return, children of apostasy!
I will heal your apostasies!"
Behold!
We *ourselves* **אנ** are Yours!
You *Yourself* **אנ** are **YAHWEH**, our Elohim!

There's a problem
with the traditional translation of this verse.
It misinterprets the term
that is typically given as
"we have come to you"
because it fails to comprehend
the significance of the **אנ** construct used.

It's used twice,
once for "us" and once for "You".
If it were being used consistently
as "have come"
it would need to state twice "have come".
But the traditional translations
do not use this consistency.

Jer. 3:23 Truly, deceit comes from the hills,
the tumult of the mountains!
Truly, in **YAHWEH**, our Elohim,
is the deliverance of Yisra'el!

Jer. 3:24 But shame has devoured
the labors *themselves* **אנ** of our fathers
from our youth,
their flocks *themselves* **אנ**,
and their herds *themselves* **אנ**,
their sons *themselves* **אנ**,
and their daughters *themselves* **אנ**.

Jer. 3:25 We will lie down in our shame
and our disgrace will cover us
because we have offended
against **YAHWEH**, our Elohim,
we and our fathers,
from our youth even to this day.
And we have not listened attentively
to the voice of **YAHWEH**, our Elohim.”

Chapter 4

Jer. 4:1 “If you will return, Yisra'el,”
- An Utterance of **YAHWEH** -
“return to Me!

And if you remove
your detestable things from My face
and you will not wander away,
Jer. 4:2 and you will swear,
'By the life of **YAHWEH**...'
in truth, in judgment, and in justice
then the nations will bless themselves in Him
and in Him they will boast!”

Jer. 4:3 Indeed, thus said **YAHWEH**
to the men of Yahudah and to Yerushalaim,
“Break up for yourselves your untilled ground!
And do not sow among the thorns!

Jer. 4:4 Be circumcised for the sake of **YAHWEH**!
And remove the foreskins of your hearts,
men of Yahudah and inhabitants of Yerushalaim,
lest My wrath comes forth like fire
and it burns and no one extinguishes it
because of the presence of your bad actions!”

Jer. 4:5 Declare it in Yahudah
and cause it to be heard in Yerushalaim!
And say, “Blow the shofar in the land!
Cry out fully and say, ‘Assemble!
And we will go to the fortified cities!’

Jer. 4:6 Lift up a banner toward Tzion!
Be strong!
Do not stand still!
Indeed, I am bringing harm from the north,
even great destruction!”

Jer. 4:7 A lion has come up from his thicket,
and one destroying the nations
has set out on a journey!
He has gone forth from his place
for the sake of making you're land a ruin!
Your cities will be devastated,
without inhabitant.

Jer. 4:8 On account of this
gird yourself with sackcloth.
Lament and wail
because the burning anger of **YAHWEH**
has not been turned back from us!

Jer. 4:9 And in that day it will exist,”
- An Utterance of **YAHWEH** -
“that the heart of the king will perish,
and the hearts of the leaders.
And the priests will be appalled!
And the prophets will be astounded!”

Jer. 4:10 And I said,
“Alas my Sovereign, **YAHWEH**!
Truly You have deceived,
deceived this people and Yerushalaim,
saying, ‘There will be shalom for you!’
But the sword has reached as far as the life.”

Jer. 4:11 At that time it will be said
to this people and to Yerushalaim,
“A blazing wind of the bare heights
blows in the wilderness
toward the daughter of My people,
not to winnow and not to purify.

Jer. 4:12 A full wind from these
will come for Me.

Now even I Myself will pronounce judgments
for they *themselves* נא!

Jer. 4:13 Behold!
With the clouds He is coming up!
And His chariots are like a whirlwind!
Swifter than eagles are His horses!

Woe to us!
Indeed, we have been ravaged!”

Jer. 4:14 Wash what is bad
from your hearts, Yerushalaim,
for the sake of being delivered!
Until when will your vain thoughts
remain within you?

Jer. 4:15 Indeed, a voice is declaring it from Dan.
And it is proclaiming vanity from Mount Ephraim.

Jer. 4:16 Call it to the attention of the nations!
Behold!
Cause it to be heard at Yerushalaim!
Those keeping guard
are coming from a distant land.
And they will bestow their voices
over the cities of Yahudah.

Jer. 4:17 Like the guards of a field
they are against her all around
because *she herself* נא
has rebelled against Me!”

- An Utterance of **YAHWEH** -

Jer. 4:18 Your ways and your actions
have done this to you.
This, your harm, is indeed bitter
because it has reached into your heart.”

Jer. 4:19 My inward parts!
My inward parts!
I am in writhing in pain!
The walls of my heart,
my heart is roaring within me!
I am not silent because my life has heard
the sound of the shofar,
the alarm of battle!

Jer. 4:20
Destruction upon destruction is proclaimed!
Indeed, all the land is ravaged!
Suddenly my tents are ravaged,
my shelters in a moment!

Jer. 4:21 Until when will I see a banner,
and hear the sound of the shofar?

Jer. 4:22 Indeed, My people are fools.
I *Myself* נא they have not known.
They are senseless children
and they have no understanding.
They are wise for the sake of doing what's bad
but for the sake of doing what's good
they have no knowledge.”

Jer. 4:23 I looked at the earth *itself* נא and behold,
it was desolate and empty,

and toward the skies,
and they had no light!

tohu vubohu - desolate and empty.
This is the exact same phrase
that occurs in Genesis 1.2.
At the time of the creation
of our present earth and skies
this was the state of things.
Now we're seeing a return of this status
as the result of "sin".
This is most profound!

Jer. 4:24 I looked at the mountains,
and behold, they undulated
and all the hills moved swiftly.

Jer. 4:25 I looked and behold!
There was no human being!
Even all the birds of the skies had fled.

Jer. 4:26 I looked and behold
the fruitful land was a wilderness
and all its cities were torn down
from before the face of **YAHWEH**
from the face of His burning anger.

Jer. 4:27 Indeed, thus said **YAHWEH**,
"All the earth will be a devastation.
But a termination I will not make.
Jer. 4:28 On account of this the earth will mourn
and the skies will be darkened from above,
overhead.

Indeed, I have spoken!
I have conceived it.
And I will not regret it.
And I will not turn back from it."

Jer. 4:29 From the noise of the horsemen
and the shooting of the bowmen
the entire city is fleeing.
They have gone into thickets
and they have gone up on the rocks.
The entire city has been abandoned
and no man is dwelling in it.
Jer. 4:30 And you yourself ~~nx~~ are being ravaged.

What will you do?
Although you put on crimson,
although you adorn yourself
with ornaments of gold,
although you enlarge your eyes with paint,
in vain you are making yourself beautiful.
Your lovers have despised you.
They are seeking your life.

Jer. 4:31 Indeed, I have heard a sound
like one in childbirth,
anguish like one bringing forth her first child,
the voice of the daughter of Tzion!
She herself is gasping for breath.
She spreads out her hands.
"Woe is mine!

Indeed, my life is weary
because of those murdering!"

Chapter 5

Jer. 5:1 Roam about
in the streets of Yerushalaim,
and look now, and know!
And search in her open places.
If you find a man,
if there exists one making a judgment,
seeking truth,
then I will pardon her.

Jer. 5:2 And if they say,
'By the life of **YAHWEH**...'
according to this they are swearing falsely."

Jer. 5:3 **YAHWEH**, Your eyes,
are they not toward the truth?
You have struck they themselves **תא**
but they have not writhed in pain.
You have consumed them.
They have refused to accept discipline.
Their faces have been harder than rock.
They refused to turn back.

Jer. 5:4 And I myself said,
"They are only the weak.
They have been foolish
because they have not known
the way of **YAHWEH**,
the judgment of their Elohim.

Jer. 5:5 I will go to the great men.
And I will speak to they themselves **תא**
for they have known the way of **YAHWEH**,
the judgment of their Elohim.
However, these have together
broken the yoke,
torn off the bonds.

Jer. 5:6 For this reason
a lion from the forest will strike them.
A wolf of the deserts will ravage them.
A leopard is watching over their cities.
Everyone going out from there
will be torn in pieces
because their rebellions have been many.
Their apostasies have been numerous.

Jer. 5:7 How will I pardon you for this?
Your children have abandoned Me.
And they have sworn by what is not a god.

Even I had caused they themselves **תא**
to be satisfied,
but they committed adultery
and they crowded into the house of a prostitute.
Jer. 5:8 Horses in heat, they were lusting,
one man neighing to his neighbor's wife.

Jer. 5:9 Should I not
hold them accountable for this?"
- An Utterance of **YAHWEH** -
And on a nation such as this
should My life not revenge itself?

Jer. 5:10 Go up on her walls and ruin,
but do not make a complete end!
Remove her branches
because they are not **YAHWEH's**.

Jer. 5:11 Indeed, they have betrayed Me,
betrayed Me,
the house of Yisra'el
and the house of Yahudah!"
- An Utterance of **YAHWEH** -

Jer. 5:12 They have lied about **YAHWEH** and said,
'It is not He!
And no harm will come upon us.
And a sword or famine we will not see.'

Jer. 5:13 And the prophets are as wind
and The Word is not in them.
According to this it will be done to them.

Jer. 5:14 For this reason
thus said **YAHWEH**, The Elohim of Assemblies,
“Because you speak this word itself **אנ**,
behold Me, I am setting My words
in your mouth as fire
and this people as wood,
and it will devour them!

Jer. 5:15 Behold!
I am bringing against you
a nation from afar, house of Yisra'el!”
- An Utterance of **YAHWEH** -
“It is an enduring nation,
a nation from long ago,
a nation whose language
you do not know.
And you will not comprehend
what they say.

Jer. 5:16 Their quiver is like an open tomb.
All of them are mighty men.
Jer. 5:17 And they will consume
your harvest and your food.
They will consume your sons and daughters.
They will consume your flocks and your herds.
They will consume your vines and your fig trees.
They will demolish your fortified cities
in which you yourselves **אנ** are trusting
with the sword!

Jer. 5:18 But even in those days”
- An Utterance of **YAHWEH** -
“I will not make a complete end
of you yourselves **אנ**.

Jer. 5:19 And it will exist when they say,
‘In place of what has **YAHWEH**, our Elohim,
done all these things themselves **אנ** to us?’
And you are to say to them,
‘According to how you
have abandoned Me Myself **אנ**
and served foreign gods in your land,
according to this you will serve foreigners
in a land that is not yours!’

Jer. 5:20 Declare this in the house of Ya'akov
and cause it to be heard in Yahudah saying,
Jer. 5:21 ‘Listen attentively to this now,
foolish people and without a heart,
who have eyes but will not see,
who have ears but will not listen attentively!
Jer. 5:22 Will you yourselves **אנ** not revere Me?’
- An Utterance of **YAHWEH** -
‘Will you not writhe in pain before My face,
Who has placed the sand
as the boundary for the sea,
an eternal decree?
And it does not pass over it.
And it agitates violently,
but it does not prevail.
And its waves roar,
but they do not pass over it.

Jer. 5:23 But this people
has a rebelling and bitter heart.
They have turned aside and gone away.
Jer. 5:24 And they do not say in their heart,
“Let us now revere **YAHWEH**, our Elohim,
The One giving the rain,
even the former and the latter, in its season.
He guards for us
the appointed weeks of the harvest.”

Jer. 5:25 ‘Your moral wrongs

have turned these away
and your offenses
have withheld the good from you.

Jer. 5:26 Indeed, among My people
are found morally wrong ones
who lie in wait with a trap.
They set snares.
They set a trap.
They catch men.

Jer. 5:27 Like a cage full of birds,
according to this
their houses are filled with deceit.
For this reason,
they have become great and grown rich.

Jer. 5:28 They have become fat.
They are sleek.
They also pass over the actions of the bad.
Proper judgment they have not judged,
judgment of the fatherless.
And they have succeeded.
And the judgment of the destitute
they did not judge rightly.

Jer. 5:29 Will I not hold them accountable for this?"
-An Utterance of **YAHWEH** -
"Or on a nation such as this,
will My life not revenge itself?"

Jer. 5:30 An astonishment
and a horrible thing
has existed in the land.
Jer. 5:31 The prophets have prophesied with a lie
and the priests rule by their own hand!
And My people have loved it thus!
But what will you do at the end of it?"

Chapter 6

Jer. 6:1 "Seek refuge, children of Binyamin,
out of the midst of Yerushalaim!
Blow the shofar in Tekoa
and set up a signal fire in BayitHakerem!
Indeed,
harm has been seen from the north,
even great destruction!

Binyamin means son of the right hand.
Yerushalaim means
complete teaching of deliverance.
Tekoa means an opponent.
Bayit Hakkerem means
house of the vineyard.

Jer. 6:2 The beautiful and the pampering one
I have compared to the daughter of Tzion.
Jer. 6:3 Those pasturing and their flocks
will come to her.
They will pitch their tents against her all around.
Each man has fed with his hand *itself* **אנ.**"

Jer. 6:4 Set them apart for battle against her!
Get up!
Aand we will go up at noonday.
Woe to us, because the day is going away,
because the shadows of evening
are lengthening!
Jer. 6:5 Get up!
And we will go up at night
and we will destroy her fortresses."

Jer. 6:6 Indeed,
thus said **YAHWEH** of Assemblies,
"Cut down trees
and spill forth a siege mound
against Yerushalaim!

She is the city to be held accountable.
In her entire midst there is oppression.
Jer. 6:7 As a well pours out water,
so she pours out her harm.
Violence and destruction are heard in her.
Before My face continually
are disease and wounds.

Jer. 6:8 Be disciplined, Yerushalaim,
lest My life is severed from you,
lest I establish you as a desolation,
a land not inhabited!"

Jer. 6:9 Thus said **YAHWEH** of Assemblies,
"They will glean, glean like a vine
the remnant of Yisra'el.
Return your hand
like a grape gatherer over the branches."

Jer. 6:10 To whom will I speak and give witness
and they will listen attentively?

Behold!
Their ear is uncircumcised
and they are not able to pay attention.

Behold!
The Word of **YAHWEH** is a disgrace to them.
They do not delight in it.

Jer. 6:11 And I am filled
with the anger *itself* **nx** of **YAHWEH**.
I have been wearied by holding it in.
Pour it out
upon the small children in the streets,
and on the company of youth together!
Indeed, even husband and wife
will be captured,
the aged and the very full of days.
Jer. 6:12 And their houses
will be turned over to others,
fields and women together.

Indeed, I will stretch out My hand *itself* **nx**
against the inhabitants of the land!"
- An Utterance of **YAHWEH** -

Jer. 6:13 "Indeed, from the least of them
even to the greatest of them
they are all greedy for gain!
And from the prophet even to the priest,
they all are acting deceitfully.

Jer. 6:14 And they heal the
the wounds *themselves* **nx** of My people
superficially, saying, 'Peace! Peace!'
But there is no peace.

Jer. 6:15 Were they ashamed
when they had done a detestable thing?
No! They were not at all ashamed.
They did not even know to be humiliated.

For this reason
they will fall among those who are falling.
At the time I hold them accountable
they will stumble.", said **YAHWEH**.

Jer. 6:16 Thus said **YAHWEH**,
"Stand beside the roads and observe!
And inquire concerning the ancient ways,
"Where is the way of the good?"
Then walk in it
and find a resting place for your lives!
But they said, 'We will not go!'

Jer. 6:17 And I established watchmen over you.
And I said, 'Pay attention
to the sound of the shofar!'
But they said, 'We will not pay attention.'

Jer. 6:18 For this reason
listen attentively, nations,
and know, assembly,
Who itself ~~is~~ is against them!

This is a different rendering
than traditional texts.
The pronoun **אֲנִי** can mean
who, which, what, that,
also, when, where, how,
because, in order that, etc.
Therefore it's meaning
must come from the context!

Take very careful note of the context here.
YAHWEH is speaking.
He is not a "what"! He is a "Who!"
And it is He Himself that is against them
because of their apostasy.

Jer. 6:19 Listen attentively, earth!
Behold!
I am bringing harm upon this people,
even the fruit of their contrivances,
because they have not paid attention
to My words or My Instruction,
and they have rejected it!

Jer. 6:20 What is this for Me,
frankincense that comes from Sheba
and sweet cane from a distant land?
Your olahs are not a delight
and your sacrifices have not been sweet to Me."

olah - a step (as ascending);
usually a holocaust
(as going up in smoke).
The **olah** is traditionally given
as "burnt offering".
It literally means
to cause to go up in smoke.

This offering was a symbol
of total commitment to **YAHWEH**.
It was a complete surrender to Him.
Nothing was left but ashes.

Jer. 6:21 For this reason, thus said **YAHWEH**,
"Behold!
I am giving to this people stumbling blocks.
And fathers and sons together
will stumble on them.
An inhabitant and his friend will perish."

Jer. 6:22 Thus said **YAHWEH**,
"Behold!
A people is coming from a north country,
even a great nation, is being aroused
from the extremities of the earth!

Jer. 6:23 They will seize bow and spear!
They are cruel
and they have no compassion!
Their sound roars like the sea!
And they will ride upon horses,
being arrayed like men of battle
against you, the daughter of Tzion!"

Jer. 6:24 We have heard the report.
Our hands are weakened.
Anguish has seized us,
pain like one giving birth.

Jer. 6:25 Do not go out to the field

and do not walk on the road
because the terror of the sword of the enemy
is all around!

Jer. 6:26 Daughter of My people,
gird on sackcloth and wallow in ashes!
Make for yourselves mourning
as for an only son,
bitter lamentation,
because suddenly
the ravager will come upon us!

Jer. 6:27 I have given you
as a tower among My people, a fortress.
And you are to know and test
their ways themselves **nx**.

Jer. 6:28 All of them have turned aside,
rebelling, walking as gossips.
They are copper and iron, all of them.
They are causing ruin.

Jer. 6:29 Blow the bellows!
Their lead has been consumed by fire.
For nothing the refiner has refined
and the impure has not been separated.
Jer. 6:30 They will call them rejected silver
because **YAHWEH** has rejected them.”

This verse is slightly nuanced
to help convey the imagery
of the refining of silver.
Lead was injected
to remove the impurities.

Here we see that the lead
has been consumed by the fire
without removing the impurities
(the bad, literally)
from among the people.
This is powerful imagery.

Chapter 7

Jer. 7:1 The word that existed to Yirm'yah
from **YAHWEH Himself nx** saying,

Jer. 7:2 “Stand in the gate
of The House of **YAHWEH!**

And you are to proclaim there
this word itself nx.

And you are to say,
‘Listen attentively to The Word of **YAHWEH**,
everyone of Yahudah
who is entering into these gates
for the sake of prostrating yourself
toward **YAHWEH!**’ ”

Jer. 7:3 Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
“Cause your ways and your actions
to be pleasing!
Then I will let you yourselves nx
dwell in this place.

Jer. 7:4 You are not to trust for yourselves
upon these false words saying,
‘The Temple of **YAHWEH!**
The Temple of **YAHWEH!**
The Temple of **YAHWEH!**

Note: This is an interesting passage.
It reveals to us the tendency for the people
to rely on the presence
of **YAHWEH** in their midst
(residing in The Temple structure)
for their protection and blessing
- but without DOING
what **YAHWEH** instructed them to do.

It's like saying "I go to church!
I go to church! I go to church!,
and expecting THAT
will somehow protect you.
It will not work!
And that's the point of this text.

Jer. 7:5 Indeed, if you cause your ways,
cause your ways themselves **תא**
and your deeds themselves **תא** to be good,
if you perform right judgment,
right judgment between
a man and his neighbor,
Jer. 7:6 *if* you do not oppress the stranger,
the fatherless, and the widow,
and *if* you do not shed innocent blood
in this place
or walk after other gods
for the sake of harming yourself
Jer. 7:7 then I will let you yourselves **תא**
dwell in this place,
in the land that I gave to your forefathers
from eternity to eternity.

Jer. 7:8 Behold!
You yourselves **תא**
are trusting for your sake
upon false words for no benefit!

Jer. 7:9 You are stealing,
murdering,
and committing adultery,
and swearing to untruths,
and burning incense to Ba'al,
and walking after other gods
which you have not known.

Jer. 7:10 And *then* you come
and stand before My face in this House
upon which is called My Name
and you say, 'We have been delivered!'
for the sake of doing
all these detestable things!

Jer. 7:11 Has this House
upon which My Name is called
become as a den of robbers in your eyes?

Even I Myself, behold!
I have seen it!"
- An Utterance of **YAHWEH** -

Jer. 7:12 Indeed, go now to My place
which is in Shiloh
where I caused My Name of renown
to reside at the first!
And look at what itself **תא** I did to it
before the face of the evil
of My people, Yisra'el!

Jer. 7:13 And now,
because you are doing all these things"
- An Utterance of **YAHWEH** -
"and I have spoken to you,
rising up early and speaking,
but you did not listen attentively,
and I called you yourselves **תא**,
but you did not answer,

Jer. 7:14 then I will also do to The House
upon which My Name is called,
in which you yourselves **תא** are trusting,
and to the place which I have given
to you yourselves **תא** and your forefathers
like what I have done to Shiloh!

Shiloh means tranquil.

Jer. 7:15 And I will throw
you yourselves תא out from before My face
like I have thrown out
all your kindred themselves תא,
all the seed of Ephraim themselves תא.

Jer. 7:16 **And you yourself** תא,
you yourself are not to pray
on behalf of this people
or lift up a cry or prayer on their behalf!
And you are not
to make intercession with Me
because none of Us
will listen attentively to you yourself תא!

Note: This verse is in bold
to call special attention to it.
Please take careful note
of YAHWEH's instructions to Yirm'yah
concerning these people,
YAHWEH's Chosen.

Their apostasy, abandoning YAHWEH,
has caused Him great offense.
He is thoroughly disgusted with them.
He has, similar to the days of Noah,
chosen to bring destruction upon them
for their unfaithfulness.

This is the result of turning your back
and not your face to YAHWEH.

There's an odd pronoun used in the last line.
Take note of the "none of Us will listen..."
This is exactly what the Hebrew text says.

Within the context of Scripture as a whole
one must assume this means "The Divine Counsel".
(This would include Gabri'el, Micha'el, etc.
all the special "messengers" of YAHWEH.)

Jer. 7:17 Do you not see what they are doing
in the cities of Yahudah
and in the streets of Yerushalaim?

Jer 7:18 The children are gathering wood.
And the fathers are kindling the fire itself תא.
And the women are kneading dough
for the sake of making cakes
for the Queen of Heaven,
and to pour out drink offerings
to other gods
for the sake of provoking Me to anger!

Jer. 7:19 Is it Me Myself תא they are provoking?"
- An Utterance of YAHWEH -
"Is it not they themselves תא
to the disgrace of their own faces?"

Jer. 7:20 For this reason
thus said my Sovereign, YAHWEH,
"Behold!
My anger and My wrath
is going to flow forth toward this place,
upon the human being,
and upon the animal,
and upon the trees of the field,
and upon the fruit of the soil!
And it will consume!
And it will not be extinguished!"

Jer. 7:21 Thus said YAHWEH of Assemblies,
The Elohim of Yisra'el,
"Add your olahs upon your sacrifices
and eat meat!

Jer. 7:22 Indeed, I did not speak
to your forefathers themselves תא,
nor give direction to them

in the day that I brought out they themselves אָנֹכִי
from the land of Mitsraim
concerning words of olahs or sacrifices!

Jer. 7:23 Indeed, this word itself אָנֹכִי
I gave as direction
to they themselves אָנֹכִי saying,
'Listen attentively to My voice!
And I will exist to you as The Elohim!
And you yourselves אָנֹכִי
will exist to Me as a people!
And you are to walk in all the ways
which I will give to you as direction
in order that it will be well for you!'

Jer. 7:24 But they did not listen attentively!
And they did not incline their ear itself אָנֹכִי!
And they walked in the counsels,
in the stubbornness, of their bad hearts!
And they went backward and not forward!

Jer. 7:25 From the day that your forefathers
came out of the land of Mitsraim until this day
I have even sent to you
all My servants themselves אָנֹכִי, the prophets,
daily rising up early and sending *them*.
Jer. 7:26 But they did not listen attentively to Me.
And they did not extend their their ear itself אָנֹכִי.
And they stiffened their neck itself אָנֹכִי.
They did evil more than their forefathers.

Jer. 7:27 And you are to speak to them
all these words themselves אָנֹכִי,
but they will not listen attentively to you.
And you are to call to them,
but they will not answer you.

Jer. 7:28 And you are to say to them,
'This is the nation
that has not listened attentively
to the voice of **YAHWEH**, their Elohim.
And they have not accepted discipline.

The truth has perished.
And it has been cut off from their mouth.'

Jer. 7:29 Cut your hair and throw it away!
And lift up a lamentation upon the bare heights
because **YAHWEH** has rejected and abandoned
the generation itself אָנֹכִי of His wrath'
Jer. 7:30 because the children of Yahudah
have done what is bad in My eyes!"
- An Utterance of **YAHWEH** -
"They have placed their detestable things
in The House upon which
My Name is called
for the sake of defiling it!

Jer. 7:31 And they have built
the high places of The Tophet
which is in the Valley of the Son of Hinnom
for the sake of burning
their sons themselves אָנֹכִי
and their daughters themselves אָנֹכִי with fire
which I did not give as direction,
and it did not come up upon My heart.
[Tophet means a striking.](#)
[Hinnom - meaning unknown.](#)

Jer. 7:32 For this reason, behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And it will no longer be called The Tophet
or The Valley of the Son of Hinnom

but instead The Valley of Slaughter!
And they will bury in Tophet
until no place is left.
Jer. 7:33 And the carcasses of this people
will be food for the birds of the skies
and for the animals of the earth.
And no one will frighten them away.
Jer. 7:34 And I will cause to cease
from the cities of Yahudah,
and from the streets of Yerushalaim
the sound of laughter,
and the sound of gladness,
the voice of the bridegroom,
and the voice of the bride!
Indeed, the land will be as a desolation!

Chapter 8

Jer. 8:1 "At that time,"
- An Utterance of **YAHWEH** -
"they will bring out
the bones themselves **תָּא** of the kings of Yahudah,
and the bones themselves **תָּא** of its leaders,
and the bones themselves **תָּא** of the priests,
and the bones themselves **תָּא** of the prophets,
and the bones themselves **תָּא**
of those dwelling at Yerushalaim
from their graves.
Jer. 8:2 And they will spread them out
to the sun and the moon,
and to all the assembly of the skies
which they have loved,
and which they have served,
and after which they have walked,
and which they have sought,
and to which they have bowed themselves down.

They will not be gathered.
And they will not be buried.
They will be as excrement
upon the face of the soil.

Jer. 8:3 And death will be chosen more than life
for all the remnant,
for those remaining from this hurtful family
in all the places
where I have driven them there!"
- An Utterance of **YAHWEH** of Assemblies -

Jer. 8:4 "And you are to say to them,
'Thus said **YAHWEH**,
"Will they fall and not get up
or turn back but not return?
Jer. 8:5 Why has this people of Yerushalaim
turned back in a continual apostasy?
They hold onto deception.
They refuse to turn back.

Jer. 8:6 I have paid attention.
And I have listened attentively.
They do not speak what is right.
No man is being sorry
concerning his wrongdoing saying,
'What have I done?'
Everyone has turned back on their course
like a horse rushing into battle.

Jer. 8:7 Even a stork in the skies
knows her appointed times
and a turtledove,
and a swallow,
and a thrush
guard the time itself **תָּא** of their goings.
But My people do not know
the right judgment of **YAHWEH**.

Jer. 8:8 How can you say,
'We are wise,
and The Instruction of **YAHWEH**
is with us ourselves **אנחנו**?

Behold!
The pen of the scribe
has been prepared for the sake of lies.
Jer. 8:9 The wise will be put to shame.
They will be shattered and captured.

Behold!
They have rejected The Word of **YAHWEH!**
And what wisdom do they have?

Jer. 8:10 For this reason
I will give their wives themselves **אנחנו** to others
and their fields to occupiers.

Indeed, from the least even to the greatest,
all of them are greedy for unjust gain.
From the prophet to the priest,
all of them are acting deceitfully.

Jer. 8:11 And they heal
the wounds themselves **אנחנו**
of the daughter of My people
superficially saying, 'Peace! Peace!'
But there is no peace.

Jer. 8:12 Were they ashamed
when they had done a detestable thing?
No! They were not at all ashamed.
They also did not know how to be humiliated,
nor did they know how to blush.

For this reason
they will fall among those who are falling.
At the time I hold them accountable
they will stumble.", said **YAHWEH**.

Jer. 8:13 "I will gather them
for the sake of consuming them!"
- An Utterance of **YAHWEH** -

"There are no grapes on the vine
and there are no figs on the fig tree.
Even the leaf has withered.
And what I gave to them will pass away."

Jer. 8:14 Why are we sitting?
Gather yourselves
and we will go into the fortified cities.
And we will be silent there.
Indeed, **YAHWEH**, our Elohim,
has caused us to be silent.
And He has caused us
to drink poisoned water
because we have offended against **YAHWEH**.

Jer. 8:15 We waited for peace,
but there was nothing good,
for a time of health,
but behold, terror!

Jer. 8:16 From Dan we heard
the snorting of his horses.
From the noise of the neighing of his mighty ones
the whole land trembled.
And they came.
And they devoured the land and its fulness,
the city and those who dwelling in it.

Jer. 8:17 Indeed, behold!
I am sending among you serpents,
adders which have no one to charm them.
And they will bite you yourselves אַתְּ incurably!"
- An Utterance of **YAHWEH** -

Jer. 8:18 Upon me is sorrow.
Upon my heart is weakness.

Jer 8:19 Behold!
The sound of the cry
of the daughter of my people from a distant land!
'Is **YAHWEH** not in Tzion
or is her King not in her?
Why have they provoked me to anger
with their idols and with foreign vanities?'

Jer. 8:20 Harvest has passed over.
Summer is ended.
But we have not been delivered!

Jer. 8:21 Concerning the breaking
of the daughter of my people
I have been broken.
I am sad.
Astonishment has seized me.

Jer. 8:22 Is there no balm in Gil'ad
or is there no healer there?
Indeed, why has the health
of the daughter of my people
not been restored?

Chapter 9

Jer. 9:1 (H 8:23)
Who will set My head as waters
and My eyes as a spring,
tears and weeping day and night,
for the defiled,
the daughter of my people *itself* אַתְּ?

Jer. 9:2 (H 9:1)
Who will give to Me
a lodging place in the wilderness
for those traveling?
Then I will abandon My people!
Then I will go from they themselves אַתְּ
because all of them are committing adultery,
an assembly of those acting treacherously!
Jer. 9:3 (H 9:2)
They even bend their tongue *itself* אַתְּ like a bow.
A lie and not truth prevails in the land."
"Indeed, they proceed
from a bad thing to a bad thing.
But I Myself אַתְּ they have not known!"
- An Utterance of **YAHWEH** -

Jer. 9:4 (H 9:3)
A man is on guard from his neighbor
and he does not trust any kindred
because every brother acts with deceit
and every neighbor walks with slanderers.
Jer. 9:5 (H 9:4)
And a man deceives his neighbor.
And he does not speak the truth.
They have taught their tongue to speak lies.
And they are wearied with distortion.

Jer. 9:6 (H 9:5)
You are dwelling in the midst of deceit.
On account of deceit
they have refused to know Me Myself אַתְּ."
- An Utterance of **YAHWEH** -

Jer. 9:7 (H 9:6)
For this reason
thus said **YAHWEH** of Assemblies,
“Behold!
I will refine them
and I will test them!
Indeed, what can I do before the faces
of the daughter of My people?”

Jer. 9:8 (H 9:7)
Their tongue is an arrow of slaughter.
It speaks deceit in ones mouth.
He speaks shalom to his neighbor,
but in his heart he sets his ambush.

Jer. 9:9 (H 9:8)
Will I not hold them accountable
for these things?”
- An Utterance of **YAHWEH** -
“Or will I not revenge My life
on such a nation as this?”

Jer. 9:10 (H 9:9)
Upon the mountains
I will lift up weeping and wailing
and over the pastures of the wilderness
a lamentation
because they have been burned up
without anyone passing over.
And the sound of cattle has not been heard.
From the birds of the skies
even to the animals,
they have fled.
They have gone.

Jer. 9:11 (H 9:10)
And I will set Yerushalaim *itself* **תא**
as heaps of ruins, a dwelling for jackals.
And the cities of Yahudah *themselves* **תא**
I will set as desolations, without an inhabitant!”

Jer. 9:12 (H 9:11)
Who is the wise man
and understands this *itself* **תא**?
And what has the mouth of **YAHWEH**
spoken to him?
Then let him declare it!
Why has the land perished
fallen to ruins like a wilderness
with no one passing over it?

Jer. 9:13 (H 9:12)
And **YAHWEH** said,
“*It is* on account of their abandoning
My Instruction *itself* **תא**
which I gave to their faces.
And they have not listened attentively
to My voice,
nor have they walked in it!

Jer. 9:14 (H 9:13)
But they have walked after
the stubbornness of their heart
and after the Ba'al's
which their fathers had taught them.”

Jer. 9:15 (H 9:14)
For this reason
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
“Behold!
I am causing this people to eat wormwood!
And I will cause them to drink poisoned water.

Jer. 9:16 (H 9:15)
And I will scatter them among nations

which neither they
nor their forefathers have known.
And I will send
the sword *itself* אָ after them
until I have consumed they *themselves* אָ."

Jer. 9:17 (H 9:16)
Thus said **YAHWEH** of Assemblies,
"Discern!

And call for those lamenting,
and they will come.

And send to the wise,
and they will come.

Jer. 9:18 (H 9:17)
And let them hurry
and lift up a wailing concerning us!
And let our eyes run down with tears
and our eyelids flow with water!

Jer. 9:19 (H 9:18)
Indeed, a voice of wailing
will be heard from Tzion!
'How we have been ravaged!
We are exceedingly ashamed!
Indeed, we have abandoned the land,
Indeed, we have been thrown
out of our dwellings!'"

Jer. 9:20 (H 9:19)
Indeed, listen attentively women
to the word of **YAHWEH!**
And accept with your ears
the word of His mouth.

And teach your daughters wailing
and a woman her neighbor a lamentation

Jer. 9:21 (H 9:20)
because death has come up into our windows.
It has entered our fortresses
for the sake of cutting off
the children from the streets,
young men from the squares.

Jer. 9:22 (H 9:21)
"Speak according to this,"
- An Utterance of **YAHWEH** -
'The carcasses of the human beings
will fall like excrement upon the face of the field,
like fallen grain behind the reaper,
that no one is gathering!'"

Jer. 9:23 (H 9:22)
Thus said **YAHWEH**,
"Let the wise not boast himself in his wisdom.
Let the mighty not boast in his might,
or the rich boast in his riches!

Jer. 9:24 (H 9:23)
But rather, let him who is boasting boast of this,
that he understands and knows Me *Myself* אָ!

Indeed, I Myself am YAHWEH,
doing kindness,
right judgment,
and justice in the earth!
Indeed, in these I delight!"
- An Utterance of **YAHWEH** -

Jer. 9:25 (H 9:24)
"Behold!
The days are coming."
- An Utterance of **YAHWEH** -
"And I will hold accountability
over all the circumcised
with the uncircumcised,
Jer. 9:26 (H 9:25)
over Mitsraim,

and over Yahudah,
and over Edom,
and over the children of Ammon,
and over Mo'ab,
and over all those cutting off the edges,
those dwelling in the wilderness,
indeed, all the uncircumcised nations,
and all the uncircumcised of heart
of the house of Yisra'el!"

Chapter 10

Jer. 10:1 Listen attentively to the word *itself* את
which YAHWEH has spoken to you,
house of Yisra'el!

Jer. 10:2 Thus said YAHWEH,
"Concerning the way of the nations,
you are not to learn!
And you are not to be dismayed
by the signs of the skies
because the nations are dismayed by them.

Jer. 10:3 Indeed, the customs of the peoples
are emptiness.

Indeed, a tree from the forest
one cuts off with an axe,
a work of the hands of a craftsman.

Jer. 10:4 With silver and gold
he makes it beautiful.

With nails and hammers they fasten it
and it does not waver.

Jer. 10:5 They are like an upright palm tree.

But they do not speak.

It is lifted up, carried
because they cannot move.

You are not to be afraid of them
because they cannot cause what is bad.

And even what is pleasing
is not with they *themselves* את."

Jer. 10:6 There is none like You, YAHWEH!

You *Yourself* את are great!

And Your Name is great in power!

Jer. 10:7 Who would not fear You,

King of the nations?

Indeed, this is fitting for You!

Indeed, among all the wise ones of the nations

and in all their kingdoms

there is none like You!

Jer. 10:8 They are at once stupid and foolish.

An instruction of emptiness is the tree.

Jer. 10:9 Silver is hammered into plates.

It is brought from Tarshish

and gold from Uphaz,

the work of the craftsman,

and of the hands of the refiner.

They clothe it with blue and purple.

All of them are a work of skill.

Jer. 10:10 **But YAHWEH, The Elohim, is Truth!**

He is The Living Elohim

and The Eternal King!

By His rage the earth undulates!

And nations are not able

to contain His intense anger!

Jer. 10:11 According to this

you are to say to them,

"The deity that did not make

the skies and the earth

will perish from the earth

and from under these skies."

'elahh - a deity.
The form used here is plural,
referring to what
is typically called "gods",
but is not a deity at all.
The point being made becomes obvious.

Jer. 10:12 He has made the earth
with His power!
He has established the world
with His wisdom!
And with His intelligence
He has stretched out the skies!
Jer. 10:13 As He utters His voice
there is a multitude of waters in the skies.
And He causes a mist to ascend
from the extremities of the earth.
He has made lightnings as it rains.
And He brings forth the wind
from its storehouses.

Jer. 10:14 **Every human being is stupid,
without knowledge.**

All the refiners
have been put to shame by his idol
because his molten image is a sham
and there is no breath in them.
Jer. 10:15 They are worthless,
a work of fraud.
At the time of their accounting
they will perish.

Jer. 10:16 The Portion of Ya'akov
is not like these.
Indeed, He is The One forming everything!
And Yisra'el is the staff of His inheritance.
YAHWEH of Assemblies is His designation.

shem - an appellation,
as a mark or memorial of individuality;
by implication honor, authority, character.

This word is traditionally translated as "name".
However, as you can see by its definition,
it means far more than "name".
It, more properly, means a **designation**.

A designation can be a name,
or it can be a title or other reference
to one's character or role in life.
To always call it a "name"
is to limit one's understanding of the term.

Jer. 10:17 Gather your luggage from the ground,
you who are dwelling under siege!
10:18 Indeed, thus said **YAHWEH**,
"Behold!
At this time I am hurling out
the inhabitants of the land *themselves* **תָּא**!
And I will cause distress for them
in order that they will experience it!"

Jer. 10:19 Woe is mine concerning my damage!
My wound is sickening!
And I myself have said,
"This is my sickness and I will bear it."
Jer. 10:20 My tent has been ravaged
and all my cords have been broken.
My children have gone from me
and they are no more.
No one is stretching out my tent any longer
or raising up my curtains.

Jer. 10:21 **Indeed, the shepherds
have been stupid!**

And **YAHWEH Himself** **תא**
they have not sought.
For this reason
they have not acted wisely.
And all their flocks have scattered.”

Jer. 10:22 The sound of a report!
Behold!
It's coming,
even a great commotion
from the land of the north
for the sake of establishing
the cities of Yahudah themselves **תא**
a desolation,
a dwelling place of jackals.

Jer. 10:23 I have known, **YAHWEH**,
that a human being's way is not of himself.
It is not for a man who is walking
to determine his steps themselves **תא**.

Jer. 10:24 **YAHWEH, correct me,**
only with right judgment,
not in Your anger
lest You bring me to nothing.

Jer. 10:25 Pour out Your wrath
upon the nations who do not know You
and upon the families
who do not call out in Your Name
because they have devoured Ya'akov himself **תא**,
even devoured him and finished him,
and his home they have caused to be desolate.

Chapter 11

Jer. 11:1 The word that existed to Yirm'yah
from **YAHWEH Himself** **תא** saying,

Jer. 11:2 “Listen attentively to
the words of this Covenant itself **תא**!

Then you are to speak
to the men of Yahudah
and to the inhabitants of Yerushalaim.

Jer. 11:3 And you are to say to them,
‘Thus said **YAHWEH**, The Elohim of Yisra'el,
“Cursed is the man

who does not listen attentively
to the words of this Covenant itself **תא**

Jer. 11:4 which I gave as direction
to your forefathers themselves **תא**

in the day I brought forth they themselves **תא**
from the land of Mitsraim,

from the iron furnace saying,
‘Listen attentively to My voice!’
And, ‘You are to do they themselves **תא**,

according to all of they themselves **תא**
which I have given as direction to you!

And You will be for Me as a people.

And I will be for you as The Elohim

Jer. 11:5 in order to establish the oath itself **תא**
which I have sworn to your forefathers,

to give them a land
flowing with milk and honey
as it is this day.”

And I responded.

And I said, “Amen, **YAHWEH!**”

Jer. 11:6 And **YAHWEH** said to me,
“Proclaim all these words themselves **תא**
in the cities of Yahudah
and in the streets of Yerushalaim saying,
‘Listen attentively
to the words themselves **תא** of this Covenant!
And you are to do they themselves **תא**!”

Jer. 11:7 Indeed, I have warned,
warned your forefathers in the day
that I brought up they themselves אַתָּה
from the land of Mitsraim until this day,
rising early and warning saying,
“Listen attentively to My voice!”
Jer. 11:8 But they did not listen attentively
and they did not extend their ears themselves אַתָּה.

And each man walked in the stubbornness
of the wrong doing of his heart.
And I have brought upon them
all the words themselves אַתָּה of this Covenant
which I had given to them as direction
for the sake of doing them.
But they did not do them.’ ”

Jer. 11:9 And **YAHWEH** said to me,
“A conspiracy had been found
among the men of Yahudah
and among those dwelling in Yerushalaim.
11:10 They have returned to the moral wrong
of their forefathers who refused
to listen attentively to My words themselves אַתָּה.
And they have gone after other gods
for the sake of serving them.

The house of Yisra’el
and the house of Yahudah
have broken My Covenant itself אַתָּה
which I cut with their forefathers themselves אַתָּה.”

Jer. 11:11 For this reason
thus said **YAHWEH**,
“Behold!
I am bringing upon them harm
which they will not be able to go out from.
And they will cry out to Me.
But I will not listen attentively to them.

Jer. 11:12 And the cities of Yahudah
and the inhabitants of Yerushalaim will go.
And they will cry out to the gods
to whom they are burning incense.
But deliver them...
they will not cause deliverance for them
in the time of their harm.

Jer. 11:13 Indeed,
as the number of your cities
have been your gods, Yahudah,
And as the number of your streets, Yerushalaim,
you have established slaughter sites for shame
for burning incense to Ba'al.

Jer. 11:14 And you yourself אַתָּה,
you yourself are not to intercede
for this people!
**And you are not to lift up a cry
on behalf of them
or a prayer for them
because I will not be
listening attentively to them
in the time of their crying out to Me
on behalf of their harm.**

Jer. 11:15 What is there
for My beloved in My house?
Great is the scheme she is making.
But the set apart flesh
you pass over from upon you
because of your wrong acts.
Then you celebrate.

Jer. 11:16 'A Green Olive Tree,
Beautiful, of Shapely Fruit',
YAHWEH has called out to you
as your designation.

At the sound of a great tumult
He has kindled a fire upon it
and it has harmed its branches.

Jer. 11:17 And **YAHWEH** of Assemblies,
The One planting you yourselves **תא**,
has spoken harm against you
on behalf of the wrong doing
of the house of Yisra'el
and of the house of Yahudah,
which they have done to themselves
for the sake of provoking Me to anger
by burning incense to Ba'al.

Jer. 11:18 And **YAHWEH** caused me to know.
And I knew.
Then You caused me to see their deeds.

Jer. 11:19 But I myself was like a lamb
being carried to a slaughtering.
And I did not know that against me
they had devised purposes.

"We will destroy the tree with its fruit!
And he will be cut off
from the land of the living,
And His Name
will not be remembered any longer."

Jer. 11:20 But, **YAHWEH** of Assemblies,
You Who are judging justly,
You Who are testing the kidneys and the heart,
let me see Your revenge among them
because to You I have revealed
my controversy *itself* **תא**.

Jer. 11:21 For this reason
thus said **YAHWEH**
concerning the men of Anathoth,
those seeking your life *itself* **תא** saying,
'Do not prophesy in the Name of **YAHWEH**
and you will not be put to death by our hand'.

Jer. 11:22 For this reason
thus said **YAHWEH** of Assemblies,
"Behold!
I am holding accountability over them!
The young men will die by the sword.
Their sons and their daughters
will die by famine!

Jer. 11:23 And there will be
no remnant of them.
Indeed, I will bring harm
on the men of Anathoth,
the year of their visitation!"

Chapter 12

Jer. 12:1 You yourself **תא**, **YAHWEH**,
are just when I contend with You!
However, I will speak with You Yourself **תא**
about right judgments.
Why has the way
of the morally wrong prospered?
At ease are all those acting treacherously,
treacherous ones.

Jer. 12:2 You have planted them.
They have also taken root.

They are going.
They have also produced fruit.
You Yourself אַתְּ are in their mouth
but far from their kidneys.

Jer. 12:3 And You Yourself אַתְּ, **YAHWEH**,
know me.
You see me.
And You test my heart,
You Yourself אַתְּ.

Draw them away like sheep for slaughter
and set them apart for the day of slaughter.

Jer. 12:4 How long will the land mourn,
and the plants of every field wither
from the harm of those dwelling in it?
The animals and birds have been destroyed
because they said,
"He will not see the end itself אַתְּ of us."

Jer. 12:5 Indeed, the footmen have run,
and they have wearied you.
But how will you compete
with the horses themselves אַתְּ?

And in a land of shalom
you yourselves אַתְּ are being confident.
But how will you do
in the swelling of The Yarden?

Jer. 12:6 Indeed, even your kindred,
even the household of your father,
even they have acted treacherously against you.
Even they have cried out after you.
You are not to trust in them
when they speak good words to you!

Jer. 12:7 I have abandoned My House itself אַתְּ!
I have forsaken My inheritance itself אַתְּ!
I have given
the beloved themselves אַתְּ of My life
into the hand of her adversaries.

Jer. 12:8 My inheritance has become for Me
like a lion in the forest.
It cries out against Me with its voice.
For this reason I have hated it!

Jer. 12:9 My inheritance is to Me
like a speckled bird of prey.
The birds of prey all around
are against her.
Go!
Gather all the animals of the field!
Cause them to come for the sake of food!

Jer. 12:10 Many shepherds
have destroyed My vineyard.
They have trampled under foot
My portion itself אַתְּ.
They have set My delightful portion itself אַתְּ
as a deserted wilderness.

Jer. 12:11 They have established it as a desolation.
It laments against Me.
Devastation, all the land is devastated!
Indeed, no man sets it upon his heart!

Jer. 12:12 The ravagers have come
upon all the bare heights in the wilderness.
Indeed, the sword of **YAHWEH** is devouring
from one end of the land
even to the other end of the land.
There is no peace for any flesh.

Jer. 12:13 They have sown wheat
but they have reaped thorns.
They have exhausted themselves
for no profit.
And you will be put to shame
with your harvest,
by of the burning anger of **YAHWEH!**"

Jer. 12:14 Thus said **YAHWEH**,
"Upon all My bad neighbors,
those touching the inheritance
which I have caused My people *themselves* **אֵת**,
Yisra'el itself **אֵת**, to inherit,
behold, Me!
I am pulling them by their roots
from upon their land!
Even *the house of Yahudah itself* **אֵת**
I will pull out by the roots from their midst!

Jer. 12:15 And it will exist
after My pulling them out by the roots
I will return!
And I will have compassion on them!
And I will return them,
each man to his inheritance
and each man to his land.

Jer. 12:16 And it will exist
if they teach,
teach *the ways themselves* **אֵת** of My people,
to swear by My Name,
'By the life of **YAHWEH**...!'
according to what they taught
My people themselves **אֵת**
to swear by Ba'al,
then they will build in the midst of My people.

Jer. 12:17 But if they do not listen attentively
I will pull up by its roots *that nation itself* **אֵת**,
pull it up by its roots, even destroying it!"
- An Utterance of **YAHWEH** -

Chapter 13

Jer. 13:1 Thus **YAHWEH** said to me,
"Go and purchase yourself a linen belt.
And you are to place it upon your loins.
But you are not to let it come into water."

Jer. 13:2 And I purchased a belt
according to the word of **YAHWEH**.
And I placed it upon my loins.

Jer. 13:3 And the word of **YAHWEH**
existed to me the second time saying,
Jer. 13:4 "Take *the belt itself* **אֵת**
that you have purchased
which is upon your loins and get up!
Go to The Euphrates
and hide it there in a cleft in the rock!"
Jer. 13:5 And I went.
And I hid it by The Euphrates
according to what **YAHWEH**
had directed *me myself* **אֵת**.

Jer. 13:6 And it was at the end of many days.
And **YAHWEH** said to me,
"Get up!
Go to The Euphrates
and take from there *the belt itself* **אֵת**
which I directed you to hide there!"
Jer. 13:7 And I went to the Euphrates.
And I dug.
And I took *the belt itself* **אֵת**

from the place where I had hidden it.
And behold!
The belt had been ruined.
It was not useful at all.

Jer. 13:8 And the word of **YAHWEH**
existed to me saying,
Jer. 13:9 "Thus said **YAHWEH**,
According to this I will ruin
the arrogance itself אַתָּה of Yahudah,
and the great arrogance itself אַתָּה
of Yerushalaim!

Jer. 13:10 This bad people,
those refusing to listen attentively to
My Words themselves אַתָּה,
those walking in
the stubbornness of their heart,
and those walking after other gods
for the sake of serving them
and for the sake
of bowing themselves toward them,
they will be like this girdle
which is not useful at all.

Jer. 13:11 Indeed, according to how the belt
clings to the loins of a man,
according to this I have caused
all the house of Yisra'el itself אַתָּה
and all the house of Yahudah itself אַתָּה
to cling to Me'
- An Utterance of **YAHWEH** -
'for the sake of being for Me as a people,
and for the sake of a name,
and for the sake of praise,
and for the sake of beauty!

But they did not listen attentively!

Jer. 13:12 And you are to speak to them
this word itself אַתָּה,
'Thus said **YAHWEH**, The Elohim of Yisra'el,
"Every bottle is to be filled with wine." '
And they will say to you,
'Knowing, are we not knowing
that every bottle should be filled with wine?'

Jer. 13:13 And you are to say to them,
'Thus said **YAHWEH**,
"Behold!
I am filling all the inhabitants themselves אַתָּה
of this land,
even the kings themselves אַתָּה
who are sitting on the throne of David,
even the priests themselves אַתָּה,
even the prophets themselves אַתָּה,
even all the inhabitants
of Yerushalaim themselves אַתָּה
with drunkenness!

Jer. 13:14 And I will dash them to pieces,
a man against his kindred,
both the fathers and the sons together!"
- An Utterance of **YAHWEH** -
"I will not have pity!
And I will not spare
And I will not have compassion
apart from destroying them!"

Jer. 13:15 Listen attentively and extend the ear!
Do not be haughty!
Indeed, **YAHWEH** has spoken!
Jer. 13:16 Give honor to **YAHWEH**, your Elohim,
before He causes darkness,
and before your feet stumble
on the darkening mountains.

And you will wait for light,
but He will set it as the shadow of death
and He will make it thick darkness.

Jer. 13:17 And if you will not listen attentively
My life will grieve because of your uplifted faces,
even weep, weep!
And My eyes will run down with tears
because the flock of **YAHWEH**
has been taken captive!

Jer. 13:18 Say to the king and to the queen,
“Humble yourselves!
Sit still because your dominion,
the crown of your glory, has come down!

Jer. 13:19 The cities of The Negev
will be shut up, not being opened.
Yahudah will be taken captive, all of it,
taken captive completely!

Jer. 13:20 Lift up your eyes
and see those coming from the north.
Where is the flock that was given to you,
the flock of your glory?
Jer. 13:21 What will you say
when He holds an accounting against you?

And you yourself **את**
have taught they themselves **את**
concerning you,
friends as leaders.
Will pangs not seize you
like a woman in childbirth?
Jer. 13:22 And when you say in your heart,
“Why have these things happened to me?”,
The greatness of your moral wrong
has uncovered your skirts,
doing violence to your heels!

Jer. 13:23 Can a Kushite change his skin
or a leopard its spots?
Even you yourself **את**,
being capable of doing good,
are accustomed to doing wrong.

Jer. 13:24 And I will scatter them
like stubble passing over
with the wind of the wilderness.

Jer. 13:25 This is your lot,
your measured portion from Me Myself **את**”
- An Utterance of **YAHWEH** -
“because you have forgotten Me Myself **את**
and you have trusted in a lie!

Jer. 13:26 And even I Myself
will strip off your skirts over your face!
And your disgrace will be seen,
Jer. 13:27 your adulteries
and your neighings,
the plans of your whoredom
upon the hills, in the fields.
I have seen your detestable things!
Woe to you, Yerushalaim!
You have not been undefiled!
After how much longer...?”

Chapter 14

Jer. 14:1 The word of **YAHWEH**
that existed toward Yirm'yah
concerning the word of the droughts.

Jer. 14:2 “Yahudah has mourned,

and her gates have withered,
black as the ground.
And the cry of Yerushalaim has ascended.
Jer. 14:3 And their nobles
have sent their little ones for water.
They went to the cisterns
but found no water.
They returned with their vessels empty.
They were put to shame and humiliated.
And they covered their heads
Jer. 14:4 for the sake of it.
The ground was cracked
because there has been no rain in the land.
The plowmen were put to shame.
They covered their heads.
Jer. 14:5 Indeed, even the deer
gave birth in the field but abandoned it
because there was no grass.
Jer. 14:6 And the wild asses
stood on the bare heights.
They sniffed at the wind like jackals.
Their eyes failed because there was no grass.”

Jer. 14:7 Surely our moral wrong
has testified against us.
YAHWEH, act for Your Name's sake!
Indeed, many are our apostasies!
We have offended toward You!
Jer. 14:8 Hope of Yisra'el,
its deliverer in time of trouble,
why should You be like a stranger in the land,
or like a traveler
who has turned aside to lodge?
Jer. 14:9 Why are You
like one who is astonished,
like a mighty one that is not able to deliver?
But You Yourself אַתָּה, **YAHWEH**, are in our midst.
And Your Name has been called upon us.
Do not leave us!

Jer. 14:10 Thus said **YAHWEH** to this people,
“According to this they have loved to wander.
Their feet they have not restrained.
And **YAHWEH** has not been pleased with them.
Now He will call to mind their moral wrong
and He will hold them accountable
for their offenses.”

Jer. 14:11 And **YAHWEH** said to me,
“You are not to intercede
on behalf of this people
for the sake of their good!
Jer. 14:12 When they fast
I will not listen attentively to their cry!
And when they offer olah and grain offering
I will not be pleased with them!

Indeed, with sword,
and with famine,
and with pestilence
I will consume them!”

Jer. 14:13 But I said,
“Alas, my Sovereign, **YAHWEH**!
Behold!
The prophets say to them,
‘You are not to see a sword.
And there will not be a famine for you.
Indeed, true well being
will be given to you in this place.’ ”

Jer. 14:14 And **YAHWEH** said to me,
“The prophets prophesy a lie in My Name!
I have not sent them,

and I have not directed them,
and I have not spoken to them!
A false vision,
a divination,
a worthless thing
and the deceitfulness of their heart
they have been prophesying
of themselves for you!

Jer. 14:15 For this reason
thus said **YAHWEH** concerning the prophets
who are prophesying in My Name,
but I Myself did not, I did not send them,
and they are saying,
'Sword and famine will not be in this land.'
By sword and by famine
those very prophets will be finished!
Jer. 14:16 And the people
to whom they are prophesying,
to them there will be a hurling out
into the streets of Yerushalaim
by the face of the famine and the sword.
And they will not be burying for them,
or their wives,
their sons,
nor their daughters!
And I will pour out upon them
their hunger *itself* **תנ**!

Jer. 14:17 And you are to say
this word *itself* **תנ** to them,
'Let the tears of My eyes
come down night and day,
and let them not cease!
Indeed, the virgin daughter of My people
has been broken with a great breaking,
an exceedingly severe blow!
Jer. 14:18 If I go out to the field then behold,
those slain with the sword!
And if I enter the city then behold,
those sick from famine!
Indeed, both prophet and priest travel about
in a land they did not know.' "

Jer. 14:19 Have You rejected,
rejected Yahudah *itself* **תנ**?
Or Has Your life loathed Tzion?
Why have You struck us
but there is no healing for us?
Why are we waiting for shalom
but there is nothing good,
and for the time of healing,
but behold, terror!

Jer. 14:20 **YAHWEH**, we know our wrong
and the perversity of our fathers!
Indeed, we have offended against You!
Jer. 14:21 Do not despise *us* for Your Name's sake!
Do not disdain the throne of Your glory!
Remember!
Do not break Your Covenant
with us *ourselves* **תנ**!

Jer. 14:22 Is there among
the vanities of the nations
one causing rain?
And are the skies giving showers?
Are You *Yourself* **תנ** not He,
YAHWEH, our Elohim?
And we are waiting for You
because You *Yourself* **תנ** are The One
Who has done all of these *themselves* **תנ**.

Chapter 15

Jer. 15:1 And **YAHWEH** said to me,
"If Moshe and Shemu'el
were standing before My face
My life would not be toward this people!

Send them away from before My face!
And they are to go *away*!
Jer. 15:2 And it will happen
when they say to you,
'Where are we to go?'
that you are to say to them,
'Thus said **YAHWEH**,
"Whoever is for death, to death.
And whoever is for the sword, to the sword.
And whoever is for famine, to famine.
And whoever is for captivity, to captivity." '

Jer. 15:3 And I will appoint over them four classes,"
- An Utterance of **YAHWEH** -
"the sword itself **אֵת**
for the sake of killing,
and the dogs themselves **אֵת**
for the sake of dragging,
and the birds of the skies themselves **אֵת**
and the animals of the earth themselves **אֵת**
for the sake of devouring and destroying.

Jer. 15:4 And I will place them as a terror
to all the kingdoms of the earth
because of Menashe,
son of Hizkiyah, king of Yahudah,
on account of what he did in Yerushalaim!

Jer. 15:5 Indeed,
who has pity on you, Yerushalaim?
And who will mourn for you?
And who will turn aside
to ask concerning your well being?

Jer. 15:6 You yourselves **אֵת**
have forsaken Me Myself **אֵת**!"
- An Utterance of **YAHWEH** -
"You are going backward!
And I am going to stretch out
My hand itself **אֵת** against you!
And I am going to destroy you!
I have become tired of feeling sorry!

Jer. 15:7 And I will winnow them
with a winnowing fan
within the gates of the land.
I will bereave them.
I will destroy My people themselves **אֵת**.
They have not turned back from their ways.

Jer. 15:8 I will increase to Me their widows
as the sand of the seas.
I will bring to them against a mother
a ravaging young man.
At midday I will cause shock and panic
to fall upon her unexpectedly.

Jer. 15:9 One giving birth to seven
will become feeble.
She will breathe out her life.
Her sun will go down while it is yet day.
She will be put to shame and disgraced.

And their remnant I will give to the sword,
to before the face of their adversaries!"
- An Utterance of **YAHWEH** -

Note: This section is placed largely
in the 'perfect case' in the Hebrew.
That generally is accepted as meaning

what is equivalent to our 'past tense',
it has already happened.
Yet the context clearly identifies this
as yet to happen.

There's a 'principle of translation'
that calls for this
to be translated in the "past tense"
when the verb is prefixed by 'and'.
Interestingly **this is not practiced consistently**
in English translations.
At times its very difficult to know
why this 'principle' is not followed.

In this instance it seems clear
that the intent is to convey
a future series of events,
not something that has already happened.
Because the Hebrews do not think as we do
this presents a significant challenge for translators.

For the Hebrew mind the thing in view
is that whatever **YAHWEH** speaks He does.
Thus, these things are an accomplished fact
in the mind of the Hebrews.
It's as if they had already happened.

Jer. 15:10 Woe to me, my mother,
because you have given birth to me,
a man of strife
and a man of contention to all the earth!
I have neither lent for interest,
nor have men lent to me for interest.
All of them are demeaning me.

This appears to be an isolated verse
spoken by Yirm'yah.
It is perhaps out of
its proper sequence in the text.

The next four verses
appear to refer to Yisra'el.
This portion would make more sense
if it's placed with verse 15
and verses 11-14 are tied to verse 9.

Jer. 15:11 **YAHWEH** said,
"Did I not set you free for your good?
Did I not meet with you in a time of harm
and in a time of distress
of the adversary himself אָנֹכִי?"

Jer. 15:12 Does one break iron,
iron from the north, or copper?

Jer. 15:13 Your wealth and your storehouses
I will give as plunder, not with a price,
even on account of all your offenses,
even in all your borders.

Jer. 15:14 And I will cause them to pass over
with your adversaries themselves אֹנְכֵיהֶם
into a land which you have not known!

Indeed, a fire has been kindled in My anger!
It will burn against you!"

Jer. 15:15 You Yourself אָנֹכִי know, **YAHWEH!**
Remember me and visit me!
And take revenge for me
on those pursuing me!
Do not let your long suffering anger
take me away!
Know that for You I have carried reproach!

Jer. 15:16 Your words were found
and I consumed them.
And Your word was to me as joy
and as the rejoicing of my heart
because Your Name is called upon me,

YAHWEH, The Elohim of Assemblies.

Jer. 15:17 I have not sat
in the company of mockers
or those exulting *themselves*.
Before the face of Your hand
I have sat alone
because You have filled me with indignation.

Jer. 15:18 Why is my pain perpetual
and my wound incurable,
refusing to be healed?

You are being to me like deceptive waters,
not faithful!

Jer. 15:19 Therefore, thus said **YAHWEH**,
“If you return
then I will cause you to return.
Before My face you will stand.
And if you bring forth
the valuable from the worthless
you will exist as My mouth.
They will return to you.
But you yourself **את**
are not to return to them.

Jer. 15:20 And I will give you to this people
as a fortified copper wall.
And they will fight against you.
But they will not prevail against you
because I Myself am with you yourself **את**
for the sake of setting you free
and delivering you!”

- An Utterance of **YAHWEH** -

Jer. 15:21 And I will deliver you
from the hand of those doing wrong!
And I will ransom you
from the hand of the ruthless!”

Chapter 16

Jer. 16:1 And the word of **YAHWEH**
existed to me saying,

Jer. 16:2 “You are not to take a wife to yourself
and there are not to be for you
sons or daughters in this place.”

Jer. 16:3 Indeed, thus said **YAHWEH**
concerning the sons and daughters
who are born in this place
and concerning their mothers
who are giving birth to they themselves **את**
and their fathers
who are giving birth to they themselves **את**
in this land,

Jer. 16:4 “Deaths of diseases they will die!
They will not be lamented!
And they will not be buried!
As excrement on the face of the soil
they will exist!
And by the sword and by famine
they will be consumed!
And their carcasses will be as food
for the birds of the skies
and for the animals of the earth!”

Jer. 16:5 Indeed, thus said **YAHWEH**,
“Do not go into a house of mourning
and do not go to lament or grieve for them!

Indeed, I have withdrawn My shalom itself **את**
from this people themselves **את**,”

- An Utterance of **YAHWEH** -

“the kindness itself **את**
and the compassions themselves **את**!”

Jer. 16:6 Both great and small
will die in this land!
They will not be buried!
And no one will lament for them,
or cut themselves,
or make themselves bald for them!

Jer. 16:7 And they will not tear *their clothes*
on account of mourning for them
for the sake of comforting them
on account of the dead.

And they will not cause they themselves אַתּ
to drink a cup of consolation
on account of their father
or on account of their mother!

Jer. 16:8 And you are not to enter
a house of drinking
for the sake of sitting with they themselves אַתּ
for the sake of eating or drinking!"

Jer. 16:9 Indeed, thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Behold!

I will cause to cease from this place,
before your eyes and in your days,
the sound of rejoicing,
and the sound of gladness,
the voice of the bridegroom,
and the voice of the bride!

Jer. 16:10 And it will exist
when you declare to this people
all these words themselves אַתּ
that they will say to you,
'Why has **YAHWEH** pronounced against us
all this great harm itself אַתּ?
And what is our moral wrong?
And what is our offense
by which we have offended
against **YAHWEH**, our Elohim?'

Jer. 16:11 And you are to say to them,
'Because your forefathers
have abandoned Me Myself אַתּ,'
- An Utterance of **YAHWEH** -
'and they have walked after other gods,
and they have served them,
and they have bowed themselves to them,
and they have abandoned Me Myself אַתּ,
and they have not protected My Torah itself אַתּ!

Jer. 16:12 And you yourselves אַתּ
have done more wrong than your forefathers!
And behold them!
Each one is walking
after the stubbornness of his bad heart
for the sake of not listening attentively to Me!

Jer. 16:13 And I will throw you yourselves אַתּ
out of this land
into a land that you have not known,
you yourselves אַתּ nor your forefathers.
And there you will serve
other gods themselves אַתּ day and night
which will not give favor to you!

Jer. 16:14 "For this reason, behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And it will not be said any longer,
'By the life of **YAHWEH**....,
Who brought up
the children of Yisra'el themselves אַתּ
from the land of Mitsraim.' ,

Jer. 16:15 but, 'By the life of **YAHWEH**...,
Who brought up the children of Yisra'el
from the land of the north,
and from all the lands
where He had driven them there!'

And I will return them upon their soil
which I have given to their forefathers.

Jer. 16:16 Behold!
I am sending for many fishermen!"
- An Utterance of **YAHWEH** -
"And they will fish them.

And after that I will send for many hunters.
And they will hunt them
from upon every mountain
and from upon every hill,
and from the clefts of the rocks!

Jer. 16:17 Indeed, My eyes
are upon all their ways!
They have not been hidden from My face!
And their perversity has not been concealed
from before My eyes.

Jer. 16:18 And I will repay them double
for their former perversity
and their offense
on account of their defiling of My land itself **תא**
with the carcasses of their detestable things!
And their abhorrent things have filled
My inheritance itself **תא**.

Jer. 16:19 **YAHWEH**, my strength and my fortress
and my refuge in the day of distress,
the nations will come to You
from the ends of the earth.
And they will say,
"Only lies have our forefathers inherited,
emptiness,
and there is no benefit in them!"

Jer. 16:20 Can a human being
make for himself a god?
But they are not gods.

Jer. 16:21 For this reason behold!
I am causing them to know!
At this time I will cause them to know
My hand itself **תא**
and My force itself **תא**!

**And they will know
that My Name is YAHWEH!**

Chapter 17

Jer. 17:1 The offense of Yahudah
is inscribed with a pen of iron,
engraved with the point of a diamond
on the tablet of their hearts,
and on the horns of your slaughter sites
Jer. 17:2 while their children take note
of their slaughter sites and their asherim
by the green trees upon the high hills.

Jer. 17:3 My mountain in the field,
your wealth, all your treasures
I will give as plunder,
your high places for offense in all your borders!

Jer. 17:4 And you will be released,
even by yourself,
from your inheritance which I have given to you!
And I will cause you to serve your adversaries

in a land which you have not known!

Indeed, you have kindled a fire in My anger!
Until eternity it will burn!"

Jer. 17:5 Thus said **YAHWEH**,
"Cursed is the man
who trusts in a human being,
and establishes flesh as his strength,
and turns his heart away from **YAHWEH!**

Jer. 17:6 And he will be like a bush in the desert.
And he will not see when good comes.
And he will dwell in the he wilderness,
a land of salt, and no one is dwelling *there*.

Jer. 17:7 Blessed is the valiant one
who is trusting in **YAHWEH**
and whose refuge is **YAHWEH!**

Jer. 17:8 And he will be like a tree
planted beside the waters.
And beside the river he will send out his roots.
And he will not perceive when heat comes.
Even his leaf will be green.
And in the year of drought
he will not be anxious.
And he will not cease from yielding fruit.

Jer. 17:9 The heart is deceitful above everything!
And it is incurable!
Who can know it?

Jer. 17:10 I Myself, **YAHWEH**,
am searching the heart,
testing the kidneys,
even to give to each man
according to his ways,
according to the fruit of his actions.

Jer. 17:11 As a partridge broods
but does not give birth,
so is he who produces wealth
but not by right judgment.
In the midst of his days he will relinquish it.
And at his end he is a fool."

Jer. 17:12 A throne of honor,
exalted from the beginning,
is the place of our Set Apart Place.

Jer. 17:13 The hope of Yisra'el *is* **YAHWEH!**
All who abandon You will be put to shame!
Those departing from the earth will be recorded
because they have abandoned
the fountain of living waters,
YAHWEH Himself אה!"

Jer. 17:14 Heal me, **YAHWEH**,
and I will be healed!
Deliver me, and I will be delivered!
Indeed, You Yourself אה are my praise!

Jer. 17:15 Behold!
They are saying to me,
"Where is the word of **YAHWEH?**
Let it come now!"

Jer. 17:16 But I myself have not hurried away
from being a shepherd following after You.
And I have not desired
a day of desperate sickness.
You Yourself אה have known.
That coming out of my lips
was before Your face.

Jer. 17:17 Do not be to me as ruin!
You Yourself אַנְּ are my refuge
in the day of harm!

Jer. 17:18 Put those to shame
who are pursuing me!
But do not put me to shame.
Let them be terrified!
But do not let me be terrified.
Bring on them the day of harm
and double destruction!
Shatter them!

Jer. 17:19 Thus **YAHWEH** said to me,
“Go and stand in the gate
of the children of the people
by which the kings of Yahudah come into it
and by which they go out of it
and in all the gates of Yerushalaim.
Jer. 17:20 And you are to say to them,
‘Listen attentively to the word of **YAHWEH**,
kings of Yahudah and all Yahudah,
and all those dwelling in Yerushalaim
those entering these gates!

Jer. 17:21 Thus said **YAHWEH**,
“Protect your lives themselves!
And you are not to lift up a burden
on The Sabbath Day
and bring it into the gates of Yerushalaim!

Jer. 17:22 And you are not to bring forth a burden
from your houses on The Sabbath Day!

And any employment you are not to do!
And you are to set apart
The Sabbath Day itself אַנְּ
as I gave direction
to your forefathers themselves אַנְּ!

Jer. 17:23 But they did not listen attentively!
And they did not extend
their ears themselves אַנְּ!
And they stiffened
their necks themselves אַנְּ
for the sake of not listening attentively
and for the sake of not accepting discipline!

Jer. 17:24 “And it will exist,
if you listen attentively,
listen attentively to Me”
- An Utterance of **YAHWEH** -
“to bring in no burden into the gates of this city
on The Sabbath Day,
and to set apart The Sabbath Day itself אַנְּ
and are not doing on it any employment,

Jer. 17:25 then will enter into
the gates of this city
kings and rulers sitting on the throne of David
riding in chariots and on horses,
they and their leaders,
the men of Yahudah,
and those dwelling in Yerushalaim.
And this city will be inhabited to eternity!

Jer. 17:26 And they will come
from the cities of Yahudah
and from all around Yerushalaim,
and from the land of Binyamin
and from The Shephelah,
from the mountains,
and from The Negev
bringing olahs and sacrifices,
grain offerings and incense,
bringing offerings of praise

into The House of **YAHWEH!**

Jer. 17:27 But if you do not listen attentively to Me
to set apart The Sabbath Day *itself* **תא**,
and not to lift up a burden and enter into
the gates of Yerushalaim on The Sabbath Day
then I will kindle a fire in its gates!
And it will consume
the fortifications of Yerushalaim!
And it will not be extinguished!"

Chapter 18

Jer. 18:1 The word which existed to Yirm'yah
from **YAHWEH Himself** **תא** saying,
Jer. 18:2 "Get up!
And go down to the potter's house!
And there I will cause you
to hear My words *themselves* **תא**."
Jer. 18:3 Then I went down to house of the potter.
And behold!
He was making a work upon the wheels.
Jer. 18:4 And the vessel was ruined
that he was making in clay
by the hand of the potter.
And he turned it back.
And he made another vessel
according to what was good
in the eyes of the potter to make.

Jer. 18:5 Then the word of **YAHWEH**
existed to me saying,
Jer. 18:6 "Like the potter,
am I not able to do to you, house of Yisra'el?"
- An Utterance of **YAHWEH** -
"Behold!
Like the clay in the hand of the potter,
according to this are you *yourself* **תא** in My hand,
house of Yisra'el!

Jer. 18:7 The instant I speak
concerning a nation
or concerning a kingdom,
to pull it up by the roots,
to tear it down,
or to destroy it,
Jer. 18:8 and that nation turns back
from its wrongdoing
which I have spoken concerning it,
then I will relent of the harm
which I had considered to do to it.

Jer. 18:9 And the instant I speak
concerning a nation
and concerning a kingdom
to build and to plant it,
Jer. 18:10 and it does what is bad in My eyes
by not listening attentively to My voice,
then I will relent concerning the good
which I had spoken
for the sake of treating well they *themselves* **תא**.

Jer. 18:11 And now,
speak to the men of Yahudah
and against the inhabitants of Yerushalaim
saying 'Thus said **YAHWEH**,
"Behold!
I am fashioning harm against you
and devising a plan against you!
Turn back now,
each man from his bad way,
and make your ways and your actions good!"'
Jer. 18:12 But they will say,
"It is hopeless!
Indeed, we will walk after our intentions.

And each one will do
the stubbornness of his bad heart.”

Jer. 18:13 For this reason
thus said **YAHWEH**,
“Ask now among the nations!
Who has heard according to these things?
The virgin of Yisra’el
has done an exceedingly horrible thing!

Jer. 18:14 Does the snow of Lebanon cease
from the rock of the field
or the cool flowing waters retreat?

Jer. 18:15 Indeed, My people have forgotten Me!
For nothing they have burned incense!
And they have stumbled on their ways,
ancient paths for walking,
a way not exalted,
Jer. 18:16 for the sake of establishing their land
as an astonishment,
a hissing to eternity!
Everyone who passes by it is astonished
and shakes with his head!

Jer. 18:17 With an east wind
I will disperse them
before the face of an adversary!
I will show them the back
and not the face
in the day of their disaster!”

Jer. 18:18 And they said, “Come,
and we will devise plans against Yirm’yah,
because The Instruction
will not perish from the priest,
nor counsel from the wise,
nor the word from a prophet!
Come, and we will strike him with the tongue!
And we will not pay attention
to any of his words!”

Jer. 18:19 Pay attention to me, **YAHWEH**!
And listen attentively
to the voice of my opponents!

Jer. 18:20 Is bad to be repaid
in the place of good?
Indeed, they have dug a pit for my life.
Remember that I stood before Your face
speaking good concerning them,
for the sake of turning away
Your wrath *itself* אַתָּה from them!

Jer. 18:21 On account of this
give their children *themselves* אַתָּה to famine
and pour out upon them
the hand of the sword!
And let their wives be bereaved
and their men be killed!
Put to death their young men,
struck by the sword in battle!

Jer. 18:22 Let a cry be heard from their houses,
when You bring a raiding party
upon them suddenly
because they have dug a pit
for the sake of taking me captive,
and they have hidden snares for my feet!

Jer. 18:23 But You *Yourself* אַתָּה, YAHWEH,
You know all their counsel *itself* אַתָּה against me
for the sake of putting me to death.
Do not cover their moral wrong!

And do not erase their offense
from before Your face!
And cause them to stumble
before Your face!
In the time of Your anger act against them!

Chapter 19

Jer. 19:1 Thus said **YAHWEH**,
“Go and purchase a potter’s earthenware jug!
And *take* some of the elders of the people
and some of the elders of the priests.
Jer. 19:2 And you are to go out
to the Valley of The Son of Hinnom
which is at the entrance of The Potsherd Gate.
And you are to speak there
the words *themselves* אַתָּא
which I will speak to you.
Jer. 19:3 And you are to say,
‘Listen attentively to the word of **YAHWEH**,
kings of Yahudah,
and those dwelling in Yerushalaim!

Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra’el,
“Behold!
I am bringing harm upon this place
at which everyone who hears it,
his ears will tingle,
Jer. 19:4 because of how
they have abandoned Me,
and have treated as foreign
this place *itself* אַתָּא,
and have burned incense in it
to other gods
whom neither they nor their fathers,
nor the kings of Yahudah have known!

And they have filled this place *itself* אַתָּא
with the blood of innocents!
Jer. 19:5 And they have built
the high places of The Ba’al
for the sake of burning
their children *themselves* אַתָּא with fire
as olahs to Ba’al,
which I did not give as direction,
and I did not speak,
and it did not come up upon My heart!

Jer. 19:6 For this reason, behold!
The days are coming!”
- An Utterance of **YAHWEH** -
“And this place will no longer be called Tophet
or The Valley of The Son of Hinnom,
but rather, The Valley of The Slaughter!

Jer. 19:7 And I will empty the counsel *itself* אַתָּא
of Yahudah and Yerushalaim in this place!
And I will cause them to fall by the sword
before the face of their adversaries
and by the hands of those seeking their lives!
And I will give their carcasses *themselves* אַתָּא
as food for the birds of the skies
and to the animals of the earth!
Jer. 19:8 And I will establish
this city *itself* אַתָּא as a ruin
and for the sake of a whistling!
Everyone passing over beside it
will be appalled!
And they will whistle
on account of of all its blows!

Jer. 19:9 And I will cause them to eat
the flesh *itself* אַתָּא of their sons,
and the flesh *itself* אַתָּא of their daughters!

And one will eat another,
the flesh of his companion
in the siege and in the distress
with which their enemies
and those seeking their lives will oppress them!” ’

Jer. 19:10 “And you are to smash the jug
before the eyes of the men
going with you yourself **תא**.

Jer. 19:11 And you are to say to them,
‘Thus said **YAHWEH** of Assemblies,
“Like this I will smash
this people themselves **תא**
and this city itself **תא**,
like one smashes the vessel of a potter
which is not able to be made whole again!
And they will bury them in Tophet
until there is no place to bury!

Jer. 19:12 According to this
I will do to this place”

- An Utterance of **YAHWEH** -
“and to those dwelling in it!

And I will set this city itself **תא** like Tophet!

Jer. 19:13 And the houses of Yerushalaim
and the houses of the kings of Yahudah
will be like the place of The Tophet
because of all the houses upon whose roofs
they have burned incense
to all the assembly of the skies
and poured out drink offerings to other gods!” ’ ”

Jer. 19:14 And Yirm'yah came from Tophet
where **YAHWEH** had sent him to prophesy.

And he stood in the courtyard
of The House of **YAHWEH**.

And he said to all the people,

Jer. 19:15 “Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
‘Behold!

I am bringing on this city
and on all her villages

all the harm itself **תא**
that I have pronounced against it

because they have stiffened
their necks themselves **תא**
for the sake of not listening attentively
to My words themselves **תא**!” ’ ”

Chapter 20

Jer. 20:1 And Pashur, son of Immer,
the priest and the chief overseer
in The House of **YAHWEH**,
heard that Yirm'yah himself **תא**
had prophesied these words themselves **תא**,

Pashur means liberation.

Immer means talkative.

Jer. 20:2 And Pashur struck
Yirm'yah, the prophet himself **תא**.

And he set he himself **תא** in the stocks
that were at the high gate of Binyamin
which was by The House of **YAHWEH**.

Jer. 20:3 And it was on the next day.

And Pashur brought out

Yirm'yah himself **תא** from the stocks.

And Yirm'yah said to him,

“**YAHWEH** has not called your name Pashur,
but rather Magor Missabib.

Magor Missabib means terror all around.

Jer. 20:4 Indeed, thus said **YAHWEH**,
‘Behold!

I am giving you as a terror to yourself
and to all your friends.

And they will fall
by the sword of their adversaries
and your eyes will see it.

And all Yahudah itself **תא**
I am giving into the hand of the king of Babel.
And he will cause them to go into exile, to Babel.
And he will strike them with the sword.
Jer. 20:5 And I will give *him*
all the wealth of this city itself **תא**,
and all its labor itself **תא**,
and all its valuable things themselves **תא**.

And all the treasures
of the kings of Yahudah themselves **תא**,
I will give into the hand of their adversaries.
And they will plunder them.
And they will take them captive.
And they will bring them to Babel.
Jer. 20:6 And you yourself **תא**, Pashur,
and all who are dwelling in your house,
will go into captivity.
And you will go to Babel.
And there you will be buried,
you yourself **תא** and all your friends,
to whom you have prophesied lies.' ”

Jer. 20:7 **YAHWEH**, You deceived me,
and I was deceived.
You are stronger than I,
and You have prevailed.
I have been ridiculed all the day.
Everyone is mocking me
Jer. 20:8 because as often as I speak
I exclaim violence.
Even destruction I proclaim.

Indeed, the word of **YAHWEH**
has been for me as a reproach
and as a derision all the day.
Jer. 20:9 And I say, “I will not mention Him
and I will not speak in His Name any longer.”
But it was in my heart
like a burning fire shut up in my bones.
And I became weary of holding it in.
And I was not able.

Jer. 20:10 Indeed, I listened attentively
to much slander, terror from all around.
“Declare it, and we will declare it!”
Every mortal was watching my welfare,
my stumbling.
“Perhaps he will be deceived
and we will prevail against him
and we will take our revenge from him.”

Jer. 20:11 But **YAHWEH** is with me myself **תא**
like a mighty awesome one!
For this reason
those pursuing me will falter
and they will not prevail.
They will be greatly put to shame
because they have not acted wisely,
a disgrace forever.
It will not be forgotten.

Jer. 20:12 But, **YAHWEH** of Assemblies,
testing the just,
seeing the kidneys and heart,
I will see, see Your revenge from them
because to You I have revealed my strife.

Jer. 20:13 Sing to **YAHWEH!**
Praise YAHWEH Himself **תא**

because He has caused
the life *itself* אַת of the destitute
to be delivered from the hand
of those doing wrong!

Jer. 20:14 Cursed be the day in which I was born!
Let the day not be blessed on which I was born!
20:15 Let the man be cursed
who brought good news
to my father himself אַת saying,
“A male child has been born to you.”
Rejoiced, he rejoiced!

Jer. 20:16 And let that man be like the cities
which **YAHWEH** overthrew and did not relent!
Let him hear a cry in the morning,
and the shouting at the time of midday
Jer. 20:17 because I was not put to death
from the womb,
and my mother was my grave,
and her womb was large to eternity!

Jer. 20:18 Why did I come forth from the womb?
For the sake of seeing toil and sorrow,
and to end my days with shame?

Chapter 21

Jer. 21:1 The word that existed
toward Yirm'yah from **YAHWEH Himself** אַת
as King Tzidkiyah sent to him
Pashur himself אַת, son of Malkiyah himself אַת,
and Tzephanyah himself אַת ,
the son of Ma'aseyah, the priest, saying,
Malkiyah means **YAHWEH is my King.**
Tzephanyah means **YAHWEH is concealed.**
Ma'aseyah means **the action of YAHWEH.**

Jer. 21:2 “Inquire now of **YAHWEH Himself** אַת
on our behalf
because Nebukadnetzar, king of Babel,
is fighting against us.
Perhaps **YAHWEH** will do with us ourselves אַת
according to all His extraordinary acts
and he will go up from against us.”

Jer. 21:3 But Yirm'yah said to them,
“Thus you are to say to Tzidkiyah,
Jer. 21:4 ‘Thus said **YAHWEH**,
The Elohim of Yisra'el,
“Behold!

I am turning around
the weapons of war themselves אַת
that are in your hands
with which you yourselves אַת
are fighting with them
against the king of Babel himself אַת
and the Kasdim themselves אַת,
those besieging against you
outside at the wall!
And I will gather they themselves אַת
to the center of this city!
Jer. 21:5 And I Myself
will fight against you yourselves אַת
with an outstretched hand,
and with a strong arm,
and with anger,
and with rage,
and with great wrath!

Jer. 21:6 And I will strike
those dwelling in this city themselves אַת,
both the human beings themselves אַת
and the animals themselves אַת!
With a great pestilence they will die!
Jer. 21:7 And afterward,”

- An Utterance of **YAHWEH** -

"I will give Tzidkiyah *himself* אָת,
the king of Yahudah,
and *his servants themselves* אָת
and *the people themselves* אָת,
and *those remaining in this city itself* אָת
from the pestilence,
and the sword,
and the famine
into the hand of Nebukadnetzar,
king of Babel,
and into the hand of their adversaries,
and into the hand of those seeking their life!
And he will strike them
with the mouth of the sword.
He will not have regard for them!
And he will not have pity!
And he will not have compassion!" '

Jer. 21:8 And to this people you are to say,
'Thus said YAHWEH,
"Behold!
I am setting before your faces
the way of life itself אָת
and the way of death itself אָת!
Jer. 21:9 Those dwelling in this city will die
by sword, by famine, and by pestilence!
But those going out
and falling upon the Kasdim
who are besieging you will live.
And his life will be to him as booty.

Jer. 21:10 Indeed, I have established My face
against this city for the sake of harm
and not for the sake of good!"
- An Utterance of YAHWEH -
"It will be given into the hand
of the king of Babel!
And he will burn it with fire!" '

Jer. 21:11 And to the house
of the king of Yahudah say,
'Listen attentively to the word of YAHWEH!
Jer. 21:12 House of David, thus said YAHWEH,
"Render justice at dawn, right judgment!
And deliver one being robbed
from the hand of the one oppressing
lest My rage is stretched forth like fire
and it burns,
and no one is extinguishing it
from before My face
because of your bad actions!

Jer. 21:13 Behold!
I am against you who are dwelling
in the valley of the rock of the plain,"
- An Utterance of YAHWEH -
"those saying,
'Who will come down against us?
And who will come
into our dwelling places?'

Jer. 21:14 And I will hold you accountable
according to the fruit of your deeds!"
- And Utterance of YAHWEH -
"And I will kindle a fire in its forest!
And it will consume
everything all around her!" ' ' "

Chapter 22

Jer. 22:1 Thus said YAHWEH,
"Go down to the house
of the king of Yahudah!
And there you are to speak
this word itself אָת.

Jer. 22:2 And you are to say,
'Listen attentively to the word of **YAHWEH**,
king of Yahudah,
you who are sitting on the throne of David,
you yourself **אנך**, and your servants,
and your people
who are coming into these gates!

Jer. 22:3 'Thus said **YAHWEH**,
"Do right judgment and justice!
And deliver those who are being robbed
from the hand of the oppressor!
Do not maltreat and do not do violence
to the stranger,
the fatherless,
and the widow,
nor shed innocent blood in this place!

Jer. 22:4 Indeed, if you will do,
will do this word itself **אנך**,
then there will come in
through the gates of this house
kings sitting as David upon the throne,
riding on horses and in chariots,
he and his servants and his people.
Jer. 22:5 But if you do not listen attentively
to these words themselves **אנך**
I swear by Myself"

- An Utterance of **YAHWEH** -
"that this house will exist as a ruin!" ' "

Jer. 22:6 Indeed, thus said **YAHWEH**
concerning the house of the king of Yahudah,
"You yourself **אנך** are as Gil'ad to Me,
the head of The Lebanon!
However, I will set you as a wilderness,
cities no one is dwelling in!

Jer. 22:7 And I will consecrate upon you
destroyers, each man with his weapons!
And they will cut down your choice cedars!
And they will cause them
to fall upon the fire!

Jer. 22:8 And many nations
will pass beside this city.
And they will say,
each man to his companion,
'For what reason has **YAHWEH**
done according to this to this great city?'

Jer. 22:9 And they will say,
'On account of their abandoning
The Covenant itself **אנך**
of **YAHWEH**, their Elohim!
And they bowed themselves down
to other gods.
And they served them.' "

Jer. 22:10 You are not to weep for the dead!
And you are not to mourn for him.
Weep! Weep for him going away
because he will not return again
or see the land of his nativity!

Jer. 22:11 Indeed, thus said **YAHWEH**
concerning Shallum,
son of Yoshiyah, king of Yahudah,
the one reigning
instead of Yoshiyah, his father,
who has gone forth from this place.
"He will not return there again!

[Shallum means recompense, pay back.](#)

Jer. 22:12 Indeed, in the place
where he himself **אנך** has been exiled
he will die!
And this land itself **אנך** he will not see again!

Jer. 22:13 Woe to him
who is building his house with no justice,
and his upper chambers
with no right judgment,
with his neighbor who serves for nothing,
and he does not give to him his wages,
Jer. 22:14 who says,
'I will build for myself a large house
with large rooms
and cut out my windows for it,
even paneling it with cedar
and painting it with vermillion!'

Jer. 22:15 Are you yourself אַתָּה reigning
because you compete with cedar?
Did not your father eat and drink
and do right judgment and justice?
Then it was well with him.

Jer. 22:16 He acted rightly,
with justice for the humble and the destitute.
Then it was well.

Did not he himself אַתָּה know Me Myself אֲנִי?"
- An Utterance of **YAHWEH** -

Jer. 22:17 "Indeed, not your eyes,
and not your heart,
because they are upon unjust gain,
and upon the shedding of innocent blood,
and upon fraud,
and upon violence!"

Jer. 22:18 For this reason
thus said **YAHWEH** concerning Yahoyakim,
son of Yoshiyah, king of Yahudah,
"They will not lament for him,
'Alas, my brother!'
or 'Alas, my sister!'
They will not lament for him,
'Alas, Master!'
or 'Alas, his Majesty!'
Jer. 22:19 He will be buried
with the burial of an ass,
dragged and flung outside
the gates of Yerushalaim!

Jer. 22:20 Go up to The Lebanon and cry out!
And give up your voice in Bashan!
And cry out from Abarim,
because all your lovers
have been destroyed!

Jer. 22:21 I spoke to you in your security.
You said, 'I will not listen attentively.'
This is your way from your youth.
Indeed, you have not listened attentively
to My voice!

Jer. 22:22 All your shepherds
are pasturing the wind.
And those loving you
have gone into captivity.
And you will be disgraced and humiliated
on account of all your bad acts.

Jer. 22:23 Dwelling in Lebanon,
nesting in cedars...,
how you will groan
when pangs come to you
like the pains of one giving birth!

Jer. 22:24 By My life itself,"
- An Utterance of **YAHWEH** -
"if Konyah, son of Yahoyakim,

king of Yahudah,
was a signet on My right hand,
indeed, from there I will tear you off!
Jer. 22:25 And I will give you into the hand
of those seeking your life,
and into the hand of those
whom you yourself אַתָּא
dread before your face,
into the hand
of Nebukadnetzar, king of Babel,
and the hand of the Kasdim!
Jer. 22:26 And I will hurl out you yourself אַתָּא
and your mother herself אַתָּא
who gave birth to you,
into another land
where you were not born there!
And there you will die!

Jer. 22:27 And concerning the land,
to which they lift up their life
for the sake of returning there,
there they will not return!

Jer. 22:28 Is this man, Konyah,
a despised smashed pot,
or is this man an unpleasing vessel?
Why are they hurled out,
he and his seed,
and flung into a land
which they have not known?

Jer. 22:29 Land, land, land!
Listen attentively to the word of **YAHWEH!**
This is a notable verse
because of the triple usage of one term.
Any time you see this format
it is to be taken as extremely emphatic.

Jer. 22:30 "Thus said **YAHWEH,**
'Inscribe this man himself אַתָּא childless,
a valiant man
who will not prosper in his days!
Indeed, none of his seed will prosper,
not a man sitting on the throne of David,
or rule any longer in Yahudah!'"

Chapter 23

Jer. 23:1 Woe to the shepherds
destroying and scattering
the flock itself אַתָּא of My pasture!"
- An Utterance of **YAHWEH** -
Jer. 23:2 For this reason
thus said **YAHWEH,** The Elohim of Yisra'el,
concerning the shepherds,
those feeding My people themselves אַתָּא,
"You yourselves אַתָּא have scattered
My flock itself אַתָּא!
And you have driven them away!
And you have not attended
to they themselves אַתָּא!

Behold!
I will visit upon you
the evil itself אַתָּא of your actions!"
- An Utterance of **YAHWEH** -

Jer. 23:3 And I Myself will assemble
the remnant itself אַתָּא of My flock
from all the lands
where I have driven they themselves אַתָּא!
And I will return they themselves אַתָּא
to their folds!
And they will bear fruit and increase!
Jer. 23:4 And I will cause shepherds
to stand up over them.

And they will tend them.
And they will not be afraid any longer.
And they will not be dismayed.
And none will be missing.”
- An Utterance of **YAHWEH** -

Jer. 23:5 “Behold!
The days are coming.”
- An Utterance of **YAHWEH** -
“And I will establish for the sake of David
a Just Branch!
And a king will reign.
And He will act wisely.
And He will do right judgment
and justice on earth.

Jer. 23:6 “In His days
Yahudah will be delivered
and Yisra'el dwell in security.
And this is His designation
by which He will be called,
'**YAHWEH** Our Justice.'

Note: This is not a 'name'!
It is a designation, a title!

shem - means far more than simply 'name'.
It comes from a word
that means to make conspicuous.
It refers to an appellation,
as a mark of memorial of individuality;
by implication, honor, authority, character.

Jer. 23:7 “For this reason, behold!
The days are coming.”
- An Utterance of **YAHWEH** -
“And they will no longer say,
'By the life of **YAHWEH**....,
Who brought up
the children of Yisra'el *themselves* נא
from the land of Mitsraim.’
Jer. 23:8 but instead, 'By the life of **YAHWEH**....,
Who brought up and caused to come
the seed *itself* נא of the house of Yisra'el
from the land of the north
and from all the lands
where I had driven them there.’
And they will dwell on their soil.”

Jer. 23:9 The prophets have broken my heart
in my center!
All my bones flutter!
I am like a drunken man,
even like a man overcome by wine,
from the face of **YAHWEH**,
and from the face of His set apart words!

Jer. 23:10 Indeed, the land is full
of those committing adultery!

Indeed, from the face of an oath
the land has lamented!
The watering places of the wilderness
have dried up!
Even their course is bad
and their might is not right.

Jer. 23:11 Indeed, both prophet and priest
have been defiled!
Even in My House
I have found their wrong doing!”
- An utterance of **YAHWEH** -

Jer. 23:12 For this reason
their way is to them
like slippery paths in darkness.

They are pushed down.
And they have fallen on them.

Indeed, I am bringing harm upon them,
the year of their visitation!"
- An utterance of **YAHWEH** -

Jer. 23:13 And with the prophets of Shomeron
I have seen folly.
They prophesied for themselves with Ba'al.
And they have caused to go astray
My people themselves **תא**,
Yisra'el itself **תא**!

Jer. 23:14 And among the prophets
of Yerushalaim
I have seen a horrible thing,
committing adultery,
and walking in lies!
And they strengthen the hands
of wrong doers.
No man turns back from his wrong doing.

All of them are like Sedom to Me,
and those dwelling in her are like Amorah.

Jer. 23:15 For this reason
thus said **YAHWEH** of Assemblies
concerning the prophets,
'Behold!
I will cause they themselves **תא**
to eat wormwood!
And I will cause them to drink
poisoned water
because from they themselves **תא**,
the prophets of Yerushalaim,
defilement has gone out to all the earth! "

Jer. 23:16 Thus said **YAHWEH** of Assemblies,
"You are not to listen attentively
concerning the words of the prophets
who are prophesying to you!
They are causing emptiness
for you yourselves **תא**.
A vision of their heart they are speaking.
It is not from the mouth of **YAHWEH**.

Jer. 23:17 They are saying,
saying to those despising Me,
'**YAHWEH** has said
there will be shalom for you.'
Even to everyone walking
in the stubbornness of their heart
they are saying,
'No harm will come upon you.' "

Jer. 23:18 Indeed, who has stood
in the counsel of **YAHWEH**
and has seen and listened attentively
to His word itself **תא**?
Who has paid attention to His word
or listened attentively to it?

Jer. 23:19 Behold!
A whirlwind of **YAHWEH**!
Rage has gone forth,
even a twisting whirlwind!
Upon the heads of the morally wrong
it will dance!

Jer. 23:20 The anger of **YAHWEH**
will not turn back until He has done it
and until He has established
the purposes of His heart!

**In the last days you will consider it
with understanding!**

Jer. 23:21 I did not send
these prophets themselves אֵל,
but they ran.
I have not spoken to them,
but they prophesied.

Jer. 23:22 But if they had stood in My counsel,
and if My people themselves אֵל
had listened attentively to My Words
then they would have turned them
from their bad ways,
and from the wrong doing of their actions.

Jer. 23:23 Am I Myself an Elohim near by”
- An Utterance of **YAHWEH** -
“and not an Elohim far off?

Jer. 23:24 If anyone is hidden in secret places
can I Myself not see him?”
- An Utterance of **YAHWEH** -

“Have I Myself not filled the skies and earth?”
- An Utterance of **YAHWEH** -

Jer. 23:25 “I have listened attentively to
what itself אֵל the prophets have said,
those prophesying lies in My Name
saying, ‘I have dreamed!
I have dreamed!’

Jer. 23:26 Until when will it exist
in the heart of the prophets,
the prophets prophesying the lies,
and prophets of the deceit of their heart,
Jer. 23:27 those thinking
for the sake of causing
My people themselves אֵל
to forget My Name
with their dreams which each man
is recounting to his neighbor
as their forefathers forgot
My Name itself אֵל with Ba'al?

Jer. 23:28 **The prophet, he himself אֵל
who has a dream,
let him relate the dream.
And he himself אֵל who has My Word,
let him speak My Word faithfully.**

What is straw compared to the wheat?”
- An Utterance of **YAHWEH** -

Jer. 23:29 Is not My Word like fire”
- An Utterance of **YAHWEH** -
“and like a hammer shattering rock?

Jer. 23:30 For this reason, behold!
I am against the prophets”
- An Utterance of **YAHWEH** -
“who are stealing My Words,
each man from his neighbor himself אֵל!

Jer. 23:31 Behold!
I am against the prophets,”
- An Utterance of **YAHWEH** -
“those using their tongues
and uttering an utterance!”

Jer. 23:32 Behold!
I am against those prophesying false dreams”
- An Utterance of **YAHWEH** -

“and recounting them,
and leading astray My people themselves אָנָה
with their lies and with their pitfalls.

And I have not sent them.
And I have not directed them.
And they are of no benefit,
benefit to this people!”
- An Utterance of **YAHWEH** -

Jer. 23:33 “And when these people,
or the prophet,
or the priest,
inquire of you saying,
“What is the burden of **YAHWEH**?
then you are to say to them,
‘What burden itself אָנָה?’
And, ‘I will abandon you yourselves אָנָה!’ ”
- An Utterance of **YAHWEH** -

Jer. 23:34 And the prophet or the priest
or the people who say,
‘The burden of **YAHWEH**!’
I will hold accountable
that man and his household!

Jer. 23:35 According to this
each man says to his neighbor
and each one to his brother,
‘What has **YAHWEH** answered?’
and, ‘What has **YAHWEH** spoken?’

Jer. 23:36 But the burden of **YAHWEH**
you are no longer to call to mind
because ‘the burden’
is for each man his own word!

**And you have overturned
the words themselves** אָנָה
**of The Living Elohim,
YAHWEH of Assemblies, our Elohim!**

Jer. 23:37 According to this
you are to say to the prophet,
‘What has **YAHWEH** answered you?’
and, ‘What has **YAHWEH** spoken?’
Jer. 23:38 But since you say,
‘The burden of **YAHWEH**!’
for this reason, thus said **YAHWEH**,
‘Since you are saying this word itself אָנָה,
“The burden of **YAHWEH**!”
and I have sent to you saying,
“You are not to say,
‘The burden of **YAHWEH**!’ ”
Jer. 23:39 therefore, behold!
Even I will lift up,
lift up you yourselves אָנָה!
And I will thrust out you yourselves אָנָה
and the city itself אָנָה which I gave to you
and to your forefathers!
Jer. 23:40 **And I will set upon you
an eternal reproach
and an eternal shame
which will not be forgotten!’ ”**

Chapter 24

Jer. 24:1 **YAHWEH** caused me to see.
And behold!
There were two baskets of figs being set
before the face of The Temple of **YAHWEH**
after Nebukadnetzar, king of Babel,
had exiled Yekonyah himself אָנָה,
son of Yahoyakim, king of Yahudah,
and the leaders of Yahudah themselves אָנָה,

with the craftsmen *themselves* אָנָה,
and the refiners *themselves* אָנָה
from Yerushalaim,
and they had been brought to Babel.

Jer. 24:2 The one basket of figs
was exceedingly good,
like the first ripe figs.
And the other basket was exceedingly bad,
which could not be eaten
on account of their badness.”

Jer. 24:3 And **YAHWEH** said to me,
“What do you yourself אָנָה see, Yirm'yah?”
And I said, “Figs,
the good ones exceedingly good,
and the bad ones exceedingly bad,
which could not be eaten
on account of their badness.”

Jer. 24:4 Again the word of **YAHWEH**
existed to me saying,

Jer. 24:5 “Thus said **YAHWEH**,
The Elohim of Yisra'el,
'Like these good figs,
according to this I will scrutinize
the exiles of Yahudah themselves אָנָה
whom I have sent from this place
to the land of the Kasdim
for the sake of their own good.

Jer. 24:6 And I will place My eyes upon them
for the sake of good!

And I will cause them to return to this land.

And I will build them up.

And I will not pull them down.

And I will plant them.

And I will not pull them up by their roots.

24:7 And I will give them a heart
for the sake of knowing Me Myself אָנָה,
that **I Myself am YAHWEH**.

And they will be My people.

And I will be their Elohim

because they will return to Me

with all their heart.

Jer. 24:8 And like the bad figs
which could not be eaten

on account of their badness,

indeed, thus said **YAHWEH**,

'According to this

I will give up Tzidkiyah himself אָנָה,

the king of Yahudah,

and his leaders themselves אָנָה,

and the remnant of Yerushalaim itself אָנָה,

those remaining in this land,

and those dwelling in the land of Mitsraim.

Jer. 24:9 And I will give them up to terror,
to harm,

to all the kingdoms of the earth

as a reproach and as a by word,

as a mockery and as a curse

in all the places

to which I drive them there!

Jer. 24:10 And I will send among them

the sword itself אָנָה,

the famine itself אָנָה,

and the pestilence itself אָנָה

until they are consumed from the land

which I have given to them

and to their forefathers.' ”

Chapter 25

Jer. 25:1 The word that existed to Yirm'yah

concerning all the people of Yahudah
in the fourth year of Yahoyakim,
son of Yoshiyah, the king of Yahudah,
the first year of Nebukadnetzar, king of Babel,
Jer. 25:2 which Yirm'yah, the prophet, spoke
concerning all the people of Yahudah
and to all the inhabitants
of Yerushalaim saying,
Jer. 25:3 "From the thirteenth year of Yoshiyah,
son of Amon, king of Yahudah,
and until this day,
this is the twenty third year,
the word of **YAHWEH** has existed to me.
And I have spoken to you,
rising early and speaking.
But you have not listened attentively.

Jer. 25:4 And **YAHWEH** has sent to you
all His servants, the prophets *themselves* תנ,
rising early and sending *them*.
But you have not listened attentively.
And you have not extended
your ears *themselves* תנ
for the sake of listening attentively,

Jer. 25:5 *He was* saying, 'Turn back now,
each man from his evil way,
and from the evil of your actions,
and dwell upon the soil
which **YAHWEH** has given to you
and to your forefathers
from eternity to eternity!

Jer. 25:6 But you are not to go after other gods
for the sake of serving them
or for the sake of bowing down to them!
And you are not to cause Me *Myself* תנ
to be provoked to anger
by the works of your hands!
Then I will do you no harm.'

Jer. 25:7 But you did not
listen attentively to Me"
- An Utterance of **YAHWEH** -
"in order to provoke Me to anger
by the works of your hands,
to your own harm!"

Jer. 25:8 For this reason,
thus said **YAHWEH** of Assemblies,
'Because you have not listened attentively
to My words *themselves* תנ,

Jer. 25:9 behold!
I am sending and I will take
all the north families *themselves* תנ,
- An Utterance of **YAHWEH** -
'even with Nebukadnetzar, the king of Babel,
My servant,
and they will come against this land,
and against those dwelling in it,
and against these nations all around!
And I will devote them to destruction!
And I will establish them
as an astonishment,
and as a whistling,
and as eternal desolations!
Jer. 25:10 And I will cause to vanish from them
the sound of rejoicing,
and the sound of gladness,
the voice of the bridegroom,
and the voice of the bride,
the sound of millstones,
and the light of a lamp!
Jer. 25:11 And all this land

will exist as a desolation
and as an astonishment!

And these nations will serve
the king of Babel himself אַתְּ seventy years!
Jer. 25:12 And it will be when seventy years
have been accomplished
I will hold accountable the king of Babel
and that nation,'
- An Utterance of **YAHWEH** -
'for their moral wrong itself אַתְּ,
even the land of the Kasdim!

And I will establish it itself אַתְּ
as an eternal devastation!
Jer. 25:13 And I will bring on that land
all My words themselves אַתְּ
which I have spoken concerning it,
everything itself אַתְּ
that is written on this scroll
which Yirm'yah has prophesied
concerning all the nations!

Jer. 25:14 Indeed, they will also be enslaved
by many nations and great kings!
And I will repay them
according to their deeds
and according to the works of their hands! ”

Jer. 25:15 Indeed, thus said **YAHWEH**,
The Elohim of Yisra'el, to me,
"Take this wine cup of wrath itself אַתְּ
from My hand!
And you are to cause to drink it itself אַתְּ
all the nations themselves אַתְּ
to whom I am sending you yourself אַתְּ!
Jer. 25:16 And they will drink!
And they will be shaken!
And they will go insane
before the face of the sword
which I am sending among them!"

Jer. 25:17 And I took the cup itself אַתְּ
from the hand of **YAHWEH**.
And I caused to drink
all the nations themselves אַתְּ
to whom YAHWEH had sent me:
Jer. 25:18 Yerushalaim itself אַתְּ
and the cities of Yahudah themselves אַתְּ,
and its kings themselves אַתְּ,
its rulers themselves אַתְּ,
for the sake of making they themselves אַתְּ
as a desolation,
as an astonishment,
as a whistling,
and as a curse,
as it is this day;
Jer. 25:19 Pharaoh, king of Mitsraim himself אַתְּ,
and his servants themselves אַתְּ,
and his rulers themselves אַתְּ,
and all his people themselves אַתְּ,
Jer. 25:20 and all the mixed multitude itself אַתְּ,
and all the kings themselves אַתְּ
of the land of Uts,
and all the kings themselves אַתְּ
of the land of the Philistines,
and Ashkelon itself אַתְּ,
and Azzah itself אַתְּ,
and Ekron itself אַתְּ,
and the remnant of Ashdod itself אַתְּ,
Jer. 25:21 Edom itself אַתְּ,
and Mo'ab itself אַתְּ,
and the children of Ammon themselves אַתְּ,
Jer. 25:22 and all the kings themselves אַתְּ of Tzor,

and all the kings *themselves* את of Tzidon,
and the kings *themselves* את of the coastlands
which are beyond the sea,
Jer. 25:23 Dedan itself את,
and Tema itself את,
and Buz itself את,
and everyone themselves את
cutting the corners of their beards,
Jer. 25:24 and all the kings *themselves* את of Arabia,
and all the kings themselves את
of the mixed multitude
who are dwelling in the wilderness,
Jer. 25:25 and all the kings *themselves* את of Zimri,
and all the kings themselves את of Elam,
and all the kings themselves את of the Medes,
Jer. 25:26 and all the kings *themselves* את of the north,
those far and those near,
each man beside another,
and all the kingdoms themselves את of the earth
which are on the face of the ground.
Also, King Sheshak will drink after them.

Jer. 25:27 And you are to say to them,
'Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Drink!
And be drunk!
And vomit!
And fall!
And you will not stand up again
before the face the sword
which I am sending among you!" '

Jer. 25:28 And it will exist
that they will refuse to take the cup
from your hand for the sake of drinking.
And you are to say to them,
'Thus said **YAHWEH** of Assemblies,
"Drink!
You will drink!

Jer. 25:29 Indeed, behold!
Upon the city which is called by My Name
I am causing a piercing
for the sake of harming it!
And will you yourselves את be acquitted,
acquitted?
You will not be acquitted!
**Indeed, I Myself am calling for the sword
on all the inhabitants of the earth!"**
- An Utterance of **YAHWEH** of Assemblies -

Jer. 25:30 And you yourself את
are to prophesy concerning them
all these words themselves את!
And you are to say to them,
'**YAHWEH** will roar from on high!
Even from His set apart dwelling place
He will give up His voice!
He will roar mightily against His fold!
With a shout like those treading grapes
He responds
to all those dwelling on the earth!

Jer. 25:31 An uproar has come
upon the extremities of the earth!
Indeed, **YAHWEH** has a controversy
with the nations!
He will be pronouncing sentence
for the sake of all flesh!
The morally wrong
He will give to the sword!
- An Utterance of **YAHWEH** -

Jer. 25:32 Thus said **YAHWEH** of Assemblies,
"Behold!
Harm is going forth from nation to nation!
And a great whirlwind will be aroused
from the recesses of the earth!
Jer. 25:33 And the mortally wounded
of **YAHWEH** in that day
will be from one extremity of the earth
even to the other extremity of the earth!
They will not be lamented!
And they will not be gathered!
And they will not be buried!
They will be as excrement
on the face of the ground!

Jer. 25:34 Howl, you shepherds, and shriek!
And roll yourselves about,
you powerful of the flock,
because the days of your slaughter
and your dispersions have been fulfilled!
And you will fall like a choice vessel!

Jer. 25:35 And a place of refuge
will vanish from the shepherds,
and an escape
from the powerful of the flock!

Jer. 25:36 A sound, a shriek of the shepherds
and a howling of the powerful of the flock,
because **YAHWEH** is ravaging
their pasture *itself* **nx**!
Jer. 25:37 And the pastures of shalom
will be silenced before the face
of the burning anger of **YAHWEH**!

Jer. 25:38 He has abandoned His hiding place
like a lion!
Indeed, their land
will become an astonishment
from the face of the burning anger
of those oppressing
and from the face of His burning anger!"

Chapter 26

Jer. 26:1 At the beginning of the reign
of Yahoyakim, son of Yoshiyah,
the king of Yahudah,
this word existed

from **YAHWEH** *Himself* **nx** saying,

Jer. 26:2 "Thus said **YAHWEH**,
'Stand in the courtyard
of The House of **YAHWEH**!

And you are to speak
concerning all the cities of Yahudah,
those coming to bow themselves
in The House of **YAHWEH**,
all the words *themselves* **nx**

which I have given to you as direction
for the sake of speaking to them.

You are not to eliminate a word!

Jer. 26:3 Perhaps they will listen attentively
and each man will turn back from his evil way.
Then I will relent of the harm
which I am considering doing to them,
from before the face of their hurtful actions.'

Jer. 26:4 And you are to say to them,
'Thus said **YAHWEH**,

"If you do not listen attentively to Me
for the sake of walking in My Instruction
which I have set before your faces,

Jer. 26:5 for the sake of listening attentively
to the words of My servants, the prophets,
whom I am sending to you,

even rising up early and sending *them*,
but you have not listened attentively,
Jer. 26:6 then I will set
this House *itself* תא like Shiloh!
And this city *I will set* as a curse
for the sake of all the nations of the earth!" ' ' "

Jer. 26:7 And the priests,
and the prophets,
and all the people
listened attentively to Yirm'yah *himself* תא
speaking these words *themselves* תא
in The House of **YAHWEH**.

Jer. 26:8 And it was as Yirm'yah
had ended speaking everything *itself* תא
that **YAHWEH** had directed him
to speak to all the people.
And the priests,
and the prophets,
and all the people
seized he *himself* תא saying,
"Put to death, you will be put to death!

Jer. 26:9 Why have you prophesied
in the Name of **YAHWEH** saying
'This House will be like Shiloh,
and this city will be desolate,
with no one dwelling *in it*'?"

And all the people
were assembled against Yirm'yah
in The House of **YAHWEH**.

Jer. 26:10 And the rulers of Yahudah
had heard these words *themselves* תא.
And they went up from the king's house
to The House of **YAHWEH**.
And they sat down in the entrance
of the new gate of The House of **YAHWEH**.

Jer. 26:11 And the priests and the prophets
spoke to the rulers
and all the people saying,
"A death sentence for this man
because he has prophesied
concerning this city
according to what you
have heard with your ears!"

Jer. 26:12 And Yirm'yah spoke
to all the leaders
and all the people saying,
"**YAHWEH** has sent me
for the sake of prophesying
against this House and against this city
all the words *themselves* תא
which you have heard.

Jer. 26:13 And now,
cause your ways and your deeds
to be pleasing!
And listen attentively to the voice
of **YAHWEH**, your Elohim!
Then **YAHWEH** will relent
concerning the harm
which He has spoken against you!

Jer. 26:14 And I myself, behold!
I am in your hand.
Do with me as is good
and proper in your eyes.

Jer. 26:15 However know,

know that if you yourselves אַתְּ
put to death me myself אֲנִי
then you yourselves אַתְּ are setting
innocent blood upon yourselves,
and upon this city,
and upon those dwelling in it!

Indeed, in truth
YAHWEH has sent me to you
for the sake of speaking in your ears
all these words themselves אַתְּ!"

Jer. 26:16 And the leaders and all the people
said to the priests and to the prophets,
"No death sentence is to be for this man
because he has spoken to us
in the Name of **YAHWEH**, our Elohim!"

Jer. 26:17 And men stood up
from the elders of the land.
And they spoke
to all the assembly of the people saying,
Jer. 26:18 "Mikayah of Moreshet
was prophesying in the days
of Hizkiyah, the king of Yahudah.
And he spoke
to all the people of Yahudah saying,
'Thus said **YAHWEH** of Assemblies,
"Tzion will be a plowed field,
and Yerushalaim will be heaps,
and the mountain of The House
as the high places of the forest!" '

Mikayah means who is like **YAHWEH**.
Moreshet means possession.

Jer. 26:19 Did Hizkiyah, king of Yahudah,
and all Yahudah put him to death,
put him to death?

Did he not fear **YAHWEH Himself** אַתְּ
and seek the face itself אַתְּ of **YAHWEH**?
And **YAHWEH** relented
concerning the harm
which He had spoken against them.

And we ourselves אַתְּ
are doing great harm against ourselves!"

Jer. 26:20 Also, there was a man
prophesying for himself
in the Name of **YAHWEH**,
Uriyah, the son of Shemayah,
of Kiryat Ye'arim.
And he prophesied against this city
and against this land
according to all the words of Yirm'yah.

Uriyah means fire of **YAHWEH**.
Shemayah means **YAHWEH**
has listened attentively.
Kiryat Ye'arim means city of forests.

Jer. 26:21 And Yahoyakim, the king,
and all his valiant men,
and all the leaders,
listened attentively
to his words themselves אַתְּ.

And the king sought to put him to death.
But Uriyah heard.
And he was afraid.
And he fled.

And he went to Mitsraim.

Jer. 26:22 And Yahoyakim, the king,
sent men to Mitsraim,
Elnathan himself אַתְּ, son of Akbor,
and his men themselves אַתְּ, to Mitsraim.

Elnathan means El has given.

Akbor means a mouse.

Jer. 26:23 And they brought forth
Uriyah himself **את** from Mitsraim.
And they brought him to Yahoyakim, the king.
And he struck him with a sword.
And he threw out his carcass itself **את**
onto the graves of the children of the people.

Jer. 26:24 However, the hand of Ahikam,
son of Shaphan, was with Yirm'yah himself **את**,
for the sake of not giving he himself **את**
him into the hand of the people
for the sake of putting him to death.

Ahikam means brother of standing.
Shaphan means a rock rabbit.

Chapter 27

Jer. 27:1 At the beginning
of the reign of Yahoyakim,
son of Yoshiyah, the king of Yahudah,
this word existed to Yirm'yah
from **YAHWEH** Himself **את** saying,
Jer. 27:2 "According to this
YAHWEH has said to me,
'Make for yourself restraints and yokes!
And you are to set them upon your neck.
Jer. 27:3 And you are to send them to
the king of Edom,
and the king of Mo'ab,
and the king of the Ammonites,
and the king of Tzor,
and the king of Tzidon,
by the hand of ambassadors,
those coming to Yerushalaim,
to Tzidkiyah, king of Yahudah.

Jer. 27:4 And you are to direct they themselves **את**
concerning their masters saying,
"Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el, to your masters,'
Jer. 27:5 "I have made the earth itself **את**,
and the human beings themselves **את**
and the animals themselves **את**
that are upon the face of the earth
by My great power
and by My outstretched arm.
And I will give them
to whomever is right in My eyes.

Jer. 27:6 And now, I have given
all these lands themselves **את**
into the hand of Nebukadnetzar, king of Babel,
My servant.
Even the animals of the field themselves **את**
I have also given to him
for the sake of serving him.
Jer. 27:7 And all nations
will serve he himself **את**
and his son himself **את**
and his son's son himself **את**
until the time of his land comes.

And even many nations and great kings
will be enslaved by him.

Jer. 27:8 And it will exist that
the nation or the kingdom
that will not serve he himself **את**,
Nebukadnetzar, the king of Babel himself **את**,
and whoever himself **את** that does not put
his neck itself **את** into the yoke
of the king of Babel,
with sword,
and with famine,

and with pestilence
I will visit that nation"
- An Utterance of **YAHWEH** -
"until I have consumed they themselves אַתּ
by his hand!

Jer. 27:9 And you yourselves אַתּ
are not to listen attentively
to your prophets,
or to your diviners,
or to your dreamers,
or to your practicers of magic,
or your sorcerers
who are speaking to you saying,
'You will not serve the king of Babel.'

Jer. 27:10 Indeed, they are prophesying
a lie to you for the sake
of removing you yourselves אַתּ
far from upon your land.
Even I will drive out you yourselves אַתּ!
And you will perish!

Jer. 27:11 But the nation
that brings their necks themselves אַתּ
into the yoke of the king of Babel
and serves him
will remain upon their land."
- An Utterance of **YAHWEH** -
"And they will till it.
And they will dwell in it."

Jer. 27:12 And I spoke to Tzidkiyah,
king of Yahudah,
according to all these words saying,
"Bring your necks themselves אַתּ
into the yoke of the king of Babel
and serve he himself אַתּ
and his people and live!
Jer. 27:13 Why should you die,
you yourself אַתּ and your people,
by sword,
by famine,
and by pestilence
according to what **YAHWEH** has spoken
against the nation that will not serve
the king of Babel himself אַתּ?

Jer. 27:14 And you are not
to listen attentively
to the words of the prophets,
those speaking to you saying,
'You will not serve
the king of Babel himself אַתּ.'
because they are prophesying a lie to you!
Jer. 27:15 Indeed, I have not sent them!"
- An Utterance of **YAHWEH** -
"And they are prophesying
a lie in My Name
for the sake of driving out
you yourselves אַתּ.
And you will perish,
you yourselves אַתּ,
and the prophets,
those prophesying to to you!"

Jer. 27:16 And I spoke to the priests
and to all this people saying,
"Thus said **YAHWEH**,
'You are not to listen attentively
to the words of your prophets,
those prophesying to you saying,
"Behold!
The vessels of The House of **YAHWEH**

are returning from Babel soon now.”
Indeed, they are prophesying a lie to you!
Jer. 27:17 You are not
to listen attentively to them!
Serve the king of Babel himself **תא** and live!
Why should this city be a desolation?

Jer. 27:18 And if they are prophets,
and if the word of **YAHWEH**
exists to they themselves **תא**,
let them now intercede
to **YAHWEH** of Assemblies,
so that the vessels which are left
in The House of **YAHWEH**,
and in the house of the king of Yahudah,
and at Yerushalaim,
will not go to Babel!

Jer. 27:19 Indeed, thus said
YAHWEH of Assemblies
concerning the columns,
and concerning the Sea,
and concerning the stands,
and concerning the vessels,
those remaining in this city
Jer. 27:20 which Nebukadnetzar,
the king of Babel, did not take
at his exiling of Yekonyah himself **תא**,
the son of Yahoyakim, the king of Yahudah,
from Yerushalaim to Babel,
and all the nobles themselves **תא**
of Yahudah and Yerushalaim,
Jer. 27:21 thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
concerning the vessels,
those remaining in The House of **YAHWEH**,
and in the house of the king
of Yahudah and Yerushalaim,
Jer. 27:22 "they will be brought to Babel!
And there they will be
until the day that I visit they themselves **תא**!"
- An Utterance of **YAHWEH** -
"Then I will bring them up!
And I will return them to this place!"

Chapter 28

Jer. 28:1 And it was in the year
of the beginning of the reign
of Tzidkiyah, king of Yahudah,
in the fourth year and in the fifth month.
Hananyah, son of Azzur,
the prophet who was from Gib'on,
spoke to me in The House of **YAHWEH**
before the eyes of the priests
and all the people saying,
[Hananyah means favored by YAHWEH.](#)
[Azzur means helpful.](#)
Jer. 28:2 "Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el, saying,
'I have broken the yoke itself **תא**
of the king of Babel.
Jer. 28:3 Within two more years
I will cause to return to this place
all the vessels themselves **תא**
of The House of YAHWEH
which Nebukadnetzar, king of Babel,
had taken from this place
and brought to Babel.
Jer. 28:4 And Yekonyah himself **תא**
son of Yahoyakim, king of Yahudah,
and all the captives of Yahudah themselves **תא**,
those having gone to Babel,
I Myself will return to this place.'
- An Utterance of **YAHWEH** -

'Indeed, I will break the yoke *itself* אָנֹכִי
of the king of Babel!' ”

Jer. 28:5 Then Yirm'yah the prophet spoke
to Hananyah the prophet
before the eyes of the the priests
and before the eyes of all the people,
those standing in The House of **YAHWEH**.

Jer. 28:6 And Yirm'yah the prophet said,
“Amen!

According to this may **YAHWEH** do!
May **YAHWEH** cause to stand
your words *themselves* אָנֹכִי
which you have prophesied
for the sake of returning
the vessels of The House of **YAHWEH**
and all the captives from Babel
to this place!

Jer. 28:7 However, listen attentively now
to this word that I speak in your ears
and in the ears of all the people!

Jer. 28:8 The prophets have existed
before my face and before your faces
from long ago.

And they prophesied
concerning many lands
and concerning great kingdoms
of battle and of harm and of pestilence.

Jer. 28:9 The prophet
who prophesies of shalom,
as the word of the prophet comes about
that prophet will be known as one
whom **YAHWEH** has sent in truth.”

Jer. 28:10 Then Hananyah the prophet
took the yoke *itself* אָנֹכִי from the neck
of Yirm'yah the prophet.

And he broke it.

Jer. 28:11 And Hananyah spoke
before the eyes of all the people saying,
“Thus said **YAHWEH**.

‘According to this I will break the yoke *itself* אָנֹכִי
of Nebukadnetzar, king of Babel
within two years of days
from the neck of all the nations.’ ”

And Yirm'yah the prophet went on his way.

Jer. 28 :12 And the word of **YAHWEH**
existed to Yirm'yah
after Hananyah the prophet had broken
the yoke *itself* אָנֹכִי from the neck
of Yirm'yah the prophet saying,

Jer. 28:13 “Go and speak to Hananyah saying,

‘Thus said **YAHWEH**.

“You have broken the yokes of wood,
but you have made instead of them
yokes of iron.”

Jer. 28:14 Indeed,
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
“I have set a yoke of iron
upon the neck of all these nations
for the sake of serving Nebukadnetzar,
king of Babel!

And they will serve him!
And even the animals *themselves* אָנֹכִי
of the field I have given to him!” ’ ”

Jer. 28:15 And Yirm'yah the prophet
said to Hananyah, the prophet,

“Listen attentively now, Hananyah!
YAHWEH has not sent you!
And you yourself **תא** have caused
this people themselves **תא** to trust upon a lie!

Jer. 28:16 Therefore thus said **YAHWEH**,
‘Behold!
I am sending you away
from upon the face of the soil!
This year you yourself **תא** will die
because you have spoken
apostasy against **YAHWEH!**”

Jer. 28:17 And Hananyah, the prophet,
died in that year, in the seventh month.

Chapter 29

Jer. 29:1 And these are
the words of the letter
which Yirm'yah, the prophet,
sent from Yerushalaim
to the remnant of the elders of the exiles,
and to the priests,
and to the prophets,
and to all the people whom Nebukadnetzar
had exiled from Yerushalaim to Babel
29:2 after Yekonyah, the king,
and the queen mother,
and the officials,
and the leaders
of Yahudah and Yerushalaim,
and the craftsmen,
and the refiners had gone from Yerushalaim
Jer. 29:3 by the hand of El'asah,
son of Shaphan,
and Gemaryah, the son of Hilkiyah,
whom Tzidkiyah, king of Yahudah,
sent to Babel, to Nebukadnetzar,
the king of Babel, saying,

El'asah means El has made.

Gemaryah means

YAHWEH has completed.

Jer. 29:4 “Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
to all the exiles Whom I have exiled
from Yerushalaim to Babel,
Jer. 29:5 ‘Build houses and dwell in them!
Plant gardens and eat their fruit itself **תא**!
Jer. 29:6 Take wives and give birth
to sons and daughters!
And take wives for your sons!
And give your daughters themselves **תא**
to husbands!
And let them give birth
to sons and daughters!
And be increased there!
And do not be diminished!
Jer. 29:7 And seek the shalom itself **תא**
of the city where I have exiled
you yourselves **תא**!
And pray on its behalf to **YAHWEH**
because in its shalom
there will be for you shalom!’

Jer. 29:8 Indeed, thus said
YAHWEH of Assemblies,
The Elohim of Yisra'el,
‘Do not let your prophets and your diviners
who are in your midst lead you astray!
And do not listen attentively to the dreams
which you yourselves **תא** are dreaming!
Jer. 29:9 Indeed,
they are prophesying a lie to you
in My Name!

I have not sent them!
- An Utterance of **YAHWEH** -

Jer. 29:10 Indeed, thus said **YAHWEH**,
'When seventy years are completed at Babel
I will visit you yourselves **אֲנִי**!
And I will cause to stand over you
My good word itself **אֲנִי**
for the sake of returning
you yourselves **אֲנִי** to this place!

Jer. 29:11 Indeed, I know
the intentions themselves **אֲנִי**
I am considering concerning you,'
- An Utterance of **YAHWEH** -
'intentions of shalom and not of harm,
for the sake of giving to you
what lies ahead,
even an expectation.

Jer. 29:12 Then you will call to Me Myself **אֲנִי**.
And I will come!

And you will pray to Me
and I will listen attentively to you!

Jer. 29:13 **And you will seek Me Myself** **אֲנִי**.

**And you will find Me
when you search for Me
with all your heart!**

Jer. 29:14 **And I will be found by you!**

- An Utterance of **YAHWEH** -

'And I will turn back your captivity itself **אֲנִי**.
And I will gather you yourselves **אֲנִי**
from all the nations and from all the places
where I have driven you yourselves **אֲנִי**.
- An Utterance of **YAHWEH** -

And I will return you yourselves **אֲנִי** to the place
from which I have exiled you yourselves **אֲנִי**,
from there!

Jer. 29:15 Because you have said,
'**YAHWEH** has raised up
prophets for us in Babel',

Jer. 29:16 thus said **YAHWEH**
concerning the king
who is sitting on the throne of David
concerning all the people
who are dwelling in this city,
concerning your kindred
who have not gone out
with you yourselves **אֲנִי** into exile,

Jer. 29:17 thus said **YAHWEH** of Assemblies,
"Behold!

I am sending among them

the sword itself **אֲנִי**,

the famine itself **אֲנִי**,

and the pestilence itself **אֲנִי**.

And I will set they themselves **אֲנִי**
as horrid figs

which can not be eaten
because of *their* badness!

Jer. 29:18 And I will pursue after them

with the sword,

with famine,

and with pestilence!

And I will give them as a trembling

to all the kingdoms of the earth,

as a curse,

and as an astonishment,

and as a whistling,

and as a reproach

among all the nations

where I have driven them there

Jer. 29:19 in place of their
not having listened attentively to My words'
-An Utterance of **YAHWEH** -
'which I sent to them *by*
My servants, the prophets *themselves* אָנְכֶם,
rising up early and sending them.
But you did not listen attentively!"
- An Utterance of **YAHWEH** -

Jer. 29:20 And you yourselves אָנְכֶם therefore,
listen attentively to the word of **YAHWEH**,
all the exiles whom I have sent
from Yerushalaim to Babel!
Jer. 29:21 Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
concerning Ahab, son of Kolayah,
and Tzidkiyah, son of Ma'aseyah,
those prophesying a lie to you in My Name,
"Behold!
I am giving they themselves אָנְכֶם into
the hand of Nebukadnetzar, king of Babel!
And he will strike them before your eyes!
Ahab means father.
Kolayah means the voice of **YAHWEH**.
Tzidkiyah means justice of **YAHWEH**.
Ma'aseyah means action of **YAHWEH**.

Jer. 29:22 And because of them
all the exiles of Yahudah who are in Babel
will take up a curse saying,
"May **YAHWEH** establish you
like Tzidkiyah and Ahab
whom the king of Babel roasted in the fire!"
Jer. 29:23 because of the foolishness
which they have done in Yisra'el!
And they have committed adultery
with the wives themselves אָנְכֶם
of their neighbors!
And they have spoken
a word of lying in My Name
which I have not given
as direction to them!
And I am The One knowing,
even a witness!' -
- An Utterance of **YAHWEH** -

Jer. 29:24 And to Shemayah, the Nehelamite,
you are to speak saying,
Shemayah means
YAHWEH has listened attentively.
Nehelamite means one who dreamed.

Jer. 29:25 "Thus spoke **YAHWEH** of Assemblies,
The Elohim of Yisra'el, saying,
'Because of what you yourself אָנְכֶם
have sent in your name,
letters to all the people
who are at Yerushalaim,
and to Tzephanyah,
son of Ma'aseyah, the priest,
and to all the priests saying,
Jer. 29:26 "**YAHWEH** has set you priest
instead of Yahoyada the priest
for the sake of being overseers
of The House of **YAHWEH**,
for the sake of everyone
who is insane and is prophesying.
And you are to set he himself אָנְכֶם
in the stocks and in confinement.
Jer. 29:27 But now, why have you not chided
against Yirm'yah of Anatoth,
the one who is making himself
a prophet to you?
Jer. 29:28 Indeed, according to this
he has sent to us in Babel saying,
'This captivity is long.
Build houses and dwell in them,

and plant gardens and eat
their fruit *itself* **תָּא**.' ”

Jer. 29:29 And Tzephanyah, the priest,
read this letter *itself* **תָּא**
in the ears of Yirm'yah, the prophet.

Jer. 29:30 And the word of **YAHWEH**
existed to Yirm'yah saying,

Jer. 29:31 “Send concerning all the exiles
saying, ‘Thus said **YAHWEH**
concerning Shemayah, the Nehelamite,
“Because of what Shemayah
has prophesied to you,
but I Myself have not sent him,
and he has caused you yourselves **תָּא**
to trust upon a lie,”

Jer. 29:32 therefore thus said **YAHWEH**,
“Behold!

I will attend to Shemayah, the Nehelamite,
and his seed.

There will not be for him
one dwelling among this people!
And he will not see the good
that I Myself will do
for the sake of My people”

- An Utterance of **YAHWEH** -

“because he has spoken apostasy
against **YAHWEH!**” ’ ”

Chapter 30

Jer. 30:1 The word
which existed to Yirm'yah
from **YAHWEH** *Himself* **תָּא** saying,

Jer. 30:2 “Thus spoke **YAHWEH**,
The Elohim of Yisra'el, saying,
‘Write on a scroll for yourself
all the words themselves **תָּא**
that I have spoken to you!

Jer. 30:3 Indeed behold!

The days are coming.’

- An Utterance of **YAHWEH** -

‘And I will turn back

the exile itself **תָּא** of My people,

Yisra'el and Yahudah.’ said **YAHWEH**.

‘And I will return them to the land
that I gave to their forefathers.

And they will occupy it.’ ”

Jer. 30:4 And these are the words
which **YAHWEH** spoke

concerning Yisra'el and Yahudah.

Jer. 30:5 Indeed, according to this said **YAHWEH**,

“We have heard a voice of trembling,
terror, and not shalom!

Jer. 30:6 Inquire now and see

if a male is giving birth.

Why am I seeing every valiant man

with his hands upon his loins

like one giving birth

and all faces turned to paleness?

Jer. 30:7 Alas! Indeed great is that day!

There is nothing like it!

And it is a time of trouble for Ya'akov!

But he will be delivered from it.

Jer. 30:8 And it will be in that day,’

- An Utterance of **YAHWEH** of Assemblies -

‘I will break his yoke from upon your neck!

And I will tear off your restraints!

And strangers will no longer enslave them!

Jer. 30:9 And they will serve

YAHWEH *Himself* **תָּא**, their Elohim,

and David himself **אָנ**, their king,
whom I will cause to stand up for them!

Jer. 30:10 And you yourself **אָנ**,
you are not to be afraid, Ya'akov, My servant,
- An Utterance of **YAHWEH** -
'and you are not
to be discouraged, Yisra'el!
Indeed, behold!
I am causing you to be delivered
from a distant place,
even your seed **יָסְרָאֵל**
from the land of their captivity!
And Ya'akov will return!
And he will rest and be at ease!
And nothing will cause him
to be shuddering with terror!

Jer. 30:11 Indeed, I Myself
will be with you yourself **אָנ**'
- An Utterance of **YAHWEH** -
'for the sake of causing you to be delivered!

Indeed, I will make a complete end
of all the nations
where I have caused you
to be scattered there!

However, I will not make
a complete end of you yourself **אָנ**!
But I will chastise you
for the sake of right judgment!
And hold you guiltless?
I will not hold you guiltless!

Jer. 30:12 Indeed, thus said **YAHWEH**,
'Your wound is incurable!
Your injury is grievous!
Jer. 30:13 No one is pleading your cause
for the sake of binding *your wounds*!
There are no healing medicines for you!

Jer. 30:14 All those loving you
have forgotten you yourself **אָנ**!
They are not seeking *you*!
Indeed, with the wound of an adversary
I struck you,
with cruel chastisement,
over the abundance of your perversities!
Your offenses have been numerous!

Jer. 30:15 Why do you cry out
concerning your wound?
Your anguish is incurable
on account of the abundance
of your perversities!
Your offenses have been numerous!
I have done this to you.

*Note: There is a duplication here
from the previous verse.
It's possible this is a copyist error.
It's also possible this was
a "double mention" by **YAHWEH**,
intentionally stated to call attention
to the serious nature of the offenses involved.*

Jer. 30:16 However, all those devouring you
will be devoured.
And all your oppressors, all of them,
will go into exile,
and those plundering you, as plunder,
and everyone preying upon you, as prey.

Jer. 30:17 Indeed. I will cause health
to rise up to you!

And from your wounds I will heal you!
- An Utterance of **YAHWEH** -

'Indeed, they have called you an outcast.
Tzion itself, no one is seeking her.'

Jer. 30:18 Thus said **YAHWEH**,
'Behold!

I am turning back the captivity
of the tents of Ya'akov.
And I will have compassion
on his dwelling places.
And the city will be built upon its mound.
And the palace will sit

according to its regulations.

Jer. 30:19 And thanksgiving
will go out from them
and the sound of laughing.

And I will increase them.

And they will not be diminished.

And I will honor them.

And they will not be insignificant.

Jer. 30:20 And his children will be as before.

And his assembly
will be set up before My face.

And I will pay attention
concerning all who oppress them.

Jer. 30:21 And his royalty will be from him.

And the one ruling
will come from his midst.

And I will cause him to come near.

And he will approach toward Me.

Indeed, who is this

who pledged his heart *itself* נא
to draw near to Me?'

- An Utterance of **YAHWEH** -

Jer. 30:22 And you will exist as a people.
And I will exist for you as The Elohim.' ”

Jer. 30:23 Behold!
The whirlwind of **YAHWEH**
will go forth with rage,
a sustained whirlwind!

It will dance upon the head
of the morally wrong!

Jer. 30:24 The burning anger of **YAHWEH**
will not turn back until He has done it,
even until He has established
the purposes of His heart!

In the last days you will understand it!

Chapter 31

Jer. 31:1 **At that time**”

- An Utterance of **YAHWEH** -

**“I will be for them The Elohim
of all the families of Yisra'el
and they will be for Me a people.”**

Jer. 31:2 Thus said **YAHWEH**,
“A people has found favor in the wilderness,
survivors of the sword,
Yisra'el, going to find rest.”

Jer. 31:3 From afar
YAHWEH was seen by me saying,
“I have loved you with an eternal love!
For this reason,
I will draw you with kindness!

Jer. 31:4 I will build you again
and you will be built, virgin of Yisra'el!
Once again you will adorn yourself
with your tambourines.

And you will go forth in the dances laughing.
Jer. 31:5 Again you will plant vines
on the mountains of Shomeron.
They will plant plantings
and they will be common.

Jer. 31:6 Indeed, there will be a day
when the watchmen have called out
on Mount Ephraim,
'Get up, and we will go up to Tzion,
to **YAHWEH**, our Elohim!' "

Jer. 31:7 Indeed, thus said **YAHWEH**,
"Shout for joy
for the sake of Ya'akov with gladness!
And cry out among the chief nations.
Cause them to listen attentively!
Praise and say, '**YAHWEH**,
deliver Your people themselves **אנ**,
the remnant of Yisra'el itself **אנ**!'

Jer. 31:8 Behold!
I will cause they themselves **אנ**
to come from the land of the north!
And I will collect them
from the extremities of the earth,
among them the blind and the lame,
those pregnant
and those giving birth together!
A great assembly will return here!
Jer. 31:9 With weeping they will come.
And with their earnest prayers
I will bring them.
I will cause them to walk
by streams of waters,
by a straight path
on which they will not stumble.

Indeed, I will be as Father to Yisra'el.
And Ephraim *will be* as My firstborn.

Jer. 31:10 Listen attentively
to the word of **YAHWEH**, nations!
And declare it in the coastlands from afar!
And say,
'The One dispersing Yisra'el
is collecting him.
And He will protect him
as a shepherd *does* his flock.'

Jer. 31:11 Indeed, **YAHWEH**
will ransom Ya'akov himself **אנ**!
And He will redeem him from the hand
of one stronger than he!

Jer. 31:12 And they will come!
And they will shout for joy
on the height of Tzion!
And they will be radiant
concerning the goodness of **YAHWEH**,
concerning grain,
and concerning new wine,
and concerning oil,
and concerning the young
of the flock and the herd!

And their life will be
like a well watered garden!
And they will not mourn any longer!

Jer. 31:13 Then a virgin
will rejoice in a dance,
and young men and old together!
And I will turn their mourning to joy!
And I will comfort them!
And I will cheer them up from their sorrow!

Jer. 31:14 And I will satisfy to the full
the life of the priests with fatness!
And My people will be satisfied to the full
with My goodness *itself* אֵל!"
- An Utterance of **YAHWEH** -

Jer. 31:15 Thus said **YAHWEH**,
"A sound was heard in Ramah,
wailing, bitter weeping,
Rachel weeping over her children.
She has refused to be comforted
over her children
because they are no more."

Jer. 31:16 Thus said **YAHWEH**,
"Restrain your voice from weeping
and your eyes from tears!
Indeed, there is compensation for your effort."

- An Utterance of **YAHWEH** -
"And they will return
from the land of the adversary.
Jer. 31:17 And there is an expectation
for your later days."
- An Utterance of **YAHWEH** -
And your children
will return to their borders.

Jer. 31:18 I have listened attentively,
listened attentively to Ephraim mourning!
'You have chastised me,
and I was chastised
like a male calf not taught.
You caused me to return,
and I have returned!
Indeed, You Yourself אֵל
are **YAHWEH**, my Elohim!

Jer. 31:19 Indeed,
after I returned I was sorry.
And after knowing
I struck myself on the thigh.
I was ashamed and also humbled
because I carried
the reproach of my youth.'

Jer. 31:20 Ephraim is a precious son to Me,
an enjoyable child.
Indeed, although I spoke against him
I took note, took note of him again.
For this reason
My bowels growled for him.
I have compassion, compassion for him!"
- An Utterance of **YAHWEH** -

Jer. 31:21 Stand up sign posts for yourselves.
Make for yourselves landmarks.
Place your heart toward the highway,
the way you have gone.
Return, virgin of Yisra'el!
Return to these cities of yours!

Jer. 31:22 Until when will you wander,
apostate daughter?
Indeed, **YAHWEH** has created
a new thing on the earth!
A woman will lead about a man!"

Jer. 31:23 Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Once again they will say this word *itself* אֵל
in the land of Yahudah and in its cities
when I return their exile *itself* אֵל,
'**YAHWEH** bless you,
dwelling place of justice,
mountain of set apartness!'

Jer. 31:24 And in Yahudah and all its cities
farmers and those who journey with flocks
will dwell together.

Jer. 31:25 Indeed, I have satisfied to the full
the weary life!
And I have filled every faint life!"

Jer. 31:26 Upon this
I was caused to wake up.
And I looked.
And my sleep had been pleasant to me.

Jer. 31:27 "Behold!
The days are coming."
- An Utterance of **YAHWEH** -
"And I will sow
the house of Yisra'el itself **תא**
and the house of Yahudah itself **תא**
with the seed of human beings
and the seed of animals.

Jer. 31:28 And it will exist,
as I have watched over them
for the sake of pulling up by the roots,
and for the sake of tearing down,
and for the sake of overthrowing
and for the sake of destroying,
and for the sake of harm,
likewise I will watch over them
for the sake of building
and for the sake of planting!"
- An Utterance of **YAHWEH** -

Jer. 31:29 "In those days
they will no longer say,
'The fathers have eaten sour grapes,
but the teeth of the children are dull.'

Jer. 31:30 Indeed, each one will die
on account of his own perversity!
Every human being eating sour grapes,
his teeth will be dulled.

Jer. 31:31 "Behold!
the days are coming."
- An Utterance of **YAHWEH** -
"And I will cut a New Covenant
with the house of Yisra'el itself **תא**
and with the house of Yahudah itself **תא**,
Jer. 31:32 not like The Covenant which I cut
with their forefathers themselves **תא**
in the day when I seized them by their hand
for the sake of bringing them
out of the land of Mitsraim,
My Covenant itself **תא** which they broke!
And I was married with them!"
- An Utterance of **YAHWEH** -

Jer. 31:33 "Indeed, this is the covenant
which I will cut
with the house of Yisra'el itself **תא**
after those days!
- An Utterance of **YAHWEH** -
I will give My Instruction itself **תא**
into their center!
And I will engrave it upon their hearts!
And I will be for them as their Elohim!
And they will be for Me as a people!

Jer. 31:34 And no longer will they teach
each man his neighbor himself **תא**,
and each man his kindred himself **תא** saying,
'Know YAHWEH Himself **תא**!'

Indeed, they will all know Me Myself **אני**,
from the least of them
to the greatest of them!"
- An Utterance of **YAHWEH** -
"Indeed, I will forgive their perversity!
And I will not take note
of their offenses any longer!"

Jer. 31:35 Thus said **YAHWEH**,
The One giving the sun as a light by day,
the rules of the moon and the stars
for a light by night,
tossing the sea,
and *making* its waves roar,
YAHWEH of Assemblies
is His designation,
Jer. 31:36 "If these rules depart
from before My face"
- An Utterance of **YAHWEH** -
even the seed of Yisra'el will also cease
from being a nation before My face
to eternity!"

Jer. 31:37 Thus said **YAHWEH**,
"If the skies above
can be measured from overhead
or the foundations of the earth
searched out from beneath
even I Myself
will reject all the seed of Yisra'el
on account of everything they have done!"
- An Utterance of **YAHWEH** -

Jer. 31:38 "Behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And the city will be built
for the sake of **YAHWEH**
from the Tower of Hanan'el
to the Corner Gate.

Jer. 31:39 And the measuring line
will go forth again in front of it
upon The Hill Gareb and around to Go'at.

Jer. 31:40 And the entire valley
of the carcasses and of the ashes,
and all the fields
as far as the brook Kidron
to the corner of the Horse Gate eastward
will be set apart to **YAHWEH**.

It will not be pulled up
or thrown down again to eternity!"

Chapter 32

Jer. 32:1 The word that existed to Yirm'yah
from **YAHWEH Himself** **אני**
in the tenth year of Tzidkiyah, king of Yahudah,
the eighteenth year of Nebukadnetzar.
Jer. 32:2 And at that time
the forces of the king of Babel
were besieging Yerushalaim.
And Yirm'yah the prophet was restrained
in the courtyard of the prison which was in
the house of the king of Yahudah
32:3 where Tzidkiyah, king of Yahudah,
had restrained him saying,
"Why are you yourself **אני**
prophesying saying,
'Thus said **YAHWEH**,
'Behold!
I am giving this city itself **אני**
into the hand of the king of Babel

And he will capture it.
Jer. 32:4 And Tzidkiyah, king of Yahudah,
will not escape from the hand of the Kasdim!
Indeed, he will be given,
given into the hand of the king of Babel!
And his mouth will speak with his mouth
and his eyes will see
his eyes themselves אָת.
Jer. 32:5 And he will cause
Tzidkiyah himself אָת to go to Babel.
And he will be there
until I attend to he himself אָת.”
- An Utterance of **YAHWEH** -
“When you fight
with the Kasdim themselves אָת
you will not prosper!” ’?”

Jer. 32:6 And Yirm'yah said,
“The word of **YAHWEH**
existed to me saying,
32:7 ‘Behold!
Haname’el, son of Shallum, your uncle,
is coming to you for the sake of saying,
“Buy for yourself my field itself אָת
which is at Anatoth
because the legal claim
of redemption is yours
for the sake of buying it!’” ’
Jer. 32:8 And Haname’el, son of my uncle,
came to me
according to the word of **YAHWEH**,
to the courtyard of the prison.
And he said to me,
‘Please buy my field itself אָת
which is at Anatoth,
which is in the land of Binyamin,
because yours is the legal claim
of inheritance
and the *right of* redemption is yours.
Buy it for yourself!’
And I knew indeed
it was the word of **YAHWEH**.

Jer. 32:9 “And I bought the field itself אָת
from Haname’el himself אָת,
son of my uncle, which was at Anatot.
And I weighed out to him
the silver itself אָת,
seventeen shekels of the silver.

Jer. 32:10 And I recorded it on a scroll.
And I sealed it.
And I had witnesses witness it.
And I weighed the silver on the scales.

Jer. 32:11 And I took
the scroll itself אָת of the purchase,
the one sealed itself אָת
according to the law and the custom,
and the one itself אָת *which was open*.

Jer. 32:12 And I gave
the scroll of the purchase itself אָת
to Baruk, son of Neriyah, son of Mahseyah,
for the sake of the eyes
of Haname’el, son of my uncle
and for the sake of the eyes of the witnesses,
those writing upon the scroll of the purchase,
for the sake of all the Yahudeans,
those sitting in the courtyard of the prison.

Baruk means blessed.

Neriyah means lamp of **YAHWEH**.

Mahseyah means **YAHWEH** is my refuge.

Haname’el means El has favored.

Jer. 32:13 And I gave direction

to Baruk *himself* **אָת**
for the sake of their eyes saying,
Jer. 32:14 'Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Take these scrolls themselves **אָת**,
both this scroll of the purchase itself **אָת**
which is sealed
and this scroll itself **אָת** which is open
and put them into an earthenware vessel
for the sake of standing many days."

Jer. 32:15 Indeed,
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Houses and fields and vineyards
will again be purchased in this land!" '

Jer. 32:16 And I prayed to **YAHWEH**
after I had given
the scroll of the purchase itself **אָת**
to Baruk, son of Neriyah, saying,
Jer. 32:17 'Alas, my Sovereign, **YAHWEH!**
Behold!
You Yourself **אָת** have made
the skies themselves **אָת**
and the earth itself **אָת**
by Your great power
and with with Your outstretched arm!
Is any word too wondrous for You,
Jer. 32:18 doing kindness
for the sake of thousands
and repaying the perversity of the fathers
onto the chest of their children after them,
The Great, The Mighty El?
YAHWEH of Assemblies is His designation,
Jer. 32:19 great of counsel,
mighty of action,
of Whom Your eyes are open
over all the ways
of the children of human beings
for the sake of giving to each man
according to his ways
and according to the fruit of his action;

Note: This section is different
from traditional texts.
The translation is based in particular
on other passages
in which the phrase
which is traditionally translated as
"nothing is too hard for thee" (KJV)
or something quite similar,
is translated as a question
rather than as a statement.
The context suggests
this is the identical response
of Yirm'yah to **YAHWEH**.

Jer. 32:20 Who has placed signs
and awesome displays
in the land of Mitsraim
to this day,
and in Yisra'el,
and among human beings!
And You have made Yourself a Name,
as it is this day!

Jer. 32:21 And You brought forth
Your people themselves **אָת**,
Yisra'el itself **אָת**,
from the land of Mitsraim
by signs and with awesome displays,
and with a strong hand,
and with an outstretched arm,
and with great dread!
Jer. 32:22 And You gave to them
this land itself **אָת**

which You swore to their forefathers
to give to them,
a land flowing with milk and honey!

Jer. 32:23 And they came.
And they occupied it itself אַת.
But they did not
listen attentively to Your voice!
And they have not walked
according to Your Instruction!
Everything itself אַת
You had given as direction to them
they have not done!
And You have confronted
they themselves אַת
with all this harm itself אַת!

Jer. 32:24 Behold the siege mounds!
They have come to the city
for the sake of capturing it!
And the city has been given
into the hand of the Kasdim,
those fighting against it,
with the face of the sword,
and the famine,
and the pestilence!

And what You have spoken has existed!
And behold!
You see it!

Jer. 32:25 But You Yourself אַת
have said to me, my Sovereign **YAHWEH**,
"Buy the field for yourself with silver!
And take witnesses!
But the city has been given
into the hand of the Kasdim." '

Jer. 32:26 And the word of **YAHWEH**
existed to Yirm'yah saying,
Jer. 32:27 "**Behold!**
I Myself am YAHWEH,
The Elohim of all flesh.
Is any word too wondrous for Me?"

Jer. 32:28 For this reason
thus said **YAHWEH**,
"Behold!
I will give this city itself אַת
into the hand of the Kasdim,
even into the hand
of Nebukadnetzar, king of Babel!
And he will capture it!
Jer. 32:29 And the Kasdim will come,
those fighting against this city.
And they will set fire to this city itself אַת!
And they will burn it
and the houses themselves אַת
on whose roofs
they burned incense to Ba'al
and poured out drink offerings
to other gods
for the sake of provoking Me to anger!

Jer. 32:30 Indeed, the children of Yisra'el
and the Children of Yahudah
have done only what is wrong in My eyes
from their youth!
Indeed, the children of Yisra'el
have only provoked to anger
Me Myself אַת
with the work of their hands!"
- An Utterance of **YAHWEH** -

Jer. 32:31 "Indeed, My anger and My wrath

has existed toward this city
from the day that they built it itself אָנֹכִי
even to this day
for the sake of removing it
from before My face
Jer. 32:32 on account of all the evil
of the children of Yisra'el
and the children of Yahudah
which they have done
for the sake of provoking Me to anger,
they,
their kings,
their leaders,
their priests,
their prophets,
and the men of Yahudah,
and those dwelling in Yerushalaim!

Jer. 32:33 And they have turned to Me
their back and not their face!
And I have been teaching
they themselves אָנֹכִי,
rising up early and teaching!
But they have not listened attentively
for the sake of accepting instruction!

Jer. 32:34 And they have placed
their detestable things
in The House upon which
My Name is called
for the sake of defiling it!

Jer. 32:35 And they have built
the high places of Ba'al themselves אָנֹכִי
which are in The Valley
of The Son of Hinnom
for the sake of offering up
their sons themselves אָנֹכִי
and their daughters themselves אָנֹכִי
to Moloch,
which I did not give as direction to them!
And it did it come up upon My heart
to be doing this detestable thing,
for the sake of causing
Yahudah itself אָנֹכִי to offend!

Note: If you're paying careful attention
you'll note the repetition
of these basic terms within this book.
You may be inclined to perceive this
as unnecessary duplication
However, **YAHWEH** does nothing
without a purpose.

Whenever He repeats something
He does so for our edification.
The duplication adds
to the certainty of what He states.

It involves the Scriptural principle
of two or three witnesses being presented
to confirm a testimony against
the wrong someone has done.

Jer. 32:36 And now thus said **YAHWEH**,
The Elohim of Yisra'el, concerning this city
of which you yourselves אָנֹכִי are saying,
'It will be given
into the hand of the king of Babel
with the sword,
and with famine,
and with pestilence.'

Jer. 32:37 Behold!
I am collecting them
from all the lands
where I have driven them

in My anger,
and in My wrath,
and in great rage!
And I will return them to this place!
And I will cause them to dwell in safety!
Jer. 32:38 And they will be to Me as a people!
And I will be to them as The Elohim!

Jer. 32:39 And I will give them
a united heart
and a united way
for the sake of revering Me Myself אה
all the days,
for the sake of good to them
and to their children after them!

Jer. 32:40 And I will cut for the sake of them
an Eternal Covenant
which I will not remove from behind them,
My doing good to they themselves אה!

And I will put My reverence itself אה
into their hearts
for the sake of their not turning aside
from beside Me!

Jer. 32:41 And I will rejoice over them
for the sake of doing good to them!
And I will plant them in this land
with faithfulness,
with all My heart and with all My life!

Jer. 32:42 Indeed, thus said **YAHWEH**,
"According to what
I have brought upon this people,
all this great harm itself אה,
according to this I am bringing upon them
all the good itself אה
that I am speaking concerning them!

Jer. 32:43 And the fields
will be bought in this land
of which you yourselves אה are saying,
'It is a devastation,
without human being or animal.
It has been given
into the hand of the Kasdim.'

Jer. 32:44 Fields will be purchased with silver,
and on scrolls it will be written
and be sealed,
and witnesses will be witnessed
in the land of Binyamin,
and in the places all around Yerushalaim,
and in the cities of Yahudah,
and in the cities of the mountains,
and in the cities of The Shefelah,
and in the cities of The Negev!

Indeed, I will return their captivity itself אה!"
- An Utterance of **YAHWEH** -

Chapter 33

Jer. 33:1 And the word of **YAHWEH**
existed to Yirm'yah a second time,
and he was still restrained
in the courtyard of the prison saying,

Jer. 33:2 "Thus said **YAHWEH**,
The One making it,
YAHWEH,
The One forming it itself אה
for the sake of establishing it,
YAHWEH is His Name,

This is a vital verse!

Take special note of the triple repetition

of the Name of **YAHWEH!**
THIS is what is in the Hebrew text!

It does not have anything that describes
or refers to "The LORD" or "a lord", etc.!

This is a distinct and extremely powerful affirmation
of the only personal Name
of The Elohim, **YAHWEH!**
If you miss this you are missing His Truth!

Yet most traditional texts
have **REMOVED HIS NAME from your "Bible"!**
You should be outraged at such false teaching!

YAHWEH is teaching us here
that this is indeed His personal Name,
here using the concept of three witnesses
in one single verse to confirm this Truth.
Do not miss the importance of this fact!

Jer. 33:3 **'Call unto Me!**
And I will answer you!
And I will cause to be declared to you
magnificent things,
even restricted things
you have not known!'

Jer. 33:4 Indeed, thus said **YAHWEH,**
The Elohim of Yisra'el,
concerning the houses of this city
and concerning the houses
of the kings of Yahudah,
those being torn down *to be used*
against the siege mounds
and against the sword,
Jer. 33:5 being used for the sake of fighting
with the Kasdim themselves **תא**,
and to fill with the carcasses
of the human beings themselves **תא**
whom I will cause to be struck
in My anger and in My wrath
and for whom I have hidden My face
from this city
on account of all their wrong doing!

Jer. 33:6 Behold!
I am causing to come to it
wholeness and healing!
And I will restore them!
And I will reveal to them an abundance
of shalom and and stability!

Jer. 33:7 And I will return
the captivity itself **תא** of Yahudah
and the captivity itself **תא** of Yisra'el!
And I will build them as at the beginning!
Jer. 33:8 And I will undefile them
from all their perversity
by which they have offended against Me!
And I will pardon all their perversions
by which they have offended
and by which they have rebelled
against Me!

taher - properly, to be bright,
i.e. (by implication) to be pure,
uncontaminated;
morally innocent; undefiled.

In order to grasp the significance of this
one must comprehend
the meaning of being pure
within in the context to Hebrew lives.
One could not enter the presence of **YAHWEH**
if they were "contaminated"
by anything that defiled them.
Thus to be purified or 'cleansed'
(as most traditional texts have it)
meant to be made undefiled.

Jer. 33:9 And it will be to Me
as a name of joy,
as praise and as glory
for the sake of all nations of the earth,
who will listen attentively
to all the good *itself* את
which I am doing with they themselves את!

And they will be in dread and tremble
concerning all the goodness
and all the shalom which I am doing
for the sake of it!

Jer. 33:10 "Thus said **YAHWEH**,
'Once again there will be heard in this place
of which you yourselves את are saying,
"It is desolate,
without human being and without animal.",
in the cities of Yahudah,
and in the streets of Yerushalaim,
those having been devastated,
without human being,
and without inhabitant,
and without animal,
Jer. 33:11 the sound of joy,
and the sound of gladness,
the voice of the bridegroom,
and the voice of the bride,
the voice of those saying,
"Praise **YAHWEH** of Assemblies Himself את!
Indeed, **YAHWEH** is good!
Indeed, His kindness is for eternity
for those bringing praise
into The House of **YAHWEH**!

Indeed I will return
the captivity of the land *itself* את,
as at the beginning!', says **YAHWEH**.

Jer. 33:12 Thus said **YAHWEH** of Assemblies,
'Once again there will be in this desolate place
without human being and without beast
even in all its cities,
a dwelling place of shepherds
causing their flocks to lie down.
Jer. 33:13 In the cities of the mountains,
in the cities of The Shephelah,
and in the cities of The Negev,
and in the land of Binyamin,
and in the places all around Yerushalaim,
and in the cities of Yahudah,
once again the flocks
will pass under the hands
of those counting them.'
says **YAHWEH**.

Jer. 33:14 'Behold!
The days are coming!
- An Utterance of **YAHWEH** -
And I will cause to stand
the good word *itself* את which I have spoken
to the house of Yisra'el
and to the house of Yahudah!

Jer. 33:15 In those days and at that time
I will cause to sprout for the sake of David
a sprout of justice!
And He will do right judgment
and justice on the earth!

Jer. 33:16 In those days
Yahudah will be delivered
and Yerushalaim will dwell in safety.

And this is that
which will be proclaimed to her,
'**YAHWEH** our Justice!'

Jer. 33:17 Indeed, thus said **YAHWEH**,
'There will not be cut off
for the sake of David
a man sitting upon the throne
of the house of Yisra'el!

Jer. 33:18 And for the sake of priests, the Levites,
there will not be cut off
a man from before My face
offering olahs,
kindling grain offerings,
and doing sacrifice all the days!' "

Jer. 33:19 And the word of **YAHWEH**
existed to Yirm'yah saying,
Jer. 33:20 "Thus said **YAHWEH**,
'If you can cause to be broken
My covenant *itself* **תא** with the day
and My covenant *itself* **תא** with the night,
even for the sake of there not being
day or night at their time,
Jer. 33:21 My covenant can also be broken
with David *himself* **תא**, My servant,
from there being for him
a son reigning upon his throne,
or the Levites, the priests,
being My servants!

Jer. 33:22 Whereas the assembly of the skies
is not counted
nor the sand of the sea measured,
according to this I will increase
the seed *itself* **תא** of David, My servant,
and the Levites *themselves* **תא**
who are serving Me *Myself* **תא!** "

Jer. 33:23 And the word of **YAHWEH**
existed to Yirm'yah saying,
Jer. 33:24 "Have you not seen
what these people have spoken saying,
'Two families whom **YAHWEH**
has chosen among them,
even He has rejected them!
And My people *themselves* **תא** they despise
from being a nation any longer
before their faces."

Jer. 33:25 Thus said **YAHWEH**,
'If My covenant is not with day and night,
and if I have not established the rules
of the skies and the earth,
Jer. 33:26 then the seed of Ya'akov
and David, My servant,
I will also reject from taking from his seed
rulers over the seed
of Abraham, Yitzhak, and Ya'akov!

Indeed, I will return their captivity *itself* **תא!**
And I will have compassion on them!' "

Chapter 34

Jer. 34:1 The word which existed to Yirm'yah
from **YAHWEH *Himself* **תא****.
(And Nebukadnetzar, king of Babel,
and all his forces,
and all the kingdoms of the earth
of the dominion of his hand,
and all the people
were fighting against Yerushalaim

and all its cities.) saying,
Jer. 34:2 "Thus said **YAHWEH**,
The Elohim of Yisra'el,
'Go and speak
to Tzidkiyah, king of Yahudah!
And you are to say to him,
"Thus said **YAHWEH**,
'Behold!
I am giving this city *itself* אַתָּה
into the hand of the king of Babel!
And he will burn it with fire!
Jer. 34:3 And you *yourself* אַתָּה
will not escape from his hand!
Indeed, you will be seized, seized!
And you will be given into his hand!
And your eyes will see
the eyes *themselves* אַתָּה of the king of Babel!
And his mouth will speak
with your mouth *itself* אַתָּה!
And you will go to Babel!' "

Jer. 34:4 However, listen attentively
to the word of **YAHWEH**,
Tzidkiyah, king of Yahudah!
Thus said **YAHWEH** concerning you,
'You will not die by the sword.
Jer. 34:5 In shalom you will die.
And like in the burnings for your forefathers,
the former kings who existed before you,
according to this they will burn for you.
And they will lament for you.
And "Alas, master!" they will lament for you.

Indeed, I Myself have spoken the word!"
- An Utterance of **YAHWEH** -

Jer. 34:6 And Yirm'yah, the prophet, spoke
all these words *themselves* אַתָּה
to Tzidkiyah, the king of Yahudah,
at Yerushalaim.

Jer. 34:7 And the forces of the king of Babel
were fighting against Yerushalaim
and all the cities of Yahudah,
those remaining,
against Lakish and Azekah,
because they were the remaining cities
of Yahudah, the fortified cities

Jer. 34:8 The word which existed to Yirm'yah
from **YAHWEH *Himself* אַתָּה**
after King Tzidkiyah had cut a covenant
with all the people *themselves* אַתָּה
who were at Yerushalaim
for the sake of proclaiming liberty to them,
Jer. 34:9 for the sake of sending out, each man,
his male slave *himself* אַתָּה
and his female slave *herself* אַתָּה,
the Hebrew and the Hebrewess, free,
for the sake of not being enslaved by him,
each Yahudean his kindred.

Jer. 34:10 And all the leaders
and all the people
who had come into the covenant
listened attentively
for the sake of sending out free
each man his male slaves *themselves* אַתָּה
and his female slaves *themselves* אַתָּה
for the sake of not being
enslaved by him any longer.
And they listened attentively.
And they sent them out.

Jer. 34:11 But afterward they turned back according to this.
And they caused to return the male slaves themselves אָת and the female slaves themselves אָת whom they had sent out free.
And they subjected them as male slaves and female slaves.

Jer. 34:12 For this reason the word of **YAHWEH** existed to Yirm'yah from **YAHWEH Himself** אָת saying,
Jer. 34:13 "Thus said **YAHWEH**, The Elohim of Yisra'el, 'I Myself cut a Covenant with your forefathers themselves אָת in the day that I brought forth they themselves אָת from the land of Mitsraim, from the house of bondage saying,
Jer. 34:14 "From the end of seven years each man is to send forth free his Hebrew kindred himself אָת who is sold to him and has served you six years. And you are to send him free from you."

But your forefathers did not listen attentively to Me! And they did not extend their ears themselves אָת.

Jer. 34:15 And you yourselves אָת turned back. And you did what was right in My eyes for the sake of proclaiming liberty, each man to his neighbor. And you cut a covenant before My face in The House upon which My Name is called.

Jer. 34:16 But you have turned back. And you have defiled My Name itself אָת and returned, each man, his male slaves themselves אָת and his female slaves themselves אָת whom he had sent out free for the sake of their lives! And you have subjected they themselves אָת for the sake of being for you as male slaves and as female slaves!

Jer. 34:17 For this reason thus said **YAHWEH**, 'You yourselves אָת have not listened attentively to Me for the sake of proclaiming freedom, each man to his kindred and each man to his neighbor.

Behold!
I am proclaiming freedom to you,'
- An Utterance of **YAHWEH** -
'to the sword,
to the pestilence,
and to the famine!

And I will give you yourselves אָת as an object of terror to all kingdoms of the earth!
Jer. 34:18 And I will give the men themselves אָת, those passing over My Covenant itself אָת, who have not caused to stand

the words *themselves* **אָת**
of the covenant *itself* **אָת**
for which they cut the calf before My face
which they cut in two
and passed over between its pieces,
Jer. 34:19 the leaders of Yahudah,
and the leaders of Yerushalaim,
the court officials,
and the priests,
and all the people of the land,
those passing over
between the pieces of the calf,
Jer. 34:20 I will even give *they themselves* **אָת**
into the hand of their adversaries
and into the hand
of those seeking their lives!
And their carcasses will be as food
for the birds of the skies
and for the animals of the earth!

Jer. 34:21 And *Tzidkiyah himself* **אָת**,
king of Yahudah,
and his *leaders themselves* **אָת**
I will give into the hand of their adversaries,
and into the hand
of those seeking their lives,
and into the hand of the forces
of the king of Babel,
those going up from over you!

Jer. 34:22 Behold!
I am commanding it!
- An Utterance of **YAHWEH** -

'And I will cause them to return to this city!
And they will fight against it!
And they will capture it!
And they will burn it with fire!
And *the cities of Yahudah themselves* **אָת**
I will set as devastation,
with no one dwelling there!' "

Chapter 35

Jer. 35:1 The word which existed to Yirm'yah
from **YAHWEH himself** **אָת**
in the days of Yahoyakim, son of Yoshiyah,
king of Yahudah, saying,
Jer. 35:2 "Go to the house of the Rekabites.
And you are to speak to *they themselves* **אָת**.
And you are to bring them
into The House of **YAHWEH**,
into one of the chambers.
And you are to cause *they themselves* **אָת**
to drink wine."

Jer. 35:3 And I took *Ya'azanyah himself* **אָת**,
the son of Yirm'yah, the son of Habatzanyah,
and *his kindred themselves* **אָת**
and *all his sons themselves* **אָת**,
and *all the house of the Rekabites themselves* **אָת**.

Ya'azanyah means

YAHWEH has listened.

Habatzanyah - mean unknown.

Jer. 35:4 And I brought *they themselves* **אָת**
into The House of **YAHWEH**,
into the chamber of the sons of Hanan,
son of Yigdalyah, a man of The Elohim,
which was by the chamber of the leaders,
which was above the room of Ma'aseyah,
son of Shallum, keeper of the doorway.

Hanan means favored.

Yigdalyah means

YAHWEH be magnified.

Jer. 35:5 And I set before the faces

of the sons of the house of the Rekabites
bowls full of wine and cups.

And I said to them, "Drink wine!"

Jer. 35:6 But they said,

"We will not drink wine because Yonadab,
the son of Rekab, our father,
gave direction against us saying,
'You yourselves **אנ** and your sons
are not to drink wine until eternity!

Yonadab is a form of Yahonadab.

It means the free gift of **YAHWEH**.

Rekab means softness.

Jer. 35:7 And you are not to build a house,
nor sow seed, nor plant a vineyard.

It is not to be so for yourselves.

Indeed, in tents you are to dwell all your days
in order that you live many days
on the face of the land

where you yourselves **אנ** are sojourners.'

Jer. 35:8 And we have listened attentively
to the voice of Yonadab, son of Rekab, our father,
to all that he directed us,
to drink no wine all our days,

we,

our wives,

our sons,

and our daughters,

Jer. 35:9 nor build houses

for the sake of our dwelling.

nor vineyard, nor field, nor seed.

It is not to be for us.

Jer. 35:10 And we have dwelt in tents.

And we have listened attentively.

And we have done according to all

that Yonadab, our father, directed us.

Jer. 35:11 But it was as Nebukadnetzar,
king of Babel,

came up against the land.

And we said,

'Come, and we will go to Yerushalaim

from before the faces

of the forces of the Kasdim

and from before the faces

of the forces of Aram!'

And we will dwell at Yerushalaim."

Jer. 35:12 And the word of **YAHWEH**
existed to Yirm'yah saying,

Jer. 35:13 "Thus said **YAHWEH** of Assemblies,

The Elohim of Yisra'el,

'Go!

And you are to say to the men of Yahudah

and to those dwelling at Yerushalaim,

"Will you not accept instruction

for the sake of listening attentively to My words?"

- An Utterance of **YAHWEH** -

Jer. 35:14 The words themselves **אנ**

of Yonadab, son of Rekab,

which he gave as direction

to his sons themselves **אנ**

for the sake of not drinking wine have stood!

And they have not drunk until this day!

Indeed, they have listened attentively to
the direction itself **אנ** of their father!

And I have spoken to you,

rising early and speaking!

But you have not listened attentively to Me!

Jer. 35:15 And I have sent to you

all My servants the prophets themselves **אנ**,

rising up early and sending them saying,
'Turn back now,
each one from his harmful way,
and make your actions good!
And you are not to go after other gods
for the sake of serving them!
And you will dwell upon the soil
which I have given to you
and to your forefathers!'

But you have not extended your ear *itself* אָזְנוֹ!
And you have not listened attentively to Me!

shama' - to hear intelligently
(often with the implication
of attention, obedience, etc.)

Traditional texts translate this as "obey".
However, the term
has much broader meaning.

While one certainly might do
what they "listen to attentively"
there is no compulsion
in the action that follows.

**Obedience is a demand.
It is not voluntary.**

Yet if you study carefully
The Word of **YAHWEH**
it becomes evident that **YAHWEH**
makes no demands upon us!

Doing as He **instructs us**
is totally voluntary.
If it were not there would be no "sin",
no offense against **YAHWEH**,
because there is no **requirement**
that we do so.

YAHWEH does indeed desire
that we do as He instructs us.

But a person with free will
cannot be compelled to act.
Otherwise there is no free will.

The only thing which honors YAHWEH
is voluntary compliance
with His instructions.

Jer. 35:16 Indeed, the sons of Yonadab,
son of Rekab,
have caused to stand
the directive *itself* אָזְנוֹ of their father
which he gave as direction to them!

But this people
has not listened attentively to Me!" '

Jer. 35:17 For this reason,
thus said **YAHWEH**,
The Elohim of Assemblies,
The Elohim of Yisra'el,
'Behold!
I am bringing to Yahudah
and to all those dwelling at Yerushalaim
all the harm *itself* אָזְנוֹ
which I have spoken concerning them
because I have spoken to them,
but they have not listened attentively!
And I have called to them.
But they have not answered!" "

Jer. 35:18 And to the house of Rekabites
Yirm'yah said,
"Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,

'Because you have listened attentively
to the direction of Yonadab, your father,
and you have protected
all his directives themselves **תנ**,
and you have done according to everything
which he directed you yourselves **תנ**,
Jer. 35:19 for this reason
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
'There will not be cut off a man
for the sake of Yonadab, son of Rekab,
from standing before My face all the days! "

Chapter 36

Jer. 36:1 And it was in the fourth year
of Yahoyakim, son of Yoshiyah,
king of Yahudah.

And this word existed to Yirm'yah
from **YAHWEH Himself** **תנ**, saying,

Jer. 36:2 "Take a roll of a scroll.

And you are to write on it
all the words themselves **תנ**
which I have spoken to you
concerning Yisra'el,
and concerning Yahudah,
and concerning all the nations,
from the day I spoke to you,
from the days of Yoshiyah, even until this day.

Jer. 36:3 Perhaps the house of Yahudah
will listen attentively to all the harm
which I am considering to do to them
in order that each man
will turn back from his hurtful way,
and I will forgive *them* for their perversity
and for their offense."

Jer. 36:4 And Yirm'yah called
Baruk himself **תנ**, son of Neriyah.
And Baruk wrote upon the roll of the scroll
from the mouth of Yirm'yah
all the words themselves **תנ** of **YAHWEH**
which He had spoken to him.

Jer. 36:5 And Yirm'yah directed
Baruk himself **תנ** saying,
"I myself am restrained.

I am not able to go to The House of **YAHWEH**.

Jer. 36:6 But you yourself **תנ** are to go.
And you are to **read out loud** on the scroll
what you have written from my mouth,
the words themselves **תנ** of **YAHWEH**,
in the ears of the people
in The House of **YAHWEH**
on a day of fasting!

And also, you are to read it out loud
in the ears of all Yahudah,
and to all those coming from their cities.

qara' - to call out to.
This is the term translated as "read".
In this context it has the implication
of "calling out" the text of the scroll.
In other words, to read it out loud.

Jer. 36:7 Perhaps their earnest prayer
will fall before the face of **YAHWEH**
and they will turn back,
each man, from his hurtful way.

Indeed, great is the anger and the wrath
which **YAHWEH** has spoken
against this people!"

Jer. 36:8 And Baruk, son of Neriyah,
did according to all that Yirm'yah, the prophet,
had directed him

for the sake of reading out loud
the words of **YAHWEH** on the scroll
in The House of **YAHWEH**.

Jer. 36:9 And it was in the fifth year
of Yahoyakim, son of Yoshiyah,
king of Yahudah,
in the ninth month.
And they proclaimed a fast before **YAHWEH**
to all the people in Yerushalaim,
and to all the people coming
from the cities of Yahudah to Yerushalaim.

Jer. 36:10 And Baruk read out loud
the words *themselves* **תָּא** of Yirm'yah
on the scroll
in The House of **YAHWEH**
in the chamber of Gemaryah,
son of Shaphan, the scribe,
in the courtyard of The Most High
at the entry of The New Gate
of The House of **YAHWEH**,
in the ears of all the people.
Gemaryah means
YAHWEH has completed.

Jer. 36:11 And Mikayah, son of Gemaryah,
son of Shaphan, listened attentively
to all the words *themselves* **תָּא** of **YAHWEH**
from upon the scroll.
Mikayah means who is like **YAHWEH**.

Jer. 36:12 And he went down
to the house of the king,
into the scribe's chamber.
And behold!
All the leaders were sitting there,
Elishama, the scribe,
and Delayah, son of Shemayah,
and Elnathan, son of Akbor,
and Gemaryah, son of Shaphan,
and Tzidkiyah, son of Hananyah,
and all the leaders.
Elishama means the El who hears.
Delayah means **YAHWEH** has drawn out.
Shemayah means **YAHWEH** has listened.
Elnathan means El has given.

Jer. 36:13 And Mikayah declared to them
all the words *themselves* **תָּא**
which he had listened to attentively
as Baruk read out loud on the scroll
in the ears of the people.

Jer. 36:14 And all the leaders
sent Yehudi *himself* **תָּא**,
son of Netanyah, son of Shelemyah,
son of Kushi, to Baruk saying,
The scroll from which
you have read out loud
in the ears of the people,
take it in your hand and come!"
And Baruk, son of Neriayah,
took the scroll *itself* **תָּא** in his hand.
And he came to them.
Yehudi means celebrated.
Netanyah means **YAHWEH** has given.
Shelemyah means shelem offering
(thanksgiving offering) of **YAHWEH**.
Kushi means black.

Jer. 36:15 And they said to him,
"Sit down now and read it out loud in our ears!"
And Baruk read it out loud in their ears.
Jer. 36:16 And it was
as they had listened attentively
to all the words *themselves* **תָּא**.

And they were panicked,
each man towards his associate!
And they said to Baruk,
"Declare, we will declare to the king
all these words themselves את."

Jer. 36:17 And they inquired
of Baruk himself את saying,
"Declare to us now!
How did you write
all these words themselves את?
From his mouth?"

Jer. 36:18 And Baruk said to them,
"From his mouth he proclaimed to me
all these words themselves את.
And I myself
was writing upon the scroll with ink."

Jer. 36:19 And the leaders said to Baruk,
"Go!
Hide you yourself את and Yirm'yah!
And no man is to know
where you yourselves את are!"

Jer. 36:20 And they went to the court of the king.
But the scroll itself את they deposited
in the chamber of Elishama, the scribe.
And they declared in the ears of the king
all the words themselves את.

Jer. 36:21 The King sent Yehudi himself את
for the sake of taking the scroll itself את.
And he took it from the chamber
of Elishama, the scribe.
And Yehudi read it out loud
in the ears of the king
and in the ears of all the leaders,
those standing beside the king.

Jer. 36:22 And the king was sitting
in the winter house in the ninth month.
And the fire pot itself את
was burning before his face.

Jer. 36:23 And it existed
that as Yehudi had read out loud
three or four pages
the king cut it with the knife of a scribe
and he threw it into the fire
that was beside the fire pot
until the entire scroll
was consumed upon the fire
that was beside the fire pot.

Jer. 36:24 And the king
and all his servants
having listened attentively
to all these words themselves את
were not panicked.
And they did not tear
their garments themselves את.

Jer. 36:25 And also, Elnatan, and Delayah,
and Gemaryah had interceded with the king
not to burn the scroll itself את.
But he did not listen attentively to them

Jer. 36:26 And the king commanded
Yerahme'el himself את, son of the king,
and Serayah himself את, son of Azri'el,
and Shelemyah himself את, son of Abde'el,
to seize Baruk, the scribe, himself את
and Yirm'yah, the prophet, himself את.
But **YAHWEH** had concealed them.

Jer. 36:27 And the word of **YAHWEH** existed to Yirmyah after the king had burned the scroll *itself* אַתְּ and the words *themselves* אַתְּ which Baruk had written from the mouth of Yirm'yah saying,
Jer. 36:28 "Take again for yourself a scroll! And write upon it all the former words *themselves* אַתְּ which were in the former scroll which Yahoyakim, king of Yahudah, has burned!

Jer. 36:29 And concerning Yahoyakim, king of Yahudah, you are to say, "Thus said **YAHWEH**, "You yourself אַתְּ have burned this scroll *itself* אַתְּ saying, "Why have you written upon it saying the king of Babel is coming, coming! And he will ruin this land *itself* אַתְּ! And he will cause to cease from it human being and animal?" "

Jer. 36:30 For this reason thus said **YAHWEH** concerning Yahoyakim, king of Yahudah, "There will not be for him one to sit upon the throne of David! And his carcass will be thrown out to the heat of the day and the frost of night!
Jer. 36:31 And I will visit upon him, and upon his seed, and upon his servants their perversity! And I will cause to come upon them, and upon the inhabitants of Yerushalaim, and to the men of Yahudah all the harm *itself* אַתְּ which I have spoken concerning them and they have not listened attentively!" "

Jer. 36:32 And Yirm'yah took another scroll. And he gave it to Baruk the scribe, son of Neriyah. And he wrote upon it from the mouth of Yirm'yah all the words of the scroll *itself* אַתְּ which Yahoyakim, king of Yahudah, had burned in the fire. And he added over them many more words like these.

Chapter 37

Jer. 37:1 And King Tzidkiyah, son of Yoshiyah, reigned instead of Konyah, son of Yahoyakim, whom Nebukadnetzar, king of Babel, caused to reign in the land of Yahudah.
Jer. 37:2 And neither he, nor his servants, nor the people of the land had listened attentively to the words of **YAHWEH** which He spoke by the hand of Yirm'yah, the prophet.

Jer. 37:3 And Tzidkiyah the king sent Yahukal *himself* אַתְּ, son of Shelemyah, and Tzephanyah *himself* אַתְּ, son of Ma'aseyah the priest, to Yirm'yah, the prophet, saying, "Pray now on our behalf to **YAHWEH**, our Elohim!"

Yahukal means **YAHWEH** is able.
Tzephanyah means
YAHWEH has concealed.

Jer. 37:4 And Yirm'yah
was coming and going among the people
And they had not yet
put he himself **אָה** in the prison.

Jer. 37:5 And the forces of Pharaoh
had come forth from Mitsraim.
And the Kasdim heard the news itself **אָה**,
those besieging against Yerushalaim.
And they went up from against Yerushalaim.

Jer. 37:6 And the word of **YAHWEH**
existed to Yirm'yah, the prophet saying,
Jer. 37:7 "Thus said **YAHWEH**,
The Elohim of Yisra'el,
'Thus you are to say to the king of Yahudah,
the one sending you yourself **אָה** to Me
for the sake of inquiring of Me.
"Behold!

The forces of Pharaoh,
the ones going forth for you
for the sake of helping you,
are returning to the land of Mitsraim.

Jer. 37:8 And the Kasdim will return.
And they will fight against this city.
And they will capture it.
And they will burn it with fire."

Jer. 37:9 Thus said **YAHWEH**,
"Do not be deceived saying,
'The Kasdim will go, go away from us.'
Indeed, they will not go!

Jer. 37:10 Indeed,
if you had caused to be struck
the entire force of the Kasdim
who are fighting against you yourselves **אָה**
and there remained among them
men having been wounded,
each man in his tent, they would get up,
and they would burn this city itself **אָה** with fire.' "

Jer. 37:11 And it was
as the forces of the Kasdim
went up from against Yerushalaim
from the face of the forces of Pharaoh.

Jer. 37:12 And Yirm'yah
went out of Yerushalaim
for the sake of going to the land of Binyamin
to his allotment from there
in the midst of the people.

Jer. 37:13 And it was as he was at
the gate of Binyamin.
And a master supervisor was there
whose name was Yir'iyah,
son of Shelemyah, son of Hananyah.
And he seized Yirm'yah, the prophet, himself **אָה**
saying, "You yourself **אָה**
are falling away to the Kasdim!"
Yir'iyah means reverence of YAHWEH.

Jer. 37:14 And Yirm'yah said,
"It is a lie!
I am not falling to the Kasdim!"
But he did not listen attentively to him.
And Yir'iyah seized Yirm'yah.
And he brought him to the leaders.

Jer. 37:15 And the leaders were enraged
concerning Yirm'yah.
And they struck he himself **אָה**.
And they put he himself **אָה**

in the house of the prison,
the house of Yahonathan, the scribe,
because it itself את
they had made as a prison.

Jer. 37:16 Indeed, Yirm'yah
went into the dungeon
and into the cells.
And Yirm'yah dwelt there many days.

Jer. 37:17 And Tzidkiyah, the king, sent.
And he took him out.
And the king inquired of him
in his house in secret.
And he said,
"Is there any word from **YAHWEH Himself** את?"
And Yirm'yah said, "There is."
And he said,
"You will be given into the hand
of the king of Babel!"

Jer. 37:18 And Yirm'yah said
to Tzidkiyah the king,
"How have I offended against you,
and against your servants,
and against this people
that you have put me myself את
into the house of the prison?
Jer. 37:19 And where are your prophets
who prophesied to you saying,
'The king of Babel will not come
against you or against this land?'

Jer. 37:20 And now listen attentively please,
my sovereign the king!
May my petition fall before your face
that you many not cause me to return
to the house of Yahonathan, the scribe,
and I will not die there."

Jer. 37:21 Tzidkiyah the king gave direction.
And he appointed Yirm'yah
into the courtyard of the prison.
And a daily a piece of bread was given to him
from the street of the bakers
until all the bread in the city was terminated.
And Yirm'yah dwelt
in the courtyard of the prison.

Chapter 38

Jer. 38:1 And Shephatyah, son of Mattan,
and Gedalyah, son of Pashur,
and Yukal, son of Shelemiyah,
and Pashur, son of Malkiyah
heard the words themselves את
which Yirm'yah had spoken
to all the people saying,
Jer. 38:2 "Thus said **YAHWEH**,
'The one remaining in this city will die
with the sword,
with famine,
and with pestilence,
but one going forth to the Kasdim will live.
And his life will be to him as plunder.
And he will live.'

Jer. 38:3 Thus said **YAHWEH**,
'This city will be given, given into the hand
of the forces of the king of Babel!
And he will capture it! "

Jer. 38:4 Then the leaders said to the king,
"This man himself את
is to be put to death now
because on account of this

he is weakening the hands themselves אַתָּה
of the men of battle,
those remaining in this city,
and the hands themselves אַתָּה
of all the people
by speaking to them
according to these words.
Indeed, this man is not seeking
the shalom of this people,
but rather their harm!"
Jer. 38:5 And Tzidkiyah the king said,
"Behold!
He is in your hands.
Indeed, the king is not able to speak
against you yourselves אַתָּה!"

Jer. 38:6 And they took Yirm'yah himself אַתָּה.
And they threw he himself אַתָּה
into the cistern of Malkiyah, the king's son,
which was in the courtyard of the prison.
And they sent Yirm'yah himself אַתָּה with ropes.
And in the cistern there was no water,
but rather mire.
And Yirm'yah sank into the mire.
Malkiyah means **YAHWEH** is my King.

Jer. 38:7 And Ebed Melek, the Kushite,
one of the officials,
heard that they had put Yirm'yah himself אַתָּה
into the cistern.
And he was in the house of the king.
And the king was sitting
at The Gate of Binyamin.

Ebed Melek means **servant of the king**.

Jer. 38:8 And Ebed Melek went forth
from the king's house.
And he spoke to the king saying,
Jer. 38:9 "My sovereign the king,
these men have caused harm
by everything itself אַתָּה that they have done
to Yirm'yah, the prophet, who himself אַתָּה
they have thrown into the cistern.
And he will die instead of it
from the face of hunger
because there is no more bread in the city."

Jer. 38:10 And the king directed
Ebed Melek himself אַתָּה, the Kushite saying,
"Take thirty men from here
and lift up Yirm'yah, the prophet himself אַתָּה
out of the cistern before he dies!"

Jer. 38:11 And Ebed Melek
took the men themselves אַתָּה
by his authority.
And he went into the house of the king
to beneath the storehouse.
And he took from there
old clothes and old rags.
And he sent down to Yirm'yah,
into the cistern with ropes.
Jer. 38:12 And Ebed Melek, the Kushite,
said to Yirm'yah,
"Place now these old clothes and rags
under your armpits from beneath the ropes."
And Yirm'yah did so.
Jer. 38:13 And they pulled
Yirm'yah himself אַתָּה with the ropes.
And they caused he himself אַתָּה
to come up out of the cistern.
And Yirm'yah dwelt
in the courtyard of the prison.

Jer. 38:14 Then Tzidkiyah the king sent.

And he took
Yirm'yah, the prophet, himself אַתָּה
to himself, to the third entrance
which was at The House of **YAHWEH**.
And the king said to Yirm'yah,
"I myself am asking
of you yourself אַתָּה a word.
You are not to conceal from me a word."

Jer. 38:15 And Yirm'yah said to Tzidkiyah,
"When I declare it to you
will you not put me to death,
put me to death?
And when I advise you,
you will not listen attentively to me."

Jer. 38:16 But Tzidkiyah the king
swore to Yirm'yah privately saying,
"By the life of **YAHWEH**, Who Himself אַתָּה
has made for us this life itself אַתָּה
I will not put you to death
and I will not give you into the hand
of these men who are seeking
your life itself אַתָּה!"

Jer. 38:17 And Yirm'yah said to Tzidkiyah,
"Thus said **YAHWEH**,
The Elohim of Assemblies,
The Elohim of Yisra'el,
'If you will go forth, go forth to the leaders
of the king of Babel,
then your life will live
and this city will not be burned with fire.
And you yourself אַתָּה
and your household will live.

Jer. 38:18 But if you do not go forth
to the leaders of the king of Babel
then this city will be given
into the hand of the Kasdim.
And they will burn it with fire,
and you yourself אַתָּה
will not escape from their hand.' "

Jer. 38:19 And Tzidkiyah the king
said to Yirm'yah,
"I myself am afraid
of the Yahudeans themselves אַתָּה
who have fallen to the Kasdim
lest they give me myself אַתָּה into their hands
and they maltreat me."

Jer. 38:20 But Yirm'yah said,
"They will not give you up.
Listen attentively now
to the voice of **YAHWEH**,
to what I myself am speaking to you,
and it will be well for you,
and your life will live.

Jer. 38:21 But if you refuse to go forth,
you yourself אַתָּה,
this is the word that **YAHWEH**
has caused me to see.

Jer. 38:22 And behold!
All the women who remain
in the household of the king of Yahudah
will be going forth
to the leaders of the king of Babel.
And behold!
They are saying, "Your men of welfare
have seduced you and prevailed against you.
Your feet have sunk in the mire.
They have retreated backward!"

Jer. 38:23 And all your wives themselves אַתָּה
and your children themselves אַתָּה
they will cause to go forth to the Kasdim.

And you yourself אַתָּה
will not escape from their hand.
Indeed, by the hand of the king of Babel
you will be seized!
And this city itself אַתָּה
will be burned with fire! ”

Jer. 38:24 And Tzidkiyah said to Yirm'yah,
“A man is not to know of these words,
and you will not be put to death.
Jer. 38:25 But if the leaders hear
that I have spoken with you yourself אַתָּה
and they come to you,
and they say to you,
'Declare to us now
what you have said to the king
and also what the king has said to you!
Do not hide it from us
and we will not put you to death!',
Jer. 38:26 then you are to say to them,
'I caused my petition
to fall before the face of the king
for the sake of not returning me
to the house of Yahnathan
for the sake of dying there.' ”

Jer. 38:27 And all the leaders
came to Yirm'yah.
And they inquired of he himself אַתָּה.
And he reported to them
according to all these words
that the king had directed.
And they were concealed from them.
Indeed, the word had not been heard.

Jer. 38:28 And Yirm'yah remained
in the courtyard of the prison
until the day that Yerushalaim was captured.
And he was there
as Yerushalaim was captured.

Chapter 39

Jer. 39:1 In the ninth year of Tzidkiyah,
king of Yahudah, in the tenth month,
Nebukadnetzar, king of Babel,
and all his forces came against Yerushalaim.
And they laid siege against it.
Jer. 39:2 In the eleventh year of Tzidkiyah,
in the fourth month,
on the ninth day of the month,
the city was broken open.

[Note the specific timing
of these events.](#)
YAHWEH has documented
[His timing for us.](#)

Jer. 39:3 And all the leaders
of the king of Babel came in.
And they sat down at the Middle Gate,
Nergal Sar'etser, Samgar Nebo, Sar Sekim,
The Rab Saris, Nergal Sar Ezer, Rab Mag,
and all the remainder of the leaders
of the king of Babel.

Jer. 39:4 And it was as Tzidkiyah,
the king of Yahudah,
and all the men of battle saw them.
And they fled.
And they went forth from the city at night
by way of the king's garden,
by the gate between the walls.
And he went out the way to the desert plain.
Jer. 39:5 And the forces of the Kasdim
pursued after them.

And they overtook Tzidkiyah himself **את**
in the desert plains of Yericho.
And they captured he himself **את**.
And they brought him up to Nebukadnetzar,
king of Babel,
to Riblah in the land of Hamat.
And he spoke judgment to he himself **את**.
Jer. 39:6 And the king of Babel slaughtered
the sons of Tzidkiyah themselves **את**
at Riblah before his eyes.
And the king of Babel slaughtered
all the nobles of Yahudah themselves **את**.
Jer. 39:7 And he blinded
the eyes themselves **את** of Tzidkiyah.
And he bound him with copper
for the sake of bringing he himself **את** to Babel.

Jer. 39:8 And the house itself **את** of the king
and the houses themselves **את** of the people
the Kasdim burned with fire.
And the walls themselves **את** of Yerushalaim
they tore down.

Jer. 39:9 And the remnant themselves **את**
of the people, those remaining in the city,
and those themselves **את** falling away
who fell over to he himself **את**
and the remainder
of the people themselves **את**,
those remaining, Nebuzaradan,
captain of the guard, exiled to Babel.

Jer. 39:10 And from the poor people
who did not have anything for themselves
Nebuzaradan, captain of the guard,
caused to remain in the land of Yahudah.
And he gave to them vineyards and fields
on that day.

Jer. 39:11 And Nebukadnetzar, the king of Babel,
commanded by the hand of Nebuzaradan,
captain of the guard,
concerning Yirm'yah saying,
Jer. 39:12 "Take him
and place your eye over him.
And you are not to do to him anything bad.
but rather, according to
whatever he speaks to you
thus you are to do with him."

Jer. 39:13 And Nebuzaradan,
chief of the guard, sent
and Nebushazban, the Rab Saris,
Nergal Shar'etser, the Rab Mag,
and all the king of Babel's chief officers.
Jer. 39:14 And they sent.
And they took Yirm'yah himself **את**
from the courtyard of the prison.
And they gave he himself **את** to Gedalyah,
son of Ahikam, son of Shaphan,
for the sake of bringing him to his house.
And he dwelt among the people.

Jer. 39:15 And the word of **YAHWEH**
had existed to Yirm'yah
as he was restrained
in the courtyard of the prison saying,
Jer. 39:16 "Go! And you are to speak
to Ebed Melek, the Kushite, saying,
'Thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Behold!
I am bringing My words themselves **את**
upon this city for the sake of harm

and not for the sake of good!
And they will exist before your face
in that day!
Jer. 39:17 And I will deliver you in that day!”
- An Utterance of **YAHWEH** -
“And you will not be given
into the hand of the men
before whose faces
you yourself **תָּא** are fearful!
Jer. 39:18 Indeed, I will rescue, rescue you!
And you will not fall by the sword!
And your life will be as plunder to you
because you have trusted in Me!”
- An Utterance of **YAHWEH** -

Chapter 40

Jer. 40:1 The word which existed to Yirm'yah
from **YAHWEH** himself **תָּא**
after Nebuzaradan, captain of the guard,
sent he himself **תָּא** from Ramah,
since he had taken he himself **תָּא**
and had bound him in chains
among all the exiles
of Yerushalaim and Yahudah,
those being exiled to Babel.

Jer. 40:2 And the chief of the guard
took Yirm'yah.
And he said to him,
“**YAHWEH**, your Elohim,
has spoken this harm toward this place.
Jer. 40:3 And He has caused it to come.
And **YAHWEH** has done
according to what He spoke
because you have offended against **YAHWEH**
and you have not listened attentively
to His voice.
And on account of this word
this matter exists upon you.

Jer. 40:4 But now behold!
I am releasing you today
from the chains that were on your hand.
If it seems good in your eyes for you
to come with me myself **תָּא** to Babel, come!
And I will place my eye itself **תָּא** upon you.
But if it is bad in your eyes
to come with me myself **תָּא** to Babel stay here.
Look!
All the land is before your face.
To what is good and right in your eyes
for your sake, go there!”

Jer. 40:5 And he had not yet turned back.
And Nebuzaradan said,
“Or return to Gedalyah,
son of Ahikam, son of Shaphan,
whom the king of Babel
has appointed governor
over the cities of Yahudah
and dwell with he himself **תָּא** among the people.
Or go wherever is right in your eyes
for the sake of going.
Go!”
And the chief of the guard
gave him provisions and a gift.
And he sent him away.
Jer. 40:6 And Yirm'yah went
to Gedalyah, son of Ahikam, to Mitzpah.
And he dwelt with he himself **תָּא**
among the people,
those remaining in the land.

Jer. 40:7 And all the captains

of the forces who were in the fields,
they and their men,
heard that the king of Babel
had appointed Gedalyah himself **תא**,
son of Ahikam,
as *ruler* in the land.
And he had put he himself **תא**
in charge of the men,
and women,
and children,
and some of the poor of the land,
who had not been exiled to Babel.

Jer. 40:8 And there came to Gedalyah at Mitzpah
Yishma'el, the son of Netanyah,
and Yohanan and Yonathan,
the sons of Kareah,
and Serayah, the son of Tanhumet,
and the sons of Ophai, the Netophathite,
and Yezanyah, the son of a Ma'akathite,
they and their men.

Mitzpah means watch tower.

Yishma'el means El has heard.

Netanyah means given by **YAHWEH**.

Yohanan means **YAHWEH** has favored.

Yonathan means gift of **YAHWEH**.

Kareah means bald.

Serayah means **YAHWEH** has prevailed.

Tanhumet means comforted.

Ophai means bird like.

Yezanyah means heard by **YAHWEH**.

Jer. 40:9 And Gedalyah son of Ahikam,
son of Shaphan,
swore to them and their men saying,
"Do not be afraid of serving the Kasdim.
Dwell in the land

and serve the king of Babel himself **תא**
and it will go well for your sakes.

Jer. 40:10 And I myself, behold!

I am dwelling at Mitzpah for the sake of serving
before the face of the Kasdim
who are coming to us.

But you yourselves **תא**,

gather wine and summer fruit and oil!

And place them in your vessels.

And dwell in your cities

which you have seized."

Jer. 40:11 And also all the Yahudeans
who were in Mo'ab,
and with the sons of Ammon,
and with Edom,
and who were in all the lands,
heard that the king of Babel
had given a remnant to Yahudah,
and that he had appointed over them
Gedalyah himself **תא**, son of Ahikam,
son of Shaphan.

Jer. 40:12 And all the Yahudeans returned
from all the places

where they had been driven there.

And they came to the land of Yahudah,

to Gedalyah, to Mitzpah.

And they gathered exceedingly much wine
and summer fruit.

Jer. 40:13 And Yohanan, son of Kareah,
and all the captains of the forces
that were in the fields

came to Gedalyah, to Mitzpah.

Jer. 40:14 And they said to him,

"Do you know, know that Ba'alis,

king of the sons of Ammon,

has sent Yishma'el himself **תא**,

son of Netanyah,

for the sake of striking your life?"
But Gedalyah, son of Ahikam,
was not trusting toward them.

Jer. 40:15 And Yohanan, son of Kareah,
spoke to Gedalyah
in private at Mitzpah saying,
"I will go now and strike Yishma'el himself אַתָּה,
son of Netanyah, and not a man will know.
Why should he strike your life
and scatter all of Yahudah,
those gathering to you,
and eliminate the remnant in Yahudah"
Jer. 40:16 But Gedalyah, son of Ahikam,
said to Yohanan, son of Kareah,
"Do not do this word itself אַתָּה!
Indeed, you yourself אַתָּה are speaking a lie
concerning Yishma'el."

Chapter 41

Jer. 41:1 And it was in the seventh month.
Yishma'el, son of Netanyah,
son of Elishama, from the royal seed,
and of the officers of the king
and ten men with he himself אַתָּה
went to Gedalyah, son of Ahikam, to Mitzpah.
And they ate food together there at Mitzpah.
Jer. 41:2 Yishma'el, son of Netanyah,
and the ten men
who were with he himself אַתָּה rose up.
And they struck Gedalyah himself אַתָּה,
son of Ahikam, son of Shaphan,
with the sword.
And they put to death he himself אַתָּה
whom the king of Babel
had appointed in the land.
Jer. 41:3 And all the Yahudeans
who were with he himself אַתָּה,
with Gedalyah himself אַתָּה at Mitzpah,
and the Kasdim themselves אַתָּה
who were found there,
the men of battle themselves אַתָּה,
Yishma'el struck.

Jer. 41:4 And it was on the second day
of putting to death Gedalyah himself אַתָּה.
And no man knew it.
Jer. 41:5 And men came from Shekem,
from Shiloh, and from Shomeron,
eighty men with their beards shaved
and their garments torn,
and having cut themselves.
And offerings and incense
were in their hands
for the sake of bringing them
to The House of **YAHWEH**.

Jer. 41:6 And Yishma'el, son of Netanyah,
went out from Mitzpah to meet them,
going, going and weeping.
And it was as he was meeting
they themselves אַתָּה.
And he said to them,
"Come to Gedalyah, son of Ahikam!"
Jer. 41:7 And it was as they came
to the midst the city.
And Yishma'el, son of Netanyah,
and the men who were with he himself אַתָּה
slaughtered them,
throwing them into the midst of a pit.

Jer. 41:8 But ten men
were found among them.
And they said to Yishma'el,

“Do not kill us
because we have wheat, and barley,
and oil, and honey hidden in the field.”
And he held back.
And he did not kill them
in the midst of their kindred.

Jer. 41:9 And the pit into which Yishma'el
had thrown all the corpses themselves **אָתָּם**
of the men whom he had struck
with the hand of Gedalyah
is the one which King Asa had made
from before the face
of Ba'asha, king of Yisra'el, he himself **אָתָּם**.
Yishma'el, son of Netanyah,
filled it with the slain.

Jer. 41:10 And Yishma'el took captive
all the remainder of the people themselves **אָתָּם**
who were at Mitzpah,
the king's daughters themselves **אָתָּם**
and all the people themselves **אָתָּם**,
those remaining at Mitzpah
whom Nebuzaradan, captain of the guard,
had appointed to Gedalyah himself **אָתָּם**,
son of Ahikam.
And Yishma'el, son of Netanyah,
took them captive.
And he went for the sake of passing over
to the sons of Ammon.

Jer. 41:11 And Yohanan, son of Kareah,
and all the captains of the forces
that were with he himself **אָתָּם**
heard of all the harm itself **אָתָּם**
that Yishma'el, son of Netanyah, had done.

Jer. 41:12 And they took
all the men themselves **אָתָּם**.
And they went to fight
with Yishma'el, son of Netanyah.
And they found he himself **אָתָּם**
beside the great waters that are in Gib'on.

Jer. 41:13 And it was as all the people
who were with Yishma'el himself **אָתָּם**
saw Yohanan himself **אָתָּם**, son of Kareah,
and all the captains
of the forces themselves **אָתָּם**
who were with he himself **אָתָּם**.
And they cheered up.

Jer. 41:14 And all the people
whom Yishma'el had taken captive
from Mitzpah turned around.
And they returned.
And they went to Yohanan, son of Kareah.

Jer. 41:15 But Yishma'el, the son of Netanyah
escaped with eight men
from the face of Yohanan.
And he went to the sons of Ammon.

Jer. 41:16 And Yohanan, son of Kareah
and all the captains of the forces
who were with he himself **אָתָּם**
took from Mitzpah the entire remnant
of the people themselves **אָתָּם**
whom he had caused to return
from Yishma'el himself **אָתָּם**, son of Netanyah,
after he had struck Gedalyah, son of Ahikam,
the mighty men of battle,
and the women,
and the children,

and the officials
whom he had brought back from Gib'on.
Jer. 41:17 And they went.
And they settled
at the lodging place of Kimham
which is near Bayit Lechem
for the sake of going,
for the sake of coming to Mitsraim
Jer. 41:18 from the face of the Kasdim
because they were afraid before their faces
because Yishma'el, son of Netanyah,
had struck Gedalyah himself **תא**,
son of Ahikam,
whom the king of Babel
had appointed in the land.

Chapter 42

Jer. 42:1 And all the captains of the forces,
and Yohanan, son of Kareah,
and Yezanyah, son of Hoshayah,
and all the people,
from the least to the greatest,
came near.

Jer. 42:2 And they said
to Yirm'yah, the prophet,
"Let our petition lay now before our face
and pray on our behalf
to **YAHWEH**, your Elohim,
on behalf of all this remnant,
for we few remain from many
according to what your eyes see
of us ourselves **תא**.

Jer. 42:3 And may **YAHWEH**, your Elohim,
declare to us the way itself **תא**
in which we are to go
and the word itself **תא** which we are to do."

Jer. 42:4 And Yirm'yah, the prophet,
said to them,

"I have listened attentively.

Behold!

I will pray to **YAHWEH**, your Elohim,
according to your words.

And it will be that all the words
which **YAHWEH** answers you yourselves **תא**

I will declare to you.

I will not withhold a word from you."

Jer. 42:5 And they said to Yirm'yah,
"May **YAHWEH** be with us
as a true and faithful witness
if we do not to all the words
which **YAHWEH**, your Elohim, sends to us!

Jer. 42:6 Whether good or bad,
to the voice of **YAHWEH**, our Elohim,
to Whom we ourselves **תא** are sending you,
we will listen attentively
in order that it will be well with us
when we listen attentively to
the voice of **YAHWEH**, our Elohim!"

Jer. 42:7 And it was at the end of ten days.
And the word of **YAHWEH** existed to Yirm'yah.

42:8 And he called Yohanan, son of Kareah,
and all the captains of the forces
that were with he himself **תא**,
and all the people,
from the least even to the greatest.

Jer. 42:9 And he said to them,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
to Whom you sent me myself **תא**
for the sake of laying your petition
before His face,

Jer. 42:10 'If you will return to dwell in this land

then I will build you yourselves אַתְּ.

And I will not pull you down.

And I will plant you.

And I will not pull you up

because I have relented

concerning the harm

which I have done to you.

Jer. 42:11 You are not to be afraid

of the face of the king of Babel

of whom you yourselves אַתְּ are afraid.

You are not to be frightened by his face.'

- An Utterance of **YAHWEH** -

'Indeed, I Myself am with you yourselves אַתְּ

for the sake of delivering you yourselves אַתְּ.

And I will deliver you yourselves אַתְּ

from his hand.

Jer. 42:12 And I will give to you compassions.

And he will return you yourselves אַתְּ

to your land.'

Jer. 42:13 But if you yourselves אַתְּ say,

'We will not dwell in this land!'

for the sake of not listening attentively

to the voice of **YAHWEH**, your Elohim,

Jer. 42:14 saying, 'No!

Indeed, we are going

to the land of Mitsraim

where we will not see fighting,

nor hear the sound of the shofar,

nor hunger for the sake of food!

And there we will dwell!'

Jer. 42:15 then listen attentively

to the word of **YAHWEH**,

remnant of Yahudah!

Thus said **YAHWEH** of Assemblies,

The Elohim of Yisra'el,

'If you yourselves אַתְּ place,

place your faces

for the sake of entering Mitsraim

and for the sake of sojourning there

Jer. 42:16 then it will be that the sword

which you yourselves אַתְּ feared from its face

will overtake you yourselves אַתְּ there

in the land of Mitsraim!

And the famine of which you yourselves אַתְּ

were anxious before its face

will follow close behind you there to Mitsraim.

And you will die there.

Jer. 42:17 And it will be so with all the men

who establish their faces themselves אַתְּ

for the sake of going to Mitsraim,

for the sake of sojourning there!

They will die by the sword,

by famine,

and by pestilence,

And not one of them will be a survivor

or escape from the face of the famine

which I Myself am bringing upon them!'

Jer. 42:18 Indeed, thus said

YAHWEH of Assemblies,

The Elohim of Yisra'el,

'According to how My anger and My wrath

have been poured forth

upon those dwelling at Yerushalaim,

according to this will My wrath

be poured forth upon you

when you enter Mitsraim!

And you will be as a curse,

and as an astonishment,

and as a reviling,

and as a reproach.

And you will not see this place again!'

Jer. 42:19 **YAHWEH** has spoken concerning you, remnant of Yahudah!
'You are not to go to Mitsraim!
You are to know,
know that I have testified against you this day!

Jer. 42:20 Indeed, you deceived yourselves in your beings when you yourselves אַתְּ sent me myself אֲנִי to **YAHWEH**, your Elohim, saying, 'Pray on our behalf to **YAHWEH**, our Elohim. And according to everything that **YAHWEH**, your Elohim, says, according to that declare it to us. And we will do it!'

Jer. 42:21 And I have declared it to you today. But you have not listened attentively to the voice of **YAHWEH**, your Elohim, or to everything which He has sent me concerning you.

Jer. 42:22 And now you are to know, know that you will die by the sword, by famine, and by pestilence in the place where you have desired to go for the sake of sojourning there!"

Chapter 43

Jer. 43:1 And it was as Yirm'yah had finished speaking all these words to all the people, all the words themselves אַתְּ of YAHWEH, their Elohim, for which **YAHWEH**, their Elohim, had sent him to them, all these words themselves אַתְּ.

Jer. 43:2 And Azaryah, son of Hoshayah, and Yohanan, son of Kareah, and all the arrogant men spoke, saying to Yirm'yah, "You yourself אַתְּ are speaking a lie! **YAHWEH**, our Elohim, has not sent you to say, 'Do not go to Mitsraim for the sake of sojourning there!'

Jer. 43:3 Indeed, Baruk, son of Neriyah, is inciting you yourself אַתְּ against us for the sake of giving us ourselves אַתְּ into the hands of the Kasdim, for the sake of putting to death us ourselves אַתְּ or for the sake of exiling us ourselves אַתְּ to Babel!"

Jer. 43:4 And Yohanan, son of Kareah, and all the captains of the forces, and all the people did not listen attentively to the voice of **YAHWEH** for the sake of staying in the land of Yahudah.

Jer. 43:5 And Yohanan, son of Kareah, and all the captains of the forces took all the remnant itself אַתְּ of Yahudah which had returned to dwell in the land of Yahudah from all the nations where they had been driven

for the sake of living in the land of Yahudah,
 Jer. 43:6 the men themselves **אָת**,
 and the women themselves **אָת**,
 and the children themselves **אָת**,
 and the king's daughters themselves **אָת**,
 and all the lives themselves **אָת**
 whom Nebuzaradan, captain of the guard,
 had caused to rest
 with Gedalyah himself **אָת**,
son of Ahikam, son of Shaphan,
 and Yirm'yah the prophet himself **אָת**,
 and Baruk himself **אָת**, son of Neriyah
 Jer. 43:7 and they went to the land of Mitsraim
 because they did not listen attentively
 to the voice of **YAHWEH**.
 And they went as far as Tahpanhes.
 Jer. 43:8 And the word of **YAHWEH**
 existed to Yirm'yah at Tahpanhes saying,
 Jer. 43:9 "Take in your hand large stones.
 And you are to hide them
 before the eyes of the men of Yahudah
 in the cement in the brick work
 which is at the entrance
 to Pharaoh's house in Tahpanhes.
 Jer. 43:10 And you are to say to them,
 'Thus said **YAHWEH** of Assemblies,
 The Elohim of Yisra'el,
 "Behold!
 I am sending!
 And I will bring Nebukadnetzar himself **אָת**,
 king of Babel, My servant!
 And I will set his throne
 above these stones that I have hidden.
 And he will spread out
his canopy itself **אָת** above them.
 Jer. 43:11 And he will come.
 And he will strike
the land of Mitsraim itself **אָת**,
 whoever is for death, to death,
 and whoever is for captivity, to captivity,
 and whoever is for the sword, to the sword!
 Jer. 43:12 And he will set fire to the houses
 of the gods of Mitsraim!
 And he will burn them!
 And he will take them captive!
 And he will cover himself
 with the land of Mitsraim itself **אָת**,
 as one covering himself
 with a shepherd's garment **itself** **אָת**!
 And he will go forth from there in peace!
 Jer. 43:13 And he will smash the stone pillars
 of The House of The Sun
 which is in the land of Mitsraim!
 And the houses of the gods of Mitsraim
 he will burn with fire!" ' ' "

Chapter 44

Jer. 44:1 The word that existed to Yirm'yah
 concerning all the Yahudeans,
 those dwelling in the land of Mitsraim,
 those dwelling at Migdol,
 and at Tahpanhes,
 and at Noph,
 and in the land of Patros saying,
 Jer. 44:2 "Thus said **YAHWEH** of Assemblies,
 The Elohim of Yisra'el,
 'You yourselves **אָת**
 have seen all the harm itself **אָת**
 that I have brought upon Yerushalaim
 and upon all the cities of Yahudah.
 And behold!
 This day they are a desolation.
 And no one is dwelling in them
 Jer. 44:3 because of their wrong doing

which they have done
for the sake of provoking Me to anger
by burning incense,
by serving other gods
which they had not known,
they, or you yourselves אַתָּם, or your fathers!

Jer. 44:4 And I sent to you all My servants,
the prophets themselves אַתָּם,
rising early and sending them saying,
“Do not do now
this detestable word that I hate!”

Jer. 44:5 But they did not listen attentively.
And they did not extend their ear itself אַתָּם
for the sake of turning
from their wrong doing,
for the sake of not burning incense
to other gods.

Jer. 44:6 And My wrath and My anger
were poured forth.
And I kindled a fire in the cities of Yahudah
and in the streets of Yerushalaim,
and they became a desolation,
a devastation, as it is this day.’

Jer. 44:7 “And now, thus said **YAHWEH**,
The Elohim of Assemblies,
The Elohim of Yisra’el,
‘Why are you yourselves אַתָּם
doing great harm against your lives
for the sake of cutting off for yourselves
man and woman, child and infant
from the midst of Yahudah
for the sake of having of nothing left
beyond for yourselves of a remnant,
Jer. 44:8 for the sake
of provoking Me to anger
with the works of your hands,
for the sake of burning incense
to other gods
in the land of Mitsraim
where you yourselves אַתָּם
have gone to dwell,
for the sake of cutting yourselves off
and for the sake of your existing
as a curse and as a reproach
among all the nations of the earth?

Jer. 44:9 Have you forgotten
the moral wrong itself אַתָּם
of your forefathers,
and the moral wrong itself אַתָּם
of the kings of Yahudah,
and the moral wrong itself אַתָּם
of their wives,
and your own moral wrong itself אַתָּם,
and the moral wrong itself אַתָּם
of your wives,
which have been done
in the land of Yahudah
and in the streets of Yerushalaim?

Jer. 44:10 They have not been humbled
to this day!
And they have not been afraid!
And they have not walked in My Instruction
or in My rules
which I have given before your faces
and the faces of your forefathers!’

Jer. 44:11 For this reason
thus said **YAHWEH** of Assemblies,

The Elohim of Yisra'el,
'Behold!
I am establishing My face against you
for the sake of harm
and for the sake of cutting off
all Yahudah itself אה!
Jer. 44:12 And I will take
the remnant itself אה of Yahudah
who have established their faces
for the sake of going
into the land of Mitsraim
for the sake of sojourning there.
And everyone will be consumed
in the land of Mitsraim.
They will fall by the sword!
They will be consumed by famine!
From the least to the greatest they will die
by the sword and by famine!

And they will be as a swearing,
and as an astonishment,
and as a curse,
and as a reproach!

Jer. 44:13 And I will attend to those
dwelling in the land of Mitsraim
according to how
I have attended to Yerushalaim,
by the sword,
by famine,
and by pestilence!

Jer. 44:14 And there will not be a refugee
or a survivor of Yahudah of those
going for the sake of sojourning there
in the land of Mitsraim
or for the sake of returning
to the land of Yahudah,
for which they are lifting up their lives,
for the sake of dwelling there!
Indeed,
none will return except the refugees! ”

Jer. 44:15 And all the men
who knew that their wives
were burning incense to other gods,
and all the women,
standing as a great assembly,
and all the people, those dwelling
in the land of Mitsraim at Patros
answered Yirm'yah saying,
Jer. 44:16 “The word which you
have spoken to us
in the Name of **YAHWEH**,
we will not listen attentively to you!
Jer. 44:17 Indeed, we will do,
do every word itself אה
that has gone out of our mouth
for the sake of burning incense
to the Queen of Heaven
and pour out to her drink offerings
according to what we have done,
we ourselves,
and our forefathers,
our kings,
and our leaders,
in the cities of Yahudah
and in the streets of Yerushalaim.
And we were satisfied with food.
And we were well.
And we saw no harm.

Jer. 44:18 But since we ceased
burning incense to the Queen of Heaven

and pouring out drink offerings to her
we have lacked everything.
And have been consumed
by the sword and by famine.
Jer. 44:19 And when we were burning incense
to the Queen of Heaven
and pouring out drink offerings to her,
were us mortals making cakes for her
for the sake of idolizing her
and pouring out drink offerings to her
without our men?"

'enowsh - properly, a mortal.
This term is used
in a wide array of 'meanings'.
Traditionally it's translated
as 'man' or 'men'.
It occurs twice in this verse,
the first time as "we",
the second time as "men".

The very use of the term
in this context is striking.
Unfortunately, if one
were to translate this literally
the verse would be left
with a confusing sense.
"We" - mortals and "our men"
- mortals would effectively be
"mortals" and "our mortals",
leaving it unclear that there is a distinction
between the women and the men
(often referred to as husbands).

Jer. 44:20 And Yirm'yah spoke to all the people,
concerning the men
and concerning the women,
and concerning all the people
responding to he himself אָנֹכִי
with a word saying,
Jer. 44:21 "Was not
the incense itself אָנֹכִי you burned
in the cities of Yahudah
and in the streets of Yerushalaim,
you yourselves אַתְּמוֹתֵיכֶם and your fathers,
your kings, and your leaders,
and the people of the land,
taken note of by **YAHWEH**?
It even came up upon His heart!
Jer. 44:22 And **YAHWEH** was no longer
willing to bear it
before the face of your bad actions
and before the face of the detestable things
which you had done.
And your land is as a desolation,
and as an astonishment,
and as a curse
with no one dwelling in it,
as it is this day.

Jer. 44:23 Whereas, before His face
you have burned incense
and whereas, before His face
you have offended against **YAHWEH**,
and you have not listened attentively
to the voice of **YAHWEH**,
and you have not walked in His Instruction,
in His customs,
or in His testimonies,
for this reason
you have encountered this harm,
as it is this day!"

Jer. 44:24 And Yirm'yah said
to all the people and to all the women,
"Listen attentively to the word of **YAHWEH**,
all Yahudah who are in the land of Mitsraim!

Jer. 44:25 Thus spoke **YAHWEH** of Assemblies,
The Elohim of Yisra'el, saying,
'You yourselves **תא** and your women
have even spoken with your mouths!
And you have fulfilled it with your hands saying,
"We will perform,
perform our vows themselves **תא**
which we have vowed for the sake
of burning incense to the Queen of Heaven,
and for the sake
of pouring out drink offerings to her!"

Establish,
establish your vows themselves **תא**!
And perform,
perform your vows themselves **תא**!

Note: The concept of
"filled your hands"
is lost to most western minds.
This is a term used
in the consecration of priests
in The Temple of **YAHWEH**.
It means their hands
are committed to serving
according to their vows.
This is a most serious matter.

By referring to it here
Yirm'yah is making it plain
that they have made vows
in the sight of **YAHWEH**
for which they will be held accountable.
They are not vows to **YAHWEH**, however,
but are vows to serve
that which are not gods at all!

Jer. 44:26 For this reason,
listen attentively to the word of **YAHWEH**,
all Yahudah who are dwelling
in the land of Mitsraim!
'Behold!
I have sworn by My great Name!
says **YAHWEH**.

'If My Name is called any longer
by the mouth of any man of Yahudah
in all the land of Mitsraim, saying,
"By the life of my Sovereign, **YAHWEH**...!"

Once again we encounter
the Hebraic idiom
of the unfinished statement.
It's vital to remember
that these unfinished statements
were a powerful form of affirmation
that dire consequences will result,
which consequences are left
to the imagination of those
hearing these words.

Jer. 44:27 Behold!
I am watching over them
for the sake of harm,
and not for the sake of good!
And all the men of Yahudah
who are in the land of Mitsraim
will be consumed by sword
and by famine
until they are exterminated!

Jer. 44:28 And those who escape the sword
will return from the land of Mitsraim,
to the land of Yahudah few in number!
And all the remnant of Yahudah,
those going into the land of Mitsraim
for the sake of sojourning there,
will know whose word will stand,
from Me,
or from them!

Jer. 44:29 And this will be the sign for you!
- An Utterance of **YAHWEH** -
'Indeed, I Myself
am attending to you in this place
in order that you will know
that My words will stand,
stand against you for the sake of harm!'

Jer. 44:30 Thus said **YAHWEH**,
'Behold!
I am giving Pharaoh Hophra himself **אנ**,
king of Mitsraim,
into the hand of his adversaries
and into the hand of those seeking his life
according to how
I gave Tzidkiyah himself **אנ**, king of Yahudah,
into the hand
of Nebukadnetzar, king of Babel,
his adversary, and the one seeking his life!'" "

Chapter 45

Jer. 45:1 The word
that Yirm'yah, the prophet,
spoke to Baruk, son of Neriyah,
as he was writing
these words themselves **אנ**
on a scroll from the mouth of Yirm'yah
in the fourth year of Yahoyakim,
son of Yoshiyah, king of Yahudah, saying,
Jer. 45:2 "Thus said **YAHWEH**,
The Elohim of Yisra'el,
concerning you, Baruk.
Jer. 45:3 'You have said,
"Woe to me now!
Indeed, **YAHWEH** has added grief
upon my anguish.
I have been wearied with my sighing.
And I have not found rest." '

Jer. 45:4 Thus you are to say to him,
"Thus said **YAHWEH**,
'Behold!
What I have built
I Myself am pulling down!
And that itself **אנ** which I have planted
I Myself am pulling up by the roots,
even all the land itself **אנ**.

Jer. 45:5 And you yourself **אנ**
are seeking for yourself greatness.
Do not seek it!

Indeed, behold!
I am bringing harm upon all flesh!"
- An Utterance of **YAHWEH** -

And I will give to you
your life itself **אנ** as plunder
upon all spots where you will go.' "

Chapter 46

Jer. 46:1 The word of **YAHWEH**
which existed to to Yirm'yah, the prophet,
concerning the nations.

Jer. 46:2 For Mitsraim,
concerning the forces of Pharaoh Neko,
king of Mitsraim, which were beside
The River Euphrates at Karkemish,
and which Nebukadnetzar, king of Babel,
had struck in the fourth year of Yahoyakim,
son of Yoshiyah, king of Yahudah:

Jer. 46:3 "Set in order the large
and the small shield!
And draw near for the sake of battle!
Jer. 46:4 Harness the horses
and mount up the horsemen!
And station yourselves with helmets!
Polish the spears!
Put on the coat of mail!

Jer. 46:5 "Why do I see them
filled with terror,
turning back,
and their mighty ones beaten down?
And they have fled for refuge.
And they have not looked back.
Fear is all around!"
- An Utterance of **YAHWEH** -

Jer. 46:6 The swift cannot flee
nor the mighty man escape.
North, beside The River Euphrates,
they stumble and fall.

Jer. 46:7 Who is this rising up like a flood,
like rivers of surging waters?
Jer. 46:8 Mitsraim is rising like a flood
And like rivers its waters have surged.
And he says, 'I will go up!
I will cover the earth!
I will cause to vanish
the city and those dwelling in it!'

Jer. 46:9 Go up, horses, and rage, chariots!
And let the mighty men go forth;
Kush and Put who handle the shield,
and Lud who handle and bend the bow.

Jer. 46:10 Even this is the day
for my Sovereign, **YAHWEH** of Assemblies,
a day of revenge, for the sake
of taking revenge on His opponents!

And the sword will devour!
And it will be satiated
and made drunk from their blood!

Indeed, my Sovereign,
YAHWEH of Assemblies,
has a sacrifice in the land of the north
beside The River Euphrates!

Jer. 46:11 Go up to Gil'ad!
And take balm, virgin daughter of Mitsraim!
For the sake of devastation
you have increased the medications!
There is no cure for you!

Jer. 46:12 Nations have heard of your shame!
And your outcry has filled the land!
Indeed, the mighty has stumbled
against the mighty!
They have both fallen together!

Jer. 46:13 The word which **YAHWEH** spoke
to Yirm'yah the prophet at the coming
of Nebukadnetzar, king of Babel,
for the sake of striking
the land itself ארץ of Mitsraim:
Jer. 46:14 "Declare it in Mitsraim!
And cause it to be heard at Migdol!
And cause it to be heard at Noph
and at Tahpanhes!
Say,
'Station yourself and prepare for yourself!

Indeed, a sword will devour all around you!

Jer. 46:15 Why were your valiant ones swept away?

They did not stand

because **YAHWEH** pushed them away!

46:16 He caused many to be stumbling!

They even fell,

one man over another of them.

And they said, 'Get up!

And we will return to our people

and to the land of our nativity,

from the face of the raging sword!

Jer. 46:17 There they called out,

'Pharaoh, king of Mitsraim, is but a noise.

His appointed time has passed over!

Jer. 46:18 "By My life itself...!"

- An Utterance of The King,

YAHWEH of Assemblies is His designation -

"Indeed, as Tabor is among the mountains

and as Carmel is at the sea,

he will come!

Jer. 46:19 Prepare baggage of exile

for yourself, resident daughter of Mitsraim,

because Noph will become a ruin

with no one dwelling there!

Jer. 46:20 Mitsraim is a beautiful,

beautiful heifer.

But a biting fly from the north

is coming, coming!

Jer. 46:21 The hired ones in her midst

are also like fattened calves.

Indeed, they too will turn back.

They will flee away together.

They will not stand

because the day of their calamity

has come upon them,

the time of their visitation.

Jer. 46:22 Its sound moves like a serpent.

Indeed, like a force they go!

And with axes they will come for her

like hewers of wood.

Jer. 46:23 They will cut down her forest."

- An Utterance of **YAHWEH** -

"Indeed,

it will not be searched!

Indeed,

they are more numerous than locusts.

And for them there is no number.

Jer. 46:24 The daughter of Mitsraim

will be put to shame.

She will be given into the hand

of the people of the north."

Jer. 46:25 **YAHWEH** of Assemblies,

The Elohim of Yisra'el, has said,

"Behold!

I am bringing Pekod against Amon of No,

and against Pharaoh,

and over Mitsraim,

and against their gods,

and against their Kings,

and against Pharaoh,

and over those trusting in him.

[Pekod is an Aramean tribe](#)

[in eastern Babylon](#)

[according to The Theological Dictionary](#)

[of The Old Testament.](#)

[This is not the traditional](#)

translation of this term,
but it does fit the context.
It's used only here and in Ezek. 23.23.

Jer. 46:26 And I will give them
into the hand of those seeking their lives,
into the hand of Nebukadnetzar,
king of Babel
and into the hand of his servants.
And afterward it will be inhabited
as in the days of old.”
- An Utterance of **YAHWEH** -

Jer. 46:27 And you yourselves **תא**
are not to be afraid, My servant Ya'akov.
And you are not to be discouraged, Yisra'el.
Indeed, behold!
I am delivering you from afar,
even your seed itself **תא**
from the land of their captivity!
And Ya'akov will return!
And he will rest.
And he will be at ease.
And he will not be shuddering with terror.
Jer. 46:28 You yourself **תא** are not to be afraid,
Ya'akov, My servant!”
- An Utterance of **YAHWEH** -
“Indeed, I Myself am with you yourself **תא**!

Indeed, I will make an end of all the nations
where I have driven you!
But of you yourselves **תא**
I will not make an end!
But I will correct you
for the sake of judgment,
and you will not be without guilt.”

Chapter 47

Jer. 47:1 The word of **YAHWEH**
that existed to Yirm'yah, the prophet,
concerning the Philistines
before Pharaoh struck Azzah itself **תא**.

Jer. 47:2 Thus said **YAHWEH**,
“Behold!
Waters are rising from the north.
And it will be as an overflowing stream.
And they will overflow
the land and its fulness,
the city and those dwelling in it.
And the human beings will shriek,
and all those dwelling in the land will wail
Jer. 47:3 at the sound of the stamping
of his mighty hooves,
at the shaking of his chariots,
the rumbling of his wheels.
The fathers will not face
toward their children
because of the weakness of their hands.

Jer. 47:4 Upon that day it is coming
for the sake of ravaging
all the Philistines themselves **תא**,
for the sake of cutting off
for Tzor and for Tzidon
every helping survivor.

Indeed, **YAHWEH** is ravaging
the Philistines themselves **תא**,
the remnant of the island of Kaphtor!
Jer. 47:5 Baldness will come upon Azzah.
Ashkelon will cease, the remnant of Emek.
Until when will you gash yourself?

Emek was a place in Philistia.
The practice of gashing oneself
was part of the pagan practices

of the Philistines.
It was an attempt to get their 'gods'
to pay attention to them.

Jer. 47:6 Alas, sword of **YAHWEH!**
Until when will you not be quiet?
Be collected to your sheath!
Be calm!
And be silent!

Jer. 47:7 How will it rest?
Even **YAHWEH** has given it a command?
Against Ashkelon and against the seashore,
there He has appointed it."

Chapter 48

Jer. 48:1 For Mo'ab:
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el.
"Woe to Nebo!
Indeed, it has been ravaged!
It has been put to shame!
Kiryathaim has been put to shame!
The Misgab has been broken down!
Jer. 48:2 No longer is there praise for Mo'ab.
In Heshbon they have planned
harm against her *saying*,
'Come, and we will cut it off
from being a nation!'
Also 'Madmen, you will be silenced!
A sword will come after you!

Jer. 48:3 A sound!
A shriek from Horonaim!
Ravaging and great destruction!
Jer. 48:4 Mo'ab has been destroyed!
The outcry of her little ones
has been heard!
Jer. 48:5 Indeed, at the ascent to Luhith
with weeping they go up, weeping
because at the descent of Horonaim,
distresses.

A cry of destruction has been heard.
Jer. 48:6 Flee!
Escape with your lives!
And you will be
like a juniper in the wilderness.
48:7 Indeed, because you are trusting
in your actions and your treasures
you yourselves **תא**
will also be taken captive.
And Kemosh will go forth into exile,
his priests and his leaders together.

Jer. 48:8 And a ravager will come
into every city.
And the city will not escape.
And Emek will perish.
And the plain will be destroyed
according to what **YAHWEH** has spoken.

Jer. 48:9 Give wings to Mo'ab
because she is fleeing, going forth.
And her cities will be as a ruin
with no one dwelling in them.

Jer. 48:10 Cursed is one
doing the work of **YAHWEH** deceitfully!
And cursed is one
withholding his sword from blood!

Jer. 48:11 Mo'ab has been
at ease from his youth.
And he himself is settling on his dregs.

And he has not been emptied
from vessel to vessel.
And he has not gone into exile.
Therefore his flavor has stayed in him,
and his fragrance has not changed.

Jer. 48:12 For this reason, behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And I will send him those tipping over.
And they will tip him over.
And they will empty his vessels.
And they will smash his bottles.

Jer. 48:13 And Mo'ab will be ashamed
because of Kemosh,
like the house of Yisra'el,
was ashamed of Bayit El,
their refuge.

Jer. 48:14 How can you say
'We are mighty men
and men of strength for battle'?
Jer. 48:15 Mo'ab is ravaged.
And her cities have gone up.
And her chosen young men
have gone down to a slaughter."
- An Utterance of The King,
YAHWEH of Assemblies is His designation -

Jer. 48:16 "The calamity of Mo'ab is near
for the sake of coming,
and his affliction is hurrying very quickly.
Jer. 48:17 Mourn for him,
all you who are around him.
And all you who know his name say,
'How shattered is the staff of his might,
the rod of splendor!'

Jer. 48:18 Come down from your glory
you who are dwelling with thirst,
one dwelling as a daughter of Dibon!
Indeed, the ravager of Mo'ab
will come up against you!
He will destroy your fortresses!

Jer. 48:19 Stand by the way and observe,
you who are dwelling at Aro'er.
Ask him who is fleeing
and she who is escaping.
Say, 'What has happened?'

Jer. 48:20 Mo'ab has been put to shame!
Indeed, it has been broken down!
Howl and cry out!
Declare it at Arnon
that Mo'ab has been ravaged
Jer. 48:21 and judgment has come
on the land of the plain,
on Holon,
and on Yahtsah,
and on Mopha'ath,
Jer. 48:22 and on Dibon,
and Nebo,
and on Bayit Diblathaim,
Jer. 48:23 and on Kiryathaim,
and on Bayit Gamul
and on BayitMe'on,
Jer. 48:24 and on Keriyoth,
and on Botzrah,
and on all the cities of the land of Mo'ab
far or near!

Jer. 48:25 The horn of Mo'ab

has been cut down
and his arm has been broken!"
- An Utterance of **YAHWEH** -

Jer. 48:26 Cause him to be drunk!
Because against **YAHWEH**
he has magnified himself
Mo'ab will wallow in his vomit!
And he will also exist as a laughing stock!

Jer. 48:27 And was not Yisra'el
a laughing stock to you?
Was he found among thieves?
Whenever you speak of him
you shake your head.

Jer. 48:28 Abandon the cities
and dwell in the craggy rocks,
you who are dwelling in Mo'ab.
And be like the dove
nesting at the sides of the cave's mouth.

Jer. 48:29 We have heard
of the pride of Mo'ab,
(he is exceedingly proud)
of his loftiness,
and arrogance,
and pride,
and of the haughtiness of his heart."
Jer. 48:30 I Myself know his rage!"
- An Utterance of **YAHWEH** -
"And his bragging is not right!
And he has not done right!

Jer. 48:31 For this reason
I howl concerning Mo'ab!
And for the sake of Mo'ab, all of it,
I am crying out.
Toward the men of Kir Heres
he will murmur.

Jer. 48:32 I weep for you
with the weeping of Ya'zer,
vine of Sibmah.
Your branches have passed over the sea.
As far as the sea of Ya'zer
they have reached.
Upon your summer fruit
and your grape harvest
the ravager has fallen.
Jer. 48:33 And joy and gladness
have been gathered
from your planted field
and from the land of Mo'ab,
and wine from the winepresses
I have caused to cease.
No one treads with shouting.
Shouting?
There is no shouting.

Jer. 48:34 From the outcry of Heshbon
to El'aleh, to Yahatz
they have given up their sounds,
from Tzo'ar to Horonaim
like a three year old heifer.

Indeed, even the waters of Nimrim
are an astonishment.

Jer. 48:35 And I will cause to cease in Mo'ab"
- An Utterance of **YAHWEH** -
"him going up to the high places
and burning incense to his gods!"

Jer. 48:36 For this reason
My heart moans like flutes for Mo'ab.
And My heart moans
for the men of Kir Heres like flutes.
For this reason
the wealth they have made has perished.
Jer. 48:37 Indeed, every head is bald
and every beard scraped off.
On every hand is gashes,
and on the loins, sackcloth.

Jer. 48:38 Upon all the housetops of Mo'ab
and in all its streets is lamentation.

Indeed, I have smashed Mo'ab *itself* **תן**
like a vessel in which no one delights!"

- An Utterance of **YAHWEH** -

Jer. 48:39 How she has been broken down!
They have been caused to wail!
How Mo'ab has turned his back with shame!
And Mo'ab will be as a laughing stock
and a ruin to all those all around her!"

Jer. 48:40 Indeed, thus said **YAHWEH**,
"Behold!

Like an eagle he will fly!
And he will spread his wings toward Mo'ab!
Jer. 48:41 Keriyot has been captured!
And the fortifications have been seized!
And the hearts of the mighty men in Mo'ab
in that day will be like
the heart of a woman with cramps.

Jer. 48:42 And Mo'ab
will be destroyed as a people,
because he has magnified himself
against **YAHWEH!**

Jer. 48:43 Terror, and the pit, and the snare
are upon you who are dwelling in Mo'ab!"
- An Utterance of **YAHWEH** -

Jer. 48:44 The fugitive
from the face of the terror
will fall into the pit.
And one getting up out of the pit
will be captured in the snare.
Indeed, I am bringing to her, to Mo'ab
the year of its visitation!"
- An Utterance of **YAHWEH** -

Jer. 48:45 In the shadow of Heshbon
they stood,
fleeing without strength.
Indeed, a fire has gone forth from Heshbon
and a flame from the midst of Sihon.
And it will devour the region of Mo'ab
and the scalps of the sons of uproar.

Jer. 48:46 Woe to you, Mo'ab!
The people of Kemosh have perished!
Indeed, your sons are in exile
and your daughters are in captivity!

Jer. 48:47 But I will turn back
the captivity of Mo'ab
in the last days!"
- An Utterance of **YAHWEH** -
Thus far is the judgment of Mo'ab.

Chapter 49

Jer. 49:1 For the sons of Ammon:
Thus said **YAHWEH**,
"Are their no sons for Yisra'el,

or is no one taking possession for him?
Why has Milcom
taken possession of Gad *itself* אָד
and his people have settled in its cities?

Jer. 49:2 For this reason, behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And I will cause to be heard in Rabbah
of the sons of Ammon a shout of battle.
And it will exist as a heap, a devastation.
And her villages will be burned with fire.
And Yisra'el will take possession
of those *themselves* אֵל
who are occupying him."
- An Utterance of **YAHWEH** -

Jer. 49:3 Howl, Heshbon,
because Ai is ravaged!
Cry out, daughters of Rabbah!
Gird on sackcloth!
Wail, and roam among the hedges,
because Milcom will go into exile
with his priests and his leaders together.

Jer. 49:4 Why do you boast yourself
among the valleys,
your flowing valley, apostate daughter,
the one trusting in her treasures saying,
'Who can come against me?'

Jer. 49:5 Behold!
I am bringing panic upon you"
- An Utterance of my Sovereign,
YAHWEH of Assemblies -
"from everyone around you!
And you will be driven out,
each man before his face,
and no one will be gathering the wandering.

Jer. 49:6 And after this I will turn back
the captivity *itself* אָד of the sons of Ammon."
- An Utterance of **YAHWEH** -

Jer. 49:7 For Edom:
Thus said **YAHWEH** of Assemblies.
"Is there no longer wisdom in Teman?
Has counsel perished?
Has wisdom vanished
from those with understanding?"

Jer. 49:8 Run away!
Turn back!
Look to the depths for the sake of dwelling,
you who are dwelling in Dedan!
Indeed, I will have brought
the calamity of Esau upon him,
the time of his visitation!

Jer. 49:9 If those gathering grapes
came to you
would they not leave
some grape gleanings?
If thieves by night,
would they destroy *only* enough for them?

Jer. 49:10 Indeed, I Myself
will strip bare Esau *himself* אֵת!
I will uncover
his hiding places *themselves* אֵת
and he will not be able to hide!
His seed has been ravaged!
And his kindred, and his neighbors, and he,
are no more!

Jer. 49:11 Abandon your orphans!
I Myself will *keep them* alive!
And your widows will trust in Me!”

Jer. 49:12 Indeed, thus said **YAHWEH**,
“Behold!
Those whose judgment was not to drink,
of the cup they will drink,
they will drink!

And you yourself **nx**, the innocent,
you will not be free of guilt!
Indeed drink, you will drink it, drink it!

Jer. 49:13 Indeed, I have sworn by Myself”
- An Utterance of **YAHWEH** -
“that Botzrah will be as a ruin,
as a reproach,
as a desolation,
and as a curse,
and all its cities
be as desolation to eternity!”

Jer. 49:14 A report I have heard
from **YAHWEH Himself** **nx**.
And a herald has been sent
among the nations,
“Gather yourselves together
and come against her!
And stand up for the sake of battle!

Jer. 49:15 Indeed, behold!
I will set you little among nations,
despised among human beings!
Jer. 49:16 Your terribleness
has deceived you yourself **nx**,
the arrogance of your heart,
you who are dwelling
in the clefts of the rock,
hanging onto the height of the hill!
Indeed, you are high!
Your nest is like the eagle.
From there I will bring you down!”
- An Utterance of **YAHWEH** -

Jer. 49:17 And Edom will exist
as an astonishment!
Everyone passing over beside it
will be astonished!
And he will whistle
concerning all its damage
Jer. 49:18 like the overthrow
of Sodom and Amorah
and their neighbors!”
says **YAHWEH**.
“No man will dwell there!
And no child of a human being
will sojourn in it!

Jer. 49:19 Behold!
He comes up like a lion
from the swelling of The Yarden
toward a permanent home.

Indeed, in an instant I will cause him
to run from beside her.
And who has been chosen
concerning her visitation?
Indeed, who is like Me?
And who summons Me?
And who is this shepherding,
who is standing before My face?”

Jer. 49:20 For this reason
listen attentively to the counsel of **YAHWEH**
which He has advised concerning Edom,
and the plans He has considered
concerning those dwelling at Teman,
if not the least of the flock
will drag them away,
if He will not make their pasture
a desolation before them!

Jer. 49:21 The earth will be shaken
by the sound of their fall!
The sound of her outcry
is heard at The Sea of Reeds!

Jer. 49:22 Behold!
Like an eagle he comes up!
And he flies!
And he spreads out his wings over Botzrah!
And the heart of the mighty men of Edom
in that day will be like
the heart of a woman with cramps!"

Jer. 49:23 For Damascus:
"Hamat and Arpad have been put to shame!
Indeed, they have heard a bad report!
They have melted in a pool of anxiety!
They are not able to be resting!

Jer. 49:24 Damascus has been disheartened!
She has turned to flee
and terror has seized her!
Distress and pain have taken hold of her
like one giving birth!

Jer. 49:25 Why has the city of praise
not been abandoned,
the city of My joy?

49:26 For this reason
her young men fall in her streets
and all the men of battle
are silent on that day!"
- An Utterance of **YAHWEH** of Assemblies -

Jer. 49:27 "And I will kindle a fire
on the wall of Damascus!
And it will consume
the fortifications of Ben Hadad!"

49:28 For Kedar,
and for the kingdoms of Hatzor,
which Nebukadnetzar, king of Babel, struck:
Thus said **YAHWEH**,
"Get up!
Go up against Kedar and ravage
the sons of the East themselves **אנ!**"

Jer. 49:29 Their tents and their flocks
will be taken
and their curtains and all their vessels.
And they will carry away
their camels for themselves.
And they will cry out concerning them,
'Fear is from every side!

Jer. 49:30 Flee!
Shake your head exceedingly!
Go deep into your dwelling,
those dwelling at Hatzor"
- An Utterance of **YAHWEH** -
"because Nebukadnetzar, king of Babel,
has devised a plan concerning you!
And he has conceived
an intention against you!

Jer. 49:31 Get up!
Go up to a tranquil nation
that is dwelling with security!"
- An Utterance of **YAHWEH** -
"It has no gates or bars.
They dwell alone.
Jer. 49:32 And their camels will be as plunder
and their multitude of herds as spoils.
And I will scatter them to every wind,
those cutting off the corners *of their hair*.
And from every side
I will bring their calamity *itself תא!*"
- An Utterance of **YAHWEH** -
Jer. 49:33 "Hatzor will be
as a home for jackals,
a desolation until eternity!
No one will dwell there!
And no child of human being
will sojourn in it!"

Jer. 49:34 The word of **YAHWEH**
that existed to Yirm'yah the prophet
concerning Elam
at the beginning of the reign of Tzidkiyah,
king of Yahudah, saying,
Jer. 49:35 "Thus said **YAHWEH** of Assemblies,
Behold!
I am breaking the bow itself תא of Elam,
the foremost of her power!
Jer. 49:36 And I will bring against Elam
the four winds
from the four quarters of the skies!
And I will scatter them to all those winds.
And there will not be a nation
where the outcasts of Elam will not go there!
Jer. 49:37 And I will prostrate Elam itself תא
before the faces their adversaries
and before the faces of those seeking their lives!
And I will bring harm upon them,
My burning anger itself תא!
- An Utterance of **YAHWEH** -
'And I will send after them
the sword itself תא
until I have terminated they themselves תא!

Jer. 49:38 And I will place My throne in Elam!
And I will cause to perish from there
the king and the leaders!
- An Utterance of **YAHWEH** -
Jer. 49:39 'And it will exist in the latter days
that I will turn back
the captivity itself תא of Elam!"
- An Utterance of **YAHWEH** -

Chapter 50

Jer. 50:1 The word that **YAHWEH** spoke
concerning Babel,
concerning the land of the Kasdim,
by the hand of Yirm'yah, the prophet.

Jer. 50:2 "Declare among the nations
and cause it to be heard!
And lift up a banner!
Cause it to be heard!
Do not conceal it!
Say, 'Babel will be captured!
Bel will be put to shame!
Merodak will be broken!
Her idolatrous images will be put to shame!
Her idols will be broken!'

Jer. 50:3 Indeed, a nation is coming up
against her from the north.

It will place her land itself **תָּא**
as a desolation.
And no one will be dwelling in it
from human being to animal.
They have disappeared!
They have gone!

Jer. 50:4 In those days
and at that time”
- An Utterance of **YAHWEH** -
“the children of Yisra'el will come,
they and the children of Yahudah,
walking together,
weeping as they walk.
And **YAHWEH Himself** **תָּא**, their Elohim,
they will seek.
Jer. 50:5 They will ask the way to Tzion,
their faces toward it.
They will come.
And they will be united to **YAHWEH**
with an eternal covenant.
It will not be forgotten.’

Jer. 50:6 My people have been wandering sheep.
Their shepherds have caused them
to go astray *on* the idolatrous mountains.
They have gone from mountain to hill.
They have forgotten their resting place.
Jer. 50:7 All who found them have devoured them.
And their adversaries have said,
‘We are not guilty.’
instead of, ‘They have offended
against **YAHWEH's** Home of Justice,
even The Expectation of their forefathers,
YAHWEH!’

Jer. 50:8 Flee from the midst of Babel!
And go forth from the land of the Kasdim!
And be like rams before a flock.

Jer. 50:9 Indeed, behold!
I am arousing
and bringing up against Babel
an assembly of great nations
from the land of the north!
And they will prepare themselves!
From there she will be captured!
His arrows are like a mighty one,
bereaving of children!
They will not return empty!
Jer. 50:10 And Kasdim will be as booty.
All who are plundering her will be satisfied!”
- An Utterance of **YAHWEH** -

Jer. 50:11 Because you were glad,
because you rejoiced,
you who are plundering My inheritance,
because you have grown fat
like a heifer trampling grain
and you bellow like bulls,
Jer. 50:12 your mother
will be exceedingly ashamed!
The one giving birth to you
will be confounded!

Behold!
The last of the nations is a wilderness,
a dry land, even a desert.
Jer. 50:13 By of the wrath of **YAHWEH**
she will not be inhabited.
And it will be a devastation, all of it.
Everyone passing over beside Babel
will be astonished.

And they will whistle
concerning all her damages.

Jer. 50:14 Set yourselves in array
against Babel all around,
everyone bending the bow!
Shoot at her!
Spare no arrows because she
has offended against **YAHWEH!**

Jer. 50:15 Shout against her all around!
She has given her hand!
Her foundations have fallen!
Her walls have been pulled down!

Indeed, it is the revenge of **YAHWEH!**
Take revenge on her!
According to what she has done,
do to her!

Jer. 50:16 Cut off the sower from Babel,
and the one handling the sickle
at harvest time!

From the face of the raging sword
each man turns to his people
and each one flees to his land!

Jer. 50:17 Yisra'el is as sheep being scattered!
Lions have driven him away!
First the king of Asshur devoured him,
and this last, Nebukadnetzar, king of Babel,
has crushed his bones!"

Jer. 50:18 For this reason
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"Behold!
I am attending to the king of Babel
and his land
as I have attended to the king of Asshur!

Jer. 50:19 And I will return
Yisra'el himself **תא** to his resting place!
And he will graze at Carmel and at Bashan!
And his life will be satisfied
on Mount Ephraim and at Gil'ad!

Jer. 50:20 In those days,
and at that time"
- An Utterance of **YAHWEH** -
"the moral wrong of Yisra'el itself **תא**
will be sought out,
but there will be none,
and the offenses of Yahudah themselves **תא**,
but none will be found.
Indeed, I will forgive for the sake of those
whom I cause to remain a remnant!

Jer. 50:21 "Go up against the land of Merataim,
against it,
and against those dwelling at Pekod!
Desolate it!
And devote it to destruction behind them!"
- An Utterance of **YAHWEH** -
"And do according to everything
that I have directed you!

Jer. 50:22 There is a sound of battle in the land,
even of great destruction!
Jer. 50:23 How cut down and crushed
is The Hammer of the whole earth!
How Babel has become
a desolation among the nations!

Jer. 50:24 I have laid a snare for you!
And you were also captured, Babel!
And you yourself **אָנְךָ**, you did not know!
You have been found,
and also have been seized,
because you stirred yourself up
against **YAHWEH!**"

Jer. 50:25 **YAHWEH** has opened
His armory **אָרְמוֹתָיו**!
And He has brought out
the weapons of His anger!
Indeed, there is a task for the sake of
my Sovereign, **YAHWEH** of Assemblies,
in the land of the Kasdim!

Jer. 50:26 Come against her
from every extremity!
Open her storehouses!
Pile her up as heaps!
And devote her to destruction!
No remnant is to exist for her!
Jer. 50:27 Desolate all her bulls!
They are to go down to the slaughter!

Woe unto them, because their day has come,
the time of their visitation!

Jer. 50:28 A sound of those fleeing
and refugees *is coming*
from the land of Babel
for the sake of declaring in Tzion
the revenge **אָרְמוֹתָיו** **of YAHWEH**, our Elohim,
the revenge of His Temple!

Jer. 50:29 Listen attentively
concerning Babel,
archers, everyone bending the bow!
Encamp against her all around!
No one is to escape!
Repay her according to her actions!
Everything that she has done - do to her!

Indeed, she has been insolent
against **YAHWEH**,
against The Set Apart One of Yisra'el!

Jer. 50:30 For this reason
her young men will fall in the streets
and all her men of battle
will be silenced in that day!"
- An Utterance of **YAHWEH** -

Jer. 50:31 Behold!
I am against your arrogance!"
- An Utterance of my Sovereign,
YAHWEH of Assemblies -
"Indeed, your day has come,
the time for your visitation!
Jer. 50:32 And the arrogant one will stumble!
And he will fall!
And there will not be for him
one raising him up!
And I will cause a fire to burn in his cities!
And it will devour everything all around him!"

Jer. 50:33 Thus said **YAHWEH** of Assemblies,
"The children of Yisra'el were oppressed,
and the children of Yahudah
together *with them*.
And everyone taking them captive
held on to them.
They refused to let them go.

Jer. 50:34 Their Redeemer is strong!
YAHWEH of Assemblies is His designation!
He will contend,
contend their contention *itself* אָת
for the sake of causing the land *itself* אָת
to be quiet,
but disquieting
for the sake of those dwelling in Babel!

Jer. 50:35 A sword is upon the Kasdim”
- An Utterance of **YAHWEH** -
“and upon those dwelling in Babel,
and upon her leaders
and upon her wise ones!

Jer. 50:36 A sword is upon the liars,
and they are foolish!
A sword is upon her mighty ones,
and they will be broken down!
Jer. 50:37 A sword is upon their horses,
and upon their chariots,
and upon all the mixed peoples
who are in her midst!
And they are as women!
A sword is upon her storehouses,
and they will be plundered!
Jer. 50:38 A sword is upon her waters,
and they will dry up!

Indeed, it is a land of carved images!
And they boast about their idols!
Jer. 50:39 for this reason
ships of the desert *themselves* אָת
will dwell *there*,
and daughters of owls will dwell in it.
And it will not be inhabited again
perpetually.
And no one will dwell in it
generation after generation!

The Hebrew is difficult in this verse.
There is much confusion
about what's intended.
The animals listed are unclean ones,
suggesting that the land is defiled.
It's this element that causes no one
to desire to live there.
The term used suggest what's given,
"ships of the desert".
This is an idiom for camels.

Jer. 50:40 As The Elohim
overthrew Sedom *itself* אָת
and Amorah *itself* אָת
and their neighbors *themselves* אָת,”
- An Utterance of **YAHWEH** -
"no man will dwell there,
and no son of a human being
will sojourn in it!

Jer. 50:41 Behold!
A people is coming from the north!
And a great nation and many kings
will be aroused
from the recesses of the earth!
Jer. 50:42 They will hold bow and spear!
They are cruel!
And they have no compassion!
Their sound is like the roar of the sea!
And they ride on horses,
set in array like a man for battle
against you, daughter of Babel!

Jer. 50:43 The king of Babel
has heard the report *itself* אָת
and his hands have dropped!

Distress has seized him,
pain like one giving birth!

Jer. 50:44 Behold!
He comes up like a lion
from the swelling of The Yarden
against a permanent home.
Indeed, in an instant I will cause him
to run from beside her.
And who has been chosen
concerning her visitation?
Indeed, who is like Me?
And who summons Me?
And who is this shepherding,
who is standing before My face?"

Jer. 50:45 For this reason
listen attentively to the counsel of **YAHWEH**
which He has advised concerning Edom,
and the plans He has considered
concerning the land of the Kasdim,
if not the least of the flock
will drag them away,
if He will not make their pasture
a desolation before them!

Jer. 50:46 At the sound
of the seizing of Babel
the earth will be shaken,
and the outcry will be heard among the nations!

Chapter 51

Jer. 51:1 Thus said **YAHWEH**,
"Behold!
I am stirring up against Babel,
even against those dwelling in Leb Kamai,
a wind of destruction!

*Leb Kamai is a code name
for Kasdim, the Chaldeans.*

Jer. 51:2 And I will send foreigners to Babel!
And they will winnow!
And they will empty her land *itself* **אנ**.
Indeed, they will exist against her
all around in the day of harm!

*The concept of winnowing
involves separating
the grain from the chaff,
the worthless part.
The imagery conveyed in the Hebrew
plays on this concept,
indicating Babel
will be "blown away" like chaff,
and thereby her land will be emptied.*

Jer. 51:3 To bend,
the archer is to bend his bow!
And he is to stand in his armor!
And he is to pity no young man!
He is to devote to destruction
all of his assembly!

*There's a very interesting
triple word in this verse.
It's not seen in the English version
because in one instance
it represents the "archer",
while the other two times
it represents "bend".*

*Because of this unique triple use
it forms a very emphatic combination
in the Hebrew text.*

*When placed along side the concepts
of not pitying and devoting to destruction
the impact of the verse needs to be considered
as extremely intensive.*

Jer. 51:4 And those shot will fall
in the land of the Kasdim,
even those pierced through in her streets!

Jer. 51:5 Indeed,
neither Yisra'el nor Yahudah
has been discarded by his Elohim,
by **YAHWEH** of Assemblies,
though their land
has been filled with offense
against The Set Apart One of Yisra'el!

Jer. 51:6 Flee from the midst of Babel!
And each man escape for his life!
Do not be silenced by her perversity!
Indeed, this is a time of revenge
for the sake of **YAHWEH**,
the recompense He is repaying to her!

Jer. 51:7 Babel was a golden cup
in the hand of **YAHWEH**,
causing the whole earth to be drunk.
The nations drank from her wine.
For this reason
the nations boasted of themselves!

Jer. 51:8 Babel will fall instantly!
And she will be crushed!
Howl over her!
Take balm for the sake of her pain!
Perhaps she will be healed.

Jer. 51:9 We mended Babel *itself* תא,
but she was not healed.
Abandon her!
And each man is to go to his land,
because her judgment reaches to the skies
and it has been lifted up on the clouds.

Jer. 51:10 **YAHWEH** has caused to go forth
our justice *itself* תא!
Come!
We will recount in Tzion
the action *itself* תא of **YAHWEH**, our Elohim!

Jer. 51:11 Polish the arrows!
Fill the quivers!
YAHWEH has aroused the wind *itself* תא,
the kings of Media!
Indeed, His plan is against Babel
for the sake of destroying it!

Indeed, it is the revenge of **YAHWEH**,
His revenge for His Temple!
This is the "wind of destruction
of verse 1.
It is **not** a 'spirit'!
There is no such word
in the Hebrew language!

Jer. 51:12 Lift up a banner
toward the walls of Babel!
Strengthen the guard!
Cause the watchmen to stand up!
Erect the ambushes!

Indeed, **YAHWEH** has both planned
and done that *itself* תא
which He spoke concerning
those dwelling in Babel!

Jer. 51:13 "You who are dwelling
beside great waters,
abundant treasures,
your end has come,

the measure of your unjust gain!

Jer. 51:14 **YAHWEH** of Assemblies
has sworn by His Life,
"If I fill you with human beings
like with locusts,
and they will respond against you
with a shout...!"

Jer. 51:15 He has made the earth
by His power!
He has set up the world
by His wisdom!
And with intelligence
He has stretched out the skies!
Jer. 51:16 By His voice he gives
abundant water in the skies!
And He lifts up the clouds
from the ends of the earth!
He makes lightnings for the rain!
And He brings forth the wind
from His storehouses!

Jer. 51:17 Stupid are all human beings,
without knowledge!
Put to shame are all the refiners by an idol!
Indeed, his molten image is a lie
and there is no breath in them!
Jer. 51:18 They are emptiness,
a work of fraud!
In the time of their visitation they will perish!

Jer. 51:19 The Portion of Ya'akov
is not like these!
Indeed, He is The One forming everything,
even the rod of His inheritance!
YAHWEH of Assemblies is His designation!

There are two things to note here.
'The portion of Ya'akov
is a reference to an allotment
established by the casting of lots.
This procedure was used
to establish the locations
of the tribes of Yisra'el
in the Land of Promise.

YAHWEH is their "allotted portion"!

The second thing is the reference
to 'the rod of His inheritance'.
In traditional texts the phrase
"Yisra'el is" is added
with the supposed intention of
"clarifying" the text.
But given the context
(look carefully at what follows)
it appears that this is to be seen
as a reference to **YAHWEH** Himself
being The Rod of His Inheritance
- The Leader of "His Tribe"!

Jer. 51:20 You yourself ~~nx~~ are
My battle axe,
My weapons of war!
And with you I will beat nations to pieces!
And with you I will ruin kingdoms!
Jer. 51:21 And with you I will smash
horse and rider!
And with you I will smash
chariot and rider!
Jer. 51:22 And with you I will smash
man and woman!
And with you I will smash
old and young!
And with you I will smash
young man and virgin!

Jer. 51:23 And with you I will smash
shepherd and flock!
And with you I will smash
farmer and yoke!
And with you I will smash
governors and officials!

Jer. 51:24 And I will repay to Babel
and to all those dwelling in Kasdim
all the harm they have done in Tzion
for the sake of your eyes!"
- An Utterance of **YAHWEH** -

Jer. 51:25 Behold!
I am against you, mountain of destruction,
the one corrupting all the earth *itself* אה!"
- An Utterance of **YAHWEH** -
"And I will stretch out
My hand *itself* אה over you!
And I will roll you down
from the craggy rocks!
And I will set you
as a mountain of cremation!
Jer. 51:26 And they will not take from you
a stone for a corner
nor a stone for foundations!

Indeed, a devastation you will be
for eternity!"
- An Utterance of **YAHWEH** -

Jer. 51:27 Lift up a banner in the land!
Blow the shofar among the nations!
Consecrate the nations against her!
Summon against her
the kingdoms of Ararat,
Minni,
and Ashkenaz!
Appoint a commander against her!
Cause horses to go up like bristling locusts!
Jer. 51:28 Consecrate the nations against her,
the kings of the Media *themselves* אה
its governors *themselves* אה
and all its officials *themselves* אה,
and all the land of its dominion *itself* אה!"
Jer. 51:29 Then the land will shake
and writhe in pain!

Indeed, every purpose of **YAHWEH**
will stand against Babel
for the sake of establishing
the land of Babel *itself* אה
as a desolation without inhabitant!

Jer. 51:30 The mighty men of Babel
have ceased to fight!
They have sat down in their fortresses!
Their power has failed!
They became like women!
They have burned her dwelling places!
The bars of her gates have been broken!

Jer. 51:31 One running runs
to meet another running
and one reporting meets another
reporting to the king of Babel
that his city has been captured
from its extremities!
Jer. 51:32 And the crossing places
have been seized!
And the marshes *themselves* אה
they have burned with fire!
And the men of battle are panicked!

Jer. 51:33 Indeed,
thus said **YAHWEH** of Assemblies,
The Elohim of Yisra'el,
"The daughter of Babel
is like a threshing floor
at the time of its treading!
A little longer
and the time of the harvest will come!"

Jer. 51:34 Nebukadnetzar has devoured us!
He has crushed us!
He has set us down as an empty vessel!
He has swallowed us up like a monster!
He has filled his stomach
from my delicacies!
He has purged us!

Jer. 51:35 "Violence and flesh
exist upon Babel!"
says the inhabitant of Tzion.
And, "Blood be upon the inhabitants of Kasdim!"
says Yerushalaim.

Jer. 51:36 Therefore, thus said **YAHWEH**,
"Behold!
I will contend your contention *itself* **אָה**!
And I will revenge your revenge *itself* **אָה**!
And I will dry up her sea *itself* **אָה**!
And I will dry up her springs *themselves* **אָה**!
51:37 And Babel will become as heaps,
a dwelling place of jackals,
an astonishment and a whistling,
without inhabitant!

Jer. 51:38 Together they will roar like lions.
They will growl like lion cubs.

Jer. 51:39 In their heat
I prepare their banquets *themselves* **אָה**.
And I will cause them to be drunk.
And they will be stupefied.
And they will sleep a sleep to eternity.
And they will not awaken!"

- An Utterance of **YAHWEH** -

Jer. 51:40 "I will bring them down
like lambs to the slaughter,
like rams with male goats!"

Jer. 51:41 Oh, how Sheshak
has been captured
and the praise of the whole earth
has been seized!
How Babel has become
an astonishment among the nations!
[Sheshak is another name for Babel.](#)
[Some suggest it's a code name.](#)
[It's meaning is not clear.](#)

Jer. 51:42 The sea has gone up over Babel!
With a multitude of waves
she has been covered!

Jer. 51:43 Her cities have become
as a desolation,
a parched land and a desert,
a land where no one dwells in it
and no son of a human being
will pass over on her!

Jer. 51:44 And I will pay attention
concerning Bel in Babel!
And I will bring forth from his mouth
what he has swallowed *itself* **אָה**!
And nations will no longer stream to him!
The wall of Babel will also fall!

Jer. 51:45 Come out from her midst,

My people!
And deliver each man his life *itself* אה
from the burning anger of **YAHWEH**
Jer. 51:46 even lest your heart is faint
and you are scared by the report
being heard in the land!
The report will come in one year.
And after that, in a year,
a report will come,
even violence in the land,
ruler against ruler!

Jer. 51:47 For this reason, behold!
The days are coming!
And I will pay attention
concerning the idols of Babel!
And all her land will be put to shame!
And all her slain will fall in her midst!
Jer. 51:48 And the skies,
and the earth,
and everything in them
will shout for joy concerning Babel!

Indeed, the ravagers
will come to her from the north!"
- An Utterance of **YAHWEH** -
Jer. 51:49 "Yes, Babel is to fall
for the slain of Yisra'el!
even as Babel has caused the slain
of the whole earth to fall!

Jer. 51:50 You who have escaped
from the sword, go!
Do not stand still!
Remember from afar
YAHWEH *Himself* אה!
And let Yerushalaim
come up upon your heart!

Jer. 51:51 We have been put to shame!
Indeed, we have heard reproach!
Disgrace has covered our faces
because foreigners have come
into The Set Apart Places
of The House of **YAHWEH**!

Jer. 51:52 For this reason, behold!
The days are coming!"
- An Utterance of **YAHWEH** -
"And I will pay attention
concerning her idols!
The wounded will groan in all her land!
Jer. 51:53 Though Babel
ascended to The Heaven,
and though she fortified
the height of her strength,
from Me *Myself* אה
the ravagers will come to her!"
- An Utterance of **YAHWEH** -

Jer. 51:54 A sound of an outcry from Babel,
and of great destruction
from the land of the Kasdim!
Jer. 51:55 Indeed, **YAHWEH**
is ravaging Babel *herself* אה!
And her loud noise
will be destroyed from her!
And her waves will roar like great waters!
The noise of its sound will be given up!

Jer. 51:56 Indeed, the ravager
is coming against her, against Babel!
And her mighty men will be captured!
Their bows have been broken!

Indeed, **YAHWEH** is the El of recompense!
Repay, He will repay!

Jer. 51:57 And I will cause to be drunk
her leaders,
and her wise men,
her governors,
and her officials,
and her mighty men!
And they will sleep an eternal sleep!
And they will not awaken!"
- An Utterance of The King,

YAHWEH of Assemblies is His designation -

Jer. 51:58 Thus said **YAHWEH** of Assemblies,
"The broad walls of Babel
are demolished, demolished,
and her high gates
have been burned with fire!
And peoples have labored
completely in vain!
And the communities have been wearied
by a complete fire!"

Jer. 51:59 The word that Yirm'yah, the prophet,
gave as direction
to Serayah *himself* אָנָּה, son of Neriyah,
son of Mahseyah, when he went to Babel
with Tzidkiyah *himself* אָנָּה,
the king of Yahudah,
in the fourth year of his reign.
And Serayah was Chief of Peace.

Serayah means **YAHWEH** has prevailed.
Neriyah means lamp of **YAHWEH**.
Mahseyah means **YAHWEH** is my refuge.

Jer. 51:60 And Yirm'yah wrote on one scroll
all the harm *itself* אָנָּה
that would come concerning Babel,
all these words *themselves* אָנָּה
which have been written concerning Babel.

Jer. 51:61 And Yirm'yah said to Serayah,
"When you come to Babel
and you have seen it,
and you have read out loud
all these words *themselves* אָנָּה,

Jer. 51:62 then you are to say,
"**YAHWEH**, You *Yourself* אָנָּה
have spoken concerning this place
for the sake of cutting it off,
that there will not be dwelling in it
from human being to animal!
Indeed, it will be a desolation to eternity!"

Jer. 51:63 And it will exist
when you have finished reading out loud
this scroll *itself* אָנָּה
that you are to tie a stone to it.

And you are to throw it
into the midst of The Euphrates.

Jer. 51:64 And you are to say,

'Like this Babel will sink!
And it will not stand up
from the face of the harm
that I am bringing upon her!
And they will be exhausted!" "

Up to here are the words of Yirm'yah

Chapter 52

Jer. 52:1 Tzidkiyah was twenty one years old
at his reigning.

And he reigned eleven years at Yerushalaim.
And his mother's name was Hamutal,
the daughter of Yirm'yah of Libnah.

Hamutal means father-in-law of dew.

Libnah means poplar tree.

Jer. 52:2 And he did evil
in the eyes of **YAHWEH**
according to everything
that Yahoyakim had done.

Jer. 52:3 Indeed, on account of this
the anger of **YAHWEH** existed
against Yerushalaim and Yahudah
until He had thrown them out
from before His face.

And Tzidkiyah rebelled
against the king of Babel.

Jer. 52:4 And it was in
the ninth year of his reign,
in the tenth month,
on the tenth of the month!

And Nebukadnetzar, king of Babel,
and all his forces
came against Yerushalaim.
And they encamped against it.
And they built a siege wall
against it all around.

Jer. 52:5 And the city was besieged
until the eleventh year of King Tzidkiyah.

Jer. 52:6 In the fourth month,
on the ninth of the month,
the famine was strong in the city.
And there was no food
for the people of the land.

Jer. 52:7 And the city wall was ripped open.
And all the men of battle fled.
and went out of the city at night
by way of the gate between the two walls
which was beside the king's garden.
And the Kasdim were beside the city
all around.
And they went on the way
of the desert plain.

Jer. 52:8 And the forces of the Kasdim
pursued after the king.
And they overtook Tzidkiyah himself **את**
in the desert plains of Yericho.
And his entire army was scattered
from beside him.

Jer. 52:9 And they captured
the king himself **את**.

And they brought up he himself **את**
to the king of Babel at Riblah
in the land of Hamat.

And he spoke judgments to he himself **את**.

Jer. 52:10 And the king of Babel slaughtered
the sons themselves **את** of Tzidkiyah
before his eyes,
and also all the leaders themselves **את**
of Yahudah at Riblah.

Jer. 52:11 And he blinded
the eyes themselves **את** of Tzidkiyah.

And the king of Babel
bound him with copper.
And the king of Babel
brought him to Babel.
And he placed him
into the house of the prison
until the day of his death.

Jer. 52:12 And in the fifth month,
on the tenth of the month,
of the nineteenth year
of King Nebukadnetzar, king of Babel,
Nebuzaradan, captain of the guard,
who stood before the face of the king of Babel
came to Yerushalaim.

[Note the specific dating identified here.](#)
[This is a vitally important date to note.](#)
[It identifies the fall of Yerushalaim.](#)

Jer. 52:13 And The House of YAHWEH itself את,
and the king's house itself את,
and all the houses themselves את of Yerushalaim,
and all the houses themselves את of the great men
he burned with fire.

Jer. Jer. 52:14 And all the walls themselves את
of Yerushalaim, all around,
all the forces of the Kasdim who were with
the captain of the guard himself את
tore down.

Jer. 52:15 And the poor people and
the remainder of the people themselves את
those remaining in the city,
and those themselves את falling away
who had fallen away to the king of Babel,
and the remainder
of the multitude themselves את.

Nebuzaradan exiled.

Jer. 52:16 But some of the poor of the land
Nebuzaradan, captain of the guard,
left as vinedressers and farmers.

Jer. 52:17 And the copper columns themselves את
that were for The House of YAHWEH,
and the stands themselves את
and the copper Sea itself את
that were in The House of YAHWEH
he smashed.

And he carried all their copper itself את
to Babel.

Jer. 52:18 And the pots themselves את,
and the shovels themselves את,
and the snuffers themselves את,
and the bowls themselves את,
and the ladles themselves את,
and all the copper utensils themselves את
with which they served he took.

Jer. 52:19 And the basins themselves את,
and the fire holders themselves את,
and the bowls themselves את,
and the pots themselves את,
and the lampstands themselves את,
and the ladles themselves את,
and the cups themselves את,
which were of gold

and which were of silver
the captain of the guard took.

Jer. 52:20 The two columns,
one Sea,
the twelve copper oxen
which were under it,
and the stands
which King Shelomoh had made
for The House of YAHWEH,
the copper for all these vessels
was not able to be weighed.

Jer. 52:21 And the columns, eighteen cubits
was the height of one column.

And a cord of twelve cubits went around it.
And its thickness was four fingers, hollow.

Jer. 52:22 And a capital of copper was on it.

And the height of one capital
was five cubits
And pomegranates all were on the capital,
all around, all copper.
And the second column was like this,
and the pomegranates.
Jer. 52:23 And there were
ninety six pomegranates, molded.
All the pomegranates on the network
were one hundred,
all around.

Jer. 52:24 And the captain of the guard took
Serayah himself **אָה**, the great priest,
and Tzephanyah himself **אָה**,
the second priest,
and the three keepers
of the doors themselves **אָה**.

Jer. 52:25 And from the city
he took one official
who was superintendent
over the men of battle,
and seven men from those
seeing the king's face
who were found in the city,
and the chief scribe himself **אָה** of the assembly,
the one mustering
the people themselves **אָה** of the land,
and sixty men from the people of the land,
those being found in the city.

Jer. 52:26 And Nebuzaradan, captain of the guard,
took they themselves **אָה**.

And he brought they themselves **אָה**
to the king of Babel at Riblah.

Jer. 52:27 And the king of Babel
struck they themselves **אָה**.

And he put them to death
at Riblah in the land of Hamat.
And Yahudah was exiled
from upon its land.

Jer. 52:28 These are the people
whom Nebukadnetzar exiled:
In the seventh year,
three thousand and twenty three Yahudeans.

Jer. 52:29 In the eighteenth year
of Nebukadnetzar
from Yerushalaim

eight hundred and thirty two lives.

Jer. 52:30 In the twenty third year
of Nebukadnetzar,
Nebuzaradan, captain of the guard,
exiled of the Yahudeans
seven hundred and forty five lives.
All the lives were four thousand six hundred.

Jer. 52:31 And it was in
the thirty seventh year of the exile
of Yahoyakin, king of Yahudah,
in the twelfth month,
on the twenty fifth of the month.

And Evil Merodak, king of Babel,
in the first year of his reign,
lifted up the head itself **אָה**
of Yahoyakin, king of Yahudah.

And he brought out he himself **אָה**
from the house of the prison.

Jer. 52:32 And he spoke kindly to he himself **אָה**.

And he set his throne itself **אָה**
above those of the kings
who were with he himself **אָה** at Babel.

Jer. 52:33 And he changed
his prison garments themselves **אָה**.

And he ate food continually before his face

all the days of his life.
Jer. 52:34 And his allowance
was a continual allowance
given to him
by the king of Babel himself **אנ**,
a portion for each day for the day
until the day of his death,
all the days of his life.

14. Ezekiel - Yehezqel

(Version 3.1: 7-15-2021)

Chapter 1

Ezek. 1:1 And it was in the thirtieth year
in the fourth month
on the fifth of the month.
And I myself was I was among the exiles
beside the River Kebar.
The skies were opened.
And I saw visions of The Elohim.

Ezek. 1:2 On the fifth of the month
in the fifth year
of the captivity of King Yahoyakin
1:3 the word of **YAHWEH** existed,
existed to Yehezqel, the priest,
the son of Buzi,
in the land of the Kasdim
beside the River Kebar.
And the hand of **YAHWEH**
existed upon him there.

Yehezqel means El will strengthen.
Kasdim is the Hebrew term for Chaldeans.
Buzi means despised.
The hand in Hebrew thought
represents the power
or the authority of an individual.

Ezek. 1:4 And I looked.
And behold!
A whirlwind was coming from the north,
a great thunder cloud.
And fire was flickering back and forth.
And brilliance was all around it.
And from its midst
was *something* like glowing metal,
from the midst of the fire.

ruach - wind, by resemblance breath.
ca'ar - a hurricane
- storm, tempest, whirlwind.
The root means to rush upon; a whirlwind.
This is the term used here
that's traditionally translated as "whirlwind".

Ezek. 1:5 And from the midst of it
was the resemblance of four living beings.
And this was the appearance of them.
They had the resemblance of a human being.
Ezek. 1:6 And each one had four faces.
And each one had four wings.
Ezek. 1:7 And their legs were straight legs.
And the soles of their feet
were like the sole of a calf's' foot.
And they glistened
like the color of polished copper.

Ezek. 1:8 And the hands of a human being
were beneath their wings on their four sides.
And each *side* had faces and wings.
1:9 Their wings were joined one to another.
They did not turn as they went.
Each one went straight forward.

Literally - opposite one of his faces he went.

Ezek. 1:10 And the resemblance of their faces,
a face of a human being,
and a face of a lion on the right side.
And to the four of them,
a face of a bull on the left side.
And to the four of them,
a face of an eagle.
1:11 And their faces and their wings
were spread upward.
Two were joined to each.
And two covered
their bodies themselves נא.

Ezek. 1:12 And each one went straight forward
toward where the breath existed
for the sake of going.
They did not turn as they went.

Ezek. 1:13 And the resemblance
of the living beings,
their appearance was like burning coals of fire,
like the appearance of torches
going between the living beings.
And the fire was brilliant.
And out of the fire lightning was going forth.

Ezek. 1:14 And the living beings
were running back and forth
like the appearance of the lightning.

Ezek. 1:15 And I saw the living beings.
And behold!
One wheel was on the ground
beside the four faces of each living being.
Ezek. 1:16 The appearance of the wheels
and their workmanship was like the color of beryl.
And all four had one likeness.
And their appearance
and their workmanship
was like the wheel,
at the center of the wheel.

Ezek. 1:17 Upon the four sides
at their going they went.
They did not revolve at their going.
Ezek. 1:18 And their rims were high and awesome.
And their rims were full of eyes
all around the four of them.
Ezek. 1:19 And as the living beings went
the wheels went beside them.
And as the living beings
were lifted up from the ground
the wheels were lifted up
Ezek. 1:20 upon the the wind which existed.
There they went
for the sake of the wind going there.
And the wheels
were lifted together with them
because the breath of the living creatures
was in the wheels.

ruach is used here also, as in v. 5.
This is the wind (whirlwind).
It is **NOT** 'the spirit'!
The context has already told us
it is the wind!
Only foolishness injects a "spirit"
into this text.

It is the wind that is carrying
(lifting up) these living beings.
Further, it is the BREATH
of the living creatures
that is in the wheels,
not some imagined 'spirit'.

These are "living beings".

In order to have life
they must have breath.
This breath is apparently the wind
that is in the wheels.
In other words,
it's as if the wind of the storm
is giving life to these beings.

Ezek. 1:21 As those went, these went.
As those stood, these stood.
And as those were lifted up
from upon the ground
the wheels were lifted up beside them
because the breath of the living creatures
was in the wheels.

Ezek. 1:22 And a resemblance existed
above the heads of the living beings,
an expanse like the color of ice,
being awesome,
being stretched out over their heads.

Ezek. 1:23 And under the expanse
their wings were upright,
one toward another.

Each one had two
which covered one side,
and each one had two
which covered the other side
of their bodies themselves **nx**.

Ezek. 1:24 And I heard
the sound itself **nx** of their wings,
like the sound of great waters,
like the sound of The Almighty
as they were going,
a tumult like the sound of an assembly.

At their standing still their wings lowered.

Ezek. 1:25 And there existed a voice
toward the expanse
that was over their heads.

As they were standing still
they lowered their wings.

Ezek. 1:26 And from above,
toward the expanse over their heads,
like the appearance of a sapphire stone,
was a resemblance of a throne.
And upon the resemblance of the throne
was a resemblance like a human being
from on top of it.

Ezek. 1:27 And I saw something
like glowing metal,
like the appearance of fire,
all around within Him
from his loins and upward.
And from the appearance
of His loins and downward
I saw something like the appearance of fire.
And brilliancy was all around.

Ezek. 1:28 Like the appearance of the bow
which is in a cloud on a rainy day,
according to this was the appearance
of the brilliancy all around Him.
It was the appearance of the resemblance
of the splendor of **YAHWEH**.

And I saw it!
And I fell upon my face!
And I heard a voice speaking!

Chapter 2

Ezek. 2:1 And He said to me,
“Son of a human being,
stand on your feet and I will speak to you!”

Ezek. 2:2 And a breath entered into me
according to what He spoke to me.
And it stood me on my feet.

And I listened attentively
to He himself **אנכי** Who was speaking to me.

Ezek. 2:3 And He said to me,
“Son of a human being,
“I Myself am sending you yourself **אנכי**
to the children of Yisra’el,
to the rebelling nation
which has rebelled against Me.
They and their fathers
have rebelled against Me
until this very day!

Ezek. 2:4 And the children
are obstinate of face
and stubborn of heart.

I Myself am sending you yourself **אנכי** to them.
And you are to say to them,
‘Thus said my Sovereign, **YAHWEH!**’

Ezek. 2:5 And whether they listen attentively to you
or if they refrain
because they are a household of rebellion,
they will know that a prophet
has been in their midst.

Ezek. 2:6 And you yourself **אנכי**,
son of a human being,
you are not to be frightened by them!
And you are not to be frightened
by their words!

Indeed, thistles and thorns
will be with you yourself **אנכי**
and beside scorpions
you yourself **אנכי** are dwelling!
Because of their words
you are not to be afraid
and because of their faces
you are not to be discouraged!
Indeed, they are a household of rebellion!

Ezek. 2:7 And you are to speak
My words themselves **אנכי** to them
whether they listen attentively
or if they refrain!
Indeed, they are rebellious!

Ezek. 2:8 And you yourself **אנכי**,
son of a human being,
listen attentively to what itself **אנכי**
I am speaking to you.

You are not to be rebellious
like that rebellious house!
Open your mouth and consume
what itself **אנכי** I Myself am giving to you!”

Ezek. 2:9 And I looked.
And behold!
A hand was stretched out toward me.
And behold!
In it was a scroll of writing.
Ezek. 2:10 And He spread it itself **אנכי**
before my face.

And it was written
on the inside and on the outside.
And written on it were laments,
and moaning, and groaning.

The type of document described here
is a "title deed".
These were written on both sides,
inside and outside.
One could know the contents
by looking at the outside.
This one represents
the title deed to the entire earth.
This is most noteworthy!

Chapter 3

Ezek. 3:1 And He said to me,
"Son of a human being,
consume whatever *itself* נא you find.
Consume!
Consume this scroll *itself* נא!
And go!

Speak to the house of Yisra'el!"
The chapter break here
is most unfortunate.
It tends to interrupt the flow of thought
that obviously continues here.

Ezek. 3:2 And I opened my mouth *itself* נא.
And He caused me to consume
this scroll *itself* נא.

Ezek. 3:3 And He said to me,
"Son of a human being,
your belly is to consume it.
And you are to fill your stomach
with this scroll *itself* נא
which I Myself am giving to you."

And I consumed it.
And it was sweet like honey in my a mouth.

Ezek. 3:4 And He said to me,
"Son of a human being, go!
Go to the house of Yisra'el!
And you are to speak
with My words to them!
Ezek. 3:5 Indeed, not to a people
of foreign speech or of a difficult language
are you *yourself* נא being sent,
but rather to the house of Yisra'el,
Ezek. 3:6 not to many people
of foreign speech
or of a difficult language
whose words you do not understand.

If I had sent you to them
they would have listened attentively to you.

Ezek. 3:7 But the house of Yisra'el
will not be willing to listen attentively to you.
Indeed, they are not willing
to listen attentively to Me.
Indeed, the entire house of Yisra'el
are stubborn of forehead
and hard of heart!

Ezek. 3:8 Behold!
I have made your face *itself* נא strong
for the sake of their faces
and your forehead *itself* נא strong
for the sake of their foreheads.
Ezek. 3:9 Like adamant stone,
harder than flint,
I have made your forehead.

You are not to be afraid
of they themselves **נא**!
And you are not to be discouraged
because of their faces!
Indeed, they are a household of rebellion!”

Ezek. 3:10 And He said to me,
“Son of a human being,
All My words themselves **נא**
which I speak to you
take into your heart!
And listen attentively with your ears!
Ezek. 3:11 And go!
Go to the exiles,
to the children of your people!
And speak to them.
And you are to say to them,
‘Thus said my Sovereign, **YAHWEH**’,
whether they listen attentively
or if they refrain!”

Ezek. 3:12 And the wind lifted me up.
And I heard behind me
the sound of a great shaking,
“Blessed be the splendor of **YAHWEH**
from His place!”,
Ezek. 3:13 and the sound of the wings
of the living beings touching one another,
and the sound of the wheels beside them,
and the sound of a great shaking.

Ezek. 3:14 And the wind lifted me up.
And it carried me away.
And I went impassioned,
in the heat of my breath.
And the hand of **YAHWEH**
was strong upon me.

Ezek. 3:15 And I went
to the exiles of Tel Aviv,
those dwelling beside The River Kebar.
And I sat where they were sitting.
And I remained there seven days
being astonished in the midst of them.

Ezek. 3:16 And it was after the end of seven days.
And the word of **YAHWEH**
existed to me saying,

Ezek. 3:17 “Son of a human being,
I have given you as a watchman
for the sake of the house of Yisra’el.
And you are to listen attentively
to the word from My mouth.
And you are to warn they themselves **נא**
from Me.

Ezek. 3:18 When I say to the morally wrong,
‘You will be put to death!’
but you have not warned him,
and you have not spoken
to warn the morally wrong
from his morally wrong way
for the sake of his life
that same morally wrong man
will die in his moral perversity,
but his blood I will require from your hand.

Ezek. 3:19 But when you yourself **נא**
have warned the morally wrong
and he does not turn back
from his moral wrong
or from his morally wrong way
he will die in his moral perversity,
but you yourself **נא** will have caused
your life itself **נא** to be delivered.

Ezek. 3:20 And in the turning back
of a just one from his right action,
and he does injustice,
then I will put a stumbling block
before his face.
He will die because you
did not cause him to be warned.
He will die in his offense.
And his justice which he has done
will not be remembered.
And his blood I require from your hand.

Ezek. 3:21 But when you yourself תא
have warned the just one
for the sake of the just one not offending
and he has not offended
he will surely live
because he has been warned.
And you yourself תא
will have delivered your life itself תא.”

Ezek. 3:22 And the hand of **YAHWEH**
existed upon me there.
And He said to me,
“Get up!
Go out into the valley,
and there I will speak to you yourself תא.”

Ezek. 3:23 And I got up.
And I went out into the valley.
And behold!
The splendor of **YAHWEH**
was standing there
like the splendor which I had seen
beside The River Kebar.
And I fell upon my face.
Ezek. 3:24 And a breath entered me.
And it stood me upon my feet.
And He spoke to me myself תא.
And He said to me, “Go!
Shut yourself up
in the midst of your house!

Ezek. 3:25 And you yourself תא,
son of a human being, behold!
They will set cords upon you.
And they will bind you with them.
And you will not go out in their midst.

Ezek. 3:26 And your tongue I will cause
to cling to your palate.
And you will be silenced.
And you will not be to them
as a man of reproof.

Indeed, they are a household of rebellion!

Ezek. 3:27 But in My speaking with you yourself תא
I will open your mouth itself תא.
And you are to say to them,
‘Thus said my Sovereign, **YAHWEH.**’
He who is listening attentively, let him hear.
And he who is refraining, let him refrain.

Indeed, they are a household of rebellion!

Chapter 4

Ezek. 4:1 And you yourself תא,
son of a human being,
take for yourself a brick!
And you are to set it itself תא
before your face.

And you are to engrave on it a city,
Yerushalaim itself **תא**!
Ezek. 4:2 And you are to set against it a siege.
And you are to build against it a siege wall.
And you are to pour out beside it a mound.
And you are to set camps against it.
And you are to place against it
battering rams all around.
Ezek. 4:3 And you yourself **תא**
are to take for yourself an iron baking pan!
And you are to set it itself **תא** as an iron wall
between your house and the city.
And you are to establish
your face itself **תא** against it!
And it will be as a siege.
And you are to lay siege against it.
It is a sign to the house of Yisra'el.

Ezek. 4:4 And you yourself **תא**,
lie down on your left side!
And you are to place
the moral perversity itself **תא**
of the house of Yisra'el upon it.
The number of the days
which you lie down on it
you are to bear
their moral perversity itself **תא**.

Ezek. 4:5 And I Myself have given to you
the years themselves **תא**
of their moral perversity
for the sake of the number of the days,
three hundred and ninety days.

And you are to bear the moral perversity
of the house of Yisra'el.
Ezek. 4:6 And when you have completed
they themselves **תא**
then you are to lie down again
on your right side.
And you are to bear
the moral perversity itself **תא**
of the house of Yahudah forty days,
a day as a year.
I have given you a day as a year.

Ezek. 4:7 And for the siege itself **תא**
you are to establish your face
against Yerushalaim,
even with your arm being bared.
And you are to prophesy against it.

Ezek. 4:8 And behold!
I will set cords upon you.
And you will not turn from side to side
until you have completed
the days of your siege.

Ezek. 4:9 And you yourself **תא**,
take wheat,
and barley,
and beans,
and lentils,
and millet,
and spelt!
And you are to put they themselves **תא**
into one vessel.
And you are to make food
of they themselves **תא**.
The number of days you yourself **תא**
are lying down upon your side,
three hundred and ninety days,
you are to eat it.

Ezek. 4:10 And your food which you eat
will be by weight,
twenty shekels a day.
From time to time you are to eat it.
Ezek. 4:11 And water by measure
you are to drink,
one sixth of a hin.
From time to time you are to drink it.
Ezek. 4:12 And as barley cakes
you are to eat it.
And with human excrement
you are to bake it
for the sake of their eyes.”
Ezek. 4:13 And **YAHWEH** said,
“According to this the children of Yisra'el
will eat their defiled food *itself* **תא**
in the nations to which
I will cast them there.”

Ezek. 4:14 But I said,
“Alas, my Sovereign, **YAHWEH!**
Behold!
My life has never been defiled!
And I have not eaten what died of itself
or was torn by animals,
nor has unclean meat ever come into my mouth
from my youth until now.”

Ezek. 4:15 And He said to me, “Look!
I have given to you
the excrement *itself* **תא** of cattle
instead of human excrement.
And you are to prepare
your food *itself* **תא** over it.”

Ezek. 4:16 And He said to me,
“Son of a human being, behold!
I am going to burst
the support of food in Yerushalaim.
And they will eat food
by weight and with anxiety,
and drink water
by measure and with astonishment
Ezek. 4:17 for the sake of lacking
food and water!
And they will be appalled,
each one and his kindred!
And they will rot away
in their moral perversity!

Chapter 5

Ezek. 5:1 And you yourself **תא**,
son of a human being,
take for yourself a sharp knife,
a barber's razor!
You are to take it for yourself.
And you are to cause it to pass over
upon your head and your beard.
And you are to take for yourself
scales for weight.
And you are to divide it.

Ezek. 5:2 A third part
you are to cause to burn
in the midst of the city
when the days of the siege are completed.
And you are to take a third part *itself* **תא**.
And you are to cause it
to be struck with the sword all around.
And a third part you are to scatter to the wind.
And I will draw out a sword after them.

Ezek. 5:3 And you are to take from there
a few *hairs* in number.

And you are to bind they themselves **תא**
in the hem of your garment.
Ezek. 5:4 And from them
you are to take some more of them.
And you are to cause they themselves **תא**
to be thrown into the midst of the fire.
And you are to burn
they themselves **תא** with fire.
From it a fire will go forth
toward the entire house of Yisra'el.

Ezek. 5:5 Thus said my Sovereign, **YAHWEH**,
'This is Yerushalaim.
In the midst of the nations
I have placed her.
And lands *were* all around her.
Ezek. 5:6 But she rebelled against
My regulations themselves **תא**
for the sake of doing wrong
more than the nations,
and My rules themselves **תא**,
more than the lands
which were all around her.
Indeed, they have spurned
My regulations and My rules!
They have not walked in them!'

Ezek. 5:7 For this reason,
thus said my Sovereign, **YAHWEH**,
'Because your multitude *are* more
than the nations all around you
you have not walked by My rules,
and My regulations themselves **תא**
you have not done,
nor done the regulations
of the nations all around you!"

Ezek. 5:8 For this reason,
thus said my Sovereign, **YAHWEH**,
'Behold!
I Myself am even against you!
And I will make judgments in your midst
for the sake of the eyes of the nations.

Ezek. 5:9 And I will do with you
that itself **תא** which I have not done
and what itself **תא** I will not do like it again
because of all your morally disgusting acts!

Ezek. 5:10 For this reason
fathers will eat their sons in your midst,
and sons will eat their fathers!

And I will perform judgments among you!
And I will scatter all your remnant itself **תא**
to all the winds!

Ezek. 5:11 For this reason,
by My life itself,
- An Utterance of my Sovereign, **YAHWEH** -
'if not because you have defiled
My Sanctuary itself **תא**
with all your detestable things
and with all your morally disgusting things...
And even I Myself will remove it!
And My eye will not be compassionate!
And I will have no pity!

Ezek. 5:12 A third part of you
will die by pestilence and with famine.
They will be consumed in your midst.
And a third part will fall by the sword,
all around you!
And a third part I will scatter to all the winds!

And I will draw out a sword after them.

Ezek. 5:13 Then My anger will be completed.
And I will cause My wrath
to rest among them.
And I will relent.

And they will know that I Myself, **YAHWEH**,
have spoken it in My zeal
when I have completed
My wrath against them!

Ezek. 5:14 And you yourselves **תא**
will be as a waste and as a reproach
among the nations which are all around you,
for the eyes of all who are passing by.

Ezek. 5:15 And it will exist as a reproach,
an object of scorn,
a reproof,
and an astonishment
for the nations which are all around you
on account of My
making judgments among you
in anger,
and in wrath,
and in heated chastisements,

I Myself, YAHWEH, have spoken

Ezek. 5:16 on account of My sending
hurtful arrows of famine themselves **תא**
at them which will be for destruction,
which I will send, they themselves **תא**,
for the sake of ruining you!

And I will add to the famine upon you!
And I will burst your support of food.
Ezek. 5:17 And I will send against you
famine and hurtful animals!
And they will bereave you!
And pestilence and blood
will pass over among you!
And I will cause the sword
to come against you!

I Myself, YAHWEH, have spoken!" "

Chapter 6

Ezek. 6:1 And the word of **YAHWEH**
existed to me saying,

Ezek. 6:2 "Son of a human being,
establish your face
against the mountains of Yisra'el!
And prophesy toward them.

Ezek. 6:3 And you are to say,
'Mountains of Yisra'el, listen attentively
to the word of my Sovereign, **YAHWEH!**'
Thus said my Sovereign, **YAHWEH**,
to the mountains,
to the hills,
to the ravines,
and to the valleys!
"Behold!

I Myself am bringing a sword against you!
And I will abolish your high places.

Ezek. 6:4 And your slaughter sites
will be made desolate!

Your sun pillars will be shattered in pieces.
And I will cause your slain
to fall down before your idols!

Ezek. 6:5 And I will set
the corpses themselves **תא**
of the children of Yisra'el
before the faces of their idols!

And I will scatter your bones themselves **נא**
all around your slaughter sites!

Ezek. 6:6 In all your dwelling places
the cities will be laid waste
and the high places desolate
in order that your slaughter sites
are laid waste and desolate,
and they are shattered,
and your idols have ceased,
and your sun pillars have been cut down,
and your works obliterated!

Ezek. 6:7 And the slain will fall in your midst!

**And you will know
that I Myself am YAHWEH!**

6:8 But I will cause a remnant
to exist for your sake,
survivors of the sword among the nations
in your scattering among the lands!
Ezek. 6:9 And those surviving
will remember Me Myself **נא**
among the nations
where they have been taken captive,
who have crushed Me
with their adulterous heart itself **נא**
which has turned away from beside Me,
and with their adulterous eyes themselves **נא**,
those committing adultery after their idols!
And they will be detested by their own faces
concerning the hurtful things
which they have done
in all their morally disgusting actions!

Ezek. 6:10 **And they will know
that I Myself am YAHWEH!**

And not for nothing have I spoken
for the sake of doing this harm to them!"

Ezek. 6:11 Thus said my Sovereign, **YAHWEH**,
"Strike with your hand
and stamp your feet,
and say, 'Alas!'
concerning all the morally disgusting harm
of the house of Yisra'el
who will fall by sword,
by famine,
and by pestilence!

Ezek. 6:12 He who is far off
will die by pestilence.
And he who is near
will fall by the sword.
And he who is left over and is besieged
will die by famine!

And I will accomplish My wrath upon them!

Ezek. 6:13 **And you will know
that I Myself am YAHWEH**
as their slain exist among their idols,
all around their slaughter sites,
on every high hill,
on all the mountaintops,
under every green tree,
and under every thick oak,
wherever they gave
a sweet smell of incense
to all their idols.

Ezek. 6:14 And I will stretch out

My hand *itself* נא against them!
And I will set
the land *itself* נא as a devastation,
more than the wilderness at Diblah,
among all their dwelling places.

**And they will know
that I Myself am YAHWEH!** ”

Chapter 7

Ezek. 7:1 And the word of YAHWEH
existed to me saying,
Ezek. 7:2 “And you, son of a human being,
this is what my Sovereign, YAHWEH,
has said to the land of Yisra’el,
‘A termination!
The termination has come
upon the four corners of the land!
Ezek. 7:3 Now the termination is upon you!
And I will send My anger against you!
And I will judge you according to your ways!
And I will pay back upon you
all your morally disgusting acts themselves נא!
Ezek. 7:4 And My eye will not have compassion!
And I will not have pity!
Indeed, I will set your ways upon you!
And your morally disgusting things
will be in your midst!

**And you will know
that I Myself am YAHWEH!**

Ezek. 7:5 “Thus said my Sovereign, YAHWEH,
‘What is bad, unified harm,
behold!
It is coming!

Ezek. 7:6 A termination has come!
The end has come!
It has been awakened against you!
Behold!
It is coming!

Ezek. 7:7 The dawn has come
to you who are dwelling in the land!
The time has come!
The day of uproar is near,
and not rejoicing on the mountains.

Ezek. 7:8 Now, shortly,
I will pour out My wrath upon you!
And I will accomplish My anger upon you!
And I will sentence you
according to your ways!
And I will pay back upon you
all your morally disgusting
acts themselves נא.
Ezek. 7:9 And My eye
will not have compassion!
And I will not have pity!

According to your ways I will give unto you!
And your morally disgusting things
will be in your midst!

**And you will know that I Myself, YAHWEH,
am striking!**

Ezek. 7:10 Behold the day!
Behold!
It is coming!
The dawn goes forth!
The rod has blossomed!
The arrogance has broken forth!

Ezek. 7:11 The violence has been raised up
as a rod of moral wrong!

No more of them,
and no more of their multitude,
and no more of their wailing.
[The Hebrew is not clear in this verse.](#)
[This sense is created by the context.](#)

Ezek. 7:12 The time has come!
The day has arrived!
The one buying is not to rejoice.
And the one selling is not to lament.
Indeed, His wrath is against
the entire multitude!
Ezek. 7:13 Indeed, the one selling
will not return to what has been sold,
even if they are still alive.

Indeed, the vision concerns
the entire multitude!
It will not turn back!
And each one,
according to his moral perversity,
will not be strengthened!

Ezek. 7:14 They have blown with the shofar!
And everything is prepared
but no one is going to battle.

Indeed, My wrath is against
the entire multitude!

Ezek. 7:15 The sword is on the outside,
and the pestilence
and the famine are within.
Whoever is in the field
will die by the sword.
And whoever is in a city,
famine and pestilence will consume him.
Ezek. 7:16 And they who have escaped
will be fugitives.
And they will be on the mountains
like the doves of the valleys,
all of them moaning,
each according to his moral perversity.

Ezek. 7:17 All hands will go limp.
And all knees will go to water.
Ezek. 7:18 And they will gird on sackcloth.
And *they themselves* **תָּא**
will be covered with trembling.
And on all their faces, shame!
And on all their heads, baldness.

Ezek. 7:19 They will cast out
their silver into the streets
and their gold as menstrual filth.
Their silver and their gold
will not be able to deliver them
in the day of the wrath of **YAHWEH**.

Their lives will not be satisfied,
and their bellies will not be filled.
Indeed, it has been the stumbling block
of their moral perversity!

Ezek. 7:20 And the beauty of His adornments,
as majesty He set it.
But the images
of their morally disgusting things,
detestable things they made with it!
For this reason
I will make it like menstrual filth to them!

Ezek. 7:21 And I will give it
into the hands of strangers as plunder
and to the morally wrong of the land
as a spoil.
And they will defile it!

Ezek. 7:22 And I will turn My face from them!
And they will defile My hiding place itself **nx**!
And violent ones will enter it!
And they will defile it!

Ezek. 7:23 Make the chain!
Indeed, the land has been filled
with a sentence of blood
and the city has been filled with violence!

Ezek. 7:24 And I will bring evil nations!
And they will occupy
their houses themselves **nx**.
And I will cause to cease
the arrogance of the mighty!
And their sanctuaries will be defiled.

Ezek. 7:25 Terror has come!
And they will seek shalom,
but there will be none!

Ezek. 7:26 Disaster upon disaster will come,
and report after report will exist.

And they will seek a vision from a prophet.
**But the teaching
has perished from the priest,
and counsel from the elders!**

Ezek. 7:27 The king himself will mourn.
And the leader
will be clothed with devastation.
And the hands of the people of the land
will tremble because of the ways
which they themselves **nx** have acted!
And according to their sentence
they will be judged.

**And they will know
that I Myself am YAHWEH!**' ”

Chapter 8

Ezek. 8:1 And it was in the sixth year,
in the sixth month,
on the fifth of the month.
I myself was sitting in my house.
And the elders of Yahudah
were sitting before my face.
And the hand of my Sovereign, **YAHWEH**,
fell upon me there.

Ezek. 8:2 And I looked.
And behold!
A resemblance like the appearance of fire.
From His loins and downward,
the appearance of fire.
And from His loins and upward,
like the appearance of brilliance,
like the glowing of metal.

Ezek. 8:3 And He sent forth
the form of a hand.
And He took me by a lock of my hair.
And The Divine Nature
lifted up me myself **nx**
between the earth and the skies.
And He brought me myself **nx**
to Yerushalaim in visions of The Elohim,

to the door of the north gate of the inner court,
the one facing north,
where the seat
of the image of the jealousy was there
which causes jealousy.

Ezek. 8:4 And behold!
The splendor of The Elohim of Yisra'el was there,
like the appearance that I had seen in the valley.

Ezek. 8:5 And He said to me,
"Son of a human being,
lift your eyes now to the road to the north!"
And I lifted my eyes to the road to the north.
And behold!
From north, toward the gate of the slaughter site,
was this image of the jealousy,
at the entrance.

Ezek. 8:6 And He said to me,
"Son of a human being,
are you yourself **תא** observing
what they are doing,
the great morally disgusting things
which the house of Yisra'el are doing here
for the sake of driving Me away
from over My Sanctuary?

And turn back again.
You will see greater
morally disgusting things!"

Ezek. 8:7 And He brought me myself **תא**
to the entrance to the courtyard.
And I looked.
And I saw.
Behold, a hole *was* in the wall.

Ezek. 8:8 And He said to me,
"Son of a human being, dig now in the wall."
And I dug in the wall.
And behold, one door!

Ezek. 8:9 And He said to me,
"Go in and see the awful
morally disgusting things themselves **תא**
which they are doing here!"

Ezek. 8:10 And I went in.
And I looked.
And behold!
Every form of creeping things
and detestable animals,
and all the idols of the house of Yisra'el,
were carved upon the walls all around.

Ezek. 8:11 And seventy men
of the elders of the house of Yisra'el,
and Ya'azanyah, son of Shaphan,
was standing in their midst
before their faces.
And each man had a censer in his hand.
And a thick cloud of incense was going up.
[Ya'azanyah means YAHWEH is listening.](#)
[Shaphan means concealed.](#)

Ezek. 8:12 And He said to me,
"Son of a human being, have you seen
what the elders of the house of Yisra'el
are doing in the darkness,
each one in the room of his images?

Indeed, they say,
'**YAHWEH** does not see us ourselves **תא**.

YAHWEH has abandoned the land itself **נא**”

Ezek. 8:13 And He said to me, Turn back.
You will see even greater
morally disgusting things
which they are doing!”

Ezek. 8:14 And He brought me myself **נא**
to the entrance gate
of The House of **YAHWEH**
which was toward the north.
And behold!
There were women sitting there
weeping for Tammuz itself **נא**.
Tammuz is the no-god of food and vegetation.

Ezek. 8:15 And He said to me,
“Have you seen, son of a human being?
Turn back.
You will see still greater
morally disgusting things than these.”

Ezek. 8:16 And He brought me myself **נא**
to the inner courtyard
of The House of **YAHWEH**.
And behold!
There, at the entrance
of The Temple of **YAHWEH**,
between the porch and the slaughter site,
were about twenty five men,
their backs
toward The Temple of **YAHWEH**
and their faces toward the east.
And they were prostrating themselves
eastward, toward the sun.

Ezek. 8:17 And He said to me,
“Have you seen, son of a human being?
Is it a small thing to the house of Yahudah
to do the morally disgusting things themselves **נא**
which they are doing here?

Indeed, they have filled the land itself **נא**
with violence!
And they have turned back
for the sake of provoking Me to anger!
And behold!
They are putting the branch itself **נא** to My nose.
This is a Hebrew idiom.
It's not well understood
but appears to represent
what we might call
"thumbing their nose at **YAHWEH**".

Ezek. 8:18 But even I Myself
will indeed act with wrath!
My eye will not have compassion!
And I will not have pity!

And they will cry out in My ears
with a loud voice,
but I will not listen attentively
to they themselves **נא**!”

Chapter 9

Ezek. 9:1 And He called out in my ears
with a loud voice saying,
“Approach, you who are in charge of the city,
each man with his weapon of destruction
in his hand!”

Ezek. 9:2 And behold!
Six men came from the way
of the upper gate which faces north,

and each with his weapon
for smashing in his hand.

And one man in their midst
was clothed with linen.
And he had a writer's ink horn on his loins.
And they went in.
And they stood beside
the copper slaughter site.

Ezek. 9:3 And the splendor
of The Elohim of Yisra'el went up
from over the cherub where it had been
to the threshold of The House.
And He called to the man,
the one clothed with linen
who had the writer's ink horn on his loins.

Ezek. 9:4 And **YAHWEH** said to him,
"Pass over into the midst of the city,
into the midst of Yerushalaim!
**And cause a mark to be placed
on the foreheads of the men,
those groaning and crying
over all the morally disgusting things
being done in the midst of it!"**

Ezek. 9:5 And to the others
He said in my ears,
"Pass over into the city behind him!
And strike!
Your eye is not to have compassion
and you are not to have pity!
Ezek. 9:6 Elders, young men, and virgins,
and children, and women
you are to kill for the sake of destruction!

**But upon all on whom is the mark
you are not to come near!**

And you are to begin at My Sanctuary!"
And they began with the elders
who were in front of The House.

Ezek. 9:7 And He said to them,
"Defile The House itself **nx!**
And fill the courtyards themselves **nx**
with the slain!
Go forth!"
And they went forth.
And they struck against the city.

Ezek. 9:8 And it was
as they were striking them.
And I myself remained.
And I fell on my face.
And I cried out.
And I said,
"Alas, my Sovereign, **YAHWEH!**
Are You Yourself nx destroying
all the remnant itself nx of Yisra'el
in pouring out Your wrath itself nx
upon Yerushalaim?"

Ezek. 9:9 And He said to me,
"The moral perversity
of the house of Yisra'el and of Yahudah
is exceedingly, exceedingly great!
And the land is filled with blood!
And the city is filled with that perversion.
Indeed, they say,
'**YAHWEH** has abandoned the land itself nx.'
And, '**YAHWEH** is not looking!'"

Ezek. 9:10 **And even I Myself,
My eye will not have compassion!
And I will not have pity!
I will set their ways on their heads!”**

Ezek. 9:11 And behold!
The man clothed with linen
who had the ink horn on his loins
was returning with word saying,
“I have done according to what
you gave as direction to me.”

Chapter 10

Ezek. 10:1 And I looked.
And behold!
Toward the expanse which existed
above the heads of the cherubim,
something like a sapphire stone,
having the appearance
of a resemblance of a throne,
was seen above them.

Ezek. 10:2 And He spoke
to the man clothed with the linen.
And He said,
“Go in among the wheels,
to beneath the cherubim,
and fill your hands with coals of fire
from between the cherubim
and scatter *them* over the city.”
And he went in before my eyes.
Ezek. 10:3 And the cherubim were standing
on the south side of The House
as the man went in.
And the cloud filled the inner courtyard itself **תא**.
10:4 And the splendor of **YAHWEH**
went up from the cherub
over the threshold of The House.
And The House was filled with the cloud itself **תא**.
And the courtyard was filled
with the brilliance itself **תא**
of the splendor of YAHWEH.

Ezek. 10:5 And the sound
of the wings of the cherubim was heard
as far as the outer court,
like the voice of The Almighty El
as He is speaking.

Ezek. 10:6 And it was as He directed
the man himself **תא**
clothed in the linen saying,
“Take fire from between the wheels,
from between the cherubim.”
And he went in.
And he stood beside the wheels.
Ezek. 10:7 And the cherub
stretched out his hand itself **תא**
from between the cherubim toward the fire
which was between the cherubim.
And he took some.
And he set it into the hands
of the man clothed with the linen.
And he took it.
And he went out.
Ezek. 10:8 And the form
of a human being’s hand
was seen under his wings.

Ezek. 10:9 And I looked.
And I saw four wheels
beside the cherubim,
one wheel beside a cherub
and another wheel beside a cherub.

And the appearance of the wheels
was like the color of beryl stone.
Ezek. 10:10 And the appearances
of the four of them resembled one *another*
according to how the wheel existed
in the center of the wheel.

Ezek. 10:11 As they were going,
toward their four sides they went.
They did not revolve as they went.
And they went in the direction
the head was facing.
They did not revolve as they were going.

Ezek. 10:12 And their entire bodies,
and their backs,
and their hands,
and their wings,
and the four wheels
were filled with eyes,
all around their four wheels.
Ezek. 10:13 To the wheels it was called out
in my ears,
"The Wheel."

Ezek. 10:14 And four faces existed to each one.
The first face *was* the face of a cherub.
And the second face
was the face of a human being.
And the third *was* the face of a lion.
And the fourth *was* the face of an eagle.

Ezek. 10:15 And the cherubim were lifted up.
It was the living being
which I had seen by The River Kebar.

Ezek. 10:16 And as the cherubim were going
the wheels went beside them.
And as the the cherubim
lifted their wings themselves **אז**
for the sake of rising from the ground
the wheels did not even turn
from beside them.

Ezek. 10:17 When they stood still,
the wheels stood still.
And when one was lifted up
the other lifted itself up
because the breath of the living being
was in them.

Ezek. 10:18 And the splendor of **YAHWEH**
went out from the threshold of The House.
And it stood above the cherubim.

Ezek. 10:19 And the cherubim
lifted their wings themselves **אז**.
And they ascended from the ground
before my eyes as they were going out.
And the wheels were standing beside them.
And it stood at the entrance of the eastern gate
of The House of **YAHWEH**.
And the splendor The Elohim of Yisra'el
was over them, above them.

Ezek. 10:20 It was the living being
which I had seen
under The Elohim of Yisra'el
at The River Kebar.
And I knew that they were cherubim.

Ezek. 10:21 They were four.
Each one had four faces
and each one four wings.
And the likeness
of the hands of a human being
was under their wings.

Ezek. 10:22 And the likeness of their faces was the same as the faces, their appearances which I had seen beside The River Kebar. And they themselves **nx**, each one went straight forward.

Chapter 11

Ezek. 11:1 And the wind lifted up me myself **nx**. And it caused me myself **nx** to come to the gate of The House of **YAHWEH**, the one facing eastward.

And behold!
At the entrance of the gate were twenty five men.
And I saw among them Ya'azanyah himself **nx** son of Azzur, and Pelatyah himself **nx**, son of Benayah, leaders of the people.

Ya'azanyah means **YAHWEH** is listening.
Azzur means helpful.
Pelatyah means **YAHWEH** has caused to escape.
Benayah means **YAHWEH** has built.

Ezek. 11:2 And He said to me, "Son of a human being, these are the men who are devising worthlessness and are giving bad counsel in this city, Ezek. 11:3 who are saying, 'It is not close at hand. Build houses. It is the cooking pot and we are the meat.'

Ezek. 11:4 For this reason prophesy against them! Prophesy, son of a human being!"

Ezek. 11:5 And The Divine Nature of **YAHWEH** fell upon me. And He said to me, "Say, 'Thus said **YAHWEH**, 'According to this you have spoken, house of Yisra'el.

Indeed, the steps of your human nature I Myself know!

ruach appears here again.
In this instance the context suggests this is far more than the wind.
More accurately, it is the breath of **YAHWEH**.

But in the Hebrew mind the breath represented the very essence, the nature of a being.
Thus what we have is the very nature of **YAHWEH** Himself, The Divine Nature.

It is THIS concept we need to use whenever we refer to what is traditionally called "The Holy Spirit".
It is actually
The Divine Nature of **YAHWEH** Himself.

Ezek. 11:6 You have multiplied your slain in this city! You have even filled its streets with the slain."

Ezek. 11:7 For this reason thus said my Sovereign, **YAHWEH**, 'Your slain whom you have placed in its midst, they are the meat!

And *this city* is the cooking pot.'
But you yourselves **תא**
I will cause to go forth from the midst of it!

Ezek. 11:8 You have feared the sword!
But the sword I will cause
to come upon you!"
- An Utterance of my Sovereign, **YAHWEH**.-

Ezek. 11:9 "And I will cause you yourselves **תא**
to go out from its midst!
And I will give you yourselves **תא**
into the hands of strangers!
And I will make judgments against you!
Ezek. 11:10 By the sword you fall!
Beside the border of Yisra'el
I will pronounce sentence
upon you yourselves **תא**!

**And you will know
that I Myself am YAHWEH!**

Ezek. 11:11 *This city* will not be for you
your cooking pot!
And you yourselves **תא** will not be
as meat in its midst!
Beside the border of Yisra'el
I will pronounce sentence
upon you yourselves **תא**!

Ezek. 11:12 **And you will know
that I Myself am YAHWEH,**
in Whose customs you have not walked
and My regulations you have not performed.
But like the regulations of the nations
which are all around you, you have done."

Ezek. 11:13 And it was as I was prophesying.
And Pelatyah, son of Benayah died.
And I fell upon my face.
And I cried out with a loud voice.
And I said, "Alas, my Sovereign, **YAHWEH,**
You Yourself **תא** are making an end
of the remnant *itself* **תא** of Yisra'el!"

Ezek. 11:14 And the word of **YAHWEH**
existed to to me saying,
Ezek. 11:15 "Son of a human being,
your kindred, your kindred,
your men of redemption,
and all the house of Yisra'el,
all of it who have said
to those dwelling at Yerushalaim,
'Get away from beside **YAHWEH!**
To us the land has been given
as a possession!'

Ezek. 11:16 For this reason say,
'Thus said my Sovereign, **YAHWEH,**
"Indeed, I have caused them
to go far off among the nations.
And indeed, I have scattered them
among the lands!
And I existed for their sake
as a sanctuary for a little while
in the lands to which they have gone there." '

Ezek. 11:17 "For this reason say,
'Thus said my Sovereign, **YAHWEH,**
"And I will gather you yourselves **תא**
from the peoples!
Even I will assemble you yourselves **תא**
from the lands
into which you have been scattered!

And I will give to you
the land of Yisra'el *itself* **תא**!

Ezek. 11:18 And they will go there!
And they will take away
all its detestable things themselves **תא** and
all its morally disgusting things themselves **תא**
from it.

Ezek. 11:19 And I will give to them a united heart!
And I will set a new nature within them!
And I will take the heart of stone out of their flesh!
And I will give to them a heart of flesh
Ezek. 11:20 in order that they will walk
according to My rules
and protect My regulations themselves **תא**.
And they will do they themselves **תא**.
And they will exist for Me as a people!
And I will exist for them as The Elohim!

Ezek. 11:21 But to those whose heart
is going toward their detestable things
and their morally disgusting things,
I will repay their ways on their heads!
- An Utterance of my Sovereign, **YAHWEH** -

Ezek. 11:22 And the cherubim
lifted up their wings themselves **תא**
and the wheels that were beside them.
And the splendor of The Elohim of Yisra'el
was over them from above.
Ezek. 11:23 And the splendor of **YAHWEH**
ascended from the midst of the city!
And it stood upon the mountain
which is at the east side to the city.

Ezek. 11:24 And The Divine Nature lifted me up.
And He caused me to come to the Kasdim,
to those in exile, in a vision
by The Divine Nature of The Elohim.
And the vision which I had seen
went up from me.

Ezek. 11:25 And I spoke to those in exile
all the words themselves תא of YAHWEH
which He had caused me to see.

Chapter 12

Ezek. 12:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 12:2 "Son of a human being,
you yourself תא are dwelling in the midst
of a house of the rebellious
who have eyes for the sake of seeing,
but they have not seen.
They have ears
for the sake of listening attentively,
but they have not listened attentively.

Indeed, they are a house of rebellion!

Ezek. 12:3 And you yourself תא,
son of a human being,
prepare for yourself baggage of exile!
And go into exile by day
for the sake of their eyes!

And you are to go into exile
from your place to another place
for the sake of their eyes.
Perhaps they will see.

Indeed, they are a house of rebellion!

Ezek. 12:4 And you are to
bring out your baggage
like baggage for exile
for the sake of their eyes by day.
And you yourself **תא** are to go out at dusk
for the sake of their eyes,
like those going forth to exile.

Ezek. 12:5 For the sake of their eyes
dig in the wall.
And you are to go out by it.

12:6 For the sake of their eyes
you are to carry it on your shoulders at dusk.
You are to go out with your face covered
And you are not to see the land itself **תא**.

Indeed, I have given you as a sign
to the house of Yisra'el."

Ezek. 12:7 And I did
according to what I was directed.
My baggage I brought out
like baggage for exile by day,
And at dusk I dug for myself in the wall
with my hand.
At dusk I carried it out upon my shoulder
for the sake of their eyes.

Ezek. 12:8 And the word of **YAHWEH**
existed to me at dawn saying,
Ezek. 12:9 "Son of a human being,
did not the house of Yisra'el,
the rebellious house, say to you,
'What are you yourself **תא** doing?'

Ezek. 12:10 "Say to them,
'Thus said my Sovereign, **YAHWEH**,
to the ruler.
'This is the burden against Yerushalaim
and all the house of Yisra'el
who are in its midst!' '
[This verse is difficult in the Hebrew.](#)

Ezek. 12:11 "Say, 'I myself am a sign to you.
According to what I have done,
thus it will be done to them In captivity.
They are going into exile.'

Ezek. 12:12 And the ruler
who is in the midst of them
will lift *his baggage* to his shoulder at dark.
And he will go out.
And he will dig in the wall
for the sake of carrying it out with him.
He will cover his face,
because of which he will not see
for the sake of his eyes the land itself **תא**.
Ezek. 12:13 And I will spread
My net itself **תא** over him.
And he will be caught in My snare.
And I will cause he himself **תא**
to go to Babel, land of the Kasdim.
But it itself **תא** he will not see.
And there he will be put to death.

Ezek. 12:14 And all who are around him to help him,
and all his troops I will scatter to every wind!
And I will draw out the sword after them!

Ezek. 12:15 **And they will know**
that I Myself am YAHWEH
when I scatter they themselves **תא**
among the nations!

And I will cast out they themselves **nx**
among the lands.

Ezek. 12:16 But I will cause
to remain from them a few men,
from the sword,
from famine,
and from pestilence,
in order that they may recount
all their morally disgusting
things themselves **nx**
in the nations where they have gone there.

**And they will know
that I Myself am YAHWEH!”**

Ezek. 12:17 And the word of **YAHWEH**
existed to me saying,
Ezek. 12:18 “Son of a human being,
you are to eat your bread with trembling.
And you are to drink your water
with discontent and with anxiety.
Ezek. 12:19 And you are to say
to the people of the land,
‘Thus said my Sovereign, **YAHWEH**,
to those dwelling at Yerushalaim,
to the land of Yisra’el,
“Eat your food with anxiety,
and drink your water with astonishment
because her land
will be desolate from its fulness
because of the violence
of all who are dwelling in it.
Ezek. 12:20 And the cities
where they are dwelling will be laid waste!
And the land will become a devastation!

**And you will know
that I Myself am YAHWEH!” ’**

Ezek. 12:21 And the word of **YAHWEH**
existed to me saying,
Ezek. 12:22 “Son of a human being,
what is this to them
concerning the land of Yisra’el,
to be saying, ‘The days are prolonged
and every vision has perished!’?”

Ezek. 12:23 For this reason, say to them,
Thus said my Sovereign, **YAHWEH**,
“I will cause to cease
this very proverb itself **nx**.
And they will no longer speak
this proverb itself **nx** in Yisra’el!”
And instead say to them,
“The days have drawn near,
even all the words of every vision!
Ezek. 12:24 Indeed, no longer will there exist
any meaningless vision
or flattering divination
in the midst of the house of Yisra’el!

Ezek. 12:25 **Indeed, I Myself am YAHWEH!
I speak whatever word itself nx I speak
and it is done!
It will not be delayed any longer!**

Indeed, in your days, house of rebellion,
I will speak a word
and I will do it!”
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 12:26 And the word of **YAHWEH**
existed to me saying,

Ezek. 12: 27 "Son of a human being,
Behold!
The house of Yisra'el is saying,
'The vision which he is seeing
is for the sake of many days.
And for the sake of times far off
he is prophesying.'

Ezek. 12:28 For this reason say to them,
**'Thus said my Sovereign, YAHWEH,
All of My Words which I speak
will not be delayed any longer!
I will speak a word
and it will be done!'** "
- An Utterance of my Sovereign, **YAHWEH.**

Chapter 13

Ezek. 13:1 And the word of **YAHWEH**
existed toward me, saying,
Ezek. 13: 2 "Son of a human being,
prophesy against the prophets of Yisra'el
who are prophesying
and saying as a prophesy
what is from their *own* heart,
'Listen Attentively to the word of **YAHWEH!**' "

Ezek. 13:3 Thus said my Sovereign **YAHWEH,**
"Woe upon the foolish prophets
who are walking after
their own *human* nature,
but have not seen a *vision!*

Ezek. 13:4 Like foxes in desolate places
your prophets have been, Yisra'el.
Ezek. 13:5 You have not gone up into the breaches,
nor do you build a hedge for the house of Yisra'el
for the sake of standing in battle
in the day of **YAHWEH.**

Ezek. 13:6 They have seen emptiness
and their divinations are a lie, saying,
'An Utterance of **YAHWEH.**',
but **YAHWEH** has not sent them!
And they hope the word will stand.

Ezek. 13:7 Have you not seen an empty vision?
And have you not spoken a divination of lying
saying, 'An Utterance of **YAHWEH.**',
yet I Myself have not spoken?"

Ezek. 13:8 For this reason
thus said my Sovereign **YAHWEH,**
"Because you have spoken emptiness
and seen a lie,
for the sake of this, behold!
I am against you!"
- An Utterance of my Sovereign, **YAHWEH.-**

Ezek. 13:9 "And My hand
will be against the prophets,
those seeing emptiness and divining a lie!
They will not exist
in the assembly of My people!
And in the writings of the house of Yisra'el
they will not be written!
And they will not enter into the land of Yisra'el!

And you will know

that I Myself am Sovereign, YAHWEH
Ezek. 13:10 because, also even because
they have led astray My people themselves **אנ**
for the sake of saying, 'Shalom!',
yet there is no shalom.

And one is building a wall.
But Behold!
They are coating it with whitewash!
Ezek. 13:11 Say to those
coating it with whitewash,
"Even it will fall!
There will be an overflowing rain storm.
And upon you yourselves **nx**
stones of hail will fall!
And a stormy wind will break it open.
Ezek. 13:12 And behold!
The wall will have fallen!
Will it not be said to you,
'Where is the coating
with which you coated it?' "

Ezek. 13:13 For this reason
thus said my Sovereign, **YAHWEH**,
"I will break it open
with a stormy wind in My wrath,
and an overflowing rain storm in My anger!
And there will be stones of hail, with wrath,
for the sake of annihilation!
Ezek. 13:14 And I will tear down the wall itself **nx**
which you have coated with whitewash!
And I will strike it to the ground!
And its foundation will be exposed!
And it will fall!
And you will be finished in the midst of it!

**And you will know
that I Myself am YAHWEH!**

Ezek. 13:15 So I will complete My wrath itself **nx**
on the wall and on those
coating it itself **nx** with whitewash!
And I will say to you,
'The wall is no more,
nor those themselves **nx** whitewashing it,
Ezek. 13:16 prophets of Yisra'el,
those prophesying concerning Yerushalaim
and seeing visions of shalom for her!
But there is no shalom!' "
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 13:17 And you yourself **nx**,
son of a human being,
set your face against
the daughters of your people,
those prophesying from their *own* heart!
And prophesy against them!

Ezek. 13:18 And you are to say,
'Thus has said my Sovereign, **YAHWEH**,
"Woe to those sewing bands
upon all the joints of the hand
and to those making coverings
for the heads of every size
for the sake of hunting down lives!
You hunt down the lives of My people,
but your lives you keep alive!

Ezek. 13:19 And you have defiled Me Myself **nx**
for handfuls of barley and for pieces of food,
for the sake of putting to death
lives that should not die,
and for the sake of keeping alive
lives which should not live
by your lying to My people
who are listening attentively to lies!"

Ezek. 13:20 For this reason
thus said my Sovereign, **YAHWEH**,
"Behold!

I am against your bands
by which you yourselves תא
are hunting there the lives themselves תא
like flying things!
And I will tear they themselves תא
from upon your arms!
And I will send away
the lives themselves תא
which you yourselves תא
are hunting like flying things.

Ezek. 13:21 And I will tear off
your coverings themselves תא!
And I will snatch away
My people themselves תא from your hand!
And they will no longer be in your hand as prey!

**And you will know
that I Myself am YAHWEH!**

Ezek. 13:22 Indeed, you
have caused to be grieved
the heart of the just with untruth!
But I Myself have not caused them
to be grieved.
And you have strengthened the hands
of the morally wrong
for the sake of his not turning back
from his evil ways,
for the sake of keeping him alive.

Ezek. 13:23 For this reason
you will no longer see emptiness
nor practice divination!
And I will snatch away
My people themselves תא
out of your hand!

**And you will know
that I Myself am YAHWEH!" ' "**

Chapter 14

Ezek. 14:1 And some
of the elders of Yisra'el came to me.
And they sat before my face.
Ezek. 14:2 And the word of **YAHWEH**
existed to me saying,
Ezek. 14:3 "Son of a human being,
these men have caused their idols
to come up over their hearts.
And they have set a stumbling block
of their moral perversity before their faces.
Should I be inquired of,
inquired of for their sake?

Ezek. 14:4 For this reason
speak with they themselves תא.
And you are to say to them,
'Thus said my Sovereign, **YAHWEH**,
"A man, a man from the house of Yisra'el
who causes his idols themselves תא
to come up to his heart
or places a stumbling block
of his moral perversity in front of his face
and comes to the prophet,
I Myself, **YAHWEH**,
will respond to him at his coming
according to the abundance of his idols
Ezek. 14:5 in order to seize
the house of Yisra'el by their heart
who have been turned aside from Me
by their idols, all of them!" '

Ezek. 14:6 For this reason

say to the house of Yisra'el,
'Thus said my Sovereign, **YAHWEH**,
"Turn back!
Even turn back from your idols!
And turn back your faces
from all your morally disgusting things!

Ezek. 14:7 Indeed, a man,
a man from the house of Yisra'el
or from the strangers
who sojourn in Yisra'el
who even separates himself
from behind Me,
and causes his idols
to come up toward his heart,
and places a stumbling block
of his moral perversity in front of his face,
and comes to the prophet
to inquire for himself with Me,
I Myself, **YAHWEH**,
will respond to him by Myself!
Ezek. 14:8 And I will set My face against that man!
And I will establish him as a sign and as a proverb!
And I will cut him off from the midst of My people!

**And you will know
that I Myself am YAHWEH!**

Ezek. 14:9 And when the prophet is deceived
and he speaks a word,
I Myself, **YAHWEH**,
have deceived that prophet himself **nx**.
And I will stretch out
My hand itself **nx** against him!
And I will destroy him
from the midst of My people Yisra'el!
Ezek. 14:10 And they will bear their moral perversity.

The moral perversity of the prophet
will be the same
as the moral perversity of the inquirer
Ezek. 14:11 in order that the house of Yisra'el
will no longer stray from Me
and will not be defiled any more
by all their rebellions.

And they will exist for Me as a people!
And I will exist for them as The Elohim!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 14:12 And the word of **YAHWEH**
existed to me saying,
Ezek. 14:13 "Son of a human being,
a land, when it offends against Me
for the sake of doing an unfaithful act,
even I will stretch out My hand over it!
And I will break its support of food!
And I will send a famine into it!
And I will cut off from it
human being and animal!

Ezek. 14:14 Even though these three men,
Noah, Dani'el, and Iyowb, were in it
they would deliver only themselves
by their just actions!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 14:15 If I cause a bad animal
to pass over in the land
and it bereaves it,
and it exists as a desolation
with no man passing over it
because of the animals,

Ezek. 14:16 *even though*
these three men were in it,
by My life,”
- An Utterance of my Sovereign, **YAHWEH**. -
“*even* if they had sons and daughters,
they alone would be delivered!
But the land will exist as a devastation!

Ezek. 14:17 Or if I bring a sword upon that land
and I say, ‘Sword, pass over the land!’,
and I cause to be cut off
human being and animal from it
Ezek. 14:18 and these three men are in its midst,
by My life,”
- An Utterance of my Sovereign, **YAHWEH**. -
“they would deliver neither sons nor daughters!
Indeed, they alone would be delivered!

Ezek. 14:19 Or if I send a pestilence
against that land
and I pour out My wrath on it with blood
for the sake of cutting off from it
human being and animal,
Ezek. 14:20 and Noah, Dani’el, and Iyowb
were in its midst,
as I live,”
- An Utterance of my Sovereign, **YAHWEH**. -
“they would deliver
neither son nor daughter.
They would deliver their own lives
by their just actions.”

Ezek. 14:21 Indeed, thus says
my Sovereign, **YAHWEH**,
“How much more *will it be* when I send
My four hurtful judgments,
the sword,
and famine,
and hurtful animals,
and pestilence
to Yerushalaim for the sake of cutting off
human being and animal from it?

Ezek. 14:22 But behold!
A remnant will remain in it
those escaping, both sons and daughters!
Behold!
They are coming out to you!
And you will see their ways themselves **תא**
and their actions themselves **תא**.
And you will be comforted
concerning the harm which I have caused
to come upon Yerushalaim,
everything itself **תא**
that I have caused to come upon it.

Ezek. 14:23 And they will comfort
you yourselves **תא**
when you see their ways themselves **תא**
and their actions themselves **תא**.
And you will know
that it was not for nothing
that I have done everything itself **תא**
which I have done in it!”
- An Utterance of my Sovereign, **YAHWEH**.-

Chapter 15

Ezek. 15:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 15:2 “Son of a human being,
how is the vine tree better than any tree,
the vine twig which has been
among the trees of the forest?
Ezek. 15:3 Is wood taken from it

for the sake of doing any work?
Do they take a peg from it
for the sake of hanging any vessel on it?
Ezek. 15:4 Behold!
It is given to the fire for fuel.
Its two ends themselves תא
the fire will consume,
and its center will be burned.
Is it fit for the sake of a task?

Ezek. 15:5 Behold!
When it exists as a whole it is not made for work.
How much less when the fire has consumed it
and it is burned.
And is it still used for the sake of work?

Ezek. 15:6 "For this reason
thus said my Sovereign, **YAHWEH**,
'As the vine tree
among the trees of the forest
is given to the fire for fuel,
according to this
I will give those themselves תא
dwelling at Yerushalaim!
Ezek. 15:7 And I will set My face itself תא
against them!
From the fire they have come out.
But another fire will consume them!

**And you will know
that I Myself am YAHWEH**
when I establish My face itself תא
against them!

Ezek. 15:8 And I will give the land itself תא
to desolation because they
have committed unfaithful acts!
- An Utterance of my Sovereign, **YAHWEH**."

Chapter 16

Ezek. 16:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 16:2 "Son of a human being,
cause Yerushalaim itself תא to know
her morally disgusting things themselves תא!

Ezek. 16:3 And you are to say,
'Thus said my Sovereign, **YAHWEH**,
to Yerushalaim,
"Your birth and your land of nativity
are from the land of The Kena'anite.
Your father was an Amorite
and your mother was a Hittite.
Ezek. 16:4 And *as for* your nativity,
on the day you were born, you yourself תא,
your navel was not cut off,
and you were not washed with water
for the sake of cleansing,
and you were not rubbed with salt,
not rubbed with salt,
nor wrapped in a cloth.

Ezek. 16:5 No eye had compassion upon you
for the sake of doing to you among these,
for the sake of having compassion on you.
And you were cast out into the open field
with loathing of your life
on the day of you yourself תא being born.

Ezek. 16:6 And I passed over beside you.
And I saw you trampled in your blood.
And I said to you in your blood, 'Live!
And I said to you in your blood, 'Live!

Ezek. 16:7 Multiplied like sprouts in the field
I have set you.
And you are many.
And you go about in excellent adornment.
Breasts formed.
And your hair grew.
But you yourself **תָּא** were naked and bare.

Ezek. 16:8 And I passed over beside you.
And I looked at you.
And behold!
You were at the time of of love.
And I spread out My skirt over you.
And I covered your nakedness.
And I swore an oath to you.
And I entered into a Covenant
with you yourself **תָּא**.
- An Utterance of my Sovereign, **YAHWEH**. -

And you became Mine!
Ezek. 16:9 And I washed you with water.
And I washed away your blood.
And I anointed you with oil.

Ezek. 16:10 And I caused you
to wear embroidered work.
And I put sandals of leather on you.
And I girded you with fine linen.
And I covered you with silk.
Ezek. 16:11 And I adorned you with ornaments.
And I put bracelets upon your wrists,
and a chain upon your neck.
Ezek. 16:12 And I set a ring in your nose,
and earrings on your ears,
and a crown of beauty on your head.
Ezek. 16:13 And you were adorned
with gold and silver.
And your attire was of fine linen, and silk,
and embroidered cloth.
You ate fine flour, and honey, and oil.
And you were exceedingly beautiful.
And you prospered as royalty.

Ezek. 16:14 And your name
went forth for you among the nations
on account of your beauty.
Indeed, it was complete with the splendor
which I had placed upon you!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 16:15 But you trusted in your beauty.
And you committed adultery
concerning your name.
And you poured out
your prostitutions themselves **תָּא**
upon all who were passing by.
To him it existed.

16:16 And you took some of your garments.
And you adorned for yourself
multicolored high places.
And you committed adultery upon them.

It should not have existed!
And it will not exist!

Ezek. 16:17 And you took your beautiful jewels
from My My gold,
and from My silver,
which I had given to you.
And you made for yourself
images of a male.
And you committed adultery with them.

Ezek. 16:18 And you took
your embroidered garments themselves תא.
And you covered them.
And you set My oil and My incense
before their faces;
Ezek. 16:19 even My food
which I had given to you,
fine flour, and oil, and honey
with which I fed you.
And you set it before their faces
as sweet incense.
And it existed."
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 16:20 And you took
your sons themselves תא
and your daughters themselves תא
whom you bore to Me.
And these you slaughtered
for the sake of eating.

Were your adulteries a small matter,
Ezek. 16:21 that you have slain
My children themselves תא
and have given them up
by passing over they themselves תא to them?

Ezek. 16:22 And in all your morally disgusting
things themselves תא and your adulteries
you have not remembered
the days themselves תא of your youth
when you existed naked and bare,
trampled down in your blood.

Ezek. 16:23 And it was after all your moral wrong.
Woe! Woe to you!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 16:24 And you built
an arched place for yourself,
a high place on every street for yourself.
Ezek. 16:25 You built your high place
at the head of every road.
And you caused your beauty itself תא
to be abhorred.
And you opened wide
your legs themselves תא
to everyone passing by!
And you multiplied
your adulteries themselves תא.
Ezek. 16:26 And you committed adultery
toward the children of Mitsraim,
your neighbors, great of flesh.
And you multiplied
your adulteries themselves תא
for the sake of provoking Me to anger.

Ezek. 16:27 But behold!
I have stretched out My hand over you!
And I have withdrawn your portion!
And I have given you
into the lives of those hating you,
the daughters of the Philistines,
those who are ashamed
of your wicked ways.

Ezek. 16:28 And you committed adultery
toward the sons of Asshur
out of your failure to be satisfied.
And you committed adultery,
but you still were not satisfied.
Ezek. 16:29 And you multiplied
your adulteries themselves תא
toward the land of merchants, the Kasdim.

And even in this you were not satisfied.

Ezek. 16:30 How weak your heart is”
- An Utterance of my Sovereign, **YAHWEH** -
“in doing all these deeds themselves **תא**,
the deeds of an insolent woman of prostitution!

Ezek. 16:31 You built your arched place
at the head of every road.
And you built your high place on every street.
Yet you were not like a prostitute
in that you scorned payment!

Ezek. 16:32 The wife who commits adultery
takes strangers themselves **תא**
instead of her husband!
Ezek. 16:33 To all prostitutes they give gifts.
But you yourself **תא**
gave your gifts themselves **תא** to all your lovers!
And you bribed they themselves **תא**
for the sake of coming to you
from all around in your adulteries!

Ezek. 16:34 And thus you are opposite
from the *other* women in your adulteries.
And no one follows after you in their adulteries
nor in your giving a bribe.
And your hire is not given to you.
And you are as an opposite.”

Ezek. 16:35 For the sake of this, prostitute,
listen attentively to the word of **YAHWEH!**
Ezek. 16:36 Thus said my Sovereign, **YAHWEH**,
“Because your defilement was poured out
and your nakedness was uncovered
in your adulteries upon your lovers,
and upon the idols of your disgusting things,
and with of the blood of your children
which you gave to them.

Ezek. 16:37 For this reason, behold!
I am gathering all your lovers themselves **תא**
with whom you had pleasure over them,
all those you loved,
besides all those whom you hated.
And I will gather they themselves **תא**
against you from all around!
And I will uncover your nakedness to them!
And they will see all your nakedness itself **תא!**

Ezek. 16:38 And I will judge you with a sentence
of those committing adultery
and those shedding blood!
And I will set upon you
blood of wrath and jealousy!
Ezek. 16:39 And I will give you yourselves **תא**
into their hand!
And they will tear down your arched places!
And they will break down your high places!
And they will strip you yourselves **תא**
of your garments!
And they will take your jewels of beauty!
And they will leave you naked and bare!

Ezek. 16:40 And they will
bring up against you an assembly!
And they will stone
you yourselves **תא** with stones!
And they will cut you in pieces
with their swords!
Ezek. 16:41 And they will burn
your houses with fire!
And they will execute sentences against you
for the sake of the eyes of many women!

And I will cause you to cease
from being a prostitute!
And also you will be given
your wages no longer!

Ezek. 16:42 And I will cause My wrath
to settle down upon you!
And My zeal I will turn away from you!
And I will be appeased.
And no I will longer be enraged!

Ezek. 16:43 Indeed, you did not remember
the days *themselves* תא of your youth!
And you provoked Me with all these things!

But I Myself, behold!
I will set your way upon your head!"
- An Utterance of my Sovereign, **YAHWEH**. -
"And you are not to do
this wickedness *itself* תא
beside all your morally disgusting things.

Ezek. 16:44 Behold!
Everyone using a proverb concerning you
will use this proverb against you,
'Like mother, like daughter!'

Ezek. 16:45 You *yourself* תא
are your mother's daughter,
abhorring her husband and her children.

And you *yourselves* תא
are the sister of your sisters,
who abhorred their husbands
and their children.
Your mother was a Hittite.
And your father an Amorite.
Ezek. 16:46 And your elder sister is Shomeron,
she and her daughters,
who are dwelling to the north of you.
And your younger sister,
who is dwelling to the south of you,
is Sedom and her daughters.

Ezek. 16:47 And have you not
walked in their ways
and done according to
their morally disgusting things
as a very little thing?

And you have been corrupted
more than they in all your ways!

Ezek. 16:48 By My life,"
- An Utterance of my Sovereign, **YAHWEH**. -
"neither your sister, Sedom,
nor her daughters
have done according to what you
and your daughters have done!

Ezek. 16:49 Behold!
This was the moral perversity
of your sister, Sedom!
Abundance of food
and abundance of idleness existed
for her and her daughters.
But the needy she did not strengthen.

Ezek. 16:50 And they were arrogant.
And they did morally disgusting things
before My face!
And I removed they *themselves* תא
on account of what I saw!

Ezek. 16:51 And Shomeron did not offend
like half of your offenses!
And you have multiplied
your morally disgusting things themselves תא
more than they!
And you have justified
your sisters themselves תא.
with all the abominations
which you have done!
Ezek. 16:52 And even you yourselves תא
will bear your shame,
who pleaded for the sake of your sisters,
when the offenses which you committed
were more morally disgusting than theirs.
They are more just than you.
Even be ashamed
and bear your own shame
by having made your sisters *seem* justified!

Ezek. 16:53 And I will turn back
their captivity itself תא,
the captivity itself תא
of Sedom and her daughters,
and the captivity itself תא
of Shomeron and her daughters,
and the captivity of your captives in their midst
Ezek. 16:54 in order that you
will bear your shame
and you are humiliated
because of all that you did
when you comforted they themselves תא!

Ezek. 16:55 And your sisters, Sedom,
and her daughters,
will return to their former state.
And Shomeron and her daughters
will return to their former state.
And you and your daughters
will return to your former state.

Ezek. 16:56 Was not your sister, Sedom,
as a byword in your mouth
in the days of your arrogance
Ezek. 16:57 before your evil was exposed,
like the time of the reproach
of the daughters of Aram
and all who were around her,
the daughters of the Philistines,
those going back and forth
with you yourselves תא all around you?

Ezek. 16:58 Your wickedness itself תא
and your morally disgusting things themselves תא
you yourselves תא will bear!
- An Utterance of **YAHWEH**. -

Ezek. 16:59 Indeed, thus said
my Sovereign, **YAHWEH**,
"I will deal with you yourselves תא
according to what you have done
in despising the oath
for the sake of breaking The Covenant!

Ezek. 16:60 But I will remember, I Myself,
My Covenant itself תא
with you yourselves תא
in the days of your youth!
And I will establish for you
an eternal covenant!

Ezek. 16:61 And you will remember
your ways themselves תא!

And you will be humiliated
by your acceptance
of your sisters themselves **תא**,
those older than you
to those younger than you.
And I will give they themselves **תא**
to you as daughters,
though not for the sake
of your own covenant.

Ezek. 16:62 And I Myself will establish
My Covenant itself **תא**
with you yourselves **תא**!

**And you will know
that I Myself am YAHWEH**

Ezek. 16:63 in order that you will remember,
and be ashamed!
And there will not be for you any longer
an open mouth because of your shame
in My atoning for you for all you have done!”
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 17

Ezek. 17:1 And the word of **YAHWEH**
existed to me saying,

Ezek. 17:2 “Son of a human being,
put forth a riddle and use an allegory
for the house of Yisra’el.

Ezek. 17:3 And you are to say,
‘Thus said my Sovereign, **YAHWEH**.
“The great eagle

with the great wings of long pinions
full of feathers which were multi-colored
went to The Lebanon.

And he took the highest branch itself **תא**
of the cedar.

Ezek. 17:4 The topmost
of its twigs themselves **תא** he plucked off.
And he carried it to the land of Kena’an.
Into a city of those trading he placed it.

Ezek. 17:5 And he took
from the seed of the land.
And he set it in a fruitful field
beside great waters.
He placed it like a willow tree.

Ezek. 17:6 And it grew.
And it existed as a humble spreading vine
for the sake of its branches
turning toward him.
And its roots existed under it.
And it existed as a vine.
And it made branches.
And it sent forth shoots.

Ezek. 17:7 And there was another great eagle
with large wings and many feathers.
And behold!

This vine bent its roots toward him.
And it sent forth its branches toward him
for the sake of watering her herself **תא**,
from the furrows of her planting,

Ezek. 17:8 to a good field,
to the many waters of its planting,
for the sake of making branches,
and for the sake of bearing fruit,
for the sake of being a substantial vine.” ’

Ezek. 17:9 Say, ‘Thus said
my Sovereign, **YAHWEH**.
“Will she prosper?
Will he not tear off its roots themselves **תא**?
And will he not lop off her fruit itself **תא**

and dry up all its sprouting leaves?
No great power or many people
will be needed for the sake of lifting up
her roots *themselves* נא.

Ezek. 17:10 Behold!
She has been planted!
Will she prosper?
Will she not dry up,
dry up as the east wind strikes against her,
wither on the furrows of her growth?" ' "

Ezek. 17:11 And the word of **YAHWEH**
existed to me saying,
17:12 "Say now to the house of the rebellious,
'Do you not know what these mean?'

Say, 'Behold!
The king of of Babel came to Yerushalaim.
And he has taken its king *himself* נא
and its leaders *themselves* נא.
And he has brought they *themselves* נא
with he *himself* נא to Babel.

Ezek. 17:13 And he has taken
from *those* of the royal seed.
And he has cut a covenant
with he *himself* נא.

And he has caused he *himself* נא
to enter an oath.
And the mighty of the land he has taken
Ezek. 17:14 in order that
the kingdom is humbled
and will not lift itself up,
for the sake of keeping
his covenant *itself* נא,
for the sake of it standing.

Ezek. 17:15 But he rebelled against him
for the sake of sending
his ambassadors to Mitsraim
for the sake of giving to him
horses and many people.
Will he prosper?
Will he escape, the one doing these?
And will he break a covenant and escape?

Ezek. 17:16 By My life!"
- An Utterance of my Sovereign, **YAHWEH** -
"If not In the place of the king of the kingdom,
he *himself* נא who despised the oath *itself* נא
and who broke the covenant *itself* נא,
he *himself* נא will be put to death
in the midst of Babel!

Ezek. 17:17 And not with a great army
or a great company
is Pharaoh, he *himself* נא,
going to do in battle
by pouring out a siege mound
or building a siege wall
for the sake of cutting off many lives.

Ezek. 17:18 He even despised an oath
for the sake of breaking a covenant!
And behold!
He has given his hand!
And he has done all these!
He will not escape! "

Ezek. 17:19 For this reason
thus said my Sovereign, **YAHWEH**,
"By My life!
If not My oath which he has despised
and My covenant which he has broken...!

And I will pay it back on his own head!
Ezek. 17:20 And I will spread out
My net over him!
And he will be taken in My snare!
And I will cause him to go to Babel!
And I will sentence he himself **nx** there
for the unfaithful act
by which he has acted unfaithfully against Me!

Ezek. 17:21 And all his choice men themselves **nx**
with all his troops will fall by the sword!
And those remaining
will be scattered to every wind!

**And you will know
that I Myself, YAHWEH, have spoken!"**

Ezek. 17:22 Thus said
my Sovereign, **YAHWEH**,
"And I have taken, I Myself,
from the top of the highest cedar.
And I Myself will pluck off a tender one
from the topmost of its young twigs!
And I will plant it, I Myself,
on a high and lofty mountain.
Ezek. 17:23 On the mountain height of Yisra'el
I will plant him!
And he will bring forth branches!
And he will bear fruit!
And he will be as a substantial cedar.
And under him will dwell flying things,
every wing.
In the shadow of his branches they will dwell.

Ezek. 17:24 And all the trees of the field
will know that I Myself, **YAHWEH**,
have humbled the exalted tree
and caused to flourish the lowly tree,
dried up the green tree,
and caused to sprout the dry tree!

**I Myself, YAHWEH, have spoken!
And I will do it!"**

Chapter 18

Ezek. 18:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 18:2 "What is it for you,
you yourselves **nx** using this proverb
concerning the land of Yisra'el saying,
'The fathers have eaten sour grapes,
and the children's teeth are blunted'?"

Ezek. 18:3 By My life,"
- An Utterance of my Sovereign, **YAHWEH** -
"if the use of this proverb
is yours any longer in Yisra'el..."

Unfinished sentences
were common in Yisra'el
in connection with oaths of this nature.
The end result was left
to the imagination of the listener.
Whatever the outcome,
it would certainly be negative.

Ezek. 18:4 Behold!
All lives are Mine!
The life of the father
and the life of the son is Mine.

The life that is offending, it will die.

Ezek. 18:5 When a man exists as just
and will do right judgment and right action,
Ezek. 18:6 if he has not eaten on the mountains,

and has not lifted up his eyes
toward the idols of the house of Yisra'el,
and has not defiled
his neighbor's wife herself nx,
and has not come near a woman
during her defilement,
Ezek. 18:7 and he does not oppress a man,
he returns to the debtor his pledge,
does not commit robbery,
to the hungry he gives food,
and he covers the naked with a garment,
Ezek. 18:8 he does not lend at interest
and does not take an increase,
turns back his hand from moral wrong,
makes faithful judgment
between a man and a man,
Ezek. 18:9 he walks according to My rules,
and he has protected My regulations
with faithfulness,
he is just.
He will live!
He will live!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 18:10 But if he has brought forth a son
who is a robber or a shedder of blood,
who does to a brother from among these
Ezek. 18:11 but all these themselves nx
he (personally) *has not done*,
indeed, has gone to the mountains to eat,
or defiled his neighbor's wife herself nx,
Ezek. 18:12 has oppressed the poor and needy,
has committed robbery,
does not return a pledge,
has lifted his eyes toward the idols,
or did a morally disgusting thing,
Ezek. 18:13 has lent at interest,
or taken increase,
then to live,
he will not live!

All these morally disgusting
things themselves nx he has done.
He is to be put to death, put to death!
His blood is on him.

Ezek. 18:14 But behold!
If he has brought forth a son who sees
all the offenses themselves nx of his father
which he has done
and he observes,
but does not do according to them,
Ezek. 18:15 has not gone
to the mountains to eat,
and he has not lifted his eyes
toward the idols of the house of Yisra'el,
his neighbor's wife herself nx
he has not defiled,
Ezek. 18:16 he has not oppressed a man,
nor withheld a pledge,
nor by robbery has robbed,
has given his food to the hungry,
and covered the naked with a garment,
Ezek. 18:17 turns back his hand
from wronging the poor,
and he has not taken interest or increase,
has done My regulations,
and walked according to My rules
he is not to be put to death
by the moral perversity of his father.
He is to live!
He is to live!

Ezek. 18:18 His father,

because he has oppressed with oppression,
robbed with robbery his kindred,
and has done what is not good
among his people,
then behold!
He is to be put to death
on account of his moral perversity.

Ezek. 18:19 But you have said,
'Why does the son not bear
the moral perversity of the father?'
But the son has performed
the regulations and justice.
All My rules *themselves* נא he has protected.
And he has done they *themselves* נא.
He is to live!
He is to live!

Ezek. 18:20 The life that is offending,
he is to be put to death!

The son will not bear
the moral perversity of the father
and the father will not bear
the moral perversity of the son.

The justice of the just exists upon him
and the moral wrong of the morally wrong
exists upon him.

Ezek. 18:21 And the morally wrong,
when he turns back
from all his offenses which he has done,
and he protects all My rules *themselves* נא,
and does the regulations and right actions,
he will live!
He will live!
He will not be put to death.

Ezek. 18:22 All the rebellions which he has done
will not be remembered toward him.
By his right actions that he has done
he will live.

Ezek. 18:23 Have I pleasure,
pleasure in the death of the morally wrong?"
- An Utterance of my Sovereign, **YAHWEH**. -
"Is it not in his turning back from his ways,
and his living?

Ezek. 18:24 And when a just one
turns back from his justice
and does moral wrong according to
all the morally disgusting things
which the morally wrong has done,
is he to live?

**All his right actions which he has done
will not be remembered.**

On account of his unfaithful acts
by which he has acted unfaithfully
and on account of his offense
by which he has offended,
on account of them he will be put to death.

Ezek. 18:25 But you have said,
'The way of **YAHWEH** is not fair!'

Listen attentively now, house of Yisra'el!
Is My way not fair?
Is it not your ways that are not fair?

Ezek. 18:26 When a just one

turns back from his justice,
and he does moral perversity,
and he dies in it,
it is because of his moral perversity
which he has done
that he is to be put to death.

Ezek. 18:27 And when the morally wrong
turns back from the moral wrong
which he has done
and he does the regulations
and right actions
he will keep his life alive.

Ezek. 18:28 And he has seen.
And he has turned back
from all the unfaithful acts
which he has done.
He is to live.
He is to live.
He is not to be put to death.

Ezek. 18:29 But the house of Yisra'el has said,
'The way of **YAHWEH** is not fair.'
Are My ways not fair, house of Yisra'el?
Is it not your ways that are not fair?

Ezek. 18:30 For this reason
I will judge you yourselves **nx**, house of Yisra'el,
each man according to his ways!"
- An Utterance of my Sovereign, **YAHWEH**. -

"Reconsider!
And turn back from all your unfaithful acts!
And they will not exist for your sakes
as a stumbling block of moral perversity.

Ezek. 18:31 Cast off from upon you
all the unfaithful acts themselves **nx**
in which you have acted unfaithfully!

And make for yourselves a new heart
and a new nature!
And why should you be put to death,
house of Yisra'el?

Ezek. 18:32 Indeed, I have no pleasure
in the death of one who is put to death!"
- An Utterance of my Sovereign, **YAHWEH**. -
"Then turn back and live!"

Chapter 19

Ezek. 19:1 And you yourself **nx**,
lift up a lament for the leaders of Yisra'el.

Ezek. 19:2 And you are to say,
'Why is your mother
a lioness among the lions?
She laid down among the lions.
She nourished her cubs.

Ezek. 19:3 And she raised up one of her cubs.
He was a young lion.
And he learned to tear the prey.
He devoured men.

Ezek. 19:4 And the nations heard concerning him.
He was caught in their pit.
And they brought him with chains
to the land of Mitsraim.

Ezek. 19:5 And she saw.
As she waited her expectancy was lost.
And she took another of her cubs.
She made him a young lion.

Ezek. 19:6 And he walked
in the midst of the lions.
He existed as a young lion.

And he learned to tear the prey.
He devoured men.
Ezek. 19:7 And he knew their desolate places.
And he made desolate their cities.
And he laid waste the land and its fulness
with the sound of his roaring.

Ezek. 19:8 And the nations set against him
from the provinces all around him.
And they spread their net over him.
In their pit he was seized.
Ezek. 19:9 And they set him in a cage in chains.
And they brought him to the king of Babel.
They brought him in nets
in order that his sound was no longer heard
on the mountains of Yisra'el.

Ezek. 19:10 Your mother
was like a vine in your blood,
being planted beside the waters,
bearing fruit and branching.
She existed from the abundant waters.

Ezek. 19:11 And there existed for her
mighty rods for the scepters of those ruling.
And her stature was exalted above,
between the thick branches.
And she was seen in its height
among the multitude of its branches.

Ezek. 19:12 But she was uprooted by wrath.
She was cast down to the ground.
And the east wind dried her fruit.
Her mighty rods were broken and dried up.
Fire consumed them.

Ezek. 19:13 And now she is being planted
in the wilderness, in dry and thirsty ground.

Ezek. 19:14 And fire has gone out
from a rod of her branches.
Her fruit has been devoured.
And she does not have in her a mighty rod,
a scepter for the sake of ruling ”
It is a lament.
And she exists as a lamentation.

Chapter 20

Ezek. 20:1 And it was in the seventh year,
in the fifth month,
on the tenth of the month.
Men from the elders of Yisra'el came
to inquire of **YAHWEH Himself** **nx**.
And they sat before my face.

Ezek. 20:2 And the word of **YAHWEH**
existed to to me saying,
Ezek. 20:3 “Son of a human being,
speak to the elders of Yisra'el themselves **nx**.
And you are to to them,
‘Thus said my Sovereign, **YAHWEH**,
“Have you yourselves **nx**
come to inquire of Me Myself **nx**?
By My life!
If I will be inquired of for your sake...!”
- An Utterance of my Sovereign, **YAHWEH**. - ”

Ezek. 20:4 Judge they themselves **nx**!
You are to judge, son of a human being,
the morally disgusting things themselves **nx**
of their fathers!
Cause them known to them.

Ezek. 20:5 And you are to say to them,
‘Thus said my Sovereign, **YAHWEH**,
“On the day I chose Yisra'el
even I lifted My hand *in an oath*

for the sake of the seed
of the house of Ya'akov.
And I made Myself known to them
in the land of Mitsraim.
I lifted My hand *in an oath*
for the sake of them saying,
'I Myself am YAHWEH, your Elohim.'

Ezek. 20:6 On that day
I lifted My hand *in an oath*
for the sake of them,
for the sake of bringing them
out of the land of Mitsraim
into a land that I had searched out
for the sake of them,
flowing with milk and honey.
It was the splendor of all lands.

Ezek. 20:7 And I said to them,
'Each man, throw away
the detestable things of your eyes!
And do not defile yourselves
with the idols of Mitsraim!

I Myself am YAHWEH, your Elohim.'

Ezek. 20:8 But they rebelled against Me.
And they were not willing
to listen attentively to Me!

Each man did not throw away
the detestable things themselves **תא**
of their eyes!
And they did not abandon
the idols themselves **תא** of Mitsraim!

And I decided
to pour out My wrath upon them
for the sake of accomplishing
My anger against them
in the midst of the land of Mitsraim.

Ezek. 20:9 And I acted
for the sake of My Name,
for the sake of it not being defiled,
for the sake of the eyes of the nations
which they were in the midst of them,
to whom I had made Myself known to them
for the sake of their eyes,
for the sake of bringing them
out of the land of Mitsraim.

Ezek. 20:10 And I brought them out
from the land of Mitsraim.
And I caused them to go into the wilderness.
20:11 And I gave to them
My rules themselves **תא**.
And I caused them to know
My regulations themselves **תא**,
they themselves **תא**,
which if he will do they themselves **תא**
the human being will live by them.

Ezek. 20:12 And also My Sabbaths themselves **תא**
I gave to them for the sake of existing
as a sign between Me and them,
for the sake of knowing that
I Myself am YAHWEH,
The One setting them apart.

Ezek. 20:13 But the house of Yisra'el
rebelled against Me in the wilderness.
According to My rules they did not walk.
And they rejected My regulations themselves **תא**,

which if the human being
does they themselves תא
then he will live by them.

And My Sabbaths themselves תא
they defiled exceedingly!

And I said I would pour out
My wrath on them in the wilderness
for the sake of consuming them.

Ezek. 20:14 And I acted
for the sake of My Name,
for the sake of not defiling it,
for the sake of the eyes of the nations,
for the sake of whose eyes
I had brought them out.

Ezek. 20:15 And I Myself also lifted up My hand
in an oath to them in the wilderness,
for the sake of not bringing they themselves תא
into the land which I had given to them,
flowing with milk and honey.
the beauty of all the lands,
Ezek. 20:16 because
they rejected My regulations
and My rules themselves תא
they had not walked in,
and My Sabbaths themselves תא
they had defiled!
Indeed, their hearts
were going after their idols.

Ezek. 20:17 And My eye
had compassion on them,
from destroying them.
And I did not make an end
of they themselves תא in the wilderness.

Ezek. 20:18 And I said to their children
in the wilderness,
'According to the customs of your fathers
you are not to walk!
And their regulations themselves תא
you are not to protect!
And you are not to defile yourselves
with their idols!

Ezek. 20:19 **I Myself am YAHWEH,**
your Elohim!
Walk according to My rules!
And you are to protect
My regulations themselves תא!
And you are to do they themselves תא.
Ezek. 20:20 And My Sabbaths themselves תא
you are to set apart!
And they will exist as a sign between Me and you
for the sake of knowing that
I Myself am YAHWEH, your Elohim!

Ezek. 20:21 But the children rebelled against Me.
According to My rules they did not walk.
And My regulations themselves תא
they did not protect
for the sake of doing they themselves תא,
which, if a human being does *them*,
then he will live by them.
My Sabbaths themselves תא they defiled.

And I spoke for the sake
of pouring out My wrath upon them,
for the sake of completing
My anger against them in the wilderness.

Ezek. 20:22 But I turned back My hand *itself* תא.
And I acted for the sake of My Name,
for the sake of not defiling it,
for the sake of the eyes of the nations
to whom I had sent forth they *themselves* תא.

Ezek. 20:23 Also, I Myself lifted
My hand *itself* תא in an oath
for the sake of them in the wilderness,
for the sake of scattering
they *themselves* תא among the nations,
and for the sake of dispersing
they *themselves* תא among the lands
Ezek. 20:24 because My regulations
they had not done.
And they had rejected My rules.
And they had defiled
My Sabbaths *themselves* תא.
And their eyes were after
the idols of their fathers.

Ezek. 20:25 And I Myself even gave to them
rules that were not good
and regulations by which
they would not live in them.

Ezek. 20:26 And I defiled they *themselves* תא
with their gifts
when they passed over a fire
all their firstborn of the womb
in order to devastate them,
in order that by this they will know that
I Myself am YAHWEH!” ’

Ezek. 20:27 For this reason,
son of a human being,
speak to the house of Yisra'el!
And you are to say,
‘Thus said my Sovereign, **YAHWEH**,
“Still further by this have your fathers
blasphemed Me *Myself* תא,
by committing unfaithful acts against Me.

Ezek. 20:28 And I brought them into the land
for which I had lifted My hand *itself* תא
in an oath
to give to they *themselves* תא
for the sake of them.

But they saw all the high hills
and all the thick trees.
And they offered
their sacrifices *themselves* תא there.
And they provoked Me to anger
with their offerings there.
And they set their sweet fragrance there.
And they poured out
their drink offerings *themselves* תא there.

Ezek. 20:29 And I said to them,
‘What is this high place
to which you *yourselves* תא are going?’
And its designation is called
‘High Place’ to this day.

Ezek. 20:30 For this reason,
say to the house of Yisra'el,
‘Thus said my Sovereign, **YAHWEH**,
“Are you defiling you *yourselves* תא
with the ways of your fathers?
Even after their disgusting things
you *yourselves* תא are committing adultery,
Ezek. 20:31 and lifting up your gifts,
and by causing your children to pass over fire.

You yourselves תא are being defiled
for the sake of all your idols until this day.

And am I Myself to be inquired of for your sake,
house of Yisra'el?
By My life,"
- An Utterance of my Sovereign, **YAHWEH**. -
"I am not being inquired of by you!

Ezek. 20:32 And what comes up
upon your *own* breath will not exist,
that which you yourselves תא are saying,
'We will be like the nations,
like the families of the lands,
for the sake of serving wood and stone.'

Ezek. 20:33 By My Life"
- An Utterance of my Sovereign, **YAHWEH**. -
"if not with a strong hand,
and with an outstretched arm,
and with wrath poured out,
I will reign over you...!

Ezek. 20:34 And I will cause you yourselves תא
to come out from the peoples.
And I will gather you yourselves תא
from the lands where you
have been scattered in them
with a mighty hand,
and with an outstretched arm,
and with wrath poured out!

Ezek. 20:35 And I will cause you yourselves תא
to go to a wilderness of the peoples.
And I will judge you yourselves תא there,
face to face!

Ezek. 20:36 According to how I judged
your fathers themselves תא
in the wilderness of the land of Mitsraim,
according to this I will judge you yourselves תא!"
- An Utterance of my Sovereign, **YAHWEH**.-

Ezek. 20:37 And I will cause you yourselves תא
to pass under the rod!

And I will cause you yourselves תא
to enter into the bond of The Covenant!

Ezek. 20:38 And I will purge from you
those rebelling and those acting unfaithfully
against Me!

From the land of their sojourn
I will cause to come forth
they themselves תא.

But to the land of Yisra'el
they will not come!

**And you will know
that I Myself am YAHWEH!**

Ezek. 20:39 And to you yourselves תא,
house of Yisra'el,"
thus said my Sovereign, **YAHWEH**.
"Each man, go, serve his idols!
And afterward, if one is not listening to Me...

But do not defile any longer
My set apart Name
with your gifts and your idols.

Ezek. 20:40 Indeed, on My set apart mountain,
on the mountain height of Yisra'el,"
- An Utterance of my Sovereign, **YAHWEH** -
"there all the house of Yisra'el is to serve Me,

all of them in the land!
There I will accept them!
And there I will seek
your offerings themselves **תא**
and the first fruits of your gifts,
with all your set apart things!

Ezek. 20:41 As a sweet soothing fragrance
I will accept you yourselves **תא**
when I have brought out you yourselves **תא**
from the peoples.

And I will gather you yourselves **תא**
from the lands where you have been scattered.

And I will be set apart by you
for the sake of the eyes of the nations.

Ezek. 20:42 **And you will know
that I Myself am YAHWEH**
when I bring you yourselves **תא**
into the land of Yisra'el,
into the land for which I lifted
My hand itself **תא** *in an oath*
for the sake of giving it itself **תא**
to your forefathers.

Ezek. 20:43 And there you will remember
all your ways themselves **תא**
and all your acts themselves **תא**
by which you were defiled by them!
And you will loathe yourselves
in your own sight
on account of all your evil
that you have done.

Ezek. 20:44 **And you will know
that I Myself am YAHWEH**
when I act with you yourselves **תא**
for the sake of My Name,
not according to your hurtful ways,
nor according to your corrupt actions,
house of Yisra'el!"
- An Utterance of my Sovereign, **YAHWEH**. -

[The Hebrew text begins Chapter 21 here.](#)

Ezek. 20:45 (H 21:1)
And the word of **YAHWEH**
existed to me, saying,
Ezek. 20:46 (H 21:2)
"Son of a human being,
establish your face toward the way south.
And speak by inspiration to the south.
And prophesy to the forest
of the land of The Negev.
Ezek. 20:47 (H 21:3)
And you are to say
to the forest of The Negev,
'Listen attentively to the word of **YAHWEH!**
Thus said my Sovereign, **YAHWEH**,
"Behold!
I am kindling a fire in you!
And it will devour in you
every green tree and every dry tree.
Its blazing flame will not be extinguished!
And it will burn all faces
from The Negev to the north!

Ezek. 20:48 (H 21:4)
And all flesh will see
that I Myself, **YAHWEH**, have kindled it!
It will not be extinguished!" ' "

Ezek. 20:49 (H 21:5)

And I said,
“Alas, my Sovereign, **YAHWEH!**
They are saying to me,
‘Is he not speaking parables with it?’ ”

Chapter 21

Ezek. 21:1 (H 21:6)

And the word of **YAHWEH**
existed to me, saying,

Ezek. 21:2 (H 21:7)

“Son of a human being,
establish your face toward Yerushalaim.
And speak by inspiration
toward the set apart places.

And prophesy toward the soil of Yisra'el.
Ezek. 21:3 (H 21:8)

And you are to say to the soil of Yisra'el,
‘Thus said **YAHWEH**,

“Behold!

I am against you!

And I will cause My sword
to come forth out of its sheath!

And I will cause to be cut off from you
the just and the morally wrong!

Ezek. 21:4 (H 21:9)

“Indeed, I will cut off from you
the just and the morally wrong!

For this reason

My sword will come forth from its sheath
against all flesh

from The Negev to the north.

Ezek. 21:5 (H 21:10)

And all flesh will know
that I Myself, **YAHWEH**,

have caused My sword
to come forth from its sheath!

It will not return again!” ’

Ezek. 21:6 (H 21:11)

And you yourself **nx**, son of a human being,
Groan as with ruptured loins!

And groan with bitterness
for the sake of their eyes.

Ezek. 21:7 (H 21:12)

And it will exist when they say to you,

‘On account of what
are you yourself **nx** groaning?’

then you are to say,

‘Concerning the report that is coming.

And every heart will melt,

and all hands will go limp,

and every breath will become weak,

and all knees will go to water!

Behold!

It is coming!

And it will exist!

- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 21:8 (H 21:13)

And the word of **YAHWEH**
existed to me saying,

Ezek. 21:9 (H 21:14)

“Son of a human being, prophesy!

And you are to say,

‘Thus said My Sovereign!’

Say,

‘A sword!

A sword has been sharpened
and also polished!

Ezek. 21:10 (H 21:15)

For the sake of slaughtering a slaughter
it has been sharpened!

For the sake of making it flash like lightning
it has been polished!

Then the rod of My son will rejoice,
despising every tree!

Ezek. 21:11 (H 21:16)

And He was given it itself **nx**
for the sake of being polished,
to be taken by the hand.
This sword is sharpened and polished
for the sake of being handled by His hand.
The sword has been sharpened
and it has been polished
for the sake of being given
into the hand of the slayer.

Ezek. 21:12 (H 21:17)

Cry out and wail, son of a human being!
Indeed, it will exist against My people,
against all the leaders of Yisra'el!

My people themselves **nx**

will be thrown down to the sword!
For this reason strike your thigh.

Ezek. 21:13 (H 21:18)

Indeed, it is a testing!
And what if it also rejects the rod?
It will not exist!"
- An utterance of my Sovereign, **YAHWEH**. -

Ezek. 21:14 (H 21:19)

And you yourself **nx**,
son of a human being, prophesy!
And strike your hands together!

And the sword will come twice,
three times,
the sword for the slain.
It is the sword of the slain,
the sword of the great *slaughter*
surrounding them.

Ezek. 21:15 (H 21:20)

I have given the point of the sword
for the sake of melting hearts
and for the sake of increasing the ruins
of all their gates
in order that the overthrown be many.

Alas!

It is made for the sake of lightning,
sharpened for the sake of slaughter!

Ezek. 21:16 (H 21:21)

Sharpen yourself!
Turn to the right!
Place yourself on the left,
wherever your edge is appointed!

Ezek. 21:17 (H 21:22)

And I Myself
will also strike My hands together!

And I will cause My wrath to settle down!
I Myself, YAHWEH, have spoken!"

Ezek. 21:18 (H 21:23)

And the word of **YAHWEH**
existed to me saying,

Ezek. 21:19 (H 21:24)

"And you yourself **nx**, son of a human being,
appoint for yourself two ways
for the sake of the coming

of the sword of the king of Babel.
From one land
the two of them will come forth.
And select a place.
At the head of the road to the city select it.

Ezek. 21:20 (H 21:25)
Appoint a way
for the sake of the coming of the sword
to Rabbah *itself* נא of the Ammonites,
and to Yahudah *itself* נא,
into fortified Yerushalaim.

Ezek. 21:21 (H 21:26)
Indeed, the king of Babel
will stand at the parting of the way,
at the fork of the two roads,
for the sake of practicing divination.
He will shake on the arrows.
He will consult the household idols.
He will look at the liver.

Ezek. 21:22 (H 21:27)
In his right hand
will be the divination for Yerushalaim,
to set up battering rams,
to call for a slaughter,
to lift up the voice with shouting,
to set battering rams against the gates,
to heap up a siege mound,
to build a siege wall.

Ezek. 21:23 (H 21:28)
But it will be to them
as a divination of emptiness
in the eyes of those
who have sworn oaths to them.

But he is bringing their moral perversity
to remembrance
for the sake of being captured.

Ezek. 21:24 (H 21:29)
“For this reason
thus said my Sovereign, **YAHWEH,**
‘Indeed, you are causing
your moral perversity to be remembered
by the uncovering of your unfaithful acts,
for the sake of your offenses being seen
among all your deeds.
Indeed, you have been remembered!
You are taken by the hand.

Ezek. 21:25 (H 21:30)
Even to you *yourself* נא,
the defiled morally wrong leader of Yisra'el
whose day has come
at the time of the end of moral perversity,

Ezek. 21:26 (H 21:31)
thus said Sovereign **YAHWEH,**
‘Remove the turban!
And take off this crown!
This will not exist!
Exalt the humble and humble the exalted!

Ezek. 21:27 (H 21:32)
An overthrow!
An overthrow!
An overthrow!
I will appoint it!
Even this will not exist
until He comes whose right it is!
And I will give it to Him!’

Ezek. 21:28 (H 21:33)
And you yourself **תַּא**,
son of a human being, prophesy!
And you are to say,
'Thus said my Sovereign, **YAHWEH**,
concerning the Ammonites
and concerning their reproach.'
And you are to say,
'A sword, a sword is being drawn
for the sake of slaughter,
polished for the sake of flashing like lightning,

Ezek. 21:29 (H 21:34)
as they see empty visions for you,
as they divine a lie for you
for the sake of putting you
on the necks of the defiled ones,
the morally wrong ones
whose day has come
at the time of the moral perversity of the end.

Ezek. 21:30 (H 21:35)
Return it to its sheath!

In the place where you were created,
in the land of your origin
I will sentence you yourselves **תַּא**!

Ezek. 21:31 (H 21:36)
And I will pour upon you My indignation!
With the fire of My wrath
I will blow against you!
And I will give you
into the hands of cruel men,
craftsmen of destruction!

Ezek. 21:32 (H 21:37)
You will be fuel for the fire!
Your blood will be in the midst of the land!
You will not be remembered!

Indeed, I Myself, YAHWEH, have spoken! ”

Chapter 22

Ezek. 22:1 And the word of **YAHWEH**
existed to me, saying,
Ezek. 22:2 “And you yourself **תַּא**,
son of a human being,
you are to sentence,
sentence the city of blood!
And you are to cause her to know
all her morally disgusting things themselves **תַּא**!

Ezek. 22:3 And you are to say,
'Thus said my Sovereign, **YAHWEH**.
“The city spills forth blood in her midst
for the sake of the coming of her time.
And she has made idols within her
for the sake of being defiled.

Ezek. 22:4 With your blood
which you have spilled forth you are guilty!

And with your idols which you have made
you have been defiled!

And you have caused your days to approach.
And the end of your years has come.
For this reason
I will give you as a reproach to the nations
and a mockery to all lands.

Ezek. 22:5 Those near and those far from you
will ridicule you!
Defiled is your designation,
with a great uproar!

Ezek. 22:6 Behold!
The leaders of Yisra'el,

each man among you,
for the sake of his power
was spilling forth blood!
Ezek. 22:7 Father and mother
they scorned within you.
Toward the stranger they dealt with oppression.
In your midst they treated with violence
the fatherless and the widow!

Ezek. 22:8 My set apart things
you have dishonored!
And you have defiled
My Sabbaths *themselves* נא!

Ezek. 22:9 Men of slander
have existed among you
for the sake of spilling forth blood!
And on the mountains
they have eaten in you!
Plans of moral wrong
they have made in your midst!
Ezek. 22:10 The nakedness of a father
they have uncovered In you!
Those defiled with menstrual impurity,
they have been humiliated in you.

Ezek. 22:11 And a man *himself* נא
has done morally disgusting things
with his neighbor's wife!
And a man has defiled
his daughter-in-law *herself* נא
with moral wrong.
And a man, his sister *herself* נא,
daughter of his father,
he has humiliated!

Ezek. 22:12 They have taken a bribe in you
for the sake of spilling forth blood!
You have taken interest and increase!
You have plundered your neighbor
by extortion!
And Me *Myself* נא you have forgotten!
- An Utterance of my Sovereign, **YAHWEH**. -
Ezek. 22:13 "And behold!
I have struck My hand
concerning your unjust gain
which you have made,
and concerning the blood
which has existed in your midst!

[The striking of the hand in this
signified a coming act of retribution
for a wrong committed.](#)

Ezek. 22:14 Will your heart stand
or your hands be strong
in the days when I deal with you yourselves נא?

**I Myself, YAHWEH, have spoken!
And I will do it!**

Ezek. 22:15 And I will scatter
you yourselves נא among the nations!
And I will disperse you among the lands!
And I will cause your defilement to be finished,
separated from you!

Ezek. 22:16 And you will be pierced
for the sake of the eyes of the nations!

**And you will know
that I Myself am YAHWEH!"**

Ezek. 22:17 And the word of **YAHWEH**
existed to me saying,

Ezek. 22:18 "Son of a human being,
the house of Yisra'el exists as dross to Me.
All of them are copper,
and tin,
and iron,
and lead,
in the midst of a furnace.
They have existed as the dross of silver."

Ezek. 22:19 For this reason
thus said my Sovereign, **YAHWEH**,
"Indeed, all of you have existed as dross!
For this reason, behold!

I am gathering you yourselves **אנ**

into the midst of Yerushalaim

Ezek. 22:20 like the gathering of silver,
and bronze, and iron
and lead, and tin

into the midst of a furnace

for the sake of blowing fire upon it,
for the sake of melting it!

According to this I will gather you
in My anger and in My wrath!

And I will cause it to settle!

And I will melt you yourselves **אנ**!

Ezek. 22:21 And I will gather you yourselves **אנ**!

And I will blow upon you
with the fire of My wrath!

And you will be melted in its midst!

Ezek. 22:22 As silver is melted

in the midst of a furnace,

according to this

you will be melted in its midst!

**And you will know
that I Myself, YAHWEH,
have poured out My wrath upon you!"**

Ezek. 22:23 And the word of **YAHWEH**
existed to me saying,

Ezek. 22:24 "Son of a human being, say to her,
'The land itself **אנ** is not purified.

There will be no rain upon it
in the day of indignation.'

Ezek. 22:25 A conspiracy of her prophets
is in her midst.

Like a roaring lion *it is* tearing the prey.

They have devoured life.

They have taken wealth

and precious matters.

Her widows are many in the midst of her.

Ezek. 22:26 Her priests have done violence

to My Instruction,

and they have defiled My set apart things!

They have not made a separation

between the set apart and common.

And they have not made known
the difference
between the unclean and the clean.

And from My Sabbaths
they have hidden their eyes!
And I have been defiled in their midst!

Ezek. 22:27 Her leaders in her midst
are like wolves tearing the prey
for the sake of spilling forth blood,
for the sake of destroying lives,
for the sake of unjust gain by violence!

Ezek. 22:28 And her prophets
have coated them with whitewash,

seeing an empty vision
and divining lies for them saying,
'Thus said my Sovereign, **YAHWEH!**
But **YAHWEH** had not spoken.

Ezek. 22:29 The people of the land
have oppressed with oppression,
and robbed with robbery,
and have treated with violence
the poor and needy.
And the stranger himself **nx**
they have oppressed without verdict.

Ezek. 22:30 And I searched out from them
a man building a wall
or standing in the breach before My face
on behalf of the land
for the sake of My not destroying it.
But I did not find one!

Ezek. 22:31 And I have poured out
My anger upon them!
With fire My wrath has consumed them!
I have set their ways on their own head!"
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 23

Ezek. 23:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 23:2 "Son of a human being,
there were two women.
They were the daughters of one mother.
Ezek. 23:3 And they committed adultery
in Mitsraim.
In their youth
they committed adultery there.
There their breasts were handled,
and there their virgin nipples were worked.

Ezek. 23:4 And their names were
Oholah, the elder,
and Oholibah, her sister.
And they were Mine.
And they bore sons and daughters.
And their names,
Shomeron is Oholah,
and Yerushalaim is Oholibah.
[Oholah means her tent.](#)
[Oholibah means tent of the height.](#)

Ezek. 23:5 And Oholah committed adultery
instead of *being* with Me.
And she lusted over her lovers,
toward Asshur, her neighbors,
Ezek. 23:6 clothed in purple,
officers and rulers,
desirable young men,
all of them horsemen riding horses.
Ezek. 23:7 And she gave
her prostitutions to them,
all of them choice sons of Asshur.
And with all for whom she lusted,
by all their idols she was defiled.
Ezek. 23:8 And she did not abandon
her adulteries *themselves* **nx** from Mitsraim.
Indeed, she herself **nx**
in her youth had lain down.
And they worked her virgin nipples.
And they poured out their adulteries on her.
Ezek. 23:9 For this reason
I have given her into the hand
of those loving her,
into the hand of Asshur
over whom she lusted.

Ezek. 23:10 They have uncovered
her nakedness.
Her sons and daughters they have taken.
And she herself **נא**
they have killed with the sword.
And she exists as a byword
for the sake of women.
And they pronounced
sentences against her.

Ezek. 23:11 And her sister, Oholibah, observed.
And her lust was more corrupt than she.
And her adulteries themselves **נא**
were more than her sister's adulteries.

Ezek. 23:12 Toward the sons of Asshur
she lusted, officers and rulers,
neighbors splendidly dressed,
horsemen riding horses,
all of them desirable young men.

Ezek. 23:13 And I saw that she was defiled.
There was one way for both of them.

Ezek. 23:14 And she added to her adulteries.
And she looked at men
engraved on the wall,
images of The Kasdim
engraved in vermillion,
Ezek. 23:15 girded with belts
around their loins,
flowing turbans on their heads,
all of them with the appearance of officers,
all of them like sons of Babel,
The Kasdim, land of their birth.
Ezek. 23:16 And she lusted over them.
for the sake of them appearing to her eyes.
And she sent messengers to them,
to the Kasdim.
Ezek. 23:17 And the sons of Babel came to her,
for the sake of her bed of love.
And they defiled her herself **נא**
with their adulteries.
And she was defiled by them.
And her life turned away from them.

Ezek. 23:18 And she uncovered her adulteries.
And she uncovered her nakedness itself **נא**.

Then I turned My life away from her
as My life had turned away from her sister.
Ezek. 23:19 And she added to her adulteries,
for the sake of remembering
the days of her youth in the land of Mitsraim.
Ezek. 23:20 And she lusted over her lovers
whose flesh is like the flesh of male asses,
and whose emission is like
the emission of horses.
Ezek. 23:21 Thus you visited
the morally wrong plans of your youth
with the handling by the Mitsraites
of your nipples,
for the sake of the breasts of your youth.

Ezek. 23:22 For this reason, Oholibah,
thus said my Sovereign, **YAHWEH**,
'Behold!
I am stirring up
your lovers themselves **נא** against you,
from whom themselves **נא**
your life has turned away.
And I am bringing them against you
from every side,
Ezek. 23:23 the sons of Babel,

and all the Kasdim,
Pekod, and Shoa, and Koa,
all the sons of Asshur
with they themselves נא,
desirable young men,
and governors and rulers,
all of them masters
and summoned ones riding horses.
Ezek. 23:24 And they will come against you
with weapons, chariots, and carts,
and with an assembly of peoples
with bucklers, and shields, and helmets
established against you all around.
And I will give to their faces a sentence!
And they will pronounce sentence for you
according to their regulations!

Ezek. 23:25 And I will set My zeal against you!
And they will act with wrath
toward you yourselves נא!
They will remove your nose and your ears!
And the remainder of you will fall by the sword!
Your sons and your daughters they will take!
And the remainder of you
will be devoured by fire!

Ezek. 23:26 And they will strip off of you
your garments themselves נא!
And they will take your beautiful jewels!

Ezek. 23:27 And I will cause to cease
your plans of moral wrong
and your adulteries themselves נא
from the land of Mitsraim!
And you will lift up your eyes toward them!
And you will not remember
Mitsraim any longer!

Ezek. 23:28 Indeed, thus said
my Sovereign, **YAHWEH**,
'Behold!
I am giving you into the hand
of those whom you hate,
into the hand of those from whom
you turned away your life, from them!
Ezek. 23:29 And they will act
toward you yourselves נא with hatred!
And they will take away
everything for which you have labored!
And they will leave you naked and bare!
And the nakedness of your adulteries,
and the plans of your moral wrongs,
and your adulteries will be uncovered!

Ezek. 23:30 I will do these to you
on account of your whoring after the nations
by whom you have been defiled with their idols!

Ezek. 23:31 You have walked
in the way of your sister.
And I will give her cup into your hand.'

Ezek. 23:32 Thus said
my Sovereign, **YAHWEH**,
'The cup of your sister you will drink,
the deep and wide one,
for the sake of being
laughed at and mocked!
It contains much.
Ezek. 23:33 With drunkenness and sorrow
it is filled,
the cup of astonishment and desolation,
the cup of your sister, Shomeron.

Ezek. 23:34 And you will drink it itself **תא**!
And you will drain it!
And its shards themselves **תא** you will gnaw!
And you will tear off your breasts!

Indeed, I have spoken!
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 23:35 For this reason
thus said my Sovereign, **YAHWEH**,
'Because you have forgotten Me Myself **תא**
and you have cast Me Myself **תא**
behind your back,
then even you yourselves **תא**
will bear your plans of moral wrong
and your adulteries themselves **תא**!'

Ezek. 23:36 And **YAHWEH** said to me,
"Son of a human being,
will you pronounce sentence
on Oholah herself **תא**
and Oholibah herself **תא**
and declare to them their
morally disgusting things themselves **תא**?"

Ezek. 23:37 Indeed,
they have committed adultery!
And blood is on their hands!
And with their idols themselves **תא**
they have committed adultery!
And even their children themselves **תא**
whom they bore to Me
they have caused to pass over fire
for the sake of food *offerings*!

Ezek. 23:38 Further,
they have done this to Me,
they have defiled My sanctuary itself **תא**
on the same day!
And My Sabbaths themselves **תא**
they have defiled!
Ezek. 23:39 And when they had slaughtered
their children themselves **תא**
for the sake of their idols,
on the same day
they came into My sanctuary
for the sake of defiling it!
And behold!
Thus they did in the midst of My House!

Ezek. 23:40 And furthermore,
they sent to men to come from afar
to whom a messenger was sent to them.
And behold!
They came, for the sake of whom
you washed,
painted your eyes,
and adorned yourself with ornaments.
Ezek. 23:41 And you sat
upon a magnificent bed.
And a table was arranged before it.
And My incense
and My oil
you placed upon it

Ezek. 23:42 And the sound of a multitude
at ease was in her.
And men drinking heavily
were brought from the wilderness,
men of the common sort.
And they put bracelets upon their wrists
and beautiful crowns on their heads.

Ezek. 23:43 And I said to the one

worn out with adulteries,
'Now, be a prostitute!
Commit adulteries, even hers!'

Ezek. 23:44 And they went in to her
as one going in to a woman of prostitution.
Thus they went in to Oholah and Oholibah,
the women planning moral wrong.

Ezek. 23:45 But just men
will pronounce sentence on they themselves **תא**,
the sentence of adulteresses
and the sentence of those who spill forth blood!
Indeed, they are adulteresses!
And blood is on their hands!

Ezek. 23:46 Indeed, thus said
my Sovereign, **YAHWEH**,
'Bring up an assembly against them!
And give they themselves **תא**

to maltreatment and plunder!
Ezek. 23:47 And the assembly
is to stone them with stones
and cut they themselves **תא** with their swords!
Their sons and their daughters they will kill
and they will burn their houses with fire!

Ezek. 23:48 'And I will cause to cease
plans of moral wrong from the land!

And all the women will be instructed
not to do according to plans of moral wrong!
Ezek. 23:49 And they will set
your plans of moral wrong upon yourselves!
And you will bear the offenses of your idols!

**And you will know
that I Myself am Sovereign YAHWEH!' "**

Chapter 24

Ezek. 24:1 And in the ninth year,
in the tenth month,
on the tenth of the month,
the word of **YAHWEH** existed to me saying,
Ezek. 24:2 "Son of a human being,
write down the designation itself **תא**
of this very day itself **תא**
because the king of Babel
has taken a stand against Yerushalaim,
on this very day!

Ezek. 24:3 And speak to the rebellious house
an allegory!

And you are to say to them,
'Thus said my Sovereign, **YAHWEH**.
"Set on the pot!

And also pour water into it!
Ezek. 24:4 Gather its pieces of meat to it,
every good piece,
the thigh and the choice shoulder!
Fill it with the best bones!

Ezek. 24:5 The best of the flock is to be taken.
And also pile the bones under it!
Boil it well!
Also boil the bones in its midst!"

Ezek. 24:6 'For this reason,
thus said my Sovereign, **YAHWEH**,
"Woe to the city of the blood,
the pot in which there is scum!
And its scum has not gone out from it!
Bring it out piece by piece
on which no lot has fallen!

Ezek. 24:7 Indeed, her blood exists in her midst!
She has placed it on an exposed rock!
She has not poured it on the ground
for the sake of covering it with loose dirt.

Ezek. 24:8 For the sake of stirring up wrath,
for the sake of taking revenge
I have placed her blood *itself* נח
on an exposed rock,
for the sake of it not being covered!”

Ezek. 24:9 For this reason
thus said my Sovereign, **YAHWEH**,
“Woe to the city of the blood!
Even I Myself will make the pile great!

Ezek. 24:10 Increase the wood!
Kindle the fire!
Finish the flesh,
and stir in the spices,
and burn the bones!
Ezek. 24:11 And stand it over the coals empty
for the sake of getting it hot.
Even its copper will burn!
And its defilement will be melted in it!
And its scum will be consumed!

Ezek. 24:12 Her efforts have wearied her.
And her abundant scum
has not gone out from her.
Into the fire with her scum!

Ezek. 24:13 In your defilement
is a plan of moral wrong.
Indeed, I have undefiled you,
but you are not undefiled!
You will not be undefiled
of your defilement any more
until I have caused My wrath against you
to settle down.

Ezek. 24:14 I Myself, **YAHWEH**, have spoken!
It is coming!
And I will do it!
I will not ease up!
And I will not have compassion!
And I will not regret it!

According to your ways
and according to your actions
they will judge you!”
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 24:15 And the word of **YAHWEH**
existed to me saying,
Ezek. 24:16 “Son of a human being,
Behold!
I am taking from you
the desire *itself* נח of your eyes
with one blow.
But you are not to mourn.
And you are not to weep.
And your tears are not to come down.

Ezek. 24:17 Groan silently.
You are to make no mourning for the dead.
Your headband you are to bind upon you.
And your sandals
you are to put on your feet.
And you are not to cover your upper lip.
And you are not to eat the food of men.”

Ezek. 24:18 And I spoke to the people
in the morning.

And in the evening my wife died.
And I did in the morning
according to what I was directed.
Ezek. 24:19 And the people said to me,
“Will you not explain these things to us
what you yourself nx are doing?”

Ezek. 24:20 And I said to them,
“The word of **YAHWEH**
existed to me saying,
Ezek. 24:21 ‘Speak to the house of Yisra’el!
“Thus said my Sovereign, **YAHWEH**,
'Behold!
I am defiling My sanctuary itself nx,
the pride of your strength,
the desire of your eyes,
and the delight of your lives.
And your sons and daughters
whom you have abandoned
will fall by the sword.'

Ezek. 24:22 And you will do
according to what I have done.
You will not cover your upper lip.
And you will not eat men’s food,
Ezek. 24:23 and your headbands
will be on your heads
and your sandals on your feet.
You will not mourn.
And you will not weep.
But you will rot away
in your moral perversities!
And you will groan, one man to another.

Ezek. 24:24 And Yehezqel
will exist as a sign to you.
According to everything he has done
you will do at its coming.

**And you will know
that I Myself am Sovereign, YAHWEH!’ ”**

Ezek. 24:25 And you yourself nx,
son of a human being,
Is it not on the day of My taking from them
their refuge itself nx,
the joy of their beauty,
the desire itself nx of their eyes,
and the burden of their lives,
their sons and their daughters?

Ezek. 24:26 At the coming of that day
the one that has escaped will come to you
for the sake of the hearing of your ears.
Ezek. 24:27 On that day
your mouth will be opened
to he himself nx who has escaped.
And you will speak.
And you will no longer be silent.
And you will exist as a sign to them.

**And they will know
that I Myself am YAHWEH!”**

Chapter 25

Ezek. 25:1 And the word of **YAHWEH**
existed to me, saying,
Ezek. 25:2 “Son of a human being,
establish your face toward Ammon
and prophesy concerning them!
Ezek. 25:3 And you are to say to Ammon,
‘Listen attentively to the word
of my Sovereign, **YAHWEH!**

Thus said my Sovereign, **YAHWEH**,
“Because you said, ‘Aha!’
concerning My sanctuary
when it was defiled,
and concerning the land of Yisra'el
when it was destroyed,
and concerning the house of Yahudah
when they went into exile,
Ezek. 25:4 for this reason, behold!
I am giving you as a possession
to the children of the East!
And they will set their encampments among you.
And they will set their dwellings among you.
They will eat your fruit
and they will drink your milk.
Ezek. 25:5 And I will set Rabbah *itself* נא
as a residence for camels
and the sons of Ammon *themselves* נא
as a resting place for flocks.

**And you will know
that I Myself am YAHWEH!”**

Ezek. 25:6 Indeed, thus said
my Sovereign, **YAHWEH**,
“Because you clapped your hands,
and you stamped with your feet,
and you rejoiced
amidst all your contempt in your life
toward the land of Yisra'el,
Ezek. 25:7 for this reason, behold!
I Myself will stretch out
My hand *itself* נא over you!
And I will give you as plunder to the nations.
And I will cut you off from the peoples!
And I will cause you to perish from the lands!
I will destroy you!

**And you will know
that I Myself am YAHWEH!”**

Ezek. 25:8 Thus said my Sovereign, **YAHWEH**.
“Because Mo'ab and Se'ir are saying,
‘Behold!
The house of Yahudah is like all the nations!’

Ezek. 25:9 For this reason, behold!
I am opening the the side *itself* נא of Mo'ab
from the cities,
from its cities to its extremities,
the splendor of the land,
BayitYeshimot, Ba'al Meon, and Kiryataim,
Ezek. 25:10 to the children of the east,
upon the sons of Ammon!
And I will give it for the sake of a possession,
for the sake of it
not being remembered any longer
among the nations!
Ezek. 25:11 And against Mo'ab
I will make judgments!

**And they will know
that I Myself am YAHWEH!”**

Ezek. 25:12 Thus said
my Sovereign, **YAHWEH**,
“Because of Edom's taking revenge
against the house of Yahudah,
and being guilty, guilty of offending,
and they have taken vengeance on them,”
Ezek. 25:13 for this reason
thus said my Sovereign, **YAHWEH**.
“I will stretch out My hand over Edom!

And I will cut off from it
human being and animal!
And I will make it a desolation!
From Teman even to Dedan
they will fall by the sword!
Ezek. 25:14 And I will set
My vengeance *itself* נקם in Edom
by the hand of My people, Yisra'el!
And they will do in Edom
according to My anger
and according to My wrath!
And they will know My vengeance *itself* נקם!
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 25:15 Thus said my Sovereign, **YAHWEH**,
"Because the Philistines
have acted with vengeance
and have taken revenge
with contempt in their lives
for the sake of destroying with eternal animosity,"
Ezek. 25:16 for this reason
thus said my Sovereign, **YAHWEH**.
" Behold!
I am stretching out My hand
over the Philistines!
And I will cut off
the Kerethites *themselves* נקם!
And I will cause to vanish
the remnant *itself* נקם of the seacoast!
Ezek. 25:17 And I will do against them
great vengeance with furious reproofs!

**And they will know
that I Myself am YAHWEH**
when I set
My vengeance *itself* נקם upon them!" ' ' "

Chapter 26

Ezek. 26:1 And it was in the eleventh year,
on the first of the month.
The word of **YAHWEH** existed to me saying,
Ezek. 26:2 "Son of a human being,
because of what Tzor has spoken
concerning Yerushalaim,
'Aha! She has been broken!
The gates of the peoples
have been turned toward me!
I am satisfied!
She has been destroyed!'
[Tzor is commonly known as Tyre.](#)

Ezek. 26:3 For this reason
thus said my Sovereign, **YAHWEH**,
'Behold!
I am against you, Tzor!
And I will cause many nations
to come up against you
like the sea causes its waves to come up!
Ezek. 26:4 And they will destroy the walls of Tzor!
And they will pull down her towers!
And I will scrape her dust from her!
And I will make her like an exposed rock!
Ezek. 26:5 She will exist as a place
for spreading nets in the midst of the sea!

Indeed, I Myself have spoken!
- An Utterance of my Sovereign, **YAHWEH**. -

'And she will exist for the sake of plunder
for the sake of the nations!
Ezek. 26:6 And her daughter villages
which are in the fields
will be killed by the sword!

**And they will know
that I Myself am YAHWEH!**

Ezek. 26:7 Indeed, thus said
my Sovereign, **YAHWEH**,
'Behold!

I am causing to come against Tzor
Nebukadnetzar, king of Babel,
from the north, a king of kings,
with horses,
and with chariots,
and with horsemen, and an assembly,
even many people!

Ezek. 26:8 With the sword he will kill
your daughter villages in the fields!
And he will set a siege mound beside you!
And he will build a siege wall beside you!
And he will stand up a shield beside you!

Ezek. 26:9 And the blow of his battering rams
will be given against your walls!
And he will tear down your towers
with his weapons!

Ezek. 26:10 You will be covered
from the dust of his many horses!
From the noise of horsemen,
and wheels,
and chariots

your walls will tremble
as he comes into your gates,
as the entrances of the city
are being breached!

Ezek. 26:11 With the hooves of his horses
he will trample all your streets themselves **תא**!
He will kill your people with the sword!

And your mighty columns
will come down to the ground!

Ezek. 26:12 And they will plunder your wealth!
And they will confiscate your merchandise!
And they will tear down your walls!
And they will break down
your delightful houses!
And your stones,
and your timbers,
even your dust,
they will place in the midst of the waters!

Ezek. 26:13 And I will cause
the sound of your songs to cease!
And the sound of your harps
will be heard no longer!

Ezek. 26:14 And I will make you
like an exposed rock!
And you will exist as a place for spreading nets,
You will not be built again!

Indeed, I Myself, YAHWEH, have spoken!

- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 26:15 Thus said my Sovereign, **YAHWEH**,
concerning Tzor,
'Will the coastlands not tremble
at the sound of your fall,
at the cry of the wounded,
at the slaughter,
the slaughter in your midst?

Ezek. 26:16 And all the rulers of the sea
will come down from their thrones.

And they will set aside
their robes themselves **תא**.

And they will strip off
their embroidered garments themselves **תא**.

And they will be clothed with trembling.
And they will sit on the ground.

And they will tremble continuously.
And they will be appalled concerning you.

Ezek. 26:17 And they will lift up
a lament over you.
And they will say to you,
“How you have perished,
you who were dwelling beside the sea,
the boastful city which was strong on the sea,
she and her inhabitants,
those who set their terror
on all those dwelling in her!

Ezek. 26:18 Now the coastlands will tremble
on the day of your fall!
And the coastlands which are on the sea
will be terrified by your departure.”

Ezek. 26:19 Indeed, thus said
my Sovereign, **YAHWEH**,
‘In My making of you yourselves **תַּךְ**
a desolate city,
as cities which are not inhabited,
as I am raising up over you
the deep itself **תַּךְ**
and you are covered with much waters,
Ezek. 26:20 and I am causing you to descend,
descending into The Pit itself **תַּךְ**
to the people of time beyond memory,
then I will cause you to dwell
in the lower parts of the earth,
among the desolations of time beyond memory,
descending into The Pit itself **תַּךְ**
in order that you will not return!
But I will grant beauty
in the land of the living.

Ezek. 26:21 I will give you terrors!
And you will exist no longer!
And you will be sought.
But you will not be found any longer!
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 27

Ezek. 27:1 And The word of **YAHWEH**
existed to me saying,

Ezek. 27:2 “And you yourself **תַּךְ**,
son of a human being,
lift up over Tzor a lament!

Ezek. 27:3 And you are to say to Tzor,
‘You who are dwelling
at the entrance to the sea,
merchant of the peoples to many coastlands,
thus said my Sovereign, **YAHWEH**,
“Tzor, you yourself **תַּךְ** have said,
‘I myself am the perfection of beauty.’

Ezek. 27:4 Your borders are in the midst of the seas.
Those building you have perfected your beauty.

Ezek. 27:5 They have made
all your boards themselves **תַּךְ**
of fir trees from Senir.

Cedars from Yhe Lebanon they have taken
for the sake of making masts above you.

Ezek. 27:6 Oaks from Bashan
they made as your oars.

The daughters of Asshur
have made your decks with ivory
from the islands of of Kittim.

Ezek. 27:7 Of fine linen with embroidery
from Mitsraim it was spread forth
for the sake of being a sail for you.

Blue and purple from the islands of Elishah
were your covering.

Ezek. 27:8 Those dwelling
at Tzidon and Arvad were your seamen.
Wise men existed in you.
They were your captains.

Ezek. 27:9 The elders of Gebal
and its wise men were in you,
strengthening your breaches.
All the ships of the sea
and their seamen existed in you
for the sake of trading your merchandise.

Ezek. 27:10 Those from Persia, Lud, and Put
were in your forces, men of battle.
Shield and helmet they hung in you.
They gave splendor to you.

Ezek. 27:11 The sons of Arad and Helek
were on your walls all around.
And the Gammadites were in your towers.
They hung their shields
on your walls all around.
They perfected your beauty.

Ezek. 27:12 Tarshish was your trading partner
because of the multitude of all your wealth.
They gave you silver, iron, tin,
and lead for your wares.

Ezek. 27:13 Yavan, Tubal, and Meshek
they were your trading partners
With lives of human beings,
and vessels of copper,
they gave for your merchandise.

Ezek. 27:14 From the house of Togarmah
horses, and horsemen, and mules
were given for your merchandise.

Ezek. 27:15 The sons of Dedan
were your trading partners.
Many islands were your market places.
To your hands they returned ivory tusks
and ebony as gifts.

Ezek. 27:16 Aram was your trading partner
because of the multitude of your works.
They gave you emeralds,
purple, and embroidery,
and fine linen, and corals,
and rubies for your wares.

Ezek. 27:17 Yahudah and the land of Yisra'el,
they were your trading partners.
For your merchandise
they gave wheat of Minnith,
and early figs, and honey, and oil, and balm.

Ezek. 27:18 Damascus was your trading partner
in the multitude of your works,
in all your wealth of goods,
with the wine of Helbon
and with white wool.

Ezek. 27:19 Vedan and Yavan from Uzal
gave wrought iron, cassia, and cane
in exchange for your merchandise.

Ezek. 27:20 Dedan was your trading partner
in garments of saddlecloths for riding.

Ezek. 27:21 Arabia, and all the rulers of Kedar,
they were trading with your hands.
In lambs, and rams, and goats
in their trading with you.

Ezek. 27:22 The traders of Sheba and Ra'mah,
they were your trading partners.

They gave for your wares
with the choicest spices,
and all kinds of precious stones, and gold.
Ezek. 27:23 Haran, and Kanneh, and Eden,
and the traders of Sheba, Asshur,
and Kilmad traded with you.
Ezek. 27:24 They were trading with you
in beautiful items,
in blue clothes,
and in embroidered garments,
and in chests of multicolored clothes,
in strong twined cords,
in *exchange for* your merchandise.

Ezek. 27:25 The ships of Tarshish
were hauling your merchandise
to your markets.
And you were filled and exceedingly heavy
in the heart of the seas.
Ezek. 27:26 Into great waters your seamen
brought you yourselves **תא**.
The east wind broke you
in the heart of the seas.
Ezek. 27:27 Your wealth,
and your wares,
your merchandise,
your sailors,
and your captains,
your strengtheners of breaches,
and the guarantees of your merchandise,
and all your men of battle who are in you,
even the entire assembly
which is in your midst
will fall into the midst of the seas
on the day of your ruin!

Ezek. 27:28 The sound of the cry
of your captains will shake the suburbs.
Ezek. 27:29 And all those holding the oars,
the sailors, all the captains of the sea,
will come down from their ships.
They will stand on the shore.
Ezek. 27:30 And their sound
will be heard beside you.
And they will cry out bitterly.
And they will cause dust
to go up over their heads.
In ashes they will roll themselves.
Ezek. 27:31 And they will shave themselves
to baldness.
And they will gird themselves with sackcloth.
And they will weep concerning you
with bitterness of heart, a bitter wailing.

Ezek. 37:32 And in their wailing for you
they will lift up a lament.
And they will lament concerning you,
'Who is like Tzor,
like a silent one in the midst of the sea?'

Ezek. 27:33 By the going forth
of your wares, from the seas,
you have satisfied many peoples.
With the multitude of your wealth
and your merchandise
you have caused the kings of the earth
to be rich.

Ezek. 27:34 At the time of your
being crushed by the seas
in the depths of the waters
your merchandise and all your assembly
will fall in your midst.

Ezek. 27:35 All those dwelling in the islands
will be appalled concerning you.
Even their kings will be horrified, horrified!
Their faces will be troubled!
Ezek. 27:36 Those trading among the peoples
will whistle concerning you!
You will exist as a terror!
But you will not exist any longer,
even to eternity! "

Chapter 28

Ezek. 28:1 And the word of **YAHWEH**
existed to me, saying,
Ezek. 28:2 "Son of a human being,
say to the ruler of Tzor,
Thus said my Sovereign, **YAHWEH**,
'Because your heart is lifted up
and you have said,
'I myself am God!
I dwell with the divine beings
in the midst of the seas!
but you yourself **תו** are a human being
and not God,
and you have set your heart
as the heart of the divine beings,
Ezek. 28:3 behold!
Are you yourself **תו** wiser than Dani'el?
Is everything being kept secret
not hidden from you?

Dani'el means El is my judge.

Ezek. 28:4 With your wisdom
and with your understanding
you have made wealth for yourself.
And you have made gold and silver
as your treasuries.
Ezek. 28:5 With your abundant wisdom
with your trade
you have increased your wealth,
and your heart is lifted up by your riches."

Ezek. 28:6 For this reason
thus said my Sovereign, **YAHWEH**,
"Because you have set your heart *itself* **תו**
as the heart of The Elohim,
Ezek. 28:7 For this reason, behold!
I am bringing against you strangers,
ruthless nations!
And they will draw their swords
against the beauty of your wisdom!
And they will defile your splendor!
Ezek. 28:8 They will cause you
to go down to The Pit!
And you will die the death of the slain
in the heart of the seas!

Ezek. 28:9 Will you still say
before him who slays you,
'I myself am God!',
to the face of the one killing you?
But you yourself **תו** are a human being
and not God
in the hand of the one killing you.

Ezek. 28:10 The death of the uncircumcised
you will die at the hand of foreigners!

Indeed, I have spoken!"

- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 28:11 And the word of **YAHWEH**
existed to me saying,
Ezek. 28:12 "Son of a human being,
lift up a lament for the king of Tzor!
And you are to say to him,

‘Thus said my Sovereign, **YAHWEH**,
“You yourself nx were the sealing up
of a full measure of wisdom
and complete beauty.

Ezek. 28:13 You existed in Eden,
the garden of The Elohim.

Every precious stone was your covering,
ruby, topaz, and diamond,
beryl, shoham, and jasper,
sapphire, turquoise, and emerald, and gold.
The workmanship of your sockets and settings
was erected in you
in the day of your being created.

Ezek. 28:14 You yourself nx were
an anointed cherub of the covering.

And I set you.
You existed on
the set apart mountain of The Elohim.
In the midst of the stones of fire you walked.

Ezek. 28:15 You yourself nx
were undefiled in your ways
from the day of your being created,
until moral perversion was found in you.

Ezek. 28:16 By the abundance of your trade
your midst has been filled with violence!
Then you offended.
And I pierced you.
From the mountain of The Elohim
I banished you, cherub of the covering,
from the midst of the stones of fire!

[The Hebrew is confusing here.](#)
[The words imply a certain kind of action
but they don't express it clearly.](#)

Ezek. 28:17 Your heart was lifted up
by your beauty.
You corrupted your wisdom
over your splendor.
I cast you upon the earth!
I set you before the face of kings
for the sake of their looking at you!

Ezek. 28:18 By the abundance
of your moral perversities,
by the injustice of your trading,
you defiled your set apart places.
And I caused fire
to come forth from your midst!
It has devoured you.
And I set you as ashes upon the earth
for the sake of the the eyes of all who see you!

Ezek. 28:19 Everyone knowing you
among the peoples
was appalled concerning you!
A terror you have become!
But you will not exist forever!” ’ ”

Ezek. 28:20 And the word of **YAHWEH**
existed to me, saying

Ezek. 28:21 Son of a human being,
establish your face toward Tzidon!
And prophesy concerning her!

Ezek. 28:22 And you are to say,
‘Thus said my Sovereign, **YAHWEH**,
“Behold!

I am against you, Tzidon!
And I will be honored in your midst.

**And they will know
that I Myself am YAHWEH**
in My making pronouncements
of sentences in her!
And I will be set apart in her!

Ezek. 28:23 And I will send into her
pestilence and blood into her streets!
And the slain will fall in her midst
with the sword upon her from all around!

**And they will know
that I Myself am YAHWEH!**

Ezek. 28:24 And there will no longer exist
for the sake of the house of Yisra'el
a pricking brier or a painful thorn
from everyone around them
who is despising they themselves נא!

**And they will know
that I Myself am Sovereign YAHWEH!"**

Ezek. 28:25 Thus said my Sovereign, **YAHWEH**,
"When I gather the house of Yisra'el itself נא
from where they have been scattered,
among the peoples,
then I will be set apart in them
for the sake of the eyes of the nations!
And they will dwell in their land
which I have given to My servant, to Ya'akov!
Ezek. 28:26 And they will exist upon it
as secure!
And they will build houses!
And they will plant vineyards!
And they will dwell as secure
when I am making
pronouncement of sentences
on all those around them
who are despising they themselves נא!

**And they will know
that I Myself am YAHWEH, their Elohim!"**

Chapter 29

Ezek. 29:1 In the tenth year,
in the tenth month,
on the twelfth of the month
the word of **YAHWEH** existed to me saying,
Ezek. 29:2 "Son of a human being,
establish your face against Pharaoh,
the king of Mitsraim!
And prophesy concerning him
and concerning Mitsraim,
all of it!
Ezek. 29:3 Speak!
And you are to say,
'Thus said my Sovereign, **YAHWEH**.
'Behold!
I am against you, Pharaoh, king of Mitsraim,
the great monster
lying down in the midst of his rivers
who has said,
'It is my river!
Even I myself I have made it!'

Ezek. 29:4 And I will put hooks in your jaws!
And I will cause the fish of your rivers
to adhere to your scales!
And I will cause you to come up
out of the midst of your rivers!
And all the fish in your rivers themselves נא
will adhere to your scales!
Ezek. 29:5 And I will cast you off

into the wilderness,
you *yourself* **תָּא**
and all the fish themselves **תָּא** of your rivers!
Upon the face of the open field you will fall!
You will not be gathered nor collected!
I have given you as food
to the animals of the field
and to the flying things of the skies!

**Ezek. 29:6 And all those dwelling in Mitsraim
will know that I Myself am YAHWEH!**

They have been a staff of reed
for the sake of the house of Yisra'el.
Ezek. 29:7 At their grasping on you
with the hand you broke in pieces.
And you ripped open for them all their sides.
And as they leaned on you,
you broke in pieces.
And you caused all their loins to shake.”

Ezek. 29:8 For this reason
thus said my Sovereign, **YAHWEH**,
“Behold!
I am causing to come upon you a sword!
And I will cut off from you
human being and animal!
Ezek. 29:9 And the land of Mitsraim
will exist as a desolation and a ruin!

**And they will know
that I Myself am YAHWEH**
because he said, ‘The River is mine!
Even I myself have made it.’

Ezek. 29:10 For this reason, behold!
I am against you and against your rivers!
And I will set the land of Mitsraim itself **תָּא**
as a desolation and a devastation
from Migdol to Syene,
and as far as the border of Kush.

Ezek. 29:11 The foot of a human being
will not pass over on it,
nor will the foot of an animal
pass over on it!
And it will not be inhabited for forty years.

Ezek. 29:12 And I will set
the land of Mitsraim itself **תָּא**
as a desolation in the midst of the lands
that have been devastated!
And her cities will exist
in the midst of ruined cities forty years.
And I will scatter the Mitsraites themselves **תָּא**
among the nations!
And I will disperse them into the lands!”

Ezek. 29:13 Indeed, thus said
my Sovereign, **YAHWEH**,
“At the end of forty years I will gather
the Mitsraites themselves **תָּא**
from the peoples
where they were scattered there.

Ezek. 29:14 And I will return
the captives themselves **תָּא** of Mitsraim.
And I will return they themselves **תָּא**
to the land of Pathros,
unto the land of their birth.
And there they will exist as a lowly kingdom.
Ezek. 29:15 Among the kingdoms
they will exist as the lowliest.
And she will not exalt herself above the nations.

And I will cause them to be few
for the sake of not ruling among the nations.
Ezek. 29:16 And it will no longer exist
as an assurance for the sake
of the house of Yisra'el,
causing them to remember moral perversity
as they look behind them.

**And they will know
that I Myself am Sovereign YAHWEH!" ' ' "**

Ezek. 29:17 And it was in the twenty seventh year,
in the first month,
on the first of the month.
And the word of **YAHWEH**
existed to me saying,
Ezek. 29:18 "Son of a human being,
Nebukadnetzar, king of Babel,
has caused his forces themselves **נא**
to serve a great service against Tzor.
Every head was made bald
and every shoulder was bared.
But compensation did not exist for him
or his forces from Tzor
concerning the service he served against it.

Ezek. 29:19 For this reason
thus said Sovereign **YAHWEH**,
'Behold!

I am giving the land of Mitsraim itself **נא**
to Nebukadnetzar, king of Babel!
And he will take her abundance.
And he will plunder her spoil.
And he will gather her pillage.
And it will be compensation
for the sake of his forces,
Ezek. 29:20 compensation
for which he served in her.
I have given to him the land of Mitsraim itself **נא**
for what he did to her."
- An Utterance of Sovereign **YAHWEH**. -

Ezek. 29:21 In that day
I will cause to sprout forth a horn
for the sake of the house of Yisra'el.
And to you I am giving
the opening of your mouth
in the midst of them.

**And they will know
that I Myself am YAHWEH!"**

Chapter 30

Ezek. 30:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 30:2 "Son of a human being, prophesy!
And say, 'Thus said Sovereign **YAHWEH**,
'How!
'Alas for the sake of the day!'
Ezek. 30:3 Indeed, the day is near!
Even very close is the day
for the sake of **YAHWEH!**
It is a day of clouds.
The time of the nations it will be.
Ezek. 30:4 And the sword will come on Mitsraim!
And great anguish will exist in Kush
as the slain are falling in Mitsraim!
And they will take her multitude!
And her foundations will be destroyed!
Ezek. 30:5 Kush, and Put, and Lud,
all the mingled people, and Kub,
and the sons of the land of the covenant,
they themselves **נא**,
will fall by the sword!"

Ezek. 30:6 Thus said **YAHWEH**, “
And those leaning on Mitsraim will fall!
And the pride of her power will come down!
From Migdol to Syene,
by the sword they will fall in her!
- An Utterance of Sovereign **YAHWEH**. -

Ezek. 30:7 They will be destroyed
in the midst of the desolated lands!
And her cities will exist in the midst
of the cities that are destroyed!

Ezek. 30:8 **And they will know
that I Myself am YAHWEH**
when I have set a fire in Mitsraim
and all her helpers have been crushed!

Ezek. 30:9 On that very day
messengers will go forth before My face in ships
for the sake of causing
the complacent Kushites themselves nx
to tremble!
And great anguish will exist among them,
like the day of Mitsraim!

Indeed, behold!
It is coming!”

30:10 Thus said Sovereign **YAHWEH**,
“And I will cause
the multitude of Mitsraim itself nx to cease
by the hand of Nebukadnetzar, king of Babel
Ezek. 30:11 He and his people!
He himself nx with the ruthless nations
are being brought for the sake
of destroying the land!
And they will draw their swords upon Mitsraim!
And they will fill the land itself nx with the slain!

Ezek. 30:12 And I will set the rivers as dry land!
And I will sell the land itself nx
into the hand of the bad!
And I will devastate the land
and all that is in it
by the hand of strangers!

I Myself, YAHWEH, have spoken!”

Ezek. 30:13 Thus said my Sovereign, **YAHWEH**,
“And I will destroy the idols!
And I will make an end of the images in Noph!
And there will no longer be a leader
from the land of Mitsraim!
And I will put fear in the land of Mitsraim!

Ezek. 30:14 And I will cause to be desolate
Pathros itself nx!
And I will set fire to Zo'an!
And I will pronounce sentences on No!
Ezek. 30:15 And I will pour out My wrath
upon Sin, the strength of Mitsraim!
And I will cut off the multitude itself nx of No!

Ezek. 30:16 And I will set a fire in Mitsraim!
Sin will be writhing in pain!
No will be for splitting open!
And Noph *will have* adversaries daily!
Ezek. 30:17 The young men of Aven
and Pi Beseth will fall by the sword!
And they will go into captivity.
Ezek. 30:18 And in Tahpanhes
the day will be restrained
as I am shattering there

the yokes *themselves* **תא** of Mitsraim!
And the pride of her strength
will be ended in her!
A cloud will cover her!
And her daughters will go into captivity!
Ezek. 30:19 And I will pronounce sentences
upon Mitsraim!

**And they will know
that I Myself am YAHWEH!**” ’ ”

Ezek. 30:20 And it was in the eleventh year,
in the first month,
on the seventh of the month.
The word of **YAHWEH** existed to me saying,
Ezek. 30:21 “Son of a human being,
The arm *itself* **תא** of Pharaoh, king of Mitsraim,
I have shattered!
And behold!
It has not been bound up
for the sake of healing,
for the sake of placing a bandage to bind it
to strengthen it for the sake
of holding a sword!

Ezek. 30:22 For this reason
thus said my Sovereign, **YAHWEH**,
‘Behold!
I am against Pharaoh, king of Mitsraim!
And I will break his arms *themselves* **תא**,
the strong one *itself* **תא**
and the broken one *itself* **תא**!
And I will cause his sword *itself* **תא**
to fall from his hand!
Ezek. 30:23 And I will scatter
the Mitsraites *themselves* **תא**
among the nations!
And I will disperse them
throughout the lands!
Ezek. 30:24 And I will strengthen
the arms *themselves* **תא** of the king of Babel!
And I will put My sword *itself* **תא** into his hand!
And I will shatter
the arms *themselves* **תא** of Pharaoh!
And he will groan
with the groanings of the wounded
before his face!
Ezek. 30:25 And I will strengthen
the arms *themselves* **תא** of the king of Babel!
And the arms of Pharaoh will fall!

**And they will know
that I Myself am YAHWEH**
when I give My sword into the hand
of the king of Babel!
And he will stretch forth it *itself* **תא**
over the land of Mitsraim!
Ezek. 30:26 And I will scatter
the Mitsraites *themselves* **תא**
among the nations!
And I will disperse they *themselves* **תא**
into the lands!

**And they will know
that I Myself am YAHWEH!”**

Chapter 31

Ezek. 31:1 And it was in the eleventh year,
in the third month,
on the first of the month.
The word of **YAHWEH** existed to me saying,
Ezek. 31:2 “Son of a human being,
say to Pharaoh, king of Mitsraim,
and to his multitude,

'To whom have you been compared
in your greatness?

Ezek. 31:3 Behold!

Asshur was a cedar in Lebanon
with beautiful branches,
and a shading forest,
and high of stature.
And thick branches were its top.
Ezek. 31:4 The waters made him great.
The deep raised its height.
The streams themselves **תא**
were going all around its planting.
And channels themselves **תא**
sent themselves out
to all the trees of the field.

Ezek. 31:5 For this reason
its height was lifted up
more than all the trees of the field.
And its foliage was increased.
And its branches grew long
from the abundant waters
as it sent them out.

Ezek. 31:6 In its foliage
all the birds of the skies were nested.
And under its branches
all the animals of the field gave birth.
And in its shadow
all the great nations dwelt.

Ezek. 31:7 And it was beautiful
in its greatness
and in the length of its branches
because its roots existed
toward many waters.

Ezek. 31:8 Cedars in the garden of The Elohim
did not overshadow him.
Fir trees could not be compared
to his boughs
and chestnut trees
were not like his branches.

There was none like his foliage
of all the trees
in the garden of The Elohim,
none as beautiful as him.
Ezek. 31:9 I made him beautiful
with a multitude of branches.
And all the trees of Eden
which were in the garden of The Elohim
were envious of him.'

Ezek. 31:10 For this reason
thus said my Sovereign, **YAHWEH**,
'Because of this you have been high in stature.

And he set its top among the thick foliage.
And he lifted up his heart
on account of his height.
Ezek. 31:11 But I have given him into the hand
of the mighty one of the nations.
He will do, do to him
according to his his moral wrong.

I have driven him out!
Ezek. 31:12 And strangers will cut him down,
the ruthless nations.
And they will leave him.
His branches will fall on the mountains
and in all the valleys.
His branches will lie broken

by all the rivers of the land.
And all the peoples of the earth
will come down from his shade.
And they will leave him.

Ezek. 31:13 Upon its ruin
all the birds of the skies will stay.
And all the animals of the field
will exist on his fallen branches
Ezek. 31:14 in order that any of the trees
which are by the waters
will not exalt themselves with their height
nor set their tops themselves **nx**
among the thick foliage.
And no strong trees
will stand up like him in height,
any drinking water.
Indeed, all of them will be given to death,
to the lower parts of the earth
among the children of men
who are descending to The Pit.'

Ezek. 31:15 Thus said my Sovereign, **YAHWEH**,
'In the day of his descending to she'ol,
I will cause mourning!
I will cover him over with the deep itself **nx**.
And I will restrain its streams.
And many waters will be held back.
And I will cause The Lebanon
to mourn over him.
And all the trees of the field
will wither over him.

Ezek. 31:16 'From the sound of his fall
I will make the nations tremble
as I cause he himself **nx**
to descend to she'ol,
descending to The Pit itself **nx**.

And all the best trees of Eden,
and the good *trees* of Lebanon,
everyone drinking water,
will be comforted
in the lower parts of the earth.

Ezek. 31:17 They also
have descended to she'ol with he himself **nx**,
to those killed by the sword and by his power.
They dwelt in his shadow
in the midst of the nations.

Ezek. 31:18 To whom can you to be compared
in honor and greatness
among the trees of Eden?
Even you will be brought down
with the trees of Eden themselves **nx**
to the lower parts of the earth.
You will lie down
in the midst of the uncircumcised,
those themselves **nx** killed by the sword.

This is Pharaoh and all his multitude!
- An Utterance of my Sovereign, **YAHWEH**."-

Chapter 32

Ezek. 32:1 And it was in the twelfth year,
in the twelfth month,
on the first of the month.

The word of **YAHWEH** existed to me saying,
Ezek. 32:2 "Son of a human being,
lift up a lament concerning Pharaoh,
king of Mitsraim!
And you are to say to him,

'You were like a young lion
among the nations.
And you yourself **תא**
are like a monster in the seas.
And you have burst forth in your rivers.
And you churn up the waters with your feet.
And you have muddied their streams.'

Ezek. 32:3 Thus said my Sovereign, **YAHWEH**,
'But I will spread out over you
My net itself **תא**
as an assembly of many peoples!
And they will cause you
to come up in My net!

Ezek. 32:4 And I will leave you on the land!
On the face of the open field
I will cast you out!
And I will cause to stay upon you
all the birds of the skies!
And I will cause animals of whole earth
to be satisfied out of you!
Ezek. 32:5 And I will put your flesh itself **תא**
upon the mountains!
And I will fill the valleys with your refuse!
Ezek. 32:6 And I will cause the land to drink
the discharge of your blood
from the mountains!
And the ravines will be filled from you!

Ezek. 32:7 And in extinguishing you
I will cover the skies!
And I will cause the stars themselves **תא**
to be darkened!
I will cover the sun with a cloud
and the moon will not illuminate with her light!
Ezek. 32:8 All the bright lights in the skies,
I will cause them to be darkened over you!
And I will set darkness upon your land!
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 32:9 And I will provoke to anger
the hearts of many peoples
in My causing your destruction
to come among the nations,
into lands which you have not known!

Ezek. 32:10 And I will cause many peoples
to be appalled concerning you!
And their kings
will be horrified concerning you,
horrified as I brandish My sword
before their faces!
And they will tremble continually,
each man for the sake of his own life,
in the day of your overthrow!

Ezek. 32:11 Indeed, thus said
my Sovereign, **YAHWEH**,
'The sword of the king of Babel
will enter into you!
Ezek. 32:12 With the swords of the mighty men
I will cause your multitude to fall,
ruthless nations, all of them!
And they will ravage
the arrogance itself **תא** of Mitsraim!
And all its multitude will be destroyed!

Ezek. 32:13 And I will cause to perish
all her animals themselves **תא**
from beside its many waters!
And the foot of a human being
will not muddy them any longer.

And the hooves of animals
will not muddy them!

Ezek. 32:14 Then I will cause
their deep waters and their rivers
to run like oil,
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 32:15 'in My setting
the land itself **nx** of Mitsraim as a desolation,
and devastating the land from all its fulness
in My striking all those dwelling in it.

**Then they will know
that I Myself am YAHWEH!**

Ezek. 32:16 This is the lament.
And the daughters of the nations
will lament her!
They themselves **nx** will lament
over Mitsraim and over all her multitude!
They themselves **nx** will lament!
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 32:17 And it was in the twelfth year,
on the fifteenth of the month.
The word of **YAHWEH** existed to me saying,
Ezek. 32:18 "Son of a human being,
wail over the multitude of Mitsraim!
And cause her herself **nx**
and the daughters of the powerful nations
to descend to the lower parts of the earth,
descending to The Pit itself **nx**!

Ezek. 32:19 'Of whom are you more pleasant?
Go down!
Be laid down
with the uncircumcised themselves **nx**!
Ezek. 32:20 In the midst of those
slain by the sword they will fall!
The sword has been set,
pulled out for her herself **nx**
and all her multitudes!

Ezek. 32:21 The rulers of the mighty men
speak to him from the midst of she'ol,
those themselves **nx** helping him.
They have gone down.
They have laid down
with the uncircumcised,
slain by the sword.'

Ezek. 32:22 Asshur is there
and all her assembly.
All around her are her graves,
all of them slain,
having fallen by the sword,
Ezek. 32:23 whose graves are set
in the sides of The Pit.
And her assembly is all around her grave,
all of them slain, fallen by the sword
because they set terror
in the land of the living.

Ezek. 32:24 There is Elam
and all her multitude all around her grave,
all of them slain,
having fallen by the sword,
who have gone down uncircumcised
to the lower parts of the earth
because they caused terror
in the land of the living.
And they will bear their disgrace
with those themselves **nx**

descending to The Pit.

Ezek. 32:25 In the midst of the slain
they have set their bed,
all of them among all her multitude.
All around him are her graves,
all of them uncircumcised,
slain by the sword because they set terror
in the land of the living.
And they will bear their disgrace
with those themselves נא
who are descending to The Pit.
Into the midst of the slain
they have been given.

Ezek. 32:26 There are Meshek,
Tubal, and all her multitude.
All her graves are all around her,
all of them uncircumcised,
slain by the sword because they set terror
in the land of the living.

Ezek. 32:27 And they will not lie down
with the mighty men themselves נא,
those having fallen of the uncircumcised,
who have gone down to she'ol
with their weapons of war,
and whose swords themselves נא
were laid under their heads.
And their moral perversities
will exist upon their bones
because of the terror of the mighty men
in the land of the living.
Ezek. 32:28 And you yourself נא will be shattered
in the midst of the uncircumcised!
And you will lie with those themselves נא
slain by the sword.

Ezek. 32:29 There is Edom,
her kings and all her leaders,
who have been set with their might
with those themselves נא slain by the sword.
They have laid down
with the uncircumcised themselves נא
and with those themselves נא
who are descending to The Pit.

Ezek. 32:30 There are the princes of the north,
all of them, and all the Tzidonians
who have gone down
with those slain themselves נא in their terror.
They are ashamed of their might.
And they lie uncircumcised
with those themselves נא slain by the sword.
And they will bear their disgrace
with those themselves נא
descending to The Pit.

Ezek. 32:31 Pharaoh, he himself נא, will see.
And he will be comforted concerning
all his assembly slain by the sword."
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 32:32 "Indeed, I have set
the terror itself נא of him
in the land of the living!
Yet he will be laid down
in the midst of the uncircumcised,
those themselves נא slain by the sword.
Pharaoh and all his multitude!
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 33

Ezek. 33:1 And the word of **YAHWEH**
existed to me saying,

Ezek. 33:2 "Son of a human being,
speak to the children of your people!
And you are to say to them,
'When I cause the sword to come upon a land
and the people of the land
take a man from their borders
and they set he himself **נא** as their watchman,
Ezek. 33:3 and he sees the sword itself **נא**
coming upon the land,
and he blows on the shofar, and he causes
the people themselves **נא** to be alerted,
Ezek. 33:4 then he who hears
the sound itself **נא** of the shofar
but is not alerted, and the sword comes,
and it takes him,
his blood will be on his head.
Ezek. 33:5 The sound itself **נא**
of the shofar he heard.
But he was not alerted.
His blood is on him.
And he who is alerted will escape with his life.

Ezek. 33:6 But the watchman,
when sees the sword itself **נא** coming
but he does not blow on the shofar,
and the people are not alerted,
and the sword comes,
and it takes a life from them,
he himself will be taken
on account of his moral perversity.
And his blood I will seek
at the watchman's hand.'

Ezek. 33:7 And you yourself **נא**,
son of a human being!
I have given you as a watchman
for the sake of the house of Yisra'el!

And you are to listen attentively
to the word from My mouth!
And you are to alert they themselves **נא** for Me!

Ezek. 33:8 When I say to the morally wrong,
'Morally wrong one,
you are to be put to death, put to death!
but you have not spoken
to alert the morally wrong from his way,
that morally wrong one
will die in his moral perversity.
But his blood I will require at your hand.

Ezek. 33:9 And you yourself **נא**,
when you have alerted the morally wrong
about his way for the sake of turning him
back from his way,
but he has not turned back from his way,
he himself will die in his moral perversity.
And you yourself **נא** will have caused
your life to escape.

Ezek. 33:10 And you yourself **נא**,
son of a human being,
say to the house of Yisra'el,
'According to this you have spoken saying,
"If our rebellions and our offenses are upon us
and in them we are rotting away,
how then are we to live?"'

Ezek. 33:11 Say to them, 'By My life'
- An Utterance of my Sovereign, **YAHWEH**. -
'If My pleasure is in
the death of the morally wrong...

Indeed, if the morally wrong

will turn back from his way
then he will live!
Turn back!
Turn back from your evil ways!

Also, for what reason should you die,
house of Yisra'el?'

Ezek. 33:12 And you yourself **nx**,
son of a human being,
say to the children of your people,
'The right action of the just man
will not deliver him in the day of his rebellion.

And the moral wrongness of the morally wrong,
he will not trip him with it
in the day of his turning back
from his moral wrong.

And the just will not be able to live
by his right actions
in the day of his offending.

Ezek. 33:13 When I say to the just he will live,
then he will live.
But if he has trusted upon his right actions
and has done moral perversity
all of his right actions
will not be remembered!
And on account of his moral perversity
which he has done,
on account of it he will be put to death!

Ezek. 33:14 And when I say to the morally wrong,
'You will be put to death, put to death!',
and he turns back from his offense,
and he does the regulations and justice,
Ezek. 33:15 the morally wrong restores
the pledge he stole,
makes restitution according to the rules,
has walked for the sake
of not doing moral perversity, he will live.
He will live.
He will not be put to death.
Ezek. 33:16 All of his offenses
with which he has offended
will not be remembered toward him.
He has done right action and justice.
He will live.
He will live.

Ezek. 33:17 But the children
of your people have said,
'The way of **YAHWEH** is not balanced.'
But they, their way is not balanced!

Ezek. 33:18 When the just
turns back from his justice
and does moral perversity
then he is to be put to death
on account of them.

Ezek. 33:19 And when the morally wrong
turns back from his moral wrong
and does right judgment and justice,
according to them he will live.

Ezek. 33:20 But you have said,
The way of **YAHWEH** is not balanced.'
Each man I will judge according to his ways,
they themselves **nx**, house of Yisra'el!

Ezek. 33:21 And it was in
the twelfth year of our exile,

in the tenth month,
on the fifth of the month.
A man came to me
who had escaped from Yerushalaim saying,
“The city has been struck!”

Ezek. 33:22 And the hand of **YAHWEH**
had existed to me in the evening
before the man came who had escaped.
And He had opened my mouth itself **תא**
until his coming to me in the morning.
And my mouth was opened.
And I was not silent.

Ezek. 33:23 And the word of **YAHWEH**
existed to me, saying,
Ezek. 33:24 “Son of a human being,
those who are dwelling among these ruins
in the land of Yisra’el are speaking saying,
‘Abraham existed as one.
And he inherited the land itself **תא**.
And we are many.
The land has been given
to us as a possession.’

Ezek. 33:25 For this reason say to them,
‘Thus said my Sovereign, **YAHWEH**,
“You eat meat with blood.
And you lift up your eyes toward your idols.
And you spill forth blood.
And should you possess the land?

Ezek. 33:26 You stand over your swords.
You do morally disgusting things.
And each man defiles
the wife herself **תא** of his neighbor.
And should you possess the land?”

Ezek. 33:27 According to this
you are to say to them,
‘Thus said my Sovereign, **YAHWEH**.
“By My life,
if those who are in the ruins
will not fall by the sword!
And the one who is in the open field
I will give to the animals
for the sake of being devoured!
And those who are in fortresses
and in caves will die by pestilence!
Ezek. 33:28 And I will set the land itself **תא**
as a desolation and a ruin!
The arrogance of her strength will be ended!
And the mountains of Yisra’el will be devastated,
with no one passing over!

Ezek. 33:29 **And they will know**
that I Myself am YAHWEH
when I have made the land itself **תא**
a desolation and a ruin
on account of all
their morally disgusting things
which they have done!”

Ezek. 33:30 And you yourself **תא**,
son of a human being,
the children of your people
are talking about you beside the walls
and at the doors of the houses.
And they are speaking, one to another himself **תא**
each man to his kindred themselves **תא**
saying, ‘Come now!
And listen attentively to what the word is
that is going forth from **YAHWEH Himself תא!**

Ezek. 33:31 And they will come to you
as a coming of people.
And My people will sit before your face.
And they will listen attentively
to your words themselves תא.
But they will not do they themselves תא.

Indeed, with their mouth
they will make much love,
but their hearts will be going after unjust gain.

Ezek. 33:32 And behold!
You are to them as a very lovely song
of a pleasant voice,
even a pleasing musician.
And they will listen attentively
to your words themselves תא.
But they will not do they themselves תא.

Ezek. 33:33 And when it comes,
- Behold! It is coming! -
then they will know
that a prophet has existed in their midst!"

Chapter 34

Ezek. 34:1 And the word of **YAHWEH**
existed to me, saying,
Ezek. 34:2 "Son of a human being, prophesy
concerning the shepherds of Yisra'el!
Prophesy!
And say to them, to the shepherds,
thus said my Sovereign, **YAHWEH!**
"Woe to the shepherds of Yisra'el
who are feeding they themselves תא!
Are the shepherds not to be feeding the flock?

Ezek. 34:3 You are eating the fat itself תא.
And you are clothing yourselves
with the wool itself תא.
You are slaughtering the fattened.

The flock you are not feeding.
Ezek. 34:4 The weak themselves תא
you have not strengthened.
And the sick themselves תא
you have not healed.
And the broken
you have not bound up.
And those themselves תא
having been driven away
you have not brought back.
And the lost themselves תא
you have not sought.
And with force
you have subjugated they themselves תא,
even with ruthlessness.

Ezek. 34:5 And they were scattered
from lack of a shepherd.
And they existed as food
for all the animals of the field.
And they were scattered.

Ezek. 34:6 My sheep wandered
on all the mountains
and upon every high hill.
And My sheep were scattered
over all the face of the earth.
And no one was inquiring.
And no one was searching for them.

Ezek. 34:7 For this reason,
you who are shepherding,
listen attentively to the word of **YAHWEH!**

Ezek. 34:8 "By My life,"
- An Utterance of my Sovereign, **YAHWEH** -
'if not because My flock existed as prey,
and My flock existed as food
for every animal of the field
from lack of a shepherd,
and My shepherds have not searched
for My flock *itself* תא,
and the shepherds were feeding
they *themselves* תא,
but My flock *itself* תא they have not fed...!"

Ezek. 34:9 For this reason, shepherds,
listen attentively to the word of **YAHWEH**!
Ezek. 34:10 Thus said my Sovereign, **YAHWEH**,
"Behold!
I am against the shepherds!
And I will require My flock *itself* תא
from their hand!
And I will cause them to cease
from shepherding flocks.
And the shepherds will no longer
be feeding they *themselves* תא.
And I will deliver My flock from their mouths.
And they will not exist
for them as their food."

Ezek. 34:11 Indeed, thus said
my Sovereign, **YAHWEH**,
"Behold!
It is I Myself!
And I will search for My flock *itself* תא!
And I will inquire about them!
Ezek. 34:12 With the care
of a shepherd for his flock
on the day he exists
among his scattered sheep,
according to this
I will seek out My sheep *themselves* תא!
And I will deliver they *themselves* תא
from all the places
where they were scattered there,
in a day of cloud and thick darkness!
Ezek. 34:13 And I will cause them
to come out from the peoples!
And I will gather them from the lands!
And I will cause them
to come to their own land!
And I will pasture them
on the mountains of Yisra'el,
by the streams
and in all the dwelling places of the land!
Ezek. 34:14 In good pasture
I will pasture they *themselves* תא!
And on the high mountains of Yisra'el
their sheepfold will exist!
They will lie down there in a good fold!
And in a rich pasture they will feed
on the mountains of Yisra'el!

Ezek. 34:15 I Myself will pasture My flock!
And I will cause them to lie down!
- An Utterance of my Sovereign, **YAHWEH**. -

34:16 The lost *themselves* תא
I will seek out!
And those driven away *themselves* תא
I will bring back!
And as for the broken,
I will bind them up!
And the sick *themselves* תא
I will strengthen!

But the fattened *themselves* תא

and the strong themselves **תא**
I will cause to be destroyed!
I will pasture it with judgment!

Ezek. 34:17 And to you yourselves **תא**,
My flock,
thus said my Sovereign, **YAHWEH**,
“Behold!
I am judging between sheep and sheep,
between rams and he-goats.

Ezek. 34:18 Is it a little thing for you
to have eaten up the good pasture
and the remainder
you have trampled with your feet,
and the clear waters you have drunk,
but the remainder itself **תא**
you have muddied with your feet,
Ezek. 34:19 and My flock eats
what you have trampled with your feet,
and they drink
what you have muddied with your feet?”

Ezek. 34:20 ‘For this reason
thus said my Sovereign, **YAHWEH** to them,
“Behold!
I Myself, even I, will judge
between fat sheep and lean sheep
Ezek. 34:21 because you have shoved aside
with side and with shoulder,
and with your horns
you have gored all the sick
until you scattered abroad
they themselves **תא**.

Ezek. 34:22 But I will deliver
for the sake of My flock!
And they will not exist any longer as prey!
And I will judge between sheep and sheep!

Ezek. 34:23 And I will cause
to stand up over them one shepherd,
My servant, David Himself **תא**!
And he will pasture they themselves **תא**!
Even He will pasture they themselves **תא**!
And He will exist as their shepherd!

Ezek. 34:24 And I Myself, **YAHWEH**,
will exist for them as their Elohim,
and My servant, David,
as a leader in their midst!

I Myself, YAHWEH, have spoken!

Ezek. 34:25 And I will cut off
for the sake of them
a covenant of shalom!
And I will cause to cease
the hurtful animals from the land!
And they will dwell in the wilderness
for the sake of security!
And they will sleep in the forests.

Ezek. 34:26 And I will give they themselves **תא**,
even all around My hill, a blessing!
And I will cause showers
to come down in their season!
They will exist as showers of blessing!

Ezek. 34:27 And the trees of the field
will give their fruit itself **תא**!
And the earth will give her increase!
And they will exist upon their land
for the sake of security!

**And they will know
that I Myself am YAHWEH**
when I have broken
the bars themselves nx of their yoke!

And I will cause them to be delivered
from the hand of those
who have been enslaving them!

Ezek. 34:28 And they will no longer exist
as prey for the sake of the nations!
And the animals of the earth
will not devour them!
And they will dwell as secure!
And none will cause them to tremble!
Ezek. 34:29 And I will cause to stand up for them
a planting place for the sake of a name!
And they will no longer
be consumed with hunger in the land!
And they will not bear
the disgrace of the nations any longer!

Ezek. 34:30 **And they will know
that I Myself, YAHWEH, their Elohim,
am with they themselves nx,
and they are My people,
the house of Yisra'el!"**
- An Utterance of my Sovereign, YAHWEH. -

Ezek. 34:31 "And you yourselves nx, My flock,
the flock of My pasture,
you yourselves nx are human beings!
I Myself am your Elohim!"
- An Utterance of my Sovereign, YAHWEH. -

Chapter 35

Ezek. 35:1 And the word of YAHWEH
existed to me saying,
Ezek. 35:2 "Son of a human being,
establish your face upon Mount Se'ir!
And prophesy concerning it!

Ezek. 35:3 And you are to say to it,
'Thus said my Sovereign, YAHWEH,
"Behold, Mount Se'ir!
I am against you!
And I will stretch out My hand over you!
And I will set you as a desolation and a waste!
Ezek. 35:4 Your cities I will establish as a ruin!
And you yourself nx will exist as a ruin!

**And you will know
that I Myself am YAHWEH!**

Ezek. 35:5 Indeed, your animosity
has existed since time beyond memory!
And you have pushed forth
the children of Yisra'el themselves nx
upon the power of the sword
at the time of their calamity,
at the time of moral perversity of the end!

Ezek. 35:6 For this reason, by My life..."
- An Utterance of my Sovereign, YAHWEH. -
"indeed, for the sake of blood
I will prepare you!
And blood will pursue you!
Since you did not hate blood
it will pursue you!

Ezek. 35:7 And I will set Mount Se'ir itself nx
as a desolation, even a desolation!
And I will cut off from it

one who is passing over
and one who is returning!
Ezek. 35:8 And I will fill
its mountains themselves תא with its slain,
your hills,
and your valleys,
and all your ravines!
Your slain will fall in them!

Ezek. 35:9 I will set you
as an everlasting desolation
and your cities as not inhabited!

**And you will know
that I Myself am YAHWEH!**

Ezek. 35:10 Indeed, you have said,
'The two nations themselves תא
and the two lands themselves תא
will exist as mine!
And we will occupy them!'

But **YAHWEH** existed there!
Ezek. 35:11 For this reason, by My life..."
- An utterance of my Sovereign, **YAHWEH**. -
"I will also do according to your anger
and according to your envy
what you have done
out of your hatred against them!

And I will make Myself known among them
according to how I will judge you!

Ezek. 35:12 **And you will know
that I Myself am YAHWEH!**

I have heard
all your blasphemies themselves תא
which you have spoken
concerning the mountains of Yisra'el saying,
'They have been desolated.
They have been given to us
for the sake of food.'

Ezek. 35:13 And you have boasted
concerning Me with your mouth!
And you have multiplied
your words concerning Me!
I Myself have heard!"

35:14 Thus said my Sovereign, **YAHWEH**,
"As all the earth is rejoicing
I will make *what is* yours a desolation!

Ezek. 35:15 As you rejoiced
for the sake of inheritance
of the house of Yisra'el
which was laid waste,
according to this I will do to you!
You will exist as a desolation, Mount Se'ir,
even all of Edom!
All of it!

**And they will know
that I Myself am YAHWEH!"**

Chapter 36

Ezek. 36:1 And you yourself תא,
son of a human being,
prophesy toward the mountains of Yisra'el!
And you are to say,
'Mountains of Yisra'el, listen attentively
to the word of **YAHWEH!**

Ezek. 36:2 Thus said my Sovereign, **YAHWEH**,
"Because the adversary
has said concerning you,
'Aha! Even The high places of old
have become our possession!'
Ezek. 36:3 For this reason, prophesy!
And you are to say,
'Thus said my Sovereign, **YAHWEH**,
"Because, even because of being desolated
they laid you waste.
And you yourselves **נא**
were being swallowed up on every side
for the sake of you being their possession,
for the sake of the rest of the nations.
And you were lifted up
upon the lips of babblers,
even slanderers of people!

Ezek. 36:4 For this reason,
mountains of Yisra'el,
listen attentively to the word
of my Sovereign, **YAHWEH!**
Thus said Sovereign **YAHWEH**,
to the mountains,
and to the hills,
to the rivers,
and to the valleys,
and to the waste places,
those having been devastated,
and to the abandoned cities
which have existed as a prey
and as a derision
for the sake of the rest of the nations
which are from all around.

Ezek. 36:5 For this reason
thus said my Sovereign, **YAHWEH**,
"If I had not spoken in the fire of My zeal
concerning the rest of the nations
and concerning Edom, all of it,
who gave My land itself **נא**
to themselves as a possession
with the joy of the whole heart,
with contempt of life,
for the sake of driving her out for as prey...!'

Ezek. 36:6 For this reason
prophesy concerning the soil of Yisra'el!
And you are to say
to mountains and to hills,
to rivers and to valleys,
'Thus said my Sovereign, **YAHWEH**.
"Behold!
In My zeal and My wrath I have spoken
because you have borne
the disgrace of the nations!

Ezek. 36:7 For this reason
thus said my Sovereign, **YAHWEH**,
"I Myself have lifted
My hand itself **נא** *in an oath!*
If the nations that are around you
will not bear their own shame...!
*Verses 5 and 7
contain unfinished statements.
These are a form of curse
that was common in Hebrew culture.
The statement is left unfinished
with the intent of letting the listener
"fill in the blanks" concerning
what the consequences might be.*

Ezek. 36:8 And you yourselves **נא**,
mountains of Yisra'el,
set your branches

and bear your fruit
for the sake of My people, Yisra'el!
Indeed, near is their coming!

Ezek. 36:9 Indeed, behold!
I am for you!
And I will turn toward you!
And you will be worked!
And you will be sown!
Ezek. 36:10 And I will increase
human beings upon you,
the entire house of Yisra'el,
all of it!
And the cities will be inhabited!
And the desolations will be built.
Ezek. 36:11 And I will increase upon you
human being and animal!
And they will increase!
And they will bear young!
And I will cause you yourselves **nx**
to dwell according to your former estates!
And I will cause you
to be better than your beginnings!

**And you will know
that I Myself am YAHWEH!**

Ezek. 36:12 And I will cause human beings
to walk upon you,
My people themselves **nx**, Yisra'el!
And they will occupy you!
And you will exist for their sakes
as an inheritance!
And you will not again
bereave them *of their children!!*"

Ezek. 36:13 Thus said my Sovereign, **YAHWEH**,
"Because they are saying to you,
'You yourself **nx**
are devouring human beings!
And, 'You have been bereaving your nation!'
Ezek. 36:14 For this reason
you will no longer devour human beings!
You will no longer bereave your nation!"
- An Utterance of my Sovereign, **YAHWEH**.-

Ezek. 36:15 And no longer will I cause you
to listen attentively
to the contempt of the nations!
And the disgrace of the peoples
you will not bear any longer!
And your nation will no longer
be caused to stumble!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 36:16 And the word of **YAHWEH**
existed to me saying,
Ezek. 36:17 "Son of a human being,
The house of Yisra'el
was dwelling upon their soil.
And they defiled it itself **nx**
by their ways and by their actions.
As the defilement of a woman
in her menstrual impurity
they existed before My face.
Ezek. 36:18 And I poured out
My wrath upon them
on account of the blood
they had spilled forth upon the land.
Even by their idols they defiled it.
Ezek. 36:19 And I scattered
they themselves **nx** among the nations!
And they were dispersed among the lands.
According to their ways

and according to their actions
I have pronounced their sentence!

Ezek. 36:20 And they went to the nations.
Wherever they went,
there they defiled
My set apart Name itself **תא**!
by saying of them,
'These are the people of **YAHWEH**,
but they have come out of His land.'

Ezek. 36:21 But I had compassion
on My set apart Name
which the house of Yisra'el
defiled among the nations,
wherever they had gone there.

Ezek. 36:22 For this reason,
say to the house of Yisra'el,
'Thus said my Sovereign, **YAHWEH**.
'Not for your sake will I Myself act,
house of Yisra'el,
but rather on account of
My set apart Name
which you have defiled among the nations
where you have gone there.

Ezek. 36:23 And I will set apart
My great Name itself **תא**
that is being been defiled
among the nations,
which you have defiled in their midst!

**And the nations will know
that I am YAHWEH"**

- An Utterance of my Sovereign, **YAHWEH**. -
**"when I am set apart among you
for the sake of their their eyes!**

Ezek. 36:24 "And I will take you yourselves **תא**
from the nations!
And I will gather you yourselves **תא**
from all the lands!
And I will cause you yourselves **תא**
to come to your soil!
Ezek. 36:25 And I will sprinkle
pure water upon you!
And you will be purified
from all your defilement!
Even from all your idols
I will purify you yourselves **תא**!

Ezek. 36:26 And I will give you a fresh heart!
And I will set a fresh nature within you!
And I will remove
the heart of stone itself **תא** from your flesh!
And I will give to you a heart of flesh!

Ezek. 36:27 And My Divine Nature itself **תא**
I will set within you!

And I will do what is according to My rules
and I will protect
My regulations themselves **תא**!
You will protect them!
And you will do them!

Ezek. 36:28 And you will dwell in the land
that I have given to your forefathers!
And you will exist for Me as a people!
And I Myself will exist for you
as The Elohim!

Ezek. 36:29 And I will deliver you yourselves **תא**
from all your defilements!

And I will call to the grain!
And I will increase, it itself **תא**!
And I will not set famine upon you!
Ezek. 36:30 And I will increase
the fruit itself **תא** of the trees
and the produce of the fields
in order that you will not bear any longer
the reproach of famine among the nations.

Ezek. 36:31 And you will remember
your bad ways themselves **תא**
and your actions which were not good!
And you will loathe yourselves
in your own eyes
over your moral perversities
and your morally disgusting things!

Ezek. 36:32 I Myself am not acting
for the sake of you!
- An utterance of my Sovereign, **YAHWEH**. -
"Let it be known to you!
Be ashamed and disgraced by your ways,
house of Yisra'el!"

Ezek. 36:33 Thus said my Sovereign, **YAHWEH**,
"On the day of My purifying
you yourselves **תא**
from all your moral perversities,
then I will cause
the cities themselves **תא** to be inhabited.

And the desolate places will be built.
Ezek. 36:34 And the desolated land
will be worked
instead of it existing as a desolation,
for the sake of the eyes
of all who are passing over.

Ezek. 36:35 And they will say,
'This desolated land exists
like the garden of Eden.
And the ruined cities,
even the deserted fortifications,
have been inhabited.'

Ezek. 36:36 And the nations
which remain all around you
will know that I Myself, **YAHWEH**,
have built the destroyed places
and have planted the places
that have been desolated!

**I, YAHWEH, have spoken it
and I will do it!"**

Ezek. 36:37 Thus said my Sovereign, **YAHWEH**,
"Once again I will be inquired of
by the house of Yisra'el
for the sake of acting for them!
I will cause they themselves **תא**
to increase their human beings like a flock,
Ezek. 36:38 as a set apart flock,
as the flock of Yerushalaim
at her appointed times!
According to this the ruined cities will exist,
filled with flocks of human beings!

**And they will know
that I Myself am YAHWEH!"**

Chapter 37

Ezek. 37:1 The hand of **YAHWEH**
existed upon me.
And He caused me to come out
by the breath of **YAHWEH**.
And He set me down

in the midst of the valley.
And it was full of bones.
Ezek. 37:2 And He caused me
to pass over beside them all around.
And behold!
There were exceedingly many
on the surface of the valley.
And behold!
They were exceedingly dry.

Ezek. 37:3 And He said to me,
"Son of a human being,
will these bones live?"
And I said, "My Sovereign, **YAHWEH**,
You Yourself **nx** know."
Ezek. 37:4 And He said to me,
"Prophesy concerning these bones!
And you are to say to them,
'Dry bones, listen attentively
to the word of **YAHWEH!**"

Ezek. 37:5 Thus said my Sovereign, **YAHWEH**,
to these bones,
"Behold!
I Myself am causing breath to enter into you!
And you will live!
Ezek. 37:6 And I will set sinews on you.
And I will cause flesh to come up upon you!
And I will cover you over with skin!
And I will give breath into you!
And you will live!

**And you will know
that I Myself am YAHWEH!"** "

Ezek. 37:7 And I prophesied
according to what I was directed.
And there was a sound as I prophesied.
And behold!
There was a shaking!
And the bones drew near, bone toward bone!

Ezek. 37:8 And I looked.
And behold!
Sinews were upon them.
And flesh came up.
And skin covered over them from above.
But there was no breath in them.

Ezek. 37:9 And He said to me,
"Prophesy to the breath!
Prophesy, son of a human being!
And you are to say to the breath,
'Thus said my Sovereign, **YAHWEH**,
'From the four winds the breath is to come
and breathe into these who have been slain!
And they will live!'"

Ezek. 37:10 And I prophesied
according to what I was directed.
And the breath came into them!
And they lived!
And they stood upon their feet,
an exceedingly, exceedingly great company!

Ezek. 37:11 And He said to me,
"Son of a human being,
these bones are the whole house of Yisra'el!
Behold!
They are saying,
'Our bones have dried up
and our expectancy has perished.
We have been cut off for our own sake!'

Ezek. 37:12 For this reason, prophesy!
And you are to say to them,
'Thus said my Sovereign, **YAHWEH**,
"Behold!
I Myself am opening
your graves themselves **תא**!
And I will cause you yourselves **תא**
to come up from your graves, My people!
And I will cause you yourselves **תא**
to come to the soil of Yisra'el!

Ezek. 37:13 **And you will know
that I Myself am YAHWEH**
as I am opening your graves themselves **תא**
and I am bringing you yourselves **תא**
up from your graves!

Ezek. 37:14 And I will give My breath into you!
And you will live!
And I will cause you yourselves **תא**
to settle upon your soil!

**And you will know
that I Myself, YAHWEH, have spoken,
and I have done it!"**
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 37:15 And the word of **YAHWEH**
existed to me saying,
Ezek. 37:16 "And you yourself **תא**,
son of a human being,
take one stick for yourself!
And write upon it,
'For the sake of Yahudah
and for the sake of the children of Yisra'el,
his companions.'
And take another stick.
And write on it,
'For the sake of Yoseph,
the stick of Ephraim,
and all the house of Yisra'el,
his companions.'

Ezek. 37:17 And bring them near,
you yourself **תא**,
one to another,
to you as one stick.
And they will exist as a unity in your hand.

Ezek. 37:18 And according to what
the children of your people are saying to you,
'Will you not tell to us
what these mean to you?'
Ezek. 37:19 say to them,
'Thus said my Sovereign, **YAHWEH**,
"Behold!
I Myself am taking
the stick of Yoseph itself **תא**
which is in the hand of Ephraim,
and the families of Yisra'el, his companions.
And I will set beside him,
they themselves **תא**,
the stick of Yahudah itself **תא**.
And I will make them as one stick!
And they will exist as a unity in My hand!" '

Ezek. 37:20 And the sticks
upon which you have written
are to be in your hand
for the sake of their eyes.
Ezek. 37:21 Then say to them!
'Thus said my Sovereign, **YAHWEH**,
"Behold!
I Myself am taking

the children of Yisra'el themselves **תא**
from among the nations
where they have gone there.
And I will gather they themselves **תא**
from all around.
And I will cause they themselves **תא**
to come to their soil.
Ezek. 37:22 And I will make
they themselves **תא**
as one nation in the land
on the mountains of Yisra'el.

And one king will exist as sovereign
for the sake of all of them.
And they will no longer exist as two nations.
And they will no longer
be divided as two kingdoms.

Ezek. 37:23 And they will not
defile themselves any longer with their idols,
or with their morally disgusting things,
or with any of their rebellions.
And I will deliver they themselves **תא**
from all their dwelling places
in which they have offended with them.

And I will purify they themselves **תא**
And they will exist for Me as a people.
And I will exist for them as The Elohim.

Ezek. 37:24 And David, My servant,
will be king over them.
And one shepherd will exist for all of them.

And according to My regulations they will walk.
And they will protect My rules.
And they will do they themselves **תא**.
Ezek. 37:25 And they will dwell upon the land
that I gave to My servant, to Ya'akov,
where your forefathers dwelt.
And they will dwell upon it,
they, and their children,
and their children's children,
until eternity.

And My servant, David,
will be their ruler for eternity.

Ezek. 37:26 And I will cut for their sake
a covenant of shalom.
It will exist with they themselves **תא**
as an eternal covenant.
And I will set them.
And I will increase they themselves **תא**.
And I will place My Set Apart Place itself **תא**
in their midst for eternity.

Ezek. 37:27 And My Tabernacle
will exist over them.
And I will exist for them as The Elohim.
And they will exist as My people.

Ezek. 37:28 And the nations will know
that I Myself, **YAHWEH**,
am setting apart Yisra'el itself **תא**
when My Sanctuary exists
in the midst of them for eternity." ' "

Chapter 38

Ezek. 38:1 And the word of **YAHWEH**
existed to me saying,
Ezek. 38:2 "Son of a human being,
establish your face
toward Gog of the land of Magog,

leader of Rosh, Meshek, and Tubal
and prophesy against him!
Ezek. 38:3 And you are to say,
'Thus says my Sovereign, **YAHWEH**,
"Behold!

I am against you, Gog,
leader of Rosh, Meshek, and Tubal!
Ezek. 38:4 And I will turn you back!
And I will set hooks in your jaws!
And I will cause to go forth you yourself **תא**
and all your forces themselves **תא**,
horses and horsemen,
all of them clothed splendidly,
a large assembly with armor and shields,
all of them handling swords.
Ezek. 38:5 Persia, Kush, and Put,
with they themselves **תא**,
all of them with shield and helmet,
Ezek. 38:6 Gomer and all her troops,
the house of Togarmah
of the northern borders
and all his troops themselves **תא**,
many peoples with you yourself **תא**!

Ezek. 38:7 Get ready!
And prepare yourself,
you yourself **תא** and all your assembly,
those assembling beside you!
And you are to be a custodian for them.

Ezek. 38:8 After many days
you will be visited.
In the later years
you will go to the land of those
having been brought back from the sword,
gathered from many peoples
upon the mountains of Yisra'el
which have existed as a continual waste.

But she has been caused
to come forth from the peoples.
And all of them are dwelling as secure.
Ezek. 38:9 And you will go up like a storm.
You will come like a cloud
for the sake of covering the land,
you yourself **תא** and all your troops,
even many peoples with you yourself **תא**."

Ezek. 38:10 Thus said my Sovereign, **YAHWEH**,
"And it will be in that day
that words will come up upon your heart.
And you will devise an evil intention.
Ezek. 38:11 And you will say,
'I will go up upon a land of unwalled villages.
I will go to those who are resting,
who are dwelling as secure,
all of them dwelling without walls, or bars
or gates for themselves,
Ezek. 38:12 for the sake of plundering spoils,
and for the sake of taking booty,
for the sake of returning your hand
over the waste places
that are being inhabited,
and against a people
having been gathered from the nations,
who are acquiring livestock and goods,
who are dwelling upon the midst of the land.

Ezek. 38:13 Sheba, and Dedan,
and the merchants of Tarshish,
and all their young lions will say to you,
'Have you yourself **תא** come to take plunder,
for the taking of prey?

Have you gathered your assembly
for the sake of taking silver and gold,
for the sake of taking livestock and goods,
for the sake of taking great plunder? ”

Ezek. 38:14 For this reason, prophesy,
son of a human being!
And you are to say to Gog,
“Thus said my Sovereign, **YAHWEH**,
“In that day when My people, Yisra'el,
are dwelling securely,
will you not know?

Ezek. 38:15 And you will come from your place,
from the extremities of the far north,
you yourself **תו** and many peoples
with you yourself **תו**,
riding on horses, all of them
a great assembly and many forces.

Ezek. 38:16 And you will come up
upon My people, Yisra'el, like a cloud
for the sake of covering the land.
In the latter days it will exist.

And I will cause you to come upon My land
in order that the nations
will know Me Myself **תו**
when I have been set apart by you
for the sake of their eyes, Gog!”

Ezek. 38:17 Thus said my Sovereign, **YAHWEH**,
“Are you yourself **תו** he
of whom I spoke in former days
by the hand of My servants,
the prophets of Yisra'el,
those prophesying in those days for years,
for the sake of causing you yourself **תו**
to come against them?

Ezek. 38:18 And it will exist on that day,
on the day of My bringing Gog
against the land of Yisra'el,”
- An Utterance of my Sovereign, **YAHWEH**. -
“that My wrath will come up in My face!
Ezek. 38:19 And by My zeal
and with the fire of My wrath
I have spoken
if not on that very day
there will be a great shaking
upon the land of Yisra'el...!

Ezek. 38:20 And at My presence
the fish of the sea,
and the birds of the skies,
and the animals of the field,
and all creeping things
that creep upon the ground,
and all human beings
who are upon the surface of the soil
will be shaken!

And the mountains will be thrown down!
And the steep places will fall!
And every wall will fall to the ground!

Ezek. 38:21 And I will call a sword
against him (Gog)
to all My mountains!”
- An Utterance of my Sovereign, **YAHWEH**. -
“The sword of each man
will exist against his kindred!

Ezek. 38:22 And I will judge he himself **תו**

with pestilence,
and blood,
and overwhelming rain,
and hailstones!
Fire and brimstone I will cause to rain
upon him and on his troops
and upon the many peoples
who are with he himself תא!

Ezek. 38:23 And I will exalt Myself!
And I will set Myself apart!
And I will be known
to the eyes of many nations!

**And they will know
that I Myself am YAHWEH!"** ,

Chapter 39

Ezek. 39:1 And you yourself תא,
son of a human being,
prophesy concerning Gog!
And you are to say,
'Thus said my Sovereign, YAHWEH,
"Behold!
I am against you, Gog,
leader of Rosh, Meshek, and Tubal!
Ezek. 39:2 And I will turn you back!
And I will entice you!
And I will cause you to come up
from the extremities of the north!
And I will cause you to come
upon the mountains of Yisra'el!

Ezek. 39:3 And I will strike your bow
from your left hand!
And I will cause your arrows to fall
from your right hand!

Ezek. 39:4 Upon the mountains of Yisra'el
you will fall,
you yourself תא,
and all your troops,
and the peoples who are with you yourself תא!
To the birds of prey of every sort,
and to the animals of the field
I will give you as food!
Ezek. 39:5 "On the surface of the field
you will fall!

Indeed, I have spoken!
- An Utterance of my Sovereign, YAHWEH. -

Ezek. 39:6 "And I will send forth fire into Magog
and on those dwelling
as secure in the coastlands!

**And they will know
that I Myself am YAHWEH!**

Ezek. 39:7 "And My set apart Name itself תא
will be known in the midst
of My people, Yisra'el!
And My set apart Name itself תא
will not be defiled any longer!

**And the nations will know
that I Myself, YAHWEH,
The Set Apart One, am with Yisra'el!**

Ezek. 39:8 Behold!
It is coming!
And it will be done!"
- An Utterance of my Sovereign, YAHWEH. -

"This is the day of which I have spoken!

Ezek. 39:9 And those dwelling
in the cities of Yisra'el will go out!
And they will kindle a fire!
And with it they will burn the weapons,
even the shields and bucklers,
with the bows and arrows,
and with clubs and spears!
And they will burn them with fire
for seven years!
Ezek. 39:10 And they will take no trees
from the field
nor cut down anything from the forests,
because with the weapons
they will make fire!

And they will plunder they themselves **תא**
who were plundering them!
And they will rob they themselves **תא**
who were robbing them!
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 39:11 And it will happen on that day!
I will give to Gog a place there
for graves in Yisra'el,
a valley of those passing over,
east of the sea.
And it will be stopping those themselves **תא**
who are passing over!
And they will bury there Gog himself **תא**
and all his multitude itself **תא**!
And they will call the valley Hamon Gog.
[Hammon Gog means](#)
[multitude of Gog.](#)

Ezek. 39:12 And the house of Yisra'el
will be burying for seven months
for the sake of purifying the land itself **תא**!
Ezek. 39:13 Even all the people of the land
will be burying!
And it will be for them as a designation,
'The day of My being honored! ' ”
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 39:14 And they will cause men
to be separated,
continually passing over in the land!
They will be burying,
those passing over themselves **תא**,
those themselves **תא** remaining
on the surface of the land
for the sake of purifying it.

At the end of seven months
they will search!
Ezek. 39:15 And those passing over
will pass over upon the land.
And one will see a human being's bone.
He will set up a sign beside it
until the buriers have buried it itself **תא**
at the alley of Hamon Gog.
Ezek. 39:16 And even the name
of the city is Hamonah.
And they will purify the land.” ’

Ezek. 39:17 And you, son of a human being,
thus said my Sovereign, **YAHWEH**,
'Say to every sort of bird
and to every animal of the field,
"Assemble and come!
Gather from all around upon My slaughtering
which I Myself am slaughtering for you,
a great slaughtering
upon the mountains of Yisra'el!

And you are to eat flesh and drink blood.
Ezek. 39:18 The flesh of the mighty
you are to eat.
And the blood of the leaders of the earth
you are to drink,
rams, lambs, and goats, bulls,
fatlings of Bashan, all of them.
Ezek. 39:19 And you are to eat the fat
to satisfaction,
and you are to drink the blood
until you are drunk
at My slaughtering which I am slaughtering
for the sake of you!
Ezek. 39:20 And you will be filled to satisfaction
beside My table
with horses and riders,
with mighty men,
and with all the men of battle!"
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 39:21 "And I will set My splendor
among the nations!
And all nations will see My judgment *itself* נא
which I have made
and My hand *itself* נא
which I have placed upon them!

**Ezek. 39:22 And the house of Yisra'el
will know that I Myself am YAHWEH,
their Elohim,
from that very day and beyond!**

Ezek. 39:23 And the nations will know
that in their moral perversity
the house of Yisra'el went into exile
on account of how they have rebelled
against Me!
And I hid My face from them!
And I gave them into the hand
of their adversaries!
And they all fell by the sword!
Ezek. 39:24 According to their defilement
and according to their rebellions
I have done among them!
And I have hidden My face from them!"

Ezek. 39:25 For this reason
thus said my Sovereign, **YAHWEH**,
'Now I will return
the captivity *itself* נא of Ya'akov!
And I will have compassion
on all the house of Yisra'el!
And I will be zealous
for the sake of My set apart Name!

Ezek. 39:26 And they will bear
their disgrace *itself* נא,
and all their unfaithful acts *themselves* נא
by which they acted unfaithfully with Me,
as they are dwelling securely upon their soil!
And no one will be causing them to tremble
Ezek. 39:27 when I have brought
they *themselves* נא
back from the peoples
and I have gathered they *themselves* נא
from the lands of their adversaries!

And I will be set apart in them
for the sake of the the eyes of many nations!

**Ezek. 39:28 And they will know
that I Myself am YAHWEH, their Elohim,
by My causing they *themselves* נא
to go into exile among the nations**

and I have gathered them upon their soil.
and I have left none remaining there
from them any longer.

Ezek. 39:29 And I will not cause My face
to be hidden from them any longer,
for which I will have poured out My breath
upon the house of Yisra'el!

- An Utterance of my Sovereign, **YAHWEH.**" -

It's crucial to remember
the context of these prophecies.
They are all related
to the vision of the dry bones
and the restoration of Yisra'el.
If you fail to make that connection
you will fail to comprehend
what's stated in the text.

Chapter 40

Ezek. 40:1 In the twenty fifth year of our exile
at the beginning of the year,
on the tenth of the month,
in the fourteenth year
after the city was struck,
on that same day

the hand of **YAHWEH** existed upon me.
And He caused me myself **אני** to go there.

Ezek. 40:2 In visions of The Elohim
He caused me to come
into the land of Yisra'el.

And He set me down on a very high mountain.
And upon it was as the structure of a city
from The Negev.

Ezek. 40:3 And He caused me myself **אני**
to go there.

And behold!

A man, with an appearance
like the appearance of copper.
And a line of flax
and a measuring rod *were* in his hand.

And he was standing at the gate.
Ezek. 40:4 And the man said to me,

"Son of a human being,
look with your eyes,
and listen attentively with your ears!
And set your heart toward all that I Myself
am causing you yourself **אני** to see!
Indeed, you, for the sake of your seeing,
you have been brought here!
Declare everything itself **אני**
which you yourself **אני** are seeing
to the house of Yisra'el!"

Ezek. 40:5 And behold!
A wall was all around
the outside of The House.
And in the man's hand
was the measuring rod of six cubits,
as a cubit and a handbreadth.
And he measured
the width of the wall structure, one rod,
and the height, one rod.

Ezek. 40:6 And he went to the gate facing east.
And he went up on its stairs.

And he measured
the threshold of the gate itself **אני**,
one rod wide,
even the threshold itself **אני**, one rod wide,

Ezek. 40:7 and the chamber,
one rod long and one rod wide,
and between the chambers, five cubits.
And the threshold of the gate
from beside the porch of the gate

from inside, one rod.

Ezek. 40:8 And he measured

the posts themselves **nx**

from the inside gate, one rod.

Ezek. 40:9 And he measured

the posts themselves **nx** of the gate,

eight cubits,

and its posts two cubits.

And the posts of the gate were on the inside.

Ezek. 40:10 And the chambers of the east gate,

three on one side and three on the other,

one measure for all three.

And posts were of the same measure

on this side and that side.

Ezek. 40:11 And he measured

the width itself **nx** of the entrance of the gate,

ten cubits,

the length of the gate, thirteen cubits.

40:12 And the border

in front of the chambers,

one cubit on this side

and one cubit on that side.

And the chamber was six cubits on this side

and six cubits on that side.

Ezek. 40:13 And he measured the gate itself **nx**

from the roof of one chamber

to the roof of the other.

The width was twenty five cubits,

door opposite door.

Ezek. 40:14 And he measured

the posts themselves **nx**,

sixty cubits high,

even to the post of the courtyard

all around the gate.

Ezek. 40:15 And beside the front

of the entrance gate

to the front of the porch of the inner gate,

fifty cubits.

Ezek. 40:16 And there were windows

narrowing toward the chambers

and toward their posts

at the inside of the gate all around,

and likewise for the porches also.

And there were windows

all around on the inside.

And on each post were palm trees.

Ezek. 40:17 And he caused me to go

to the outer courtyard.

And behold!

Chambers and a pavement were being made

for the sake of the courtyard all around,

thirty chambers toward the pavement.

Ezek. 40:18 And the pavement

was toward the side of the gates,

to beside the length of the gates,

the lower pavement.

Ezek. 40:19 And he measured the width

from the front of the lower gate

to the front of the inner courtyard

on the outside, one hundred cubits

toward the east and the north.

Ezek. 40:20 And the gate

of the outer courtyard

facing north, the outside,

he measured its length and its width.

Ezek. 40:21 And its chambers,

three on this side

and three on that side,

its posts and its arches

were like the measurements

as the first gate,

Its length fifty cubits
and its width twenty five cubits.
Ezek. 40:22 And its windows, and its porches,
and its palm trees
were like the measurements
as the gate facing east.
And they went up to it by seven steps.
And its porch was in front of it.
Ezek. 40:23 And the gate
to the inner courtyard
was opposite the gate toward the north
and toward the east.
And he measured from gate to gate,
one hundred cubits.
Ezek. 40:24 And he went toward the south.
And behold!
A gate to the way south.
And he measured its posts and porches
according to these measurements.
Ezek. 40:25 And windows also
in its porches all around
were like these windows,
its length fifty cubits
and its width twenty five cubits.
Ezek. 40:26 And seven steps I went up to it.
And its porch was in front of them.
And it had palm trees on its posts,
one on this side and one on that side.
Ezek. 40:27 And there is a gate
of the inner courtyard toward the south.
And he measured from the gate
to the gate toward the south,
one hundred cubits.

Ezek. 40:28 And he caused me to come
to the inner courtyard by the south gate.
And he measured
the gate to the south *itself* **nx**
according to these *measurements*.
Ezek. 40:29 And its chambers,
and its posts,
and its arches
were like to these measurements.
And its windows to it
and in its arches all around,
its length fifty cubits and its width,
twenty five cubits wide.
Ezek. 40:30 And arches were all around,
by length twenty five cubits,
and by width five cubits.
Ezek. 40:31 And its arches
were toward the outer courtyard.
And palm trees were on its posts.
And eight steps went up to it.

Ezek. 40:32 And he caused me to come
into the inner courtyard, to the way east.
And he measured the gate *itself* **nx**
according to these measurements.
Ezek. 40:33 And its chambers,
and its posts,
and its arches
were according to these measurements.
And windows existed to it
and in its arches all around,
by length fifty cubits and
by width, twenty five cubits wide.
Ezek. 40:34 And its arches
were toward the outer courtyard.
And palm trees were on its posts
on this side and on that side.
And eight steps went up to it.

Ezek. 40:35 And he caused me to come

to the north gate.
And he measured it
according to these measurements,
Ezek. 40:36 its chambers,
its posts,
and its arches.
And windows were to it all around.
by length, fifty cubits
and by width, twenty five cubits.
Ezek. 40:37 And its posts
were toward the outer courtyard.
And palm trees were on its posts,
on this side and on that side.
And eight steps went up to it.
Ezek. 40:38 And there was a chamber
and an entrance by the posts of the gate.
There they washed the olah itself **תא**.

Ezek. 40:39 And in the arch of the gate
were two tables on this side
and two tables on that side
for the sake of slaughtering the olah,
and the offense offering,
and the liability offering.

Ezek. 40:40 And on the outer side
as one is going up
to the entrance of the north gate
were two tables.
And toward the other side
of the arch of the gate
were two tables.
Ezek. 40:41 Four tables were on this side
and four tables on that side
by the side of the gate,
eight tables on which they slaughter.
Ezek. 40:42 And there were four tables
for the sake of the olah of hewn stone,
length, one cubit and a half,
width, one cubit and a half wide,
and height, one cubit high.
On these they rested
the instruments themselves **תא**
with which they slaughter the olah itself **תא**
and the sacrifice.
Ezek. 40:43 And hooks a handbreadth wide
were fastened all around.
And on the tables
was the flesh of the gift offerings.

Ezek. 40:44 And on the outside
of the inner gate
were the chambers of the singers
in the inner courtyard, of which one
was at the side of the north gate
and facing toward the south,
and the one at the side of the east gate
facing north.

Ezek. 40:45 And he said to me,
"This chamber which is facing south
is for the sake of the priests
who are protecting the duty of The House.
Ezek. 40:46 And the chamber
which is facing north
is for the sake of the priests
who are protecting the duty
of the slaughter site.

They are the sons of Tzadok,
from the sons of Levi,
who are approaching **YAHWEH**
for the sake of serving Him."

Ezek. 40:47 And he measured
the courtyard *itself* **nx**,
the length, one hundred cubits
and the width, one hundred cubits wide,
a square.
And the slaughter site
was in front of The House.
Ezek. 40:48 And he caused me to come
to the posts of The House.
And he measured the posts of the arch,
five cubits on this side
and five cubits on that side.
And the width of the gate
was three cubits on this side
and three cubits on that side.
Ezek. 40:49 The length of the arch,
twenty cubits,
and the width, eleven cubits.
And by the steps which went up to it,
even pillars were beside the doorposts,
one on this side and one on that side.

Chapter 41

Ezek. 41:1 And he caused me
to come into The Temple.
And he measured
the doorposts *themselves* **nx**,
six cubits wide on one side
and six cubits wide on the other side,
the width of The Tabernacle.
Ezek. 41:2 And the width of the entrance
was ten cubits.
And the sides of the entrance
were five cubits on this side
and five cubits on that side.
And he measured its length, forty cubits,
and twenty cubits wide.

Ezek. 41:3 And he went to the inside.
And he measured the doorposts, two cubits,
and the entrance, six cubits,
and the width of the entrance seven cubits.
Ezek. 41:4 And he measured
the length *itself* **nx**, twenty cubits,
and its width, twenty cubits,
to the front of the Temple.
And he said to me,
“This is The Set Apart Set Apart Place.”

Ezek. 41:5 And he measured
the wall of The House,
six cubits,
and the width of each side chamber
all around The House,
four cubits on every side.
Ezek. 41:6 And the side chambers, side to side,
were on three levels, one above the other,
thirty rooms on each level.
They were coming into the wall
which was *attached to* The House
for the sake of the side chambers
all around
for the sake of being fastened,
but not being fastened
in the wall of The House.

Ezek. 41:7 And there was a widening.
And it went around upwards
for the sake of the side chambers,
because the winding around The House
went up like steps.
And the width of the structure
increased as one went up
from the lowest level to the highest

by way of the middle one.

Ezek. 41:8 And I saw
for the sake of The House
a height all around, all around The House,
establishing a foundation
of the side chambers,
a rod of of six cubits was the joint.

Ezek. 41:9 The thickness of the outer wall
of the side chambers was five cubits,
and that which was left
between the side chambers
within The House.

Ezek. 41:10 And between the chambers
was a width of twenty cubits
all around The House on every side.

41:11 And the entrance
of the side chambers
was toward the open space,
one entrance toward the north,
and another toward the south.
And the width of the place
of the open space
was five cubits all around.

Ezek. 41:12 And the building that was
in front of the separate place
at the side toward the west,
its width, seventy cubits.
And the wall of the building
was five cubits thick all around,
the length, ninety cubits.

Ezek. 41:13 Then he measured
The House *itself* ~~nx~~,
the length, one hundred cubits.
And the separate place,
and the building, and its walls,
the length, one hundred cubits.
Ezek. 41:14 And the width
of the front of The House
and of the separate place eastward,
one hundred cubits.

Ezek. 41:15 And he measured
the length of the building
to the front of the separate place behind it,
and its galleries on the one side
and on the other side,
one hundred cubits,
and the inner Temple
and the arches of the courtyard.

Ezek. 41:16 The doorposts,
and the narrowed window frames,
and the galleries all around their three levels
opposite the threshold
were paneled with wood
from the ground up to the windows.
And the windows were covered
Ezek. 41:17 from the space above the door
even to the inner house,
and outside, and on every wall all around,
inside and outside, by measure.

Ezek. 41:18 And it was made
with cherubim and palm trees,
even a palm tree between cherub and cherub.
A cherub had two faces.

Ezek. 41:19 And the face of a human being
was toward a palm tree on one side,
and the face of a young lion
toward a palm tree on the other side,
made for all The House all around.

Ezek. 41:20 From the floor
to the space above the door
and on the wall of The Temple
cherubim and palm trees were carved.
Ezek. 41:21 The doorposts of The Temple
were square.

And the front of The Set Apart Place,
appearance was like appearance.

Ezek. 41:22 The altar was of wood,
three cubits high, and its length two cubits.
And its corners, and its length,
and its sides were of wood.
And he said to me,
"This is the table that is before **YAHWEH.**"

Ezek. 41:23 And The Temple
and The Set Apart Place had two doors.
Ezek. 41:24 And the two doors had two panels,
two folding panels,
two panels for one door
and two panels for the other door.
Ezek. 41:25 And cherubim and palm trees
were made on the doors of The Temple
like those which were made
for the sake of the walls.
And thick wood was on
the front of the arch outside.
Ezek. 41:26 And the narrowing windows
and palm trees were on one side
and on the other,
on the sides of the arch
and on the side chambers
of The House and the planks.

Chapter 42

Ezek. 42:1 And he caused me to go out
to the outer courtyard,
to the way, the way to the north.
And he caused me to go to the chamber
which was opposite the separate place,
and which was in front of the building
to the north.
Ezek. 42:2 At the front of the length
of one hundred cubits
was the north entrance.
And the width was fifty cubits
Ezek. 42:3 opposite the inner courtyard
of twenty cubits,
and the pavement of the outer courtyard,
gallery toward the face of gallery
in three levels.
Ezek. 42:4 And before the face of the chambers,
toward the inside a distance of ten cubits
was a path of one cubit.
And their doors were toward the north.

Ezek. 42:5 And the upper chambers
were smaller because the galleries
consumed space from these,
from the lower and middle
levels of the building
Ezek. 42:6 because they were in three levels
and they had no columns
like the columns of the courtyards.
On account of this the upper level
was set back from the lower
and from middle levels from the ground.
Ezek. 42:7 And the wall which was outside
beside the chambers
toward the outer courtyard
to in front of the chambers,
it's length was fifty cubits

Ezek. 42:8 because the length
of the chambers
toward the outer courtyard was fifty cubits,
and that facing The Temple
was one hundred cubits.

Ezek. 42:9 And below these chambers
was the entrance from the east side
as one is entering them
from the outer courtyard.

Ezek. 42:10 In the thickness of the wall
of the courtyard on the east
to the front of the separate space
and to the front of the building were chambers.

Ezek. 42:11 And the path before them
was like the appearance
of the chambers which are toward the north,
the length is like the width.

And all their exits and entrances
are alike in determination.

Ezek. 42:12 And like the doors of the chambers
which were toward the south
there was a door at the head of the path,
the path in front of the wall
corresponding to the path of the east
as one enters them.

Ezek. 42:13 And he said to me,
“The north chambers
and the south chambers
which are opposite the separate space,
they are set apart chambers
where the priests
who are drawing near to **YAHWEH**
will eat the set apart, set apart offerings.
There they are to cause to be set down
the set apart, set apart items,
and the grain offering,
and the offense offering,
and the liability offering,
because the place is set apart.

Ezek. 42:14 When the priests enter
then they are not to go out
from the set apart chamber
to the outer courtyard.

And there they are to cause to be set down
their garments in which they attend
because they are set apart.
They are to put on other garments.
And they can approach
what is for the sake of the people.”

Ezek. 42:15 And he completed
the measuring *itself* **תא** of the inner house.
And he caused me to come by way
of the gate which is facing toward the east.
And he measured it all around.

Ezek. 42:16 He measured the east side
with the measuring rod,
five hundred rods by the measuring rod
all around.

Ezek. 42:17 He measured the north side,
five hundred rods by the measuring rod
all around.

Ezek. 42:18 He measured
the south side *itself* **תא**,
five hundred rods by the measuring rod.

Ezek. 42:19 He turned round to the west side.
He measured five hundred rods
by the measuring rod.

Ezek. 42:20 At the four sides
he measured its wall all around,

the length, five hundred rods
and its width, five hundred rods,
for the sake of a separation
between the set apart places,
apart from the common.

Chapter 43

Ezek. 43:1 And he caused me to go
to the gate which was facing toward the east.

Ezek. 43:2 And behold!
The splendor of The Elohim of Yisra'el
was coming from the way of the east.
And His voice was like
the sound of many waters.
And the earth was caused to be illuminated
from His splendor.

Ezek. 43:3 And it was like the appearance
of the vision which I had seen,
like the vision which I had seen
when He came
for the sake of destroying the city itself **תא**.
And the visions were like the vision
which I had seen by The River Kebar.
And I fell on my face.

Ezek. 43:4 And the splendor of **YAHWEH**
went into The House by way of the gate
which faces the way of the east.

Ezek. 43:5 And The Divine Nature
lifted me up.
And it caused me to go
into the inner courtyard.
And behold!
The splendor of **YAHWEH** filled The House!

Ezek. 43:6 And I heard one speaking to me
from The House.
And a man was standing beside me.
Ezek. 43:7 And He said to me,
"Son of a human being,
this is the place itself **תא** of My throne
and the place itself **תא** of the soles of My feet
where My Name will dwell
in the midst of the children of Yisra'el
to eternity.

And the house of Yisra'el
will no longer defile My set apart Name,
they, nor their kings,
by their adultery
and by the corpses of their kings
on their high places,
Ezek. 43:8 by setting their threshold
beside My threshold itself **תא**
and their doorposts beside My doorposts
with a wall between Me and them.

And they defiled
My set apart Name itself **תא**
by the morally disgusting things
which they have done!
And I consumed they themselves **תא**
in My anger!

Ezek. 43:9 Now they will put
their adulteries themselves **תא**
and the corpses of their kings
far away from Me!
And I will dwell in their midst to eternity!

Ezek. 43:10 Son of a human being,

explain to the house of Yisra'el *itself* **תא**
The House itself **תא**!
And let them be ashamed
of their moral perversity.
And let them measure the pattern itself **תא**.
Ezek. 43:11 And if they are ashamed
of everything they have done
make known to they themselves **תא**
The shape of The House,
and its structure,
and its exits and its entrances,
and all of its designs,
and all its rules themselves **תא**,
and all its forms,
and all its instructions!
And write it down for the sake of their eyes!
And let them protect
its entire design itself **תא**
and all its rules themselves **תא**.
And they are to do they themselves **תא**.

Ezek. 43:12 This is the instruction
of The House upon the mountaintop.
All its boundary all around,
is set apart, set apart!
Behold!
This is the instruction of The House!

Ezek. 43:13 And these are the measurements
of the slaughter site by cubits,
a cubit is one cubit and a handbreadth.
And the base one cubit *high*
and the width is one cubit,
and its border all around its edge, one span.
And this is the upper part of the altar.
Ezek. 43:14 And from the base on the ground
to the lower enclosure, two cubits.
And the width, one cubit.
And from the smaller enclosure
to the larger enclosure, four cubits.
And the width of the enclosure, one cubit.
Ezek. 43:15 And the slaughter site,
four cubits *high*.
And to the upward side *are* four horns.
Ezek. 43:16 And the slaughter site
is twelve cubits long
and its width is square at its four corners.
Ezek. 43:17 And the enclosure
is fourteen long and fourteen wide
on its four sides.
And its border all around it itself **תא**
is half of the cubit.
And its base is one cubit all around.
And its steps are facing east.”

Ezek. 43:18 And He said to me,
“Son of a human being,
thus said my Sovereign, **YAHWEH**,
‘These are the rules of the slaughter site
on the day of its making
for the sake of offering up the olahs upon it,
and for the sake of sprinkling blood upon it.

Ezek. 43:19 And you are to give to the priests,
the Levites who are from the seed of Tzadok,
those drawing near to Me to minister to Me,
a young bull
for the sake of an offense offering.
- An Utterance of my Sovereign, **YAHWEH**.-

Ezek. 43:20 And you are to take from its blood.
And you are to put it on the four horns,
on the four corners of the enclosure,
and on the border all around it.

And you are to purify it itself **תא**.
And you are to make atonement for it.

Ezek. 43:21 And you are to take
the bull itself **תא** of the offense offering.
And you are to burn it
in the appointed place of The House,
outside The Set Apart Place.

Ezek. 43:22 And on the second day
you are to bring near
a male of the goats, whole,
as an offense offering.
And they are to purify
the slaughter site itself **תא**
according to how they purified it with the bull.

Ezek. 43:23 When you have finished purifying it
you are to bring near a young bull, whole,
and a ram from the flock, whole.
Ezek. 43:24 And you are to bring them near,
before the face **YAHWEH**.
And the priests will throw salt upon them.
And they will offer them up
as an olah to **YAHWEH**.

Ezek. 43:25 Seven days you are to prepare
a goat as an offense offering.
Even a young bull
and a ram from the flock, whole,
they are to prepare.

Ezek. 43:26 For seven days
they are to make atonement
for the slaughter site itself **תא**
And they are to purify it itself **תא**,
And they are to have their hands filled.
The filling of the hands
signifies their ordination.
It reflects the concept
that **YAHWEH** has filled their hands
with everything they need
in consideration of their service to Him.

Ezek. 43:27 And these days themselves **תא**
are to be completed.
And it will be on the eighth day and beyond
that the priests will prepare
your olahs themselves **תא**
and your shelem offerings themselves **תא**
upon the slaughter site.
And I will accept you yourselves **תא**."
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 44

Ezek. 44:1 And He caused me myself **תא**
to return to the outer gate
of The Set Apart Place.
the one facing east.

And it was closed.
Ezek. 44:2 And **YAHWEH** said to me,
"This gate has been closed.
It is not to be opened
and a man is not to enter by it
because **YAHWEH**, The Elohim of Yisra'el
has entered by it.
And it is has been closed.

Ezek. 44:3 The ruler himself **תא**,
the ruler will sit in it
for the sake of eating food before **YAHWEH**.
From the way of the porch of the gate
he is to enter.
and by it he is to go out."

Ezek. 44:4 And He caused me to go
by way of the north gate
to the front of The House.
And I looked.
And behold!
The splendor of **YAHWEH** filled
The House of **YAHWEH** *itself* **נא**.

And I fell on my face.
Ezek. 44:5 And **YAHWEH** said to me,
"Son of a human being,
establish your heart,
and look with your eyes,
and listen attentively with your ears
to everything *itself* **נא** that I Myself
am saying to you *yourself* **נא**,
to all the rules *themselves* **נא**
of The House of **YAHWEH**
and to of all its instructions!
And you are to establish your heart
toward the entrance of The House,
with all the exits of The Set Apart Place!

Ezek. 44:6 And you are to say to the rebellious,
to the house of Yisra'el,
'Thus said my Sovereign, **YAHWEH**,
"House of Yisra'el,
enough of all your morally disgusting things,
house of Yisra'el,
Ezek. 44:7 with your bringing
of sons of a foreigner,
uncircumcised in heart
and uncircumcised in flesh,
to exist in My Set Apart Place
for the sake of defiling My House *itself* **נא**,
with your bringing near My food *itself* **נא**,
the fat and the blood!

And you have caused to be broken
My Covenant *itself* **נא**
by of all your morally disgusting things!

Ezek. 44:8 And you have not protected
the duty of My set apart things!
And you placed them
as protectors of My duty
in My Set Apart Place
for the sake of you!"

Ezek. 44:9 Thus said my Sovereign, **YAHWEH**,
to every son of a foreigner
who is among the children of Yisra'el,
"Any son of a foreigner,
uncircumcised in heart,
or uncircumcised in flesh,
is not to come into My Set Apart Place!"

Ezek. 44:10 Indeed, the Levites
who went far from Me
as Yisra'el was going astray,
who wandered away from Me
after their idols,
even they will bear their moral perversity.

Ezek. 44:11 And they existed
in My Set Apart Place
as those who were ministering,
overseers of the gates of The House,
and those serving The House *itself* **נא**.
They were slaughtering the olah *itself* **נא**
and the sacrifices *themselves* **נא**
for the sake of the people.
And they were standing before them
for the sake of ministering to them.

Ezek. 44:12 Because of how
they were ministering,
they themselves **אָ**,
before the faces of their idols,
they were as a stumbling block
of moral perversity
to the house of Yisra'el!

For this reason
I have lifted My hand
in an oath against them!"
- An Utterance of my Sovereign, **YAHWEH**. -
"And they will bear their moral perversity!

Ezek. 44:13 And they will not draw near to Me
for the sake of serving as priest to Me,
nor come near any of My set apart things,
nor come into My Set Apart Set Apart Place!

And they will bear their shame
and their morally disgusting things
which they have done!

Ezek. 44:14 But I will set they themselves **אָ**
as those protecting the duty of The House
for the sake of all its service,
and for the sake of all
that has to be done in it.

Ezek. 44:15 And the priests,
the Levites, sons of Tzadok,
who protected the duty itself **אָ**
of My Set Apart Place
when the children of Yisra'el
were going astray from Me,
they will draw near to Me
for the sake of serving Me.
And they will stand before My face
for the sake of offering up to Me
the fat and the blood."
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 44:16 They will enter My Set Apart Place.
And they will draw near to My table
for the sake of serving Me.
And they will protect My duty itself **אָ**.

Ezek. 44:17 And it will exist,
when they enter the gates
of the inner courtyard
they are to put on linen garments.
And no wool is to come upon them
as they are ministering within the gates
of the inner courtyard or within The House.

Ezek. 44:18 Turbans of linen
they are to have on their heads
and linen underwear
they are to have on their loins.
They are not to gird themselves
so as to sweat.

Ezek. 44:19 And when they are going out
to the outer courtyard,
to the outer courtyard to the people,
they are to take off
their garments themselves **אָ**
in which they have been ministering.
And they are to set down
they themselves **אָ**
in the set apart chambers.
And they are to put on other garments.
And they are not to set apart

the people *themselves* תא
with their set part garments.

Ezek. 44:20 And their heads
they are not to shave.
And they are not to let
their hair grow long.
They are only to trim
their heads *themselves* תא.

Ezek. 44:21 And no priest is to drink any wine
when he is coming into the inner courtyard.

Ezek. 44:22 And a widow
or a divorced woman
he is not to take to himself as a wife,
but instead, virgins
from the seed of the house of Yisra'el,
or the widow who is the widow of a priest
they are to take.

Ezek. 44:23 And *My people themselves* תא
they are to teach the difference
between the set apart and the defiled.
And between what is unclean and clean
they are to cause them to know.

Ezek. 44:24 And over a controversy
they are to stand
for the sake of pronouncing sentence
according to My judgments.
And they are to pronounce sentence.

And *My Instructions themselves* תא
and by *My rules themselves* תא
with all their appointed times
they are to protect.
And *My Sabbaths themselves* תא
they are to set apart.

Ezek. 44:25 And to a dying human life
they are not to go
for the sake of being defiled.
Indeed, only for a father, or for a mother,
or for a son, or for a daughter,
or for a brother, or for a sister
who has not been married to a husband
they may defile themselves.

Ezek. 44:26 And after his cleansing
seven days they are to count.
44:27 And on the day of his coming
to The Set Apart Place,
for the sake of ministering
in The Set Apart Place,
he is to bring near his offense offering."
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 44:28 And I Myself will exist
for the sake of them as an inheritance!
And you are not to give to them
a possession in Yisra'el.
I Myself am their possession!

Ezek. 44:29 The grain offering,
and the offense offering,
and the liability offering
they are to eat.
And every devoted thing in Yisra'el
is to be theirs.

Ezek. 44:30 And the first
of all the first fruits of everything,
and every gift offering,

everything from all your gifts,
is to be for the sake of the priests.
And the beginning of your dough
you are to give to the priest
in order that a blessing rests on your house.

Ezek. 44:31 Any carcass, or what is torn
from any bird or animal
The priests are not to eat.

Chapter 45

Ezek. 45:1 And when you divide
the land *itself* נח
by lot according to inheritance
you are to raise an elevated gift
for the sake of **YAHWEH**,
a set apart portion of the land,
the length twenty five thousand cubits
and the width ten thousand.
It is set apart within all its borders
all around.

Ezek. 45:2 There is to exist
from next to The Set Apart Place
a square all around it,
and fifty cubits all around it
for an open space.

Ezek. 45:3 And from this measure
you are to measure a length
of twenty five thousand cubits
and a width of ten thousand.
And within it is to exist The Sanctuary,
The Set Apart Set Apart Place.

Ezek. 45:4 It is to be set apart from the land
for the sake of the priests
who are ministering in The Sanctuary,
those who are approaching
for the sake of ministering
to **YAHWEH Himself נח**.
And it is to be for them a place
for the sake of houses
and a set apart place
for the sake of The Sanctuary.

Ezek. 45:5 And twenty five thousand
cubits in length
and ten thousand in width
is for the sake of the Levites,
those ministering at The House,
as a possession, twenty chambers.

Ezek. 45:6 And a possession of the city
you are to give,
five thousand cubits of width
and twenty five thousand its length,
beside the contribution
of the set apart portion.
It is to be for the sake
of the entire house of Yisra'el.

Ezek. 45:7 And for the sake of the ruler
there is to be a portion
on one side and on the other side
from the set apart contribution
and from the front of the possession of the city.
And bordering on the set apart contribution
and the possession of the city,
at the front of the contribution
on the west side westward
and on the east side eastward,
And the length is to be alongside
one of the portions,

from the west border to the east border,
Ezek. 45:8 for the sake of land.
This is to be his possession in Yisra'el.

And My rulers are no longer to oppress
My people themselves **nx**.
And they are to give the land
to the house of Yisra'el
for the sake of their families.”

Ezek. 45:9 Thus said my Sovereign, **YAHWEH**,
“Enough to you, rulers of Yisra'el!
Remove unjust gain and violence
and do judgment and justice!
And lift up your evictions
from upon My people!”
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 45:10 Just scales,
and a just ephah,
and a just bath
are to exist for your sake!
45:11 The ephah and the bath
are to be of one measure
for the sake of the bath
containing one tenth of an homer,
And the ephah is to be
one tenth of an homer.
Their measure is to be
for the sake of the homer.

Ezek. 45:12 And the shekel is twenty gerahs.
Your mina (fixed weight)
is to be twenty shekels,
twenty five shekels, fifteen shekels.

Ezek. 45:13 This is the elevated contribution
which you are to raise up.
One sixth of an ephah
from a homer of the wheat
and one sixth of an ephah
from a homer of the barley.

Ezek. 45:14 And the rule of the oil.
The bath of oil is one tenth of a bath
from the kor.
Ten of the baths is a kor,
because ten of the baths is a homer.

Ezek. 45:15 And one lamb from a flock,
from two hundred,
from the pastures of Yisra'el *is to be given*
for the sake of the grain offerings,
and for the sake of the olahs,
and for the shelem offerings,
for the sake of making atonement for them.”
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 45:16 For all the people of the land
this is to be an elevated offering
for the sake of the ruler in Yisra'el.
Ezek. 45:17 And upon the ruler will be
the olahs,
and the grain offerings,
and the drink offerings
on the festivals,
and on the New Moons,
and on the Sabbaths.

On all the appointed times
of the house of Yisra'el
he is to prepare
the offense offering itself **nx**,
and the grain offering itself **nx**,

and the olah *itself* **נא**,
and the shelem offerings *themselves* **נא**
for the sake of making atonement
on behalf of the house of Yisra'el."

Ezek. 45:18 Thus said my Sovereign, **YAHWEH**,
"In the first month,
on the first of the month,
you are to take a young bull, whole.
And you are to purify the sanctuary itself **נא**.

Ezek. 45:19 And the priest is to take
from the blood of the offense offering.
And he is to put it
on the doorposts of The House,
and on the four corners
of the enclosure of the slaughter site,
and on the posts of the gate
of the inner courtyard.

Ezek. 45:20 And likewise he is to do
on the seventh of the month
for a man who goes astray or is foolish.
And you are to make atonement
for The House itself **נא**.

Ezek. 45:21 In the first month,
on the fourteenth day of the month,
is to exist for you The Passover,
a festival of seven days.
Unleavened bread is to be eaten.

Ezek. 45:22 And the leader is to prepare
on that day,
on behalf of himself
and on behalf of all the people of the land,
a bull as an offense offering.

Ezek. 45:23 And the feast is seven days.
He is to prepare an olah to **YAHWEH**,
of seven bulls and seven rams, whole,
daily for seven days,
and an offense offering
of a male of the goats daily.

Ezek. 45:24 And he is to prepare
a grain offering
of one ephah for each bull
and one ephah for each ram,
and a hin of oil for each ephah.

Ezek. 45:25 In the seventh month,
on the fifteenth day of the month,
at the festival,
he is to prepare
according to these seven days,
according to the offense offering,
according to the olah,
according to the grain offering,
and according to the oil."

Chapter 46

Ezek. 46:1 Thus said my Sovereign, **YAHWEH**,
"The gate of the inner courtyard,
the one facing east,
is to be closed the six days of work.
But on the Sabbath it is to be opened,
and on the day of the New Moon
it to be is opened.

Ezek. 46:2 And the ruler is to enter
by way of the porch of the gate
from the outside.
And he is to stand beside the post.
And the priests are to prepare

his olah *itself* **תא**
and his shelem offerings *themselves* **תא**.
And he is to bow himself
upon the threshold of the gate.
Then he is to go out.
But the gate is not to be closed until dusk.

Ezek. 46:3 And the people of the land
also are to bow themselves
at the entrance to this gate
on Sabbaths and on New Moons
before the face of **YAHWEH**.

Ezek. 46:4 And the olah which the ruler
brings near to **YAHWEH**
on the day of The Sabbath
is six lambs, whole, and a ram, whole.
Ezek. 46:5 And the grain offering
is one ephah for a ram,
and the grain offering for the lambs,
a gift of his hand,
and a hin of oil for an ephah.

Ezek. 46:6 And on the day of the New Moon,
a young bull, whole,
and six lambs,
and a ram.
They are to be whole.
Ezek. 46:7 And ephah for a bull
and an ephah for a ram
he is to prepare as a grain offering,
and for the lambs,
according to what his hand attains,
and a hin of oil for an ephah.

Ezek. 46:8 And when the ruler enters
he is to come by way
of the porch of the gate.
And by that way he is to go out.

Ezek. 46:9 And when one
of the people of the land
enters before the face of **YAHWEH**
at the appointed times
one is to be entering by way
of the north gate
for the sake of worshipping.
He is to go out by way of the south gate.
And he who is entering by way
of the south gate
is to go out by way of the north gate.
He is not to return
by way of the gate by which he came in.
Indeed, he is to go out
by the one opposite it.

Ezek. 46:10 And the ruler
is to be in the midst of them,
coming in with them
and going out with them.

Ezek. 46:11 And on the festivals
and on the appointed times
the grain offering is to be
an ephah for a bull,
and an ephah for a ram,
and for lambs the gift of his hand,
and a hin of oil for an ephah.

Ezek. 46:12 And when the ruler
is to prepare voluntary olah
or voluntary shelem offerings to **YAHWEH**
the gate facing east *itself* **תא**
is to be opened for him.

And he is to prepare his olah *itself* **תא**
and his shelem offerings *themselves* **תא**
according to what he does
on The Sabbath Day.
Then he is to go out.
And he is to go out, and the gate *itself* **תא**
is to be closed after his going forth.

Ezek. 46:13 And a lamb, a year old, whole,
he is to prepare daily as an olah to **YAHWEH**.
Morning by morning he is to prepare it.

46:14 And a grain offering
he is to prepare upon it morning by morning,
a sixth of an ephah,
and a third of a hin of oil
to moisten the fine flour *itself* **תא**,
a grain offering to **YAHWEH**,
perpetual rules to eternity.

Ezek. 46:15 And the lamb *itself* **תא**,
and the grain offering *itself* **תא**,
and the oil *itself* **תא**,
are to be prepared morning by morning,
a perpetual olah.”

Ezek. 46:16 Thus said my Sovereign, **YAHWEH**,
“When the ruler gives a gift
from his inheritance to any from his sons,
to his sons it will exist
as their possession by inheritance.
Ezek. 46:17 But when he gives
a gift from his inheritance
to one of his servants
then it will be his until the year of freedom.
Then it will return to the ruler.
Only the inheritance of his sons
is to be theirs.

Ezek. 46:18 And the ruler is not to take
from the inheritance of the people
for the sake of oppressing them,
by seizing from him his inheritance
for his sons *themselves* **תא**
in order that a man of My people
will not be separated from his possession.”

Ezek. 46:19 And he caused me
to go into the entrance
which was on the side of the gate,
into the set apart chambers of the priests,
the ones facing north.
And behold!
There was a place on the west side.
Ezek. 46:20 And he said to me,
“This is the place
where the priests are to boil there
the liability offering *itself* **תא**
and the offense offering *itself* **תא**,
where they are to bake
the grain offering *itself* **תא**
for the sake of not causing them to go out
into the outer courtyard,
for the sake of setting apart
the people *themselves* **תא**.”

Ezek. 46:21 And he caused me to go out
into the outer courtyard.
And he caused me to pass over
toward the four corners of the courtyard.
And behold!
In each corner of the courtyard
was another courtyard.

Ezek. 46:22 In the four corners
of the courtyard
were courtyards that were enclosed,
forty *cubits* long and thirty wide.
One measure was for the four corners.
46:23 And a row was all around within them,
all around the four of them.
And places for cooking were made
under the rows all around.

Ezek. 46:24 And he said to me,
These are the places of the boilings
where those serving The House
will boil there the slaughterings themselves **תא**
of the people.”

CHAPTER 47

Ezek. 47:1 And he caused me to return
to the entrance of The House.
And behold!
Water was coming out
from under the threshold of The House,
toward the east.
Indeed, the front of The House
is on the east.
And the water was descending
from under the right side of The House,
from the south of the slaughter site.

Ezek. 47:2 And he caused me to go out
by way of the north gate.
And he caused me to go around
on the path outside,
to the outer gate, the one facing east.
And behold!
Water was trickling from the the right side
Ezek. 47:3 as the man was going out to the east.
And the line was in his hand.
He measured a thousand by the cubit.
And he caused me to pass over
water to the ankles.

Ezek. 47:4 And he measured a thousand.
And he caused me to pass over
water to the knees.

And he measured a thousand.
And he caused me to pass over
water to the loins.

Ezek. 47:5 And he measured a thousand.
A stream *existed*
which I was not able to pass over
because the water had risen,
water to swim in,
a stream that is not passed over.

Ezek. 47:6 And he said to me,
“Have you observed,
son of a human being?”

And he caused me to go.
And he caused me to return
to the edge of the stream.
Ezek. 47:7 When I returned, then behold!
Beside the edge of the stream
were exceedingly many trees
on this side and on that side.

Ezek. 47:8 And he said to me,
“These waters are going out
toward the territory of the east.
And they will go down over the desert plain.
And they will go down to The *Dead* Sea.

To the sea they are going forth.
And the waters will be healed.

Ezek. 47:9 And it will exist that
every swarming creature will live
wherever the stream goes there.
And there will be exceedingly many fish
because these waters have come there.
And they will be healed.

And everywhere the stream comes
everything will live.

Ezek. 47:10 And fishermen
will be standing beside it
from En Gedi even as far as Eglaim,
There will be places
for the sake of spreading forth their nets.
They will be for the sake of *different* kinds.
There will be fish
like those of The Great Sea,
exceedingly many.

Ezek. 47:11 But its swamps and marshes
will not be healed.
They will be set as salt.

Ezek. 47:12 And beside the stream
on this edge and on that edge
will grow every tree for food.
Their leaves will not wither
and their fruit will not end.
For the sake of its month it will bear its fruit
because its waters
are descending from The Sanctuary.
And their fruit will exist for the sake of food,
and their leaves for the sake of healing.”

Ezek. 47:13 Thus said my Sovereign, **YAHWEH**,
“This is the border
which you will inherit for yourselves,
the land itself **אֶרֶץ**,
for the sake of the twelve tribes of Yisra'el.
Two portions are for Yoseph.
Ezek. 47:14 And you are to inherit it itself **אֶרֶץ**,
each one like his brother,
for which I have lifted
My hand itself **אֶרֶץ** in an oath
for the sake of giving it to your forefathers.
And this land will fall to you
as an inheritance.

Ezek. 47:15 And this is the border of the land
on the side north:

from The Great Sea, the road to Hethlon,
going to Tzedad,

Ezek. 47:16 Hamath, Berothah, Sibraim,
which is between the border of Damascus
and the border of Hamat,

Hatzar Hattikon,
which is at the border of Hauran.

Ezek. 47:17 And the border will be
from the Sea to Hatzar Enan,
the border of Damascus,
and on the north toward the north,
even the border of Hamat.

This is the north side itself **אֶרֶץ**.

Ezek. 47:18 And the east side is from Hauran,
and from Damascus,
and from The Gil'ad,
and from the land of Yisra'el,
The Yarden.
From the border
to the eastern side of the sea
you are to measure.

This is the east side *itself* **נא**.

Ezek. 47:19 And the south side
toward The Negev
is from Tamar
to the waters of Meribah-Kadesh,
the river to The Great Sea.
This is the south side *itself* **נא**,
The Negev.

Ezek. 47:20 And the west side
is The Great Sea
from the border going
to the point opposite Hamath.
This is the west side.

Ezek. 47:21 And you are to divide
this land *itself* **נא** for you,
for the tribes of Yisra'el.
Ezek. 47:22 And it will be that
you yourselves **נא** are to divide it by lot
as an inheritance for yourselves,
and for the strangers
who are sojourning in your midst
who have given birth
to children in your midst.
And they are to exist like you,
like native-born
among the children of Yisra'el.
With you yourselves **נא**
they are to have an inheritance
in the midst of the tribes of Yisra'el.

Ezek. 47:23 And it will exist that
in whatever tribe the stranger sojourns
there he himself **נא**
is to be given inheritance.”
- An Utterance of my Sovereign, **YAHWEH**. -

Chapter 48

Ezek. 48:1 And these are
the designations of the tribes:
From the northern extremity
beside the road to Hethlon
to the entrance of Hamath
toward Hatzsar Enan,
the border of Damascus
northward beside Hamat
And its sides will be east to west,
Dan, one.
Ezek. 48:2 And beside the border of Dan
from the east side to the west,
Asher, one.
Ezek. 48:3 And beside the border of Asher
from the east side to the west,
Naphtali, one.
Ezek. 48:4 And beside the border of Naphtali
from the east side to the west,
Menashe, one.
Ezek. 48:5 And beside the border of Menashe
from the east side to the west,
Ephraim, one.
Ezek. 48:6 And beside the border of Ephraim
from the east side to the west,
Re'uben, one.
Ezek. 48:7 And beside the border of Re'uben
from the east side to the west,
Yahudah, one.

Ezek. 48:8 And beside the border of Yahudah
from the east side to the west
will be the voluntary contribution
which you are to raise,
twenty five thousand

the width and the length,
the same as one of the portions,
from the east side to the west.
And The Sanctuary is to be in its center.

Ezek. 48:9 The voluntary contribution
that you raise for **YAHWEH**,
the length, twenty five thousand
and the width, ten thousand.
Ezek. 48:10 And of these there is to be
a set apart voluntary contribution
for the priests.
This is the set-apart contribution
for the priests.
Northward twenty five thousand,
and westward a width of ten thousand,
and eastward a width of ten thousand,
and southward a length
of twenty five thousand.

And The Sanctuary of **YAHWEH**
is to be in its center
Ezek. 48:11 for the priests,
those having been set apart
from the sons of Tzadok
who have protected My duty,
who did not go astray
as the children of Yisra'el have gone astray,
according to how the Levites went astray.

Ezek. 48:12 And this contribution
is to be for them
from the contribution of the land,
a set apart, set apart place
beside the border of the Levites.

Ezek. 48:13 And to the Levites,
alongside the border of the priests,
for the Levites
twenty five thousand the length
and ten thousand the width.
Its entire length is twenty five thousand
and its width ten thousand.

Ezek. 48:14 And nothing is to be sold from it,
nor exchanged,
nor transferred of this first fruits of the land.
Indeed, it is set apart to **YAHWEH**.

Ezek. 48:15 And the five thousand
remaining in width
beside the front of the twenty five thousand,
it is common *ground* for the city,
for the dwellings and for the open land.
And the city is to be in its center.

Ezek. 48:16 And these are its measurements.
The north side,
four thousand five hundred.
And the south side,
four thousand five hundred.
And the east side,
four thousand five hundred.
And the west side,
four thousand five hundred.

Ezek. 48:17 And the open land
of the city is to be
to the north, two hundred and fifty *cubits*,
and to the south, two hundred and fifty,
and to the east, two hundred and fifty,
and to the west, two hundred and fifty.

Ezek. 48:18 And that which is remaining in length

beside the voluntary contribution
of the set apart portion
is ten thousand cubits to the east
and ten thousand to the west.
And it is to be beside
the voluntary contribution
of the set apart portion.
And its produce is to be for food
for those serving the city.
Ezek. 48:19 And those serving the city
are to be serving
from all the tribes of Yisra'el
who will be working it.

Ezek. 48:20 The entire contribution
is twenty five thousand
by twenty five thousand, foursquare.
You are to raise the set apart
voluntary contribution itself **תא**
as set apart for the possession of the city.

Ezek. 48:21 And that remaining is for the ruler,
from this side and from that side
next to the set apart voluntary contribution
and next to the possession of the city,
toward the front of the twenty five thousand
of the set apart contribution
as far as the eastern border, and westward
facing the twenty five thousand
as far as the western border,
beside the portions for the ruler
and of the set apart voluntary contribution.

The Sanctuary of The House
is to be in its center.

Ezek. 48:22 And from the possession
of the Levites
and from the possession of the city,
in the center of that which is for the ruler,
between the border of Yahudah
and the border of Benjamin.
is to be for the ruler.

Ezek. 48:23 And the remainder of the tribes.
From the east side to the west side,
Benjamin, one.
Ezek. 48:24 And beside the border of Benjamin,
from the east side to the west side,
Simeon, one.
Ezek. 48:25 And beside the border of Simeon,
from the east side to the west side,
Yissaskar, one.
Ezek. 48:26 And by the border of Yissaskar,
from the east side to the west side,
Zebulun, one.
Ezek. 48:27 And by the border of Zebulun,
from the east side to the west side,
Gad, one.
Ezek. 48:28 And by the border of Gad,
on the south side toward the South,
the border is to be from Tamar
to the waters of Meribah-Kadesh,
beside the river to the Great Sea.

Ezek. 48:29 This is the land
which you are to divide by lot
as an inheritance for the tribes of Yisra'el.
And these are their portions."
- An Utterance of my Sovereign, **YAHWEH**. -

Ezek. 48:30 And these are the exits of the city,
the gates of the city
according to the names of the tribes of Yisra'el:

On the north side, measuring
four thousand five hundred measures.
Ezek. 48:31 The three gates northward:
one gate for Re'uben,
one gate for Yahudah,
one gate for Levi.
Ezek. 48:32 And on the east side,
four thousand five hundred.
The three gates:
one gate for Yoseph,
one gate for Binyamin,
one gate for Dan.
Ezek. 48:33 And on the south side,
four thousand five hundred measures.
The three gates:
one gate for Shim'on,
one gate for Yissaskar,
one gate for Zebulun.
Ezek. 48:34 And on the west side
four thousand five hundred measures.
The three gates:
one gate for Gad,
one gate for Asher,
one gate for Naphtali.

Ezek. 48:35 All around,
eighteen thousand *measures*.

And the name of the city from that day.

YAHWEH is there!"

- In Hebrew, **YAHWEH SHAM**.

15. Hosea - Hoshea'

(Version 3.1: 7-15-2021)

Chapter 1

Hos. 1:1 The word of **YAHWEH**
which existed to Hoshea', son of Be'eri,
in the days of Uzziyah, Yotam, Ahaz,
and Hizkiyah, kings of Yahudah,
and in the days of Yarob'am, son of Yo'ash,
king of Yisra'el.

Hoshea' means deliverer.
However, it appears to be
a shortened form of Hoshayah
which means **YAHWEH** is deliverer.
Be'eri means my well.
Uzziyah means
YAHWEH is my strength.
Yotam means
YAHWEH is complete, perfect.
Ahaz means possessor.
Kizkiyah means
YAHWEH is my strength.
Yarob'am means
contender for the people.
Yo'ash means The fire of **YAHWEH**.

Hos. 1:2 The commencement
of the word of **YAHWEH**
by *means of* Hoshea'.

And **YAHWEH** said to Hoshea',
"Go!

Take for yourself a woman of adulteries
and children of adulteries!

Indeed, the land has committed adultery,
committed adultery from *following after* **YAHWEH!"**

This seems like a very strange instruction
for a prophet of **YAHWEH** to follow.
Yisra'el was to be pure,
undefiled, and set apart.
Yet here **YAHWEH** instructs Hoshea'
to take a wife who is a known adulterer.

However, **YAHWEH**
is clear in His reasoning.
Hoshea' is to do this
BECAUSE Yisra'el
has committed adultery
against their Elohim,
Who is designated
as their Husband!

Hoshea' is to become
an illustration to Yisra'el
of their own bad behavior.

Hos. 1:3 And he went.
And he took Gomer herself **נָקָה**,
daughter of Diblaim.
And she conceived.
And she bore him a son.
Gomer means to end, terminate.
Diblaim means two cakes.

Hos. 1:4 And **YAHWEH** said to him,
"Call his name Yizre'el,
because *in* a little while longer
I will hold accountable
the blood itself **נָקָה** of Yizre'el
against the house of Yahu!
And I will cause to cease
the kingdom of the house of Yisra'el.
Yizre'el means El sows.
Yahu means **YAHWEH** exists.

Hos. 1:5 And it will exist in that day.
And I will break the bow itself **נָקָה** of Yisra'el
in The Valley of Yizre'el!"

Hos. 1:6 And she conceived again.
And she gave birth to a daughter.
And He said to him,
"Call her name Lo-Ruhamah.
Indeed, no longer will I have compassion
on the house itself **נָקָה** of Yisra'el
when I take them away, take them away!
Consider this:
Yisra'el was **YAHWEH's Chosen**.
They KNEW God personally,
and they had trusted in Him.

Yet they turned away from Him.
They, rejected His rulership over them
in favor of 'self-rule', selfishness.

In this 'backslidden' state
they were **NOT spared** from judgment
or punishment by **YAHWEH**
even they were His chosen
and had entered into
a covenant relationship with Him.

**They were headed
for destruction and captivity/exile.**

What does this say **to YOU**
about the way YOU live before YAHWEH
- and the possibilities involved?

Please note that this reality
screams in the face of those who claim
"you cannot lose your salvation".

**Apostasy can ONLY happen
with one who "believes",
who trusts YAHWEH
for deliverance in the first place.**

**Once you reject His deliverance
there is no second chance
for redemption.**
No one can "take" your salvation,
**but you can certainly forfeit it
by your own choices and actions.**

Hos. 1:7 But I will have compassion
on the house *itself* **תָּא** of Yahudah!
And I will cause them to be delivered
by **YAHWEH**, their Elohim.
But I will not deliver them
with bow, or with sword,
or in battle, with horses, or with horsemen!"

Hos. 1:8 And she weaned
Lo-Ruhamah *herself* **תָּא**.
And she conceived.
And she gave birth to a son.
Hos. 1:9 And He said,
"Call his name Lo-Ammi.
Indeed, you yourselves **תָּא** are not My people,
and I do not exist as yours!
Lo- Ammi means not my people.

Chapter 2 begins here in the Hebrew text.

Hos. 1:10 (H 2.1)
Yet the number of the children of Yisra'el
will exist as the sand of the sea
which is not measured nor counted.

And it will exist
in the place where it was said to them,
'You are not My people,'
it will be said to My people,
'You yourselves **תָּא** are the children
of The Living El!'

Hos. 1:11 (H 2.2)
And the children of Yahudah
and the children of Yisra'el
will be gathered together.
And they will establish for themselves
one head.
And they will come up out of the land.
Indeed, great is the day of Yizre'el!

Chapter 2

Hos. 2:1 (H 2.3)
Say to your kindred, 'Ammi (My people),'
and to your sisters, 'Ruhamah
(Compassioned one).'

Hos. 2:2 (H 2.4)
"Contend with your mother!
Contend, because she is not My wife
and I am not her Husband!

And cause her to put away her prostitutions
from before her face
and her adulteries from between her breasts

Hos. 2:3 (H 2.5)
lest I strip her naked
and cause her to be set like *she was*
on the day she was born,
and I establish her in a wilderness,
and I set her as a parched land,
and I put her to death with thirst!

Hos. 2:4 (H 2.6)
And I will not have compassion
on her children *themselves* **תָּא**
because they are the children of adulteries!

Hos. 2:5 (H 2.7)
Indeed, their mother has committed adultery!
The one conceiving them
has acted shamefully!
Indeed, she said, 'I will go after my lovers,
those giving me my bread, and my water,
my wool, and my linen, my oil and my drink!'

Hos. 2:6 (H 2.8)
For this reason, behold!
I will block your way itself **נא** with thorns.
And I will build her wall itself **נא**.
And she will not find her ways.

Hos. 2:7 (H 2.9)
And she will pursue after
her lovers themselves **נא**
but she will not catch up
to they themselves **נא**.
And she will seek them,
but she will not find *them*.

And she will say, 'I will go.
And I will return to my former husband.
Indeed, then it was better
for my sake than now.'

Hos. 2:8 (H 2.10)
And she did not recognize
that I have given to her the grain,
and the new wine, and the oil.
And I multiplied her silver and gold
which they prepared for the sake of Ba'al.

Hos. 2:9 (H 2.11)
For this reason I will return!
And I will take My grain at its time,
and My new wine at its appointed time!
And I will snatch away My wool and My linen
as a covering for her nakedness!

Hos. 2:10 (H 2.12)
And now I will uncover her lewdness itself **נא**
for the sake of the eyes of her lovers!
And no man will cause her
to be delivered from My hand!

Hos. 2:11 (H 2.13)
And I will cause to cease all her rejoicing,
her festivals,
her new moons,
and her Sabbaths,
even all her appointed times!

Hos. 2:12 (H 2.14)
And I will cause to be desolated
her vines and her fig trees
of which she has said,
'these are my wages
which my lovers have given to me.'

And I will establish them as a forest.
And the animals of the field will eat them.

Hos. 2:13 (H 2.15)
And I will hold her accountable concerning
the days themselves **נא** of the Ba'als
to which she burned incense for them,
and adorned herself
with her rings and her jewels,
and went after her lovers,
but Me Myself **נא** she ignored!"
- An Utterance of **YAHWEH**. -

Hos. 2:14 (H 2.16)
"For this reason, behold!
I am enticing her.
And I will cause her to go to the wilderness.
And I will speak unto her heart.
Hos. 2:15 (H 2.17)
And I will give to her

her vineyards themselves **תא** from there,
and The Valley of Akor itself **תא**
as an entrance of hope.
And there she will respond
as in the days of her youth,
as in the day of her coming up
from the land of Mitsraim.

Hos. 2:16 (H 2.18)

And it will exist in that day,"
- An Utterance of **YAHWEH**. -
"that you will call Me 'My Husband.'
And you will no longer call Me 'My Ba'al.'

[Take note of the last line.](#)

This is VERY IMPORTANT.

ba'al means master, husband, owner.

It is also translated as 'LORD'.

To refer to **YAHWEH** as 'my LORD'
is to call Him 'my Ba'al'.

Yet this corrupt term, 'Lord',
has been placed in **YOUR BIBLE**
as "**The name of God**".

This is FALSE TEACHING!

This is a LIE!

Now, is THIS version of Scripture
YOU have the ability
to SEE His PROPER NAME,
and to see it wherever it occurs
in the Hebrew text.

Hos. 2:17 (H 2.19)

"And I will cause to be removed
the names themselves **תא** of the Ba'als
from her mouth.
And they will not be remembered
any longer by their name.

Hos. 2:18 (H 2.20)

And I will cut a covenant for them
in that day
with the animals of the field,
and with the birds of the skies
and the creeping creatures of the ground.

And bow, and sword, and battle
I will shatter from the land.
And I will cause them
to lie down as secure.

Hos. 2:19 (H 2.21)

And I will purchase you as My bride
to eternity!
And I will purchase you as My bride
by right action,
and with judgment,
and with kindness,
and with compassions!

Hos. 2:20 (H 2.22)

And I will purchase you as My bride
with faithfulness.
And you will know **YAHWEH** Himself **תא**!

Hos. 2:21 (H 2.23)

And it will exist in that day
that I will respond!"
- An Utterance of **YAHWEH**. -
"I will respond to the skies themselves **תא**
and they will respond to the earth itself **תא**,

Hos. 2:22 (H 2.24)

and the earth will respond
with the grain itself **תא**,
and with the new wine itself **תא**,
and with the oil itself **תא**.

And they will respond to Yizre'el *itself* **תא**.

Note: It MUST be considered here that Yizre'el means "El sows."

YAHWEH is The One Who plants and Who causes to grow.

Hos. 2:23 (H 2.25)

And I will sow her as Mine in the earth!

And I will have compassion on her herself **תא** who was not shown compassion!

And I will say to those who were not My people, 'You yourselves **תא** are My people!' And they will say, 'My Elohim!' "

Chapter 3

Hos. 3:1 And **YAHWEH** said to me again, "Go!

Love a woman who is being loved, loved by a friend, but is committing adultery like those being loved by **YAHWEH**, the children of Yisra'el themselves **תא**, but they are turning to other gods and are loving raisin cakes of grapes."

Raisin cakes were a special treat. They were also used in the worship of pagan deities.

Hos. 3:2 And I purchased her for myself with fifteen pieces of silver and one and one half homers of barley.

Hos. 3:3 And I said to her, "Many days you are to dwell as mine. You are not to commit adultery! And you are not to exist as *another* man's! And I will also be likewise toward you."

Hos. 3:4 Indeed, many days the children of Yisra'el are to remain with no king, and with no leader, and with no sacrifice, and with no sacred pillar, and with no ephod or house idols.

Hos. 3:5 Afterward the children of Yisra'el will return. And they will seek **YAHWEH Himself** **תא**, their Elohim, and David himself **תא**, their king. And they will have reverence toward **YAHWEH** and toward His goodness in the days of the end.

Chapter 4

Hos. 4:1 Listen attentively to the word of **YAHWEH**, children of Yisra'el! Indeed, **YAHWEH** has a controversy with the inhabitants of the land because there is no truth, and no kindness, and no knowledge of The Elohim in the land!

Hos. 4:2 Swearing, and lying, and murdering, and stealing, and committing adultery

have broken out.
And blood touches against blood.

4:3 For this reason the land mourns,
and all those dwelling in the land
have grown weak,
with the animals of the field
and with the birds of the skies.
And even the fish of the sea
will be taken away.

Hos. 4:4 However, no man contends.
And no man reproves another.
And your people are like those
striving with a priest.

Hos. 4:5 And you will stumble in the day.
And the prophet will also
stumble with you in the night.
And I will destroy your mother.

Hos. 4:6 My people have been
brought to silence
from being without knowledge.
Indeed, you yourself **nx**
have rejected knowledge.
And I have rejected you
from being My priest!

And you have forgotten
the Instruction of your Elohim!
I will forget your children, even I Myself!

Hos. 4:7 As they increased,
according to this they offended against Me.
Their honor I will change into disgrace!

Hos. 4:8 The offense offerings
of My people they eat.
But toward moral perversity
they lift up their lives.

Hos. 4:9 And it will exist,
like people, like priest.
But I will hold him accountable for his ways!
And his actions I will cause to return to him!

Hos. 4:10 And they will eat.
But they will not be filled to satisfaction!
They will commit adultery.
But they will not breach the womb
because YAHWEH Himself **nx**
they have abandoned as their protector!

Hos. 4:11 Adultery, and wine,
and new wine seize the heart.

Hos. 4:12 My people inquire
at their wooden *idols*
and their *divining* staff declares to them.
Indeed, a wind of adulteries
has caused them to go astray.
And they have committed adultery
more than being instead with their Elohim.

Hos. 4:13 On the tops of the mountain
they sacrifice.
And upon the hills they burn incense
under oaks, and poplars, and terebinths
because its shade is good.

For this reason
your daughters commit adultery
and your brides commit adultery.

Hos. 4:14 I will not hold
your daughters accountable
when they commit adultery,
nor your brides
when they commit adultery,
because they are scattered
among people of prostitution
and with prostitutes they sacrifice.

And a people that do not understand
will be thrust down!

Hos. 4:15 Since you yourself **nx**
are a prostitute, Yisra'el,
do not let Yahudah be guilty.
Do not come up to Gilgal
nor go up to BayitAven.
And do not swear an oath saying,
'By the life of **YAHWEH**!'

Hos. 4:16 Indeed, like a rebellious calf
is rebellious Yisra'el!
Now **YAHWEH** will pasture them
like a lamb in a broad place.

Hos. 4:17 Ephraim has joined with idols.
Cause him to be left to himself!
4:18 Their drink has soured.
They have committed adultery continually.
Her protectors loved, loved disgrace!

Hos. 4:19 A wind has bound up
her herself **nx** in its wings.
And they will be disgraced
by their sacrifices!

Chapter 5

Hos. 5:1 The priests
are to listen attentively to this!
And pay attention, house of Yisra'el!
And house of the king, listen!

Indeed,
the sentence pronounced is for you
because you have been a snare to Mitzpah
and a net spread out over Tabor!
Hos. 5:2 And the slaughter of the revolvers
has gone deep.
But I Myself will be a chastiser of them all!

Hos. 5:3 I Myself have known Ephraim!
And Yisra'el has not been concealed from Me!
Indeed now, Ephraim,
you have committed adultery!
Yisra'el is defiled!
Hos. 5:4 Their actions will not permit them
to return to their Elohim.
Indeed, a wind of adulteries is among them,
and **YAHWEH Himself** **nx**
they have not known!

Hos. 5:5 And the arrogance of Yisra'el
will testify in His face!
And Yisra'el and Ephraim will be stumbled
in their moral perversity!
Yahudah will also stumble with them!

Hos. 5:6 With their flocks and herds
they will go for the sake of seeking **YAHWEH**,
but they will not find Him!
He has withdrawn from them!

Hos. 5:7 They have acted treacherously
against **YAHWEH**!

Indeed, they have brought forth
estranged children.
Now they will be consumed,
they with their portions, in a month!

Hos. 5:8 Blow the shofar in Gib'ah,
the trumpet in Ramah!
Shout, BayitAven!
Behind you, Binyamin!

Hos. 5:9 Ephraim will exist as a desolation
in the day of rebuke!

Among the tribes of Yisra'el
I will cause certainty to be known!

Hos. 5:10 The rulers of Yahudah
have been like those removing a boundary.
Upon them I will pour out My wrath like water!

5:11 Ephraim has been oppressed,
crushed with judgment,
because he was willing
to walk after trivialities!

Hos. 5:12 And I Myself
am as a moth to Ephraim,
and as decay to the house of Yahudah.

Hos. 5:13 And Ephraim has seen
his sickness *itself* **nx**,
and Yahudah his wound *itself* **nx**.

Then Ephraim went to Asshur.
And he sent to King Yareb.
But he is not able
to do healing for your sake.
And he will not help you
recover from your wounds.

Hos. 5:14 Indeed, I am like a lion to Ephraim
and like a young lion
to the house of Yahudah.
I Myself, I Myself will tear them in pieces!
And I will come!
I will carry *them* away!
And no one will be delivering *them*!

Hos. 5:15 **I will go!**
I will return to My place
until when they acknowledge their guilt
and have sought My face!
In their distress
they will diligently search for Me!"

Chapter 6

Hos. 6:1 'Come!
And we will return to **YAHWEH!**
Indeed, He has torn *us* to pieces,
but He will heal us.
He has caused us to be struck,
but He will bind us up.

Hos. 6:2 After a short time
He will restore us.
On the third day He will raise us up,
and we will live before His face.

Hos. 6:3 We will know *Him*.
We will pursue after *Him*
for the sake of knowing
YAHWEH *Himself* **nx.**

Like the certainty of morning
is His going forth.

And He comes to us like the rain,
like the spring rain pouring on the ground.'

Hos. 6:4 "What will I do to you, Ephraim?
What will I do to you, Yahudah?
Even your kindness is like a morning cloud.
And like the early dew
you rise early to go away.

Hos. 6:5 For this reason
I have cut them down by the prophets.
I have killed them
by the words of My mouth.
And My judgments of you
will come forth to the light.

Hos. 6:6 Indeed, I desired kindness
and not sacrifice,
and the knowledge of The Elohim
more than olahs!

Hos. 6:7 But like Adam
they passed over The Covenant.
There they acted treacherously against Me.

Hos. 6:8 Gil'ad is a city of those doing evil,
with footprints of blood,
Hos. 6:9 and as bands of robbers
lying in wait for a man,
a company of priests on the road
consenting to murder.
Indeed, they had done wickedness!

Hos. 6:10 In the house of Yisra'el
I have seen a horrible thing.
There is adultery, as in Ephraim!
Yisra'el has been defiled!

Hos. 6:11 Also, Yahudah,
your harvest has been set
at My turning back
the captivity of My people.

Chapter 7

Hos. 7:1 As I heal for the sake of Yisra'el
then the moral perversity of Ephraim
will be uncovered,
also the bad actions of Shomeron,
because they have acted without cause.

And a thief comes in.
A band of robbers raids outside.
Hos. 7:2 And they do not say to their hearts
that I remember all their bad actions.
Now their actions have surrounded them.
They have existed before My face.

Hos. 7:3 With their evil a king is glad,
and with their lies rulers *are glad*.
Hos. 7:4 All of them are committing adultery
like an oven heated by a baker.
He ceases stirring after kneading the dough
until it is leavened.

Hos. 7:5 In the day of our king
rulers were caused to be sick,
enraged with wine.
He extended his hand
to those themselves ~~nx~~ who were mocking.
Hos. 7:6 When they drew near
their heart was like an oven.
They lie in wait all the night.
Their baker is sleeping.
At dawn it is burning with a flaming fire.

Hos. 7:7 All of them are hot like an oven.
And they have devoured
their judges themselves **nx**.
All their kings have fallen.
Not one among them is calling to Me.

Hos. 7:8 Ephraim,
he mixes himself among the peoples.
Ephraim was an ash cake,
mixed, turned over.

Hos. 7:9 Strangers have
devoured his strength
but he does not know it.
Also grey hairs are scattered on him
but he does not know it.

Hos. 7:10 Even the arrogance of Yisra'el
has testified in his face,
but they have not returned
to **YAHWEH**, their Elohim,
and they have not sought Him in all of this.

Hos. 7:11 And Ephraim has been
like a deluded dove,
without a heart.
They have called upon Mitsraim.
They have gone to Asshur.
Hos. 7:12 On account of where they are going
I will spread out My net over them!
I will bring them down!
I will cause them to be chastised
according to what their assembly has heard!

Hos. 7:13 Woe to them!
Indeed, they have strayed from Me!
Violence to them!
Indeed, they have rebelled against Me!

And I have ransomed them
but they have spoken lies concerning Me!
Hos. 7:14 And they have not cried out to Me
with their heart
when they wailed upon their beds.

Over grain and new wine
they turn themselves aside.
They turn away from Me.

Hos. 7:15 And I Myself have taught!
I strengthened their arms!
But toward Me they plot what is bad!

Hos. 7:16 They turn back to Ba'al
They have been like a treacherous bow.
Their leaders will fall by the sword
from the denunciations of their tongues.
This will be their derision
in the land of Mitsraim!

There appears to be an error or deletion
in the original texts in this verse
that causes it to be misread.
Only the last part of "Ba'al" is there.
It's been given by some as "most high", **'al**.

Yisra'el was known to worship Ba'al.
It was the reason for their downfall.
The text makes more sense
when Ba'al is used here,
reflecting the actual situation
in the Northern Kingdom of Yisra'el.

Chapter 8

Hos. 8:1 To your mouth with the shofar,
be like a bird of prey

over The House of **YAHWEH!**
Indeed, they have passed over
My Covenant
and they have rebelled against
My Instruction!

Hos. 8:2 They cry out to Me, 'My Elohim!
We, Yisra'el, know You!'

Hos. 8:3 Yisra'el has rejected *what is* good!
An adversary pursues after him.

Hos. 8:4 They have caused kings to reign,
but *they were* not from Me,
rulers, but I did not know!

With their silver and their gold
they made idols for themselves.
in order that they would be cut off.

Hos. 8:5 Your calves
have been pushed aside, Shomeron!
My wrath has been kindled against them!
How long will they
be incapable of undefilement?

Hos. 8:6 Indeed, *it is* from Yisra'el!
And a workman has made it!
But it is not The Elohim!
Indeed, broken in pieces
will be the calves of Shomeron!

Hos. 8:7 Indeed, they sow the wind.
But they will reap the whirlwind!

The stalk has no bud on it.
It is without yield.
If perhaps it does *yield*
strangers will swallow it up.

Hos. 8:8 Yisra'el has been swallowed up.
Now they have existed among the nations
like a vessel which is not desired
Hos. 8:9 because they have gone up to Asshur.

A wild ass alone by itself is Ephraim.
They have hired lovers.

Hos. 8:10 Also, because
they sold themselves among the nations,
now I will gather them.

They were defiled for a little while
by the burden of a king *and* of rulers.

Hos. 8:11 When the slaughter sites
of Ephraim were many for them to offend
they were slaughter sites
for the sake of offending.

Hos. 8:12 I wrote for him
My numerous instructions!
They were regarded as alien.

Hos. 8:13 Slaughterings of My offerings,
sacrifices of flesh they even eat.
YAHWEH will not accept them!

Now He will remember
their moral perversities
and He will hold them accountable
for their offenses!
They will turn back to Mitsraim!

Hos. 8:14 And Yisra'el has forgotten

his Maker *Himself* **אֵל!**

And he has built fortresses.
And Yahudah has multiplied
inaccessible cities.
But I will send fire into his cities
and it will devour his fortresses!"

Chapter 9

Hos. 9:1 You are not to be joyful, Yisra'el,
to exceeding joy like *other* peoples,
because you have committed adultery
from beside your Elohim.

You have loved the wages of *adultery*
upon all the threshing floors.

Hos. 9:2 Threshing floor and winepress
will not feed them
and new wine will fail in her.

Hos. 9:3 They will not dwell
in the land of **YAHWEH!**
But Ephraim will return to Mitsraim.
And in Asshur they will eat defiled food.

Hos. 9:4 They will not pour out wine
for the sake of **YAHWEH!**
And their sacrifices
will not be pleasing to Him!
Like the food of mourners it is to them.
Everyone eating it defiles themselves.
As their food, so with their life.
It is not to come
to The House of **YAHWEH!**

Hos. 9:5 What will you do
for the sake of the appointed time
and for the sake of the day
of the festival of **YAHWEH?**

Hos. 9:6 Indeed, behold!
They will go because of violence!
Mitsraim will gather them up.
Noph will bury them!
Nettles will possess
their valuables of silver!
Thorns *will be* in their tents!

Hos. 9:7 The days
of your accounting have come!
The day of the retribution has come!
Yisra'el knows!
The prophet is raving mad,
the man with The Divine Nature,
on account of the multitude
of your moral perversity!
And great is the hostility!

Hos. 9:8 Watching Ephraim with My Elohim
is the prophet.
The snare of a trapper is over all his ways.
Hostility is in The House of his Elohim.

Hos. 9:9 They have profoundly
corrupted themselves
like the days of Gib'ah!

He remembers their moral perversity!
He will hold them accountable
for their offenses!

Hos. 9:10 Like grapes in the wilderness
I found Yisra'el.
Like ripe fruits on the fig tree

I saw your forefathers.
They went to Ba'al Pe'or.
And they were separated
for the sake of disgrace.
And they existed as morally disgusting,
like that which they loved.

Hos. 9:11 Ephraim is like a bird.
Their honor will fly away,
without childbirth,
without pregnancy,
and without conception!

Hos. 9:12 Indeed, if they raise up
their children *themselves* נא
then I will bereave them,
without a human being!

Indeed, woe is also to them
when I depart from them!

Hos. 9:13 Ephraim is like
what I have seen at Tzor,
planted in a pleasant place.
But Ephraim will bring forth his children
to a murderer!"

Hos. 9:14 Give to them, **YAHWEH**.
What are you to give?
Give to them a miscarrying womb
and dried up breasts.

Hos. 9:15 All their evil is at Gilgal!
Indeed, there I hated them!
On account of the badness of their actions
I will drive them from My House!
No more will I love them!

All their rulers are rebelling!
Hos. 9:16 Ephraim has been struck!
Their root has dried up!
They yield no fruit!
Even when they give birth to children
I will cause to be put to death
the delights of their wombs!"

Hos. 9:17 My Elohim rejects them
because they have not listened
attentively to Him!
And they will be wandering
among the nations!

Chapter 10

Hos. 10:1 Yisra'el is a luxurious vine.
He brings forth fruit for himself.
According to the abundance of his fruit
he has caused an increase
to the slaughter sites.
With the goodness of his land
they made pleasing *idolatrous* pillars.

Hos. 10:2 Their heart has been divided.
Now they are guilty.
He will destroy their slaughter sites!
He will ravage their *idolatrous* pillars

Hos. 10:3 because now they are saying,
'We have no king
because we have not revered
YAHWEH Himself נא.

And a king, what would he do for us?'

Hos. 10:4 They have spoken words,
swearing falsely, cutting a covenant!

And judgment has sprouted like poison
upon the furrows of the field.

Hos. 10:5 The inhabitants of Shomeron
will lament for the calves of BayitAven.
Indeed, its people will mourn over it
and its priests who rejoiced over it
on account of its glory
because it has departed from it.

Hos. 10:6 It *itself* תא will also be carried to Asshur
as a tribute to King Yareb.
Ephraim will receive shame
and Yisra'el will be confounded by his advice.

Hos. 10:7 Shomeron is being cut off.
Her king is like a splinter
on the surface of the water.
Hos. 10:8 And the high places of Aven,
the offense of Yisra'el,
will be destroyed.
Thorn and thistle will come up
on their slaughter sites.
And they will say to the mountains,
'Cover us!
and to the hills,
'Fall upon us!'

Hos. 10:9 From the days of Gib'ah
you have offended, Yisra'el!
There they stood!
The battle at Gib'ah
against the children of moral perverseness
did not reach them.

Hos. 10:10 According to My desire
even I will chastise them!
And peoples will be gathered against them
in binding them for their two offenses.

Hos. 10:11 And Ephraim is
a heifer being trained, loving to thresh.
But I Myself will pass over
upon her lovely neck!
I will cause Ephraim to ride.
Yahudah will plow.
Ya'akob will harrow for him."

Hos. 10:12 Sow for yourselves justice!
Reap for the mouth kindness!
Break up your tillable ground!
It is even time to seek YAHWEH *Himself* תא
until He comes!
And He will cause justice to rain for you!

Hos. 10:13 You have plowed moral wrong!
You have reaped evil!
You have eaten the fruit of lies
because you trusted in your *own* way,
in the multitude of your mighty men!

Hos. 10:14 And a tumult will arise
among your people!
And all your strongholds will be ravaged
like the violence of Shalman
at BayitArbel in the day of battle,
a mother dashed to pieces upon her children!

Hos. 10:15 According to this
it will be done to you, Bayit EI,
before the face, evil, your evil!
At dawn the king of Yisra'el will be cutoff,
cut off!

Chapter 11

Hos. 11:1 When Yisra'el was a youth
then I loved him!
And out of Mitsraim I called *him* as My son!
Hos. 11:2 They were called for them
according to this.
They have gone from before their faces.
They sacrificed to the Ba'als.
And for the sake of idols
they burned incense.

Hos. 11:3 And I taught to Ephraim *how* to walk,
taking them by their arms,
but they did not know that I restored them.

Hos. 11:4 With the ropes of a human being
I drew them,
with cords of love!
And I was to them as one lifting a yoke,
a yoke from their jaws!
And I reached out to him!
And I caused them to eat!

Hos. 11:5 He is not to return
to the land of Mitsraim,
nor is Asshur to be his king!
Indeed, they have refused to return!

Hos. 11:6 And the sword
will whirl in his cities!
And it will consume his gate bars!
And it will devour *them*
because of their own counsels!

Hos. 11:7 Even My people are bent
toward turning away from Me!
And to Ba'al they call all together.
He can not lift *them* up.

Hos. 11:8 How can I give you up, Ephraim?
Will I deliver you, Yisra'el?
How can I give you up like Admah,
set you like Tzeboyim?

My heart has changed within Me!
My compassions are kindled all together!
Hos. 11:9 I will not do *according to*
the fierceness of My anger!
I will not turn back
for the sake of destroying Ephraim!

Indeed, I am The El,
and not a human being,
set apart in your midst!
And I will not come with hostility!

Hos. 11:10 After **YAHWEH** they are to walk!
Like a lion He will roar!
When He roars
then the children from the west will tremble!
Hos. 11:11 They will tremble
like a bird from Mitsraim
and like a dove from the land of Asshur!

And I will cause them to dwell
within their *own* house!"
- An Utterance of **YAHWEH**. -

[Chapter 12 begins here in the Hebrew Text.](#)

Hos. 11:12 (H 12.1)
Ephraim has surrounded Me with lying
and the house of Yisra'el with deceit.
But Yahudah is still wandering with The El.

And with the set apart ones
he is being faithful!."

Chapter 12

Hos. 12.1 (H 12.2)

Ephraim is being pastured with wind.
And he is pursuing an east wind.
All the day he causes lies
and violence to increase.
And he has cut a covenant with Asshur.
And oil is carried to Mitsraim.

Hos. 12:2 (H 12.3)

And **YAHWEH** has a controversy
with Yahudah, even for the sake
of holding accountability over Ya'akob.
According to his ways,
according to his actions
He will repay him.

Hos. 12:3 (H 12.4)

He *took* his brother
by the heel in the womb.
And with his strength
he persevered with The Elohim.

Hos. 12:4 (H 12.5)

He had power against the messenger
and he prevailed.

He wept and sought His favor.

He found Him at Bayit El.

And there He spoke with us,

Hos. 12:5 (H 12.6)

even **YAHWEH**, The Elohim of Assemblies.

YAHWEH is His memorial Name.

[For another reference to this concept
see Exodus 3.15-16.](#)

**YAHWEH's personal name
is His "memorial".**

It is THE NAME
[by which He desires to be remembered.](#)

Hos. 12:6 (H 12.7)

And you yourselves **תן**,
with your Elohim return kindness.
And protect right judgment!
And look expectantly
to your Elohim continually!

Hos. 12:7 (H 12.8)

A merchant!
In his hand are scales of deceit.
He has loved to oppress.

Hos. 12:8 (H 12.9)

And Ephraim said,
'Indeed, I have accumulated wealth.
I have found my power.
For my sake, in all my labors
they will not find for my sake
a moral perversity which is an offense.'

Hos. 12:9 (H 12.10)

"But I, **YAHWEH**,
your Elohim since the land of Mitsraim,
will again cause you to return in tents
as in the days of the appointed time.

Hos. 12:10 (H 12.11)

And I have spoken unto the prophets!
And I have multiplied visions!
And by the hand of the prophets
I *have given* analogies!"

Hos. 12:11 (H 12.12)

Surely in Gil'ad *there is* wickedness!

Certainly they have been worthless!
At Gilgal they have sacrificed bulls.
Even their slaughter sites
will be like heaps on a plowed field.

Hos. 12:12 (H 12.13)
And when Ya'akob fled
to the open country of Aram
Yisra'el served for a wife.
And for a wife he kept watch *over flocks*.

Hos. 12:13 (H 12.14)
But by a prophet
YAHWEH caused Yisra'el *itself* אָנֹכִי
to go up from Mitsraim.
And by a prophet he was watched.

Hos. 12:14 (H 12.15)
Ephraim has bitterly provoked *Him* to anger!
And his blood has been left upon him!
But **YAHWEH** will cause his reproach
to return to him.

Chapter 13

Hos. 13:1 When Ephraim spoke
there was trembling.
He was exalted in Yisra'el,
but he was guilty on account of Ba'al,
and he was put to death.

Hos. 13:2 And now they have caused *much*
to be added to their offending.
And they have made for themselves
molten images from their silver,
idols according to their skill,
a work of craftsmen, all of them.
For the sake of them they say,
'The human beings who are sacrificing
are to kiss the calves!'

Hos. 13:3 For this reason
they will be like a morning cloud,
and like dew, rising early,
going away like chaff
blown violently from a threshing floor,
and like smoke from a vent.

Hos. 13:4 But I am **YAHWEH**,
your Elohim from the land of Mitsraim!
And gods other than Me
you are not to know!

Indeed, there is no deliverer except Me!

elohim means a deity, 'god'.
It's a plural term here
which refers to false gods, 'no-gods'.

The Children of Yisra'el
were not to have knowledge
of any other deity except **YAHWEH**.

moshia' deliverer, savior.
This is the term
from which we get Messiah.

Hos. 13:5 I Myself knew you in the wilderness,
in the land of great drought.

Hos. 13:6 When they were pastured
then they were satisfied.
They were satisfied,
but their heart was arrogant.
For this reason they forgot Me.

Hos. 13:7 And I am like a lion to them,
like a leopard watching beside the path.

Hos. 13:8 I will encounter them
like a bereaved bear!
And I will tear open
the enclosure of their heart!
And I will devour them there like a lion,
An animal of the open country
will tear them apart!

Hos. 13:9 You have destroyed yourself, Yisra'el!
However, your help is in Me!

Hos. 13:10 Where is your king now?
And *who will* deliver you
among all your cities
and *all* your judges of whom you said,
'Give to me a king and leaders!'

Hos. 13:11 I gave to you a king in My anger.
But I took him away in My wrath.

Hos. 13:12 The moral perversity of Ephraim
has been bound up.
His offense has been concealed.

Hos. 13:13 Labor pains
of a woman giving birth will come to him!
He is not a wise son.
Indeed, it is not the time to stand still
as at the birth of children.

Hos. 13:14 From the power of She'ol
I will ransom them!
From death I will redeem them!

Where is your plague, Death?
Where is your destruction, She'ol?
Sorrow is concealed from My eyes.

Hos. 13:15 When he is a fruitful son
of his kindred
an east wind of **YAHWEH** will come.
From the wilderness it is coming up!
And it will dry up his spring!
And his spring will be parched!
It will rob the storehouse
of every desirable object!

Chapter 14 begins here in the Hebrew text.

Hos. 13:16 (H 14.1)
Shomeron is guilty
because she has rebelled against her Elohim!
They will fall by the sword!
Their infants will be dashed in pieces,
and the pregnant women
will be ripped open!

Chapter 14

Hos. 14:1 (H 14.2)
Return, Yisra'el, to **YAHWEH**, your Elohim!
Indeed, you have stumbled
in your moral perversity!

Hos. 14:2 (H 14.3)
Take with you words
and return to **YAHWEH**!
Say to Him,
'Take away all the moral perversity,
and accept what is good!
And we will render the bulls of our lips.

[There is uncertainty
about the translation of this verse.
Literally it says "the bulls of our lips."
It appears to refer
to the promised sacrifices to **YAHWEH**](#)

instead of to Ba'al.

Hos. 14:3 (H 14.4)

Asshur can not deliver us!

Upon horses we will not ride!

And we will not say again

to the work of our hands,

"Our gods."

It is You with Whom the fatherless
will find compassion!

Hos. 14:4 (H 14.5)

I will repair their apostasy!

I will love them spontaneously!

Indeed, My anger has turned back from him.

Hos. 14:5 (H 14.6)

I will be like the dew for Yisra'el!

He will blossom like the lily.

And he will strike out with his roots

like Lebanon!

Hos. 14:6 (H 14.7)

His branches will go *out*.

And his grandeur will be like an olive tree

and his fragrance like Lebanon.

Hos. 14:7 (H 14.8)

Those dwelling in his shadow will return!

The grain will revive and bud like the vine,

its fragrance like the wine of Lebanon!

Hos. 14:8 (H 14.9)

Ephraim,

what more is there to Me toward idols?

I Myself have responded!

And I have looked after him.

I Myself am like a green fir tree.

From Me your fruit is to be found!"

Hos. 14:9 (H 14.10)

Who is wise and understands these *things*,
discerning and knows them?

Indeed, the ways of **YAHWEH** are right!

And the just will walk in them!

But those rebelling will stumble in them!"

16. Joel/Yo'el

(Version 3.1: 7-15-2021)

Chapter 1

Joel 1:1 The word of **YAHWEH**

which existed to Yo'el, son of Pethu'el.

Yo'el means **YAHWEH** is El (God).

Pethu'el means enlarged by El.

Joel 1:2 "Listen attentively to this, elders

and open your ears,

all who are dwelling in the land!

Has this existed in your days

or even in the days of your forefathers?

Joel 1:3 For this reason

relate it to your children,

and by your children to their children,

and by their children to the next generation!

Joel 1:4 What the gnawing locust has left

the swarming locust has eaten,

and what the swarming locust has left

the crawling locust has eaten,

and what the crawling locust has left

the consuming locust has eaten.

Joel 1:5 Wake up drunkards and weep!

And wail all you drinkers of wine,

over the new wine!

Indeed, it has been cut off from your mouth!

Joel 1:6 Indeed, a nation has come up
against My land,
strong and without number.
Its teeth are the teeth of a lion
and it has the jawbones of a lioness.
Joel 1:7 It has established My vine as a ruin
and My fig tree as splinters, stripped bare.
She has been stripped bare and thrown away!
White are Its branches!

Joel 1:8 Lament like a virgin
girded with sackcloth
for the husband of her youth!

Joel 1:9 The grain offering
and the drink offering
have been cut off
from The House of **YAHWEH!**
The priests, those serving **YAHWEH,**
have mourned!

Joel 1:10 The field has been ravaged!
The soil has mourned!
Indeed, the grain has been ravaged!
The new wine has been caused to dry up!
The oil has failed!
Joel 1:11 The farmers have been put to shame!
The vinedressers wail
over the wheat and over the barley
because the harvest of the field
has been destroyed!

Joel 1:12 The vine has dried up
and the fig languishes.
Pomegranate, also palm, and apple,
all the trees of the field have dried up.
Indeed, joy has dried up
from the sons of human beings!

Joel 1:13 Gird yourselves and lament, priests!
Wail, you who are attending the slaughter site!
Come, lie all night in sackcloth,
you who are attending to my Elohim,
because the grain offering
and the drink offering
have been withheld from
The House of your Elohim!

Joel 1:14 Consecrate a fast!
Call an assembly!
Gather the elders,
all the inhabitants of the land,
to The House of **YAHWEH,** your Elohim,
and cry out to **YAHWEH!**

Joel 1:15 Alas, for the sake of the day!
Indeed, The Day of **YAHWEH** is near!
Even as destruction from The Almighty
it will come!

Joel 1:16 Has the food
not been cut off before our eyes,
joy and gladness
from The House of our Elohim?

Joel 1:17 The seed has rotted under its clods.
The storehouses have been destroyed.
The storehouses have been torn down
because the grain has dried up.

Joel 1:18 How the animals have groaned!
The herds of cattle have wandered aimlessly

because there is no pasture for them.
The flocks of sheep also have perished.

Joel 1:19 To You, **YAHWEH**, I call out
because fire has consumed
the pastures of the wilderness
and a flame has burned up
all the trees of the field!
Joel 1:20 Even the animals of the field
long for You
because the streams have dried up
and fire has consumed
the pastures of the wilderness.

Chapter 2

Joel 2:1 Blow a shofar in Tzion
and sound an alarm
on My set apart mountain!
Let all those dwelling on the earth tremble,
because The Day of **YAHWEH** is coming!
Indeed, it is near,
Joel 2:2 a day of darkness and gloominess,
a day of clouds and thick darkness!

Like the dawn spreading over the mountains
is a people great and powerful!
There has been none like them
from eternity *past!*
And afterward it will not *happen* again
to the years of generation after generation!

Joel 2:3 Before their faces fire has devoured
and behind them flames will blaze!
The land is like The Garden of Eden
before their faces.
But behind them
is a wilderness of devastation
and from it there will be no escape!

Joel 2:4 Like the appearance of horses
is their appearance
and they run like horsemen
Joel 2:5 with the noise of chariots.
On the tops of the mountains they dance
like the noise of a flaming fire consuming stubble,
like a mighty people set in battle array.

Joel 2:6 By their faces peoples are grieved!
All faces gather blackness!

Joel 2:7 Like mighty men they run.
Like men of battle they ascend the wall
and each one goes on his path,
and they do not deviate from their routes,
Joel 2:8 and they do not crowd one another.
Each one goes in his path.
With the weapons they will fall
but they will not be cut off.

Joel 2:9 They will rush against the city.
They will run on the wall.
They will go up into the houses.
They will go through the windows,
entering like a thief.

Joel 2:10 The earth will be shaken
before their faces!
The skies will be shaken!
Sun and moon will be darkened
and the brightness of stars will be withdrawn!

Joel 2:11 And **YAHWEH** will give forth His voice
before the faces of His forces!
Indeed, exceedingly great

is His encampment!
Indeed, mighty is the one doing His word!

Indeed, great is The Day of **YAHWEH**,
and exceedingly awesome!
And who can contain it?

Joel 2:12 "But even now,"
- An Utterance of **YAHWEH**. -
"return to Me, including all of your heart,
and with fasting,
and with weeping,
and with mourning!
Joel 2:13 And tear your heart,
and not your garments!
And return to **YAHWEH**, your Elohim!
Indeed, He will show favor
and is compassionate!
He is slow to anger
and abundant with kindness!
And He will relent concerning the harm!

Joel 2:14 Who knows,
He might turn back and relent
and cause a blessing to remain behind Him,
a grain offering and a drink offering
for **YAHWEH**, your Elohim?

Joel 2:15 Blow a shofar in Tzion!
Consecrate a fast!
Call an assembly!
Joel 2:16 Gather the people!
Consecrate the assembly!
Gather the elders!
Collect the children,
even those sucking at the breasts!
Let a bridegroom
come forth from his chamber
and a bride from her bridal chamber!

Joel 2:17 Between the porch
and the slaughter site
let the priests serving **YAHWEH** weep!
And let them say, 'Have compassion
upon Your people, **YAHWEH**!
And do not give Your inheritance to reproach,
for the sake of the nations ruling over them!
Why should they say among the peoples,
"Where is their Elohim?" '

Joel 2:18 And **YAHWEH** will be zealous
for His land!
And He will pity His people!
Joel 2:19 And **YAHWEH** will respond!
And He will say to His people,
'Behold!
I am sending to you the grain itself **אֵל**,
and the new wine,
and the oil!
And you will be satisfied with it itself **אֵל**!
And I will no longer make you yourselves **אֵל**
a reproach among the nations!

Joel 2:20 And the northern army itself **אֵל**
I will cause to go far away from you!
And I will drive him to a land
parched and devastated,
with his face itself **אֵל** toward the eastern sea
and his rear toward the western sea.
And his stench will go up!
And his foul smell will go up!"

Indeed, He has become great
for the sake of doing!

Joel 2:21 Do not fear, soil!
Be glad and rejoice!
Indeed, **YAHWEH** has become great
for the sake of doing!

Joel 2:22 Do not fear, animals of the field!
Indeed, the pastures of the wilderness
will sprout forth!

Indeed, the tree will bear its fruit!
The fig tree and the vine
will yield their strength!

Joel 2:23 And, children of Tzion,
be glad and rejoice

in **YAHWEH**, your Elohim!

Indeed, He will give to you
the early rain *itself* נח

for the sake of justice!
And He will cause the rain
to come down for your sake,
the early rain and the latter rain,
as at the beginning!

Joel 2:24 And the threshing floors
will be filled with grain!

And the vats will overflow
with new wine and oil.

Joel 2:25 And I will make restitution to you
for the years *themselves* נח

which have been eaten by the locust,
the swarming locust,
and the crawling locust,
and the consuming locust,
and the gnawing locust,

My great *plague* which I sent among you.

Joel 2:26 And you will eat,
eating and being satisfied!

And you will praise the Name *itself* נח
of **YAHWEH**, your Elohim,

Who has done with you people wondrously!

And My people

will not be put to shame for eternity!

Joel 2:27 **And you will know
that I am in the midst of Yisra'el,
I Myself,
and that I am YAHWEH, your Elohim
and there is no other!
And My people
will not be put to shame to eternity!**

Chapter 3 begins here in the Hebrew text.

Joel 2:28 (H 3.1)

And after this it will exist
that I will pour out

My Divine Nature *itself* נח on all flesh!

And your sons and your daughters will prophesy,
your elders will dream dreams,
your young men *will see* visions.

ruach occurs here once again.
This word means breath or wind.

Literally the text would read:

I "... will pour out My breath/wind
on all flesh."

However, this fails to account
for the Hebrew manner of thinking.

The breath is conceived
as the "inner man"

since it flows in and out of a person.

To the Hebrew it represents
one's fundamental "nature".

With this in view

the text portrays the outpouring
of "The Divine Nature" itself.

This Divine Nature
is traditionally translated
as "The Holy Spirit".
But it is not a separate "person".
It is the very essence
of YAHWEH Himself,
The Divine Nature.

It is this "new nature"
that is given to sinful human beings
after they have accepted
the deliverance of The Messiah.
This is the "new man" of Paul's writings.

Notice the use of **נח** here as a means
of drawing special attention to this concept.

This is one of
the most important teachings
in all of Scripture.
Do not overlook it!

Joel 2:29 (H 3.2)
And even upon the male servants
and on the female servants in those days
I will pour out My Divine Nature *itself* נח.

Joel 2:30 (H 3.3)
And I will set wonders in the skies
and upon the earth,
blood,
and fire,
and columns of smoke!

Joel 2:31 (H 3.4)
The sun will be turned to darkness
and the moon to blood
before the coming of The Day of **YAHWEH**,
the great and the frightening *day*!

Joel 2:32 (H 3.5)
And it will exist that everyone
who calls in the Name of **YAHWEH**
will be delivered!

Indeed, on Mount Tzion
and at Yerushalaim
there will be deliverance
according to what **YAHWEH** has said,
even with the survivors
whom **YAHWEH** is calling!

Note: This is Joel 3.5
in the Hebrew text.
There's a very subtle difference
in this version
from the traditional texts
that's important to recognize.
It has to do with a single letter
at the beginning of a Hebrew word
which can mean in, with, at, or on,
among other things.

What's important to recognize
is the reality that simply calling
ON the Name of **YAHWEH**
means nothing!
Many use His Name
as some kind of a magical wand
to get them out of a mess.
But He will not listen to them!

The important thing
is to call IN His Name
- meaning to call as one who has placed
their complete trust IN His Name,
which represents He Himself.

This is the Hebrew concept of a "name".
It represents the person,

even so far as to mean that person
is directly in their presence
when they speak one's name.

The name "is the person"
in Hebrew thought.

To call IN His Name
is to call as one who belongs to Him.

One can only belong to Him
if they have surrendered
control of their life to Him.
Then they are living IN His Name
- and they can call out "IN His Name"!

Chapter 3

Note: This is Chapter 4 in the Hebrew text.

Joel 3:1 (H 4.1)

"Indeed, behold!

In those days and at that time,
when I turn back the captivity *itself* תא
of Yahudah and Yerushalaim,

Joel 3:2 (H 4.2)

then I will gather

all the nations *themselves* תא.

And I will cause them to go down
to The Valley of Yahoshaphat.

And I will pronounce sentence
against them there

on account of My people,
even My inheritance, Yisra'el,
whom they have scattered
among the nations!

My land *itself* תא they have divided by lot.

Yahoshaphat means
YAHWEH is judge.

3:3 (H 4.3)

And for My people they have cast lots.

And they have given
a young boy for a prostitute.
And a young girl they have sold for wine.
Then they drank it.

Joel 3:4 (H 4.4)

And also,

what are you yourselves תא to Me,

Tzor and Tzidon,

and all the regions of Philistia?

Are you repaying Me?

Will you yourselves תא repay Me,
make restitution to Me?

Even if you yourselves תא repay Me

I will swiftly, instantly,

return your payback on your heads

Joel 3:5 (H 4.5)

because you have taken

My silver, and My gold,

and My precious things you have caused
to go to your temples,

Joel 3:6 (H 4.6)

and the children of Yahudah

and the children of Yerushalaim

you have sold to the children of Greece

for the sake of causing them

to be far from their borders.

Joel 3:7 (H 4.7)

Behold!

I am stirring them up from the place
to which you have sold them!

And I will return your recompense
upon your head!

Joel 3:8 (H 4.8)

And I will sell your sons *themselves* תא

and your daughters *themselves* **תן**
into the hand of the people of Yahudah!
And they will sell them to the Sebeans,
to a nation far away!

Indeed, YAHWEH has spoken!

Joel 3:9 (H 4.9)
Proclaim this among the nations!
"Sanctify a war!
Stir up the mighty men!
Let them approach!
Let them go up, all the men of the battle!

Joel 3:10 (H 4.10)
Hammer your ploughshares into swords
and your pruning hooks into spears!
Let the weak say, 'I am mighty!'

Joel 3:11 (H 4.11)
Hurry and come, all the nations,
and gather there!
Cause your mighty ones
to come down **YAHWEH!**

Joel 3:12 (H 4.12)
Let the nations be stirred up!
And let them go up
to The Valley of Yahoshaphat!
Indeed, there I will sit
to pronounce sentence
upon all the nations *themselves* **תן**
from all around!

Joel 3:13 (H 4.13)
Send in the sickle!
Indeed, the harvest is ripe!
Come, rule!
Indeed, the winepress is filled.
The vats overflow.
Indeed, their evil is great!"

Joel 3:14 (H 4.14)
Multitudes, multitudes
in The Valley of The Decision!

Indeed, near is The Day of **YAHWEH**
in The Valley of The Decision!

Joel 3:15 (H 4.15)
Sun and moon will be darkened,
and stars will withdraw their brightness!

Joel 3:16 (H 4.16)
And **YAHWEH** will roar from Tzion!
Even from Yerushalaim
He will give forth His voice!
And the skies and the earth will be shaken!

But **YAHWEH** is a refuge for His people,
and a fortress for the sake
of the children of Yisra'el!

Joel 3:17 (H 4.17)
**And you will know
that I Myself, YAHWEH, your Elohim,
am dwelling in Tzion,
My set apart mountain!**

And Yerushalaim will be set apart!
And strangers will not pass over
in her any longer!

Joel 3:18 (H 4.18)
And it will exist in that day *that*
the mountains will drip with new wine
and the hills flow with milk!
And all the streams of Yahudah
will flow with water!
And a spring will flow
from The House of **YAHWEH!**
And it will go forth to water
The Valley of Shittim *itself* נח.

Joel 3:19 (H 4.19)
Mitsraim will exist as a devastation,
and Edom as a desolated wilderness
because of the violence
done to the children of Yahudah,
whose innocent blood
they poured out on their land.
Mitsraim is Egypt.
It means double straits.

Joel 3:20 (H 4.20)
But Yahudah will dwell to eternity,
and Yerushalaim
to generation after generation!

Joel 3:21 (H 4.21)
And I will purify their blood
which I have not purified!

And YAHWEH will be dwelling in Tzion!"

17. Amos

(Version 3.1: 7-15-2021)

Chapter 1

Amos 1:1 The words of Amos,
who was among the herdsmen of Tekoa,
which he saw concerning Yisra'el
in the days of Uzziyah, king of Yahudah,
and in the days of Yarob'am, son of Yo'ash,
king of Yisra'el,
two years before the earthquake.
Amos means a burden.

Amos 1:2 And he said,
"**YAHWEH** will roar from Tzion.
And he will give forth
His voice from Yerushalaim.
And the pastures of the shepherds
will mourn.
And the top of Carmel will dry up."

Amos 1:3 Thus said **YAHWEH**,
"On account of three rebellions of Damascus,
and on account of four
I will not turn it back
on account of their threshing
with threshing implements of iron
The Gil'ad *itself* נח!

Amos 1:4 And I will send forth fire
on the house of Haza'e!
And it will consume
the fortresses of Ben Hadad!
Amos 1:5 And I will break the gate bar
of Damascus!
And I will cut off those dwelling *there*
from the Valley of Aven,
and one holding a sceptre from BayitEden.
And the people of Aram
will go into exile, to Kir!"

YAHWEH has spoken!

Amos 1:6 Thus said **YAHWEH**,
“On account of three rebellions of Azzah
and on account of four
I will not turn it back
on account of their taking captive
a complete captivity
for the sake of causing them
to be surrendered to Edom!

Amos 1:7 And I will send forth fire
on the wall of Azzah!
And it will consume her fortresses!
Amos 1:8 And I will cut off
those dwelling *there* from Ashdod,
and one holding a sceptre from Ashkelon!
And I will turn back My hand upon Ekron!
And the remnant of the Philistines
I will abolish!”

My Sovereign, YAHWEH has spoken!

Amos 1:9 Thus said **YAHWEH**,
“On account of three rebellions of Tzor,
and on account of four
I will not turn it back
on account of their surrendering
a complete captivity to Edom!
And they did not remember
a covenant with kindred.

Amos 1:10 And I will send forth fire
on the wall of Tzor!
And it will consume her fortresses!”

Amos 1:11 Thus said **YAHWEH**,
“On account of three rebellions of Edom,
and on account of four
I will not turn it back
on account of his pursuing
his brother with a sword!
And he corrupted his compassion!
And his anger tore without end!
And he maintained his wrath to the end!

Amos 1:12 And I will send forth fire on Teman!
And it will consume the fortresses of Botzrah.”

Amos 1:13 Thus said **YAHWEH**,
“On account of three rebellions
of the children of Ammon,
and on account of four
I will not turn it back
on account of their ripping open
those with child in The Gil'ad
for the sake of causing
their border *itself* ~~nx~~ to be enlarged!

Amos 1:14 And I will kindle a fire
on the wall of Rabbah!
And it will consume her fortresses
with shouting in the day of battle,
with a stormy wind
in the day of the whirlwind!
1:15 And their king will go into captivity,
he and his captains together!”

YAHWEH has spoken!

Chapter 2

Amos 2:1 Thus said **YAHWEH**,
“On account of three rebellions of Mo'ab,

and on account of four,
I will not turn it back
on account of his burning the bones
of the king of Edom to lime!

Amos 2:2 And I will send fire on Mo'ab!
And it will consume the fortresses of Keriot!
And Mo'ab will be put to death
amid tumult,
amid shouting,
and amid the sound of a shofar!

Amos 2:3 And I will cut off
the judge from her midst!
And I will kill all her leaders with him!"

YAHWEH has spoken!

Amos 2:4 Thus said **YAHWEH**,
"On account of three rebellions of Yahudah,
and on account of four
I will not turn it back
on account of their rejecting
The Instruction *itself* **nx** of **YAHWEH**!
And they have not protected His rules!
And they have been caused to go astray
by the lies in which their fathers walked!

Amos 2:5 And I will send fire on Yahudah!
And it will consume
the fortresses of Yerushalaim!"

Amos 2:6 Thus said **YAHWEH**,
"On account of three rebellions of Yisra'el,
and on account of four
I will not turn it back
on account of their selling the just for silver,
and the poor on account of a pair of sandals,
Amos 2:7 those trampling
upon the dust of the earth
the heads of the poor
and turning aside the way of the humble.

And a man and his father go in
to *the same* young woman
for the sake of defiling
My set apart Name *itself* **nx**.

Amos 2:8 And upon garments of a pledge
they lie down beside every slaughter site.
And in the house of their gods
they drink the wine of those
who have been penalized.

Amos 2:9 And I caused
the Amorites *themselves* **nx**
to be destroyed from before their faces,
whose height was like
the height of the cedars.
And he was as strong as the oaks.
But I caused his fruit
to be destroyed from above
and his roots from beneath!

Amos 2:10 And I caused you yourselves **nx**
to come up from the land of Mitsraim!
And I caused you yourselves **nx**
to walk in the wilderness forty years
for the sake of possessing
the land of the Amorites!

Amos 2:11 And I raised up
some of your sons as prophets,
and some of your young men as Nazirites.

Was it indeed not so, children of Yisra'el?"
- An Utterance of **YAHWEH**. -

Amos 2:12 "But you caused the Nazirites
to drink wine,
and you directed the prophets
saying, 'Do not prophesy!'

Amos 2:13 Behold!
I am being weighed down under you
like a wagon which is weighed down
by the fulness of her sheaves!

Amos 2:14 And a place of refuge
will perish from the swift!
And the strength of the strong
will not be strong!
And a mighty man will not deliver his life!
Amos 2:15 And the one handling the bow
will not stand!
And the swift on his feet will not escape!
And one riding the horse
will not deliver his life!
Amos 2:16 And the one brave in his heart
among the mighty,
he will flee naked in that day!"
- An Utterance of **YAHWEH**. -

Chapter 3

Amos 3:1 Listen attentively
to this word *itself* **nx**
which **YAHWEH** has spoken
concerning you, children of Yisra'el,
concerning the entire family
which I have caused to come up
from the land of Mitsraim saying,
Amos 3:2 "Only you yourselves **nx** have I known
from all the families of the soil!

For this reason I will hold you accountable
on account of all your moral perversities!

Amos 3:3 Can two walk together
if they have not met?

Amos 3:4 Will a lion roar in the forest
when he has no prey?

Will a young lion give forth
his voice out of his den
if he has not been captured?

Amos 3:5 Will a bird fall
into a snare of the ground
but there is no snare for him?

Will a snare spring up from the ground
and capture if it has nothing to capture?

Amos 3:6 If a shofar is blown in a city
are the people not frightened?

If there exists disaster in a city
has **YAHWEH** not done it?

Amos 3:7 **Indeed, my Sovereign, YAHWEH,
does nothing
if He does not reveal His secret
to His servants, the prophets!**

Amos 3:8 A lion has roared!
Who is not afraid?

My Sovereign, **YAHWEH**, has spoken!

Who will not prophesy?

Amos 3:9 Cause it to be heard
within the fortresses at Ashdod,
and within the fortresses
in the land of Mitsraim!
And say,
'Gather upon the mountains of Shomeron
and observe the many tumults in her midst
and the oppressed in the midst of her!'
Amos 3:10 And they do not know
to do what is right,"
- An Utterance of **YAHWEH**. -
"these storing up violence
and destruction in their fortresses! "

Amos 3:11 For this reason
thus said my Sovereign, **YAHWEH**,
"An enemy *is* all around the land!
And he will bring down
your strength from you!
And your fortresses will be plundered!"

Amos 3:12 Thus said **YAHWEH**,
"According to how the shepherd
snatches away from the mouth of the lion
two legs or a piece of an ear,
according to this will the children of Yisra'el
be snatched away,
those dwelling in Shomeron,
on the corner of a bed,
or on the cover of a couch!

Amos 3:13 Listen attentively
and repeat it among the house of Ya'akob!"
- An Utterance of my Sovereign, **YAHWEH**,
The Elohim of Assemblies. -

Amos 3:14 "Indeed, in the day
I hold Yisra'el accountable
for the rebellions concerning it
I will also hold them accountable
concerning the slaughter sites of Bayit EI!
And I will hack off
the horns of the slaughter site!
And they will fall to the ground!

Amos 3:15 And I will strike
the house of the winter
beside the house of the summer!
And the houses of ivory will be destroyed!
And the great houses will be swept away!"
- An Utterance of **YAHWEH**. -

Chapter 4

Amos 4:1 Listen attentively to this word,
you cows of Bashan
who are on the mountain of Shomeron,
those oppressing the poor,
those crushing the needy,
those saying to their masters,
"Bring wine and we will drink!"

Amos 4:2 My Sovereign, **YAHWEH**,
has sworn by His set apartness,
"Indeed, behold!
Days are coming upon you!
And He will lift up you yourselves **תא**
with hooks,
and your descendants
with fish hooks!

Amos 4:3 And you will go out at the gaps,
each woman straight ahead!
And you will be cast out of the fortress!"

- An Utterance of **YAHWEH**. -

Amos 4:4 "Go to Bayit El and rebel!
And rebel at Gilgal!
Multiply for the sake of rebellion!

And bring your sacrifices at dawn,
your tithes at three years!
Amos 4:5 And turn an offering of thanksgiving
into smoke with leaven!
Proclaim voluntary offerings!

Listen attentively,
because this you have loved,
children of Yisra'el!"
- An Utterance of my Sovereign, **YAHWEH**. -

Amos 4:6 "And I Myself
have also given to you
cleanness of teeth in all your cities,
and lack of food in all your places.
But you have not returned to Me!"
- An Utterance of **YAHWEH**. -

Amos 4:7 "And also
I have withheld from you the rain *itself* nx
from more than three months to a harvest.
Then I would cause it to rain upon one city,
and on another city I would not cause it to rain.
One part was rained upon.
And the part it did not rain upon dried up.

Amos 4:8 And two or three cities
wandered to another city
for the sake of drinking water.
But they were not filled to satisfaction.
But you have not returned to Me!"
- An Utterance of **YAHWEH**. -

Amos 4:9 "I have smitten you
with blight and with mildew.
The creeping locust
devoured your many gardens,
and your vineyards,
and your fig trees,
and your olive trees!
But you have not returned to Me!"
- An Utterance of **YAHWEH**. -

Amos 4:10 "I sent among you a pestilence
according to the manner of Mitsraim!
I killed your young men with a sword,
along with your captured horses!
And I caused the stench
of your camps to come up,
even into your nostrils!
But you have not returned to Me!"
- An Utterance of **YAHWEH**. -

Amos 4:11 I have overthrown some of you
as The Elohim overthrew Sedom *itself* nx
and Amorah *itself* nx!
And you were like a poker
plucked from the burning ashes!
But you have not returned to Me!"
- An Utterance of **YAHWEH**. -

Amos 4:12 "For this reason
according to this I am doing to you, Yisra'el!
And it is the end when I will do this to you!

Prepare to meet your Elohim, Yisra'el!"

Amos 4:13 Indeed, behold,

The One forming the mountains
and creating wind,
and declaring to a human being
what His thought is,
and making the dawn darkness,
and treading upon
the high places of the earth,
YAHWEH, Elohim of Assemblies
is His designation!

Chapter 5

Amos 5:1 Listen attentively
to this word *itself* **nx**
which I am taking up concerning you,
a lament, house of Yisra'el!
Amos 5:2 The virgin of Yisra'el has fallen!
She has been abandoned on her soil.
She will not be rising again!

Amos 5:3 Indeed, thus said
my Sovereign, **YAHWEH**,
"The city going out with a thousand,
one hundred will remain,
and that going out with a hundred,
ten will remain for the house of Yisra'el!"

Amos 5:4 Indeed, thus said **YAHWEH**
to the house of Yisra'el,
"Seek Me and live!

Amos 5:5 But do not seek Bayit El,
nor enter Gilgal,
nor pass over to Be'ersheba!
Indeed, Gilgal will go into exile,
go into exile!
And Bayit El will exist as nothingness!

Amos 5:6 Seek **YAHWEH** *Himself* **nx** and live
lest He rushes like fire
on the house of Yoseph!
And He will consume it!
And no one will be quenching it for Bayit El!

Amos 5:7 They are turning judgment
to wormwood
and are causing justice
to be thrown to the ground!"

Amos 5:8 The One making
Pleiades and Orion,
and The One turning
the shadow of death into dawn
and causing the day to be dark at dusk,
The One calling for the waters of the sea
and pouring them out
on the face of the earth,

YAHWEH is His Name,

Amos 5:9 The One strengthening the ravaged
against the cruel!
He will come against the fortress!

Amos 5:10 They hated the one
reproving in the gate
and they detest one speaking truth!

Amos 5:11 For this reason,
whereas you are trampling upon the poor
and you are taking grain taxes from him,
you have built houses of hewn stone,
but you are not going to dwell in them!
You have planted pleasant vineyards,
but you will not drink their wine *itself* **nx**!

Amos 5:12 Indeed, I know your many rebellions!

And your offenses are intense,
afflicting the just,
accepting bribes,
and turning aside *the cause of* the poor
in the gate!"

Amos 5:13 **For this reason
the prudent, at that time, will be silent.
Indeed, it is a hurtful time!**

Amos 5:14 Seek good and not bad,
for the sake of your living,
and **YAHWEH**, The Elohim of Assemblies,
will be with you
according to what you have spoken!

Amos 5:15 Hate evil
and love goodness!
And establish right judgment in the gate!
It may be that **YAHWEH**,
The Elohim of Assemblies,
will show favor to the remnant of Yoseph.

Amos 5:16 For this reason
YAHWEH, The Elohim of Assemblies,
my Sovereign, has said this,
"There is wailing in all the open places.
And on all the streets they say, 'Alas! Alas!'
And they call the farmer to mourning,
and skillful lamenters to wailing.
Amos 5:17 And in all vineyards
there will be wailing
when I pass over your midst!"

YAHWEH has spoken!

Amos 5:18 Woe to those desiring
The Day *itself* ~~nx~~ of **YAHWEH!**
What is The Day of **YAHWEH** to you?
It is darkness, and not light,
Amos 5:19 like when a man flees from a lion
he meets the bear.
And he entered his house,
and placed his hand upon the wall.
Then a serpent bites him.

Amos 5:20 **Is not The Day of **YAHWEH**
darkness and not light,
even very dark,
with no brightness to it?**

Amos 5:21 I have hated,
I have despised your festivals!
And I will not savor your assemblies.

Amos 5:22 Though you offer up to Me
olahs and your grain offerings
I will not accept them,
nor will I look on
the shelem offerings of your fatlings!

Amos 5:23 Take away from Me
the noise of your songs!
Indeed, I will not listen to the sound
of your stringed instruments!

Amos 5:24 And let judgment roll like water,
and justice like a powerful stream!

Amos 5:25 You brought Me sacrifices
and grain offerings in the wilderness
for forty years, house of Yisra'el!

Amos 5:26 But you raised up

the Tabernacle of Moloch *itself* **nx**,
and Chiun *itself* **nx**, your idols,
your star gods
which you made for yourselves!

Amos 5:27 For this reason
I will exile you yourselves **nx**
beyond Damascus!" said **YAHWEH**.
The Elohim of Assemblies
is His designation!

Chapter 6

Amos 6:1 Woe to those at ease in Tzion,
and those trusting in Mount Shomeron,
those designated chief of the nations,
to whom the house of Yisra'el has gone!

Amos 6:2 Pass over to Kalneh and see!
And go from there to Hamat Rabbah!
And go down to Gath of the Philistines!
Are you better than these kingdoms!
Is their border greater than your border,
Amos 6:3 you who are putting off
the day of harm
but are approaching the seat of violence,
Amos 6:4 those lying down on beds of ivory,
or stretched out upon their couches,
and are eating lambs from the flock
and calves from the midst of the stall,
Amos 6:5 those improvising
upon the sound of the harp,
those inventing instruments
for themselves like David,
Amos 6:6 those drinking with bowls of wine,
and anointed with the finest ointments?

Yet they have not been grieved
concerning the breach of Yoseph.
Amos 6:7 For this reason
they will now go into exile
with the first of the captives!
And the feasting of the stretched-out ones
will be stopped!

Amos 6:8 My Sovereign, **YAHWEH**,
has sworn by His life!
- An Utterance of **YAHWEH**,
The Elohim of Assemblies. -

"I have been abhorring
the arrogance itself **nx** of Ya'akov!
And I have hated his high places!
And I will surrender the city
and all its fulness!

Amos 6:9 And it will exist
that if ten men remain in one house
then they will be put to death!
Amos 6:10 And a loved one will pick him up,
or his undertaker,
to bring out his bones from the house.
And he will say
to whoever is inside the house,
'Is anyone still with you?'
And he will say, 'No.'
And he will say, 'Be quiet!'
**Indeed, you are not to mention
The Name of YAHWEH!**

Amos 6:11 Indeed, behold!
YAHWEH is giving direction!
And He will strike the great house to pieces
and the little house to fragments!

Amos 6:12 Do horses run on a rock?
Does one plow *rock* with oxen?

Indeed,
you have turned judgment to poison
and the fruit of justice to wormwood,
Amos 6:13 you who are rejoicing
over a matter of nothing,
who are saying,
'Have we not taken horns for ourselves
by our own strength?'

Amos 6:14 Indeed, behold!
I am raising up a nation against you,
house of Yisra'el!"
- An Utterance of **YAHWEH**,
The Elohim of Assemblies. -

"And they will oppress you yourselves **nx**
from the entrance to Hamat
as far as the river of Mitsraim!"

Chapter 7

Amos 7:1 According to this
my Sovereign, **YAHWEH**,
has caused me to see.
And behold!
He was fashioning locusts
at the start of the rising of the growth
after the spring crop.
And behold!
It was the spring crop
after the mowings of the king.
Amos 7:2 And it was when
they had finished eating
the vegetation *itself* **nx** of the land.

And I said,
"My Sovereign, **YAHWEH**, spare, please!
How will Ya'akob stand?
Indeed, he is small."
Amos 7:3 **YAHWEH** relented concerning this.
"It will not be." said **YAHWEH**.

Amos 7:4 According to this
my Sovereign, **YAHWEH**, caused me to see.
And behold!
My Sovereign, **YAHWEH**, was calling
for the sake of contending with fire!
And it consumed
the great depths *themselves* **nx**!
And it consumed
the portion *itself* **nx** of Ya'akov.

Amos 7:5 And I said,
"My Sovereign, **YAHWEH**, please stop!
How will Ya'akob stand?
Indeed, he is small."

Amos 7:6 **YAHWEH** relented concerning this.
"This will not be either!"
said my Sovereign, **YAHWEH**.

Amos 7:7 According to this He caused me to see.
And behold!
My Sovereign stood upon a plumb lined wall.
And in His hand was a plumb line.
Amos 7:8 And **YAHWEH** said to me,
"What do you yourself **nx** see, Amos?"
And I said, "A plumb line."
And my Sovereign said,
"Behold!
I am placing a plumb line
in the midst of My people Yisra'el!
No longer will I pass over

what belongs to it!

Amos 7:9 And the high places of Yitzhak
will be desolated!
And the sanctuaries of Yisra'el
will be destroyed!
And I will rise up over the house of Yarob'am
with a sword!"

Amos 7:10 And Amatzyah, priest of Bayit El,
sent to Yarob'am, king of Yisra'el, saying,
"Amos has conspired against you
in the midst of the house of Yisra'el.
The land is not able to contain
all his words *themselves* nx.

Amatzyah means
strengthened by YAHWEH.

Amos 7:11 Indeed, this is what Amos said,
'Yarob'am will die by the sword.
And Yisra'el will be going into exile.
They will be exiled from their land.' "

Amos 7:12 And Amatzyah said to Amos,
"Seer, go!
Flee yourself to the land of Yahudah!
And eat food there,
and prophesy there!
Amos 7:13 But you are not to prophesy
any longer at Bayit El
because it is the king's sanctuary,
and it is the house of the kingdom itself."

Amos 7:14 And Amos answered.
And he said to Amatzyah,
"I am not a prophet.
Nor am I a son of a prophet.
Indeed, I am a herdsman
and a grower of sycamore figs.
Amos 7:15 But YAHWEH took me
from behind the flock.
And YAHWEH said to me,
'Go!
Prophesy to My people Yisra'el!'

Amos 7:16 And now, listen attentively
to the word of YAHWEH.

You yourself nx are saying,
'Do not prophesy concerning Yisra'el,
and do not speak by inspiration
concerning the house of Yitzhak!'

Amos 7:17 For this reason
thus said YAHWEH,
'Your wife will be a prostitute in the city!
And your sons and your daughters
will fall by the sword!
And your land will be divided
by a measuring line!
And you yourself nx will die
upon defiled ground!
And Yisra'el is going into exile!
It will be exiled from upon its land!'

Chapter 8

Amos 8:1 According to this
my Sovereign, YAHWEH, caused me to see.
And behold!
A basket of summer fruit.
Amos 8:2 And He said,
"What do you see, Amos?"
And I said,
"A basket of summer fruit."
And YAHWEH said to me,

“The end has come to My people Yisra’el!
No longer will I pass over them!
Amos 8:3 And the songs of The Temple
will be wailings in that day!”
- An Utterance of my Sovereign, **YAHWEH**. -
“They will cause many corpses
to be thrown in every place.
Keep silent!”

Amos 8:4 Listen attentively to this,
you who are trampling the needy
and causing the poor of the land to cease,
Amos 8:5 saying,
“When will the New Moon pass over?
Then we can sell grain.
And the Sabbath?
Then we can set out grain
for the sake of making the ephah small,
and the shekel large,
and for the sake of falsifying
the balances of deceit,
Amos 8:6 for the sake of buying
the poor with silver,
and the needy for sandals,
and selling the refuse of the grain?”

Amos 8:7 **YAHWEH** has sworn
at the arrogance of Ya’akov,
“I will not forget to forever all their actions!

Amos 8:8 Will the land not shake
on account of this
and everyone mourn who is dwelling on it?
And all of it will rise up like The River *Nile*.
And it will be tossed about and sink down
like The Nile of Mitsraim!

Amos 8:9 And it will exist in that day”
- An Utterance of my Sovereign, **YAHWEH**. -
“I will cause the sun to go down at noon!
And I will cause the earth
to be darkened at daylight!
Amos 8:10 And I will turn your festivals
to mourning,
and all your songs to lamenting!
And sackcloth will be caused
to come up over all the loins,
and upon every head baldness!
And I will establish it
like the mourning for an only child,
and the end of it as a day of bitterness!

Amos 8:11 **Behold!**
Days are coming!”
- An Utterance of my Sovereign, **YAHWEH**. -

**“And I will send a famine on the land;
not a famine for the sake of food,
and not a thirst for the sake of water,
but rather, for the sake of hearing
the Words themselves nx of YAHWEH!
Amos 8:12 And they will wander
from sea to sea,
and from north to east!
They will go to and fro
for the sake of seeking
the Word itself nx of YAHWEH!
But they will not find it!**

Amos 8:13 In that day
the beautiful virgins
and the strong young men
will faint with thirst,
8:14 those swearing by the offense of Shomeron,

and saying, 'By the life of your gods, Dan!
and, 'By the life of the way of Be'ersheba!

And they will fall!
And they will not rise again!"

Chapter 9

Amos 9:1 I saw my Sovereign Himself **תא**
standing beside the slaughter site.

And He said,
"Strike the tops of the columns!
And shake the doorposts!
And break them off at the head,
all of them!

And the last of them
I will destroy with the sword!
No one fleeing of them is to flee away!
And no fugitive of them is to escape!

*There is uncertainty concerning
the meaning of this verse.*

*The reference to "columns"
is a word meaning 'knops',
ornamental decorations on buildings
or The Menorah, etc.
But the context seems to indicate
this is referring to the people themselves.
One does not "kill with a sword" a column.*

*The following verses refer to people
and their attempts to flee.
Thus, the context suggests
it is the people themselves
who are to have their heads cut off.*

Amos 9:2 If they dig into She'ol,
from there my hand will take them!
And if they ascend to The Heavens,
from there I will cause them to come down!

Amos 9:3 And if they hide themselves
on top of The Carmel,
from there I will search!
And I will take them!
And if they hide from before My eyes
at the bottom of the sea,
from there I will direct the serpent itself **תא**!
And it will bite them!

Amos 9:4 And if they go into captivity
before the face of their enemies,
from there I will direct the sword itself **תא**!
And it will kill them!
And I will establish My eyes upon them
for harm, and not for good!"

Amos 9:5 And my Sovereign,
YAHWEH of Assemblies,
is The One laying His hand on the earth!
And it will melt!
And everyone dwelling on it will mourn!
And it will rise up like The Nile, all of it!
And it will sink down
like The Nile of Mitsraim!

Amos 9:6 The One building
His steps in The Heavens,
and His troops have laid
the foundation on the earth,
The One Who calls
for the waters of the sea
and pours them out
on the face of the earth...
YAHWEH is His Name!

Amos 9:7 Are you yourselves **תא**

not like the people of Kush to Me,
children of Yisra'el?"

- An Utterance of **YAHWEH**. -

"Have I not caused Yisra'el *itself* נא
to come up from the land of Mitsraim,
and the Philistines from Caphtor,
and Aram from Kir?

Amos 9:8 Behold!

The eyes of my Sovereign, **YAHWEH**,
are on the kingdom of the offenders!
And I will cause it *itself* נא to be destroyed
from upon the face of the soil!

However, indeed, I will not destroy,
destroy the house of Ya'akov *itself* נא!"

- An Utterance of **YAHWEH**. -

The double reference to "destroy"
is a standard Hebrew practice
to add extreme emphasis to a concept.
Many translate this
as "surely, certainly, etc.

Amos 9:9 "Indeed, behold!

I am directing!

And I will cause

to be shaken among all the nations

the house of Yisra'el *itself* נא

according to how one shakes with a sieve!

But not the least grain

will fall to the ground!

Amos 9:10 All the offenders of My people

will be put to death with the sword,

those who are saying,

'Harm will not overtake us nor confront us.'

Amos 9:11 In that day

I will cause to stand up

the booth of David *itself* נא,

that which has fallen!

The reference here is to *sukkot*.
These were temporary shelters
made from local trees and their branches.
They were a reminder of The Exodus event.

And I will repair its gaps *themselves* נא!

And its ruins I will cause to stand!

And I will build it like the days of old

Amos 9:12 in order that they can possess

the remnant of Edom *itself* נא

and all the nations

upon whom My Name is called!"

- An Utterance of **YAHWEH**,

The One doing this. -

Amos 9:13 "Behold!

The days are coming!"

- An utterance of **YAHWEH**. -

"And the plowman will overtake the reaper,
and the treader of grapes him who sows seed.

And the mountains will drip new wine.

And all the hills will dissolve.

Amos 9:14 And I will turn back

the captivity *itself* נא of My people Yisra'el!

And they will build the desolated cities.

And they will inhabit them.

And they will plant vineyards.

And they will drink the wine *itself* נא.

And they will make gardens.

And they will eat their fruit.

Amos 9:15 And I will plant them on their soil!

And they will not be uprooted any more
from their soil which I have given to them!"

YAHWEH, your Elohim has spoken!

18. Obadiah - Obadyah

(Version 3.1: 7-15-2021)

Obad. 1 The vision of Obadyah.
Thus said my Sovereign, **YAHWEH**
for the sake of Edom.

Obadyah means
servant of **YAHWEH**.

We have heard a report from
YAHWEH Himself **nx**.

And an ambassador has been sent
among the nations *saying*,
"Stand up!"
And, 'You are to rise up against her
for the sake of battle!'

Obad. 2 "Behold!
I have set you small among the nations!
You yourselves **nx**
are being held in contempt exceedingly!

Obad. 3 The arrogance of your heart
has deceived you,
those dwelling dwell in clefts of rock,
whose sitting place is high,
who says in his heart,
'Who can cause me
to come down to the ground?'

Edom includes the high ground
to the east of the Dead Sea,
where the city of Petra is found.
There are many rocky cliffs
that were used as high ground
for protection.

Obad. 4 "Though you soar like an eagle,
and though you place your nest among the stars,
from there I will cause you to come down!"
- An Utterance of **YAHWEH**. -

Obad. 5 "If thieves came to you,
if robbers by night,
how you would have been caused to cease!
Would they not steal enough for them?
If grape gatherers had come to you,
would they not cause gleanings to remain?"

Obad. 6 How Esau will be searched out!
His hidden treasures will be ransacked!

Obad. 7 As far as the border
they have sent you!
Every man of your covenant
has caused you to be deceived!
They have prevailed against you!
Men of your well being (friends)
have placed your food
as an ambush under you!
There is no understanding in him (Edom).

Obad. 8 Will it not exist in that day"
- An Utterance of **YAHWEH**. -
"that I will cause the wise man
to perish from Edom
and understanding
from the mountains of Esau.

Obad. 9 And your mighty men
will be broken down, Teman,
in order that every man
from the mountains of Esau
will be cut off because of slaughter,
Obad. 10 because of your violence,
against your brother, Ya'akov!

Shame covers you!
And you have been cut off to eternity!

Obad. 11 In the day,
that of your standing opposite,
in the day strangers
were taking captive his wealth
and foreigners entered his gates
and cast lots over Yerushalaim,
you also were like one of them!

Obad. 12 But you should not
have looked *with delight*
on your brother's day,
on the day of his unexpected calamity.
And you should not have rejoiced
concerning the children of Yahudah
in the day of their destruction!

And you should not have boasted
in the day of *their* distress!

Obad. 13 You should not have entered into
the gate of My people
in the day of their calamity!

You should not have looked,
even you yourself **תא**, upon their harm
in the day of their calamity!

And you should not
have laid a hand on their wealth
in the day of their calamity!

Obad. 14 And you should not
have stood at the crossroads
for the sake of cutting off
his fugitives themselves **תא**!

And you should not
have shut up his survivors
in the day of distress!

Obad. 15 Indeed, near
is The Day of **YAHWEH**
upon all the nations!

**According to what you have done,
it will be done to you!**

Your recompense
will be turned back on your head!

Obad. 16 Indeed, according to what you
have drunk on My set apart mountain
all the nations will drink continually.
And they will drink.
And they will swallow.
And they will be as though
they had never existed!

Obad. 17 But on Mount Tzion
there will be deliverance!
And they will be set apart!
And the house of Ya'akov will possess
their possessions themselves **תא**.

Obad. 18 And the house of Ya'akov will be a fire,
and the house of Yoseph a flame,
And the house of Esau *will be* as stubble!
And they will burn among them!
And they will consume them!
And there will not be a survivor
for the sake of of the house of Esau!"

Indeed, **YAHWEH** has spoken!

Obad. 19 And they will possess The Negev,
the mountains of Esau *themselves* נא,
and the lowlands of the Philistines *themselves* נא!

And they will possess
the fields *themselves* נא of Ephraim,
and the fields *themselves* נא of Shomeron.
And Binyamin *will possess* The Gil'ad *itself* נא,

Many do not recognize
the distinct areas noted here.
Each is a separate section of the land.

The Negev is the southern section.
The Shefelah is the "low country"
between the sea
and the mountains of Yisra'el.
The Gil'ad is the northeastern
section of the land.

Obad. 20 and the captives of this fortress
will possess for the children of Yisra'el
that which is the Kena'anite's
as far as Tzarephath!
And the exiles of Yerushalaim
who are at Sepharad will possess
the cities *themselves* נא of The Negev!

Obad. 21 And the deliverers
will go up to Mount Tzion
for the sake of pronouncing sentence
for the mountain of Esau *itself* נא!
And the kingdom will exist as **YAHWEH's!**

The concept of judgment
is often not clearly understood.
For the Hebrew, judgment is
the pronouncing of a sentence,
a verdict, by the judge.
It is not merely
a matter of discernment.
Typically it had to do
with some form of condemnation.

19. Jonah - Yonah

(Version 3.1: 7-15-2021)

Chapter 1

Jonah 1:1 And the word of **YAHWEH** existed
to Yonah, son of Amittai, saying,

Yonah means dove.
Amittai means my stability.

Jonah 1:2 "Get up!
Go to Nineveh, the great city
and cry out against it
because their evil
has ascended before My face!"

Jonah 1:3 But Yonah got up
for the sake of fleeing to Tarshish
from before the face of **YAHWEH**.
And he went down to Yapho (Joppa).
And he found a ship going to Tarshish.
And he gave the payment.
And he went down into it
for the sake of going with them to Tarshish
from before the face of **YAHWEH**.

Jonah 1:4 And **YAHWEH** hurled
a great wind against the sea.
And there was a great tempest on the sea.
And the ship was considered
as being broken in pieces.
Jonah 1:5 And the sailors were afraid.
And each one cried out to his god.

And they hurled the objects themselves **nx**
which were in the ship into the sea
for the sake of lightening the load.

And Yonah had gone down
to the lowest parts of the ship.
And he laid down.
And he was in a deep sleep.
Jonah 1:6 And the captain came to him.
And he said to him,
“Why are you sleeping?
Get up!
Call out to your gods!
Perhaps the gods will consider us
and we will not perish.”

Jonah 1:7 And they said,
one man to his companion,
“Come and we will cast lots.
And we will know on whose account
this harm has come upon us.”

And they cast lots.
And the lot fell to Yonah.
Jonah 1:8 And they said to him,
“Explain to us now,
on what account this harm
has happened to us?
What is your occupation?
And from where have you come?
What is your country?
And of what people are you?”

Jonah 1:9 And he said to them,
“I am a Hebrew.
And **YAHWEH**, The Elohim of The Heavens,
I myself revere,
He Who has made the sea itself **nx**
and the dry land itself **nx**.”

Jonah 1:10 And the men were greatly afraid,
exceedingly.
And they said to him,
“Why have you done this?”
Indeed, the men knew that he was fleeing
from before the face of **YAHWEH**
because he had explained it to them.

Jonah 1:11 And they said to him,
“What are we to do to you
that the sea will be calm from around us?
Indeed,
the sea was becoming more enraged.

Jonah 1:12 And he said to them,
“Pick me up and hurl me into the sea!
Then the sea will be calm for you.
Indeed, I myself know
that it is on account of me
this great tempest is upon you.”

Jonah 1:13 But the men rowed
for the sake of bringing the ship to dry land.
But they were not able
because the sea was moving,
and it was storming against them.

Jonah 1:14 And they called out to **YAHWEH**.
And they said,
“Alas, **YAHWEH!**
Let us not perish on account
of the life of this man!
And do not lay upon us innocent blood!
Indeed, You Yourself **nx**, **YAHWEH**,

have done according to what pleased You!"

Jonah 1:15 And they picked up
Yonah himself **נח**.
And they hurled him into the sea.
And the sea stood still from its raging.

Jonah 1:16 And the men feared
YAHWEH Himself **נח**
greatly, exceedingly.
And they slaughtered
a sacrifice to **YAHWEH**.
And they vowed vows.

Chapter 2 begins here in the Hebrew text.

Jonah 1:17 (H 2.1)
And **YAHWEH** prepared a great fish
for the sake of swallowing Yonah himself **נח**.
And Yonah was in the belly of the fish
three days and three nights.

Chapter 2

Jonah 2:1 (H 2.2)
And Yonah prayed to **YAHWEH**, his Elohim,
from the belly of the fish.
Jonah 2:2 (H 2.3)
And he said, "I called out
because of my distress to **YAHWEH**.
And He answered me.
From the belly of She'ol I hollered for help.
You listened attentively to my voice.

Jonah 2:3 (H 2.4)
Even You had hurled me
deep into the midst of the seas.
And the currents surrounded me.
All Your breakers and Your waves
passed over upon me.

Jonah 2:4 (H 2.5)
And I myself said,
'I have been driven out
from before Your eyes.
However, I will have cause to look again
toward Your set apart Temple.'

Jonah 2:5 (H 2.6)
The waters encompassed me
as far as life itself.
The deep surrounded me.
Weeds were bound to my head.

Jonah 2:6 (H 2.7)
I went down to the base of the mountains.
The gate bars of the earth
were behind *me* to eternity.
But You raised up my life from The Pit,
YAHWEH, my Elohim.

Jonah 2:7 (H 2.8)
As my life fainted within me
I remembered **YAHWEH** Himself **נח**.
And my prayer came
to Your set apart Temple.

Jonah 2:8 (H 2.9)
Those protecting lying vanities
abandon their own kindness.

Jonah 2:9 (H 2.10)
But I myself will sacrifice to You
with the voice of thanksgiving.
What I have vowed I will pay.
Deliverance belongs to **YAHWEH**."

Jonah 2:10 (H 2.11)
Then **YAHWEH** spoke to the fish.
And it vomited Yonah *himself* **nx**
onto the dry land.

Chapter 3

Jonah 3:1 And the word of **YAHWEH**
existed to Yonah a second time saying,
Jonah 3:2 "Get up!
Go to Nineveh, the great city!
And proclaim to it the proclamation
which I am speaking to you!"

Jonah 3:3 And Yonah got up.
And he went to Nineveh
according to the word of **YAHWEH**.

And Nineveh was an exceedingly great city,
a journey of three days *across*.
Jonah 3:4 And Yonah began to enter the city,
one day's journey.
And he proclaimed.
And he said, "Forty days more
and Nineveh is going to be overthrown!"

Jonah 3:5 And the men of Nineveh
trusted in **YAHWEH**.
And they proclaimed a fast.
And they put on sackcloth,
from the greatest even as far
as the least of them.

Jonah 3:6 And the word reached
to the king of Nineveh.
And he stood up from his throne.
And he set aside his robe from upon him.
And he covered himself with sackcloth.
And he sat upon the ashes.
Jonah 3:7 And he cried out.
And he spoke with Nineveh
by decree of the king
and his mighty men saying,
"The human being
or the animal of the herd or of the flock
is not to taste anything!
Let them not eat,
and let them not drink water!"

Jonah 3:8 And the human being
and the animal
are to be covered with sackcloth!
And they are to call out
to **YAHWEH** with power!

And let each man turn back
from his evil way
and from the violence that is in his hands!
Jonah 3:9 Who knows?
YAHWEH might turn and relent,
and turn back from His burning anger.
Then we will not perish."

Jonah 3:10 And **YAHWEH** saw their actions,
that they had turned back
from their evil way.
And **YAHWEH** relented
concerning the harm which He had spoken
for the sake of doing it to them.
And He did not do it.

Chapter 4

Jonah 4:1 But it was bad to Yonah,
exceedingly bad.
And *his anger* blazed up within him.

Jonah 4:2 And he prayed to **YAHWEH**.
And he said,
“Alas, **YAHWEH!**
Was this not my word
while I was in my *own* land?
For this reason I went ahead
for the sake of fleeing to Tarshish
because I knew You Yourself **נָא**,
an El showing favor,
and compassionate,
slow to anger,
and of great kindness,
and relenting concerning harm.

Jonah 4:3 And now, **YAHWEH**,
please take my life *itself* **נָא** from me!
Indeed, it is better for me to die than to live!”

Jonah 4:4 And **YAHWEH** said,
“Does doing good inflame you?”

Jonah 4:5 Then Yonah
went out from the city.
And he sat by the east side of the city.
And he made a booth there for himself.
And he sat beneath it in the shade
until when he would see
what would happen with the city.

Jonah 4:6 And **YAHWEH**, The Elohim,
prepared a plant.
And He raised it up over it
for the sake of Yonah,
for the sake of being a shade over his head,
for the sake of delivering him from his harm.
And Yonah greatly rejoiced over the plant.

Jonah 4:7 But **YAHWEH** prepared a maggot
as the next day was dawning.
And it attacked the plant *itself* **נָא**.
And it withered.

Jonah 4:8 And it was as the sun was rising.
And **YAHWEH** prepared
a vehement east wind.
And the sun beat upon the head of Yonah.
And he grew weak.
And he asked for his life *itself* **נָא**
for the sake of dying.
And he said,
“It is better for me to die than to live.”

Jonah 4:9 And **YAHWEH** said to Yonah,
“Is it good for you to be angry
concerning the plant?”
And he said,
“Doing good inflames me,
even to the point of death!”

Jonah 4:10 And **YAHWEH** said,
“You yourself **נָא**
had compassion upon the plant
for which you had not labored with it,
and you had not made it grow,
which grew up in a night,
and perished in a night.

Jonah 4:11 And should I Myself
not have compassion
on Nineveh, the great city,
in which there is more than
one hundred and twenty thousand
human beings
who have not known the difference between
their right hand or their left hand,
and many animals?”

20. Micah - Miykah

(Version 3.1: 7-15-2021)

Micah 1:1 The word of **YAHWEH** that came to Miykah The Morasthite in the days of Yotam, Ahaz, Hizkiyah, kings of Yahudah, which he saw concerning Shomeron and Yerushalaim.

Miykah is an abbreviated form of Mikayah.

It means who is like **YAHWEH**.

Micah 1:2 Listen attentively, peoples, all of them!
Pay attention, earth, and all that is in it!
Then my Sovereign, **YAHWEH**, will exist as a witness against you, **YAHWEH**, from His set apart Temple!

Micah 1:3 Indeed, behold!
YAHWEH is coming out from His place!
And He will come down!
And He will tread upon the high places of the earth!
Micah 1:4 And the mountains will melt beneath Him!
And the valleys will split themselves open like wax before the face of the fire, like waters pouring down a steep slope!

Micah 1:5 All this exists on account of the rebellion of Ya'akov and on account of the offenses of the house of Yisra'el!

What is the rebellion of Ya'akov?
Is it not Shomeron?
And what are the high places of Yahudah?
Are they not at Yerushalaim?

Micah 1:6 Then I will establish Shomeron as a rubbish heap in the open country, as plantings of a vineyard!
And I will pour out her stones in the valley!
And I will expose her foundations!
Micah 1:7 And all her carved images will be hammered into pieces!
And all her wages of *prostitution* will be burned with fire!
And all her idols will be set as refuse!
Because she gathered *them* from the wages of a prostitute even to the wages of a prostitute they will return!"

Micah 1:8 For this reason I lament and I wail.
I walk barefoot and naked.
I make a wailing like jackals and a mourning like the daughters of defiled birds!

Micah 1:9 Indeed, her wounds are incurable!
Indeed, it has come as far as Yahudah!
It has come as far as the gate of My people, as far as Yerushalaim!

Micah 1:10 Do not declare it in Gath!
Weep not at all in Bayit Aphrah!
Roll yourself in the dust!
Bayit Aphrah means House of Dust.

Micah 1:11 Pass over for your sake,
you who are dwelling in Saphir,
shamefully naked!
Those dwelling at Tza'anan
have not gone out.
The lamentation of Bayit Ha'etzel
has taken from you its support.

[Saphir means beautiful.](#)
[Tza'anan means sheep pasture.](#)
[Bayit Ha' Etzel means](#)
[House of The Nearness.](#)

Micah 1:12 Indeed, those dwelling at Marot
waited for goodness,
but harm has come down
from **YAHWEH Himself** **nx**
to the gate of Yerushalaim.

Micah 1:13 Harness the chariot to the horse,
you who are dwelling in Lachish!
(She was the beginning of offense
to the daughter of Tzion.)
Indeed, in you were discovered
the rebellions of Yisra'el!
Micah 1:14 For this reason
you are to give parting gifts of *divorce*
concerning Moreshet Gath.
The houses of Achzib are as treachery
to the kings of Yisra'el.

[Achzib means deception.](#)

Micah 1:15 I will yet cause an heir to come to you,
you who are dwelling at Mareshah.
The glory of Yisra'el
will come as far as Adullam.

[Mareshah means summit.](#)
[Adullam - meaning is uncertain.](#)

Micah 1:16 Make yourself bald
and cut off your hair
concerning the children of your delight!
Enlarge your baldness like an eagle
because they will be exiled from you!

Chapter 2

Micah 2:1 Woe to those devising mischief
and preparing to do what is bad upon their beds!
In the light of the morning they act
because it is within the power of their hand.

Micah 2:2 And they have coveted fields.
And they have taken them away by force,
and coveted houses,
and they have taken them away.
And they have oppressed
a man and his household,
even a man and his inheritance.

Micah 2:3 For this reason thus said **YAHWEH**,
"Behold!

I am devising harm upon this family
which you can not remove from your necks!
And you will not walk arrogantly!
Indeed, this *will be* an evil time!

Micah 2:4 In that day
one will lift up a proverb concerning you.
And he will lament a lamentation.
He will say,
'We have been ravaged, ravaged!
The allotted portion of My people
He has caused to be changed!
How He has caused mine to be removed,
turned back, our fields divided!'
Micah 2:5 For this reason

you will not have for you
one to cast a line by lot
in the assembly of **YAHWEH**.

Micah 2:6 You are not to speak by inspiration.
They are not to speak by inspiration.
For the sake of these
reproaches will not be turned back!

Micah 2:7 Has the house of Ya'akov said,
'Has The Divine Nature of **YAHWEH**
been cut off?
Are not these His doings?'

Are My words not pleasing
with the one walking uprightly?
Micah 2:8 But lately My people
have risen as an enemy.
You strip from in front of *them*
a garment, a robe,
from those passing by you securely,
those returning from battle.

Micah 2:9 The women of My people
you have driven from their pleasant houses.
From their children
you have removed My magnificence
to eternity.

Micah 2:10 Get up and go!
Indeed, this is not your resting place!
On account of defilement it is corrupt!
And the damage is unsettling!

Micah 2:11 If a man walking after wind
and falsehood has lied,
he has spoken to you
for the sake of wine and of strong drink,
then he will be the one
speaking by inspiration to this people!

Micah 2:12 Surely I will gather Ya'akov,
all of you!
Surely I will gather the remnant of Yisra'el!
I will place them together
like sheep of a sheepfold,
like a flock in the midst of their pasture,
They will make noise
because of human beings.

Micah 2:13 The one breaking out
will go up before their faces.
And they will pass through the gate.
And they will go out by it.
And their king will pass over before their faces.
And **YAHWEH** *will be* at their head!"

Chapter 3

Micah 3:1 And I said,
"Listen attentively now, leaders of Ya'akov,
and you rulers of the house of Yisra'el!
Is it not for you to know
right judgment itself **תק**,
Micah 3:2 you who are hating good
and loving bad,
who are stealing the skin and the flesh
from upon their bones,
Micah 3:3 and who have eaten
the flesh of My people,
and stripped their skin from upon them,
and have broken their bones themselves **תק**,
and have spread them out
like what is put into a pot,
even like flesh in the midst of a cauldron?"

Micah 3:4 Then they will cry out to **YAHWEH**.
He will not answer they themselves **nx**!
And He will hide His face from them
at that time,
on account of the evil of their actions!"

Micah 3:5 Thus said **YAHWEH**
concerning the prophets
who are leading astray
My people themselves **nx**,
those biting with their teeth,
and who have called out, 'Shalom!'
but who have not given *food* for their mouths,
but have set him apart for battle (or, as a foe).

Micah 3:6 For this reason
it will be night to you, without vision,
and darkness to you, without divination!
The sun will go down upon the prophets!
And the day will be darkened upon them!
Micah 3:7 And the seers will be ashamed!
And the diviners will be confounded!
And they will cover over their lips,
all of them,
because there is no answer *from* The Elohim!

Micah 3:8 However, I am truly filled with power,
with The Divine Nature of YAHWEH itself **nx**,
and with judgment,
and with strength
for the sake of declaring
to Ya'akov his rebellion
and to Yisra'el his offense!

Micah 3:9 Listen attentively now to this,
heads of the house of Ya'akov
and rulers of the house of Yisra'el,
those abhorring right judgment
and perverting everything itself **nx** that is just,
Micah 3:10 those building Tzion with bloodshed
and Yerushalaim with injustice!
Micah 3:11 Her heads judge according to a bribe,
and Her priests teach according to *their* wages,
and her prophets divine according to a price.
But they lean upon **YAHWEH**
for the sake of saying,
'Is not **YAHWEH** in our midst?
What is bad will not come upon us.'

Micah 3:12 For this reason,
because of you,
Tzion will be a plowed field,
and Yerushalaim will be a rubbish heap,
and the mountain of The House
as a brush covered high place!

Chapter 4

Micah 4:1 But it will exist in the latter days!
The mountain of The House of **YAHWEH**
will be established
as the head of the mountains.
And it will be exalted more than the hills.
And peoples will stream upon it.
Micah 4:2 And many nations will come.
And they will say,
'Come and we will go up
to the mountain of **YAHWEH**,
even to The House of The Elohim of Ya'akov!
And He will teach us concerning His ways.
And we will walk in His paths.'

Indeed, from Tzion Instruction will go forth,
and the word of **YAHWEH** from Yerushalaim!

torah - a precept or a statute. **Instruction.**

There is no article with this word.

It is not "The Torah",
but rather, instruction in general.

Micah 4:3 And He will judge
between many peoples!
And He will cause reproof
for the sake of mighty nations
as far as far away!

And they will hammer
their swords to plowshares
and their spears to pruning hooks!
A nation will not lift up
a sword against a nation!
And they will not learn war any longer!

Micah 4:4 And each man
will sit beneath his vine
or beneath his fig tree.
And a man will not be caused to tremble!

**Indeed, the mouth
of YAHWEH of Assemblies has spoken!**

Micah 4:5 Indeed, all the peoples walk,
each man in the name of his gods.

But we ourselves will walk
in the Name of **YAHWEH**,
our Elohim to eternity,
even forever!

Micah 4:6 "In that day,"
- An Utterance of **YAHWEH**. -

"I will gather the lame!
And I will assemble
those having been driven out
and those whom
I have caused to be afflicted!
Micah 4:7 And I will establish
the lame themselves nx as a remnant
and those driven out as a strong nation!
And **YAHWEH** will reign over them
on Mount Tzion
from now and even until eternity!

Micah 4:8 And you yourself nx, Migdal Eder,
fortress of the daughter of Tzion,
as far as you it will come!
And the dominion of the former kingdom
will come to the daughter of Yerushalaim!"

Micah 4:9 Now why do you shout loudly?
Is there no king among you?
Has your counselor perished?
Indeed, pain has seized you
like one giving birth!

Micah 4:10 Writhe in pain and give birth,
daughter of Tzion,
like a woman giving birth!

Indeed, now you will go forth from the city!
And you will dwell in the open country!
And you will go as far as to Babel!
There you will be delivered!
There **YAHWEH** will redeem you
from the hand of your enemies!

Micah 4:11 And now many nations
will be gathered against you,
those who are saying,

'Let her be defiled!
And, 'Let our eyes look at Tzion!

Micah 4:12 But they do not know
the intentions of **YAHWEH!**
And they do not understand His counsel!
Indeed, He has gathered them
like sheaves to the threshing floor!
Micah 4:13 "Arise and thresh,
daughter of Tzion!
Indeed,
I have established your horn as iron!
And your hooves
I have established as copper!
And you will crush many peoples!
And I will cause their unjust gain
to be devoted to **YAHWEH,**
and their wealth
to The Sovereign of the whole earth!

Chapter 5

Micah 5:1 (H 4:14)
Now, gather yourselves in raiding troops,
daughter of raiding troops!
A siege has been established against us!

With a rod they will strike upon the cheek
The One Himself **אנ** Who is judging Yisra'el.

Chapter 5 starts here in the Hebrew text

Micah 5:2 (H 5.1)
And you yourself **אנ**, Bayit Lechem Ephratah,
you who exist as few
among the thousands of Yahudah,
from you will come forth to Me
One for the sake of existing
as ruler in Yisra'el!
And His origins are from ancient times,
from days eternal!"

Bayit Lechem Ephratah
means House bearing fruitful food/bread.
The term, **lechem**
means either food or bread.
Bread is often used
as a generic term for food
and does not always
refer simply to bread.

Micah 5:3 (H 5.2)
For this reason
He will give them up until the time
she who is giving birth has given birth
and the remnant of His kindred return
to the children of Yisra'el!

Micah 5:4 (H 5.3)
Then He will stand up!
And He will shepherd
with the power of **YAHWEH,**
in the majesty of the Name
of **YAHWEH,** His Elohim!
And they will settle down!
Indeed, now He will become great
as far as the extremities of the earth!
Micah 5:5 (H 5.4)
And *with* this One shalom will exist!

When Asshur comes into our land
and when he treads in our fortresses
then we will cause to stand up against him
seven shepherds
and eight leaders of human beings!
Note: Assyria is a part
of the former Roman Empire

- it's Eastern leg.
This means that the Antichrist
will likely come from this area
- AND could be a Hebrew
that has come from the Hebrews
who remained in Babylon after the exile,
thus making antichrist both a Hebrew
AND a member of the former Roman Empire.
Also note that Yisra'el will raise up
SEVEN Shepherds
(a term typically used of priests),
and EIGHT princes or leading men.
This gives us a council of 15
that will apparently attempt
to deal with the antichrist.
There is no 'king',
and in fact it appears
there is no longer
just one leader of the nation.

Micah 5:6 (H 5.5)

And they will shepherd
the land of Asshur *itself* נא with a sword,
and the land of Nimrod *itself* נא
at its entrances!
And He will deliver *us* from Asshur
when he comes into our land
and when he treads within our borders!

Micah 5:7 (H 5.6)

And the remnant of Ya'akov
will exist in the midst of many peoples,
like dew from YAHWEH *Himself* נא,
like showers upon the grass
which do not wait
for the sake of a human being
nor linger for the children of human beings.

Micah 5:8 (H 5.7)

And the remnant of Ya'akov
will exist among the nations
in the midst of many peoples,
like a lion among the animals of a forest,
like a young lion among flocks of sheep,
who if he passed over
then he will trample down
and he will tear in pieces.
And none will be delivering *from him!*

Micah 5:9 (H 5.8)

Lift up your hand over your adversaries!
Even all your enemies will be cut off!

Micah 5:10 (H 5.9)

"And it will exist in that day!"

- An Utterance of YAHWEH. -

"And I will cut off

your horses from your midst!

And I will cause your chariots to perish!

Micah 5:11 (H 5.10)

And I will cause to be cut off

the cities of your land!

And I will tear down all your fortresses!

Micah 5:12 (H 5.11)

And I will cause sorceries

to be cut off from your hands!

And fortune tellers will not exist for you!

Micah 5:13 (H 5.12)

And I will cause to be cut off

your carved images

and your idolatrous pillars from your midst!

And you will no longer bow down

to the work of your hands!

Micah 5:14 (H 5.13)

And I will tear out

your asherim from your midst!

And I will cause your cities to be destroyed!

Micah 5:15 (H 5.14)
And I will take vengeance
with anger and with wrath
upon the nations themselves **נא**
who will not listen attentively!"

Chapter 6

Micah 6:1 Listen attentively now
to what itself **נא** **YAHWEH** is saying!

"Get up!
Contend with the mountains themselves **נא**!
And let the hills
listen attentively to your voice!
Micah 6:2 Listen attentively mountains
to the contention itself **נא** of **YAHWEH**,
even you enduring foundations of the earth!
Indeed, **YAHWEH's** controversy
is with His people!
And He Himself will convict Yisra'el!

Micah 6:3 "My people, what have I done to you?
And how have I caused you to be weary?
Answer Me!

Micah 6:4 Indeed, I caused you to come up
from the land of Mitsraim!
And from the house of bondage
I ransomed you!
And I sent before your faces
Moshe himself **נא**, Aharon, and Miryam!

Micah 6:5 My people, remember now
what Balak, king of Mo'ab, counseled,
and what Bil'am, son of Be'or,
answered he himself **נא**
from Shittim to as far as Gilgal,
for the sake of knowing
the justice of **YAHWEH**!"

Micah 6:6 With what will I meet **YAHWEH**,
bow down toward The Exalted One,
The Elohim?
Shall I meet Him with olahs,
with year old calves?
Micah 6:7 Will **YAHWEH** be pleased
with thousands of rams,
with ten thousand rivers of oil?
Shall I give my firstborn for my rebellion,
the fruit of my body
for the offense of my life?

Micah 6:8 **He has declared**
to you, human being,
what is good!
And what does YAHWEH seek from you
except to do justice,
and to love kindness,
and to walk humbly with your Elohim?

Micah 6:9 The voice of **YAHWEH**
calls out to the city.
And pragmatic wisdom will see Your Name!
"Listen attentively to The Rod
and to Him Who has appointed it!

Micah 6:10 There still exists a house of wrong,
storehouses of moral wrong,
and an abhorringly short measure!"

Micah 6:11 Will I be innocent
with wrong balances,
or with a bag of deceitful weights?
Micah 6:12 Indeed, her rich
are filled with violence!

And those dwelling in her have spoken lies!
And their tongue is deceitful in their mouths!

Micah 6:13 And even I Myself
will cause you to be sick,
striking you, causing you to be laid waste
on account of your offenses!

Micah 6:14 You yourself תא will eat.
But you will not be satisfied!
And your excrement will be in your midst!
And you will set *things* back,
but you will not cause it to be saved!
And what you save I will give to the sword!

Micah 6:15 You yourself תא will sow,
but you will not reap!
You yourself תא will tread the olives,
but you will not anoint yourselves with the oil!
And *you will make* new wine,
but you will not drink wine!

Micah 6:16 But the rules of Omri are protected,
and all the deeds of the house of Ahab.
And you walk in their counsels
in order that I might set you yourself תא
as a desolation
and those dwelling in you as a derision!
And the reproach of My people
you will bear!"

Chapter 7

Micah 7:1 Woe to me!
Indeed, I am like gatherings of summer fruit,
like gleanings of a grape harvest!
There is no cluster for the sake of eating.
My life has desired the first ripe fruit.

Micah 7:2 The devoted one
has perished from the earth
and there is no one just among men!

Everyone lies in ambush
for the sake of blood.
A man hunts his brother himself תא with a net.
Micah 7:3 Both hands are on what is bad
for the sake of doing it well.

The leader and the judge ask for a bribe.
And the mighty man
speaks of the desire of his life.
Then they blend them together.

Micah 7:4 The best of them
is like a prickly brier.
The best of the just
is like a thorn from a hedge.

The day of those watching over you,
those held accountable for you, has come!
Now their bewilderment will exist!

Micah 7:5 **Do not have trust in a friend!**
Do not have confidence in a close companion!
Protect the doors of your mouth
from the one lying down on your chest!

Micah 7:6 Indeed, a son
will be despising a father!
A daughter will rise up
against her mother,
a daughter-in-law
against her mother-in-law!

**The enemies of a man
will be the men of his own household!**

Micah 7:7 But I myself
will keep watch with **YAHWEH!**
I will wait for The Elohim of my deliverance!
My Elohim will listen attentively to me!

Micah 7:8 You will not rejoice
concerning me, my enemy!
When I have fallen, I will stand up!
When I sit in darkness,
YAHWEH will be a light for my sake!

Micah 7:9 I will bear
the indignation of **YAHWEH**
when I have offended against Him
until whenever He pleads my case.
And He will make my proper judgment.
He will bring me forth into the light.
I will look upon His justice!

Micah 7:10 And my enemy will see me.
And shame will cover her,
the one saying to me,
'Where is **YAHWEH**, your Elohim?'

My eyes will look on her.
Now she will be as one trampled down
like mud in the streets!

Micah 7:11 It *will be* the day
for building your walls!
That day the limits will be removed!
Micah 7:12 That day even to you it will come,
to *those* from Asshur
and the fortified cities of Mitsraim,
even from the fortress
as far as The River Nile,
and from sea to sea,
and from mountain to mountain!

Micah 7:13 And the earth will exist
as a devastation
on account of those dwelling in it
from the produce of their actions!

Micah 7:14 Shepherd Your people
with Your rod,
the flock of Your inheritance
who are dwelling alone in a forest
in the midst of Carmel!
They will feed in Bashan and The Gil'ad
as in days of old.

Micah 7:15 As in the days of your coming out
from the land of Mitsraim,
I will cause them to see
the doing of extraordinary acts!

Micah 7:16 The nations will see!
And they will be ashamed of all their power!
They will place their hand over their mouth!
Their ears will be deaf!
Micah 7:17 They will lick the dust like a serpent!
Like the crawling things of the earth
they will be shaken from their holes!

Toward **YAHWEH**, our Elohim,
they will be in dread!
And they will be afraid because of You!"

Micah 7:18 Who is an El like You,
removing moral perversity

and passing over on account of rebellion
for the sake of the remnant of His inheritance?
He will not hang onto His anger to eternity!
Indeed, He Himself delights in kindness!
Micah 7:19 He will return!
He will have compassion on us!
He will trample upon our moral perversities!
And You will cast all our offenses
into the depths of the sea!

Micah 7:20 You give truth to Ya'akov,
kindness to Abraham,
which You have sworn to our forefathers
from ancient days!

21. Nahum

(Version 3.1: 7-15-2021)

Nahum 1:1 The burden of Nineveh.
The scroll of the vision
of Nahum the Elkoshite.
[Nahum means comfort.](#)

Nahum 1:2 A zealous and revenging El
is **YAHWEH!**
YAHWEH is revenging,
even as a husband of wrath!
YAHWEH is taking revenge on His foes
and He maintains anger
for the sake of His adversaries!

[The concept of " a husband of wrath"
is central to an understanding of this book.
The term for husband is *ba'al*.
It's most often translated as master' or 'lord'.
But it also means
husband or owner, possessor.](#)

[Yisra'el is portrayed
as "the bride" of **YAHWEH** in Scripture.
As such, when Yisra'el committed adultery
\(unfaithfulness to **YAHWEH**\)
she became equivalent
to an adulterous wife.
Thus, to refer to **YAHWEH**
as a husband of wrath,
enraged by her adultery,
is most fitting.](#)

Nahum 1:3 **YAHWEH** is slow to anger!
And He is great in power!
And He will not declare one innocent,
leaving the guilty unpunished!

YAHWEH, His way is in the whirlwind
and in the storm,
and clouds are the dust of His feet.
Nahum 1:4 In rebuking the sea
then He dries it up!
Even all the rivers
He causes to be desolate.
Bashan and Carmel languish
and the blossom of Lebanon has failed.

Nahum 1:5 Mountains have been shaken by Him
and the hills disintegrated.
And the earth is lifted up at His presence,
even the world
and all who are dwelling on it!

Nahum 1:6 Before the face of His indignation
who can stand?
And who can stand up
against the fierceness of His anger?

His wrath is poured out like fire!
Even the rocks
have been broken apart by Him!

Nahum 1:7 **YAHWEH** is good!
He is like a fortress in the day of distress
and He knows those taking refuge in Him!

Nahum 1:8 But with an overwhelming flood
He will make a complete end
of the place of *Nineveh*!
And His adversaries
He will pursue with darkness!

Nahum 1:9 What will you plot against **YAHWEH**?
He will make a complete end of it!
Trouble will not rise up a second time!

Nahum 1:10 Indeed, when they
are entangled like thorns,
and as drunkards with their drink
they will be devoured
like stubble thoroughly dried!

Nahum 1:11 From you has come forth
one plotting what is bad against **YAHWEH**,
a counselor of worthlessness!

Nahum 1:12 Thus said **YAHWEH**,
“Even if they are peaceful
and likewise many,
even so, they will be cut off
and they will pass away!”

And *though* I have afflicted you,
I will afflict you no more!
Nahum 1:13 And now
I will break his yoke from upon you!
And I will tear off your shackles!”

Nahum 1:14 And **YAHWEH** has directed
concerning you,
“You will not bear seed
by your name any longer.
From the house of your gods
I will cause to be cut off
the carved image and the molten image!
I will establish your grave
because you have been trifling!”

Chapter 2 starts here in The Hebrew text

Nahum 1:15 (H 2.1)
Behold upon the mountains
the feet of one bringing good news,
causing you to hear 'Shalom!'

Yahudah, observe your festivals,
your feasts of shalom,
your vows!
Indeed, the worthless one
will not again be passing over
among you any longer!
He has been completely cut off!

Chapter 2

Nahum 2:1 (H 2.2)
One who is scattering
has come up before your face.
Guard the fortress!
Keep watch on the road!
Strengthen the loins!
Build up your power vehemently!

Nahum 2:2 (H 2.3)

Indeed, **YAHWEH** has turned back
the arrogance itself נַח of Ya'akov
like the arrogance of Yisra'el!
Indeed, those emptying
have emptied them out!
And they have corrupted
their vine branches!

Nahum 2:3 (H 2.4)

The shields of his mighty men
have been dyed red.
The men of valor are clothed in scarlet.
The chariots are like flaming torches
in the day of its preparation.
And the fir spears will be brandished.

Nahum 2:4 (H 2.5)

In the streets the chariots shine.
They rush about wildly in the broad places.
Their appearance is like flaming torches.
They move swiftly like lightning.

Nahum 2:5 (H 2.6)

He takes note of his powerful ones.
They falter as they walk.
They hurry to her wall
but the defense is prepared.

Nahum 2:6 (H 2.7)

The gates of the rivers have been opened
and the fortress has been disintegrated.

Nahum 2:7 (H 2.8)

And it has been established.
She will be exiled.
She will be caused to go up.
And her female servants are lamenting
like the sound of doves
beating upon their breasts.

Nahum 2:8 (H 2.9)

And Nineveh was like
a pool of water from days *gone by*,
but they are fleeing.
'Stand still! Stand still!' *they cry*.
But no one is turning back.

Nahum 2:9 (H 2.10)

Plunder the silver!
Plunder the gold!
And there is no end to the copious stores
of all the desirable objects.

Nahum 2:10 (H 2.11)

Emptiness and void, even void!
And the heart has been melted!
And the knees have knocked together!
And anguish is in all the loins!
And the faces of all of them
have collected blackness!

Nahum 2:11 (H 2.12)

Where is the dwelling place
of the lion and the feeding place
for the sake of the young lions,
where the lion, the lioness,
and the lion's cub walked there
and no one was disturbing them?

Nahum 2:12 (H 2.13)

The lion tore in pieces
with enough for his cubs.
And he strangled
for the sake of his lionesses.

And he filled his caves with prey
and his dens with torn prey.

Nahum 2:13 (H 2.14)

“Behold!

I am against you!”

- An Utterance of **YAHWEH** of Assemblies. -

“And I will burn your chariots into smoke!
And the sword will devour your young lions!
And I will cause your prey
to be cut off from the earth!
And no longer will the voice
of your messengers be heard!”

Chapter 3

Nahum 3:1 Woe to the city of blood!

All of it is full of lying, robbery.

The prey is not removed.

Nahum 3:2 The sound of a whip
and the sound of rumbling wheels,
and galloping horses,
and bouncing chariots!

Nahum 3:3 Horsemen *are* going up,
and flashing sword,
and glittering spear,
and many wounded,
and numerous slain,
and a multitude of corpses!

And there is no end to the corpses!

They stumble on their corpses

Nahum 3:4 on account of the many adulteries
of the favored pleasing prostitute,
the mistress of sorceries,
the one selling nations by her adulteries,
and families by her sorceries!

Nahum 3:5 “Behold!

I am against you!”

- An Utterance of **YAHWEH** of Assemblies. -

“And I will expose your skirts
over your faces!
And I will cause the nations
to see your genitals
and the kingdoms your disgrace!

Nahum 3:6 And I will hurl upon you
detestable things!

And I will dishonor you!

And I will establish you as a spectacle!

Nahum 3:7 And it will exist *that*

all who see you will turn away from you!

And they will say,

‘Nineveh has been ravaged!

Who will mourn for the sake of her?

From where will I seek comforters for you?

Nahum 3:8 Are you better than No Amon,
the one dwelling by The Nile River streams
with waters all around beside her,
whose rampart was the sea?
Her wall was beside the sea.

Nahum 3:9 Kush was her strength and Mitsraim,
and it was unlimited.

Put and Lubim were your helpers.

Nahum 3:10 Even she went into captivity!

Even her young children

were dashed to pieces

at the head of every street!

And over her esteemed men

lots were cast!
And all her mighty men
were bound in chains!

Nahum 3:11 You yourselves נא
will also be made drunk!
You will be hiding!
You yourselves נא will also seek refuge
from the adversary!

Nahum 3:12 All your fortifications are fig trees
with first ripe figs!
If they are shaken
they will fall into the mouth
of the one consuming!

Nahum 3:13 Behold!
Your people are women in your midst!
The gates of your land
will be opened wide to your adversaries!
Fire will consume your gate bars!

Nahum 3:14 Draw for yourself
water of a siege!
Strengthen your fortifications!
Come with the clay
and tread in the mortar!
Strengthen the brick kiln!
Nahum 3:15 There a fire will devour you!
A sword will cut you off!
It will consume you like a locust.

Make yourself many like the locust!
Make yourself many
like the swarming locusts!

Nahum 3:16 You have multiplied your merchants
more than the stars of the skies!
The locust has stripped off.
And it has flown away!

Nahum 3:17 Your court officials
are like the locusts!
And your military leaders
are like great grasshoppers,
those settling in hedges on a day of cold.
The sun rises, they flee away.
And the place where they are is not known.

Nahum 3:18 Your shepherds have slumbered,
king of Asshur.
Your nobles have sat down to rest.
Your people have been
scattered on the mountains
and no one is gathering them.

Nahum 3:19 There is no healing for your injury.
Your wound is serious.
Everyone hearing the news concerning you
will clap their hands over you.
Indeed, over whom has your harm
not passed over continually?"

22. Habakkuk - Habaquq

(Version 3.1:7-15-2021)

Hab. 1:1 The burden which Habakkuk,
the prophet, observed.

Hab. 1:2 Until when, **YAHWEH**,
will I cry for help

but You will not listen attentively??
I cry to You, 'Violence!'
but You do not deliver.

Hab. 1:3 For what reason
do You cause me to see mischief
and cause me to watch trouble?
Even ravaging and violence
are in front of me,
and strife exists,
and quarreling is raised up.

Hab. 1:4 On account of this
Instruction is paralyzed
and judgment has not gone forth forever.

Indeed, the morally wrong
surround the just themselves **nx**.
On account of this
judgment goes forth perverted.

Hab. 1:5 Look at the nations
and gaze intently
and be astonished!
Be astonished because a work
is working in your days!
You will not believe it when you are told!

Hab. 1:6 Behold!
I am causing
the Kasdim themselves **nx**, to come,
the bitter and the rash nation,
the one going
to the broad places of the earth
for the sake of possessing dwelling places
that are not theirs!

Hab. 1:7 It is frightening and dreadful!
From it its judgment

and its exaltation go forth!
Hab. 1:8 And swifter than leopards
are its horses,
and more fierce than the wolves of evening!
And its horsemen spread out!
And its horsemen come from afar!
They fly like an eagle rushing to eat!

Hab. 1:9 All of them will come
for the sake of violence!
All their faces are toward the east wind!
And they will collect captives like sand!

Hab. 1:10 And he will scoff at kings!
And leaders are a laughing matter to him.
He will laugh at every fortress!
And he will will heap up the dust!
And he will capture it!
Hab. 1:11 Then he will pass by *like* a wind,
and he will pass over.
And he will be guilty of this,
ascribing his power to his god.

Hab. 1:12 Are not You Yourself **nx**
from eternity past, **YAHWEH**,
my Elohim, my Set Apart One?
You do not die, **YAHWEH**!
For the sake of judgment
You have established it!
And, *Our* Rock,
You have established it for correction!

Hab. 1:13 *Your* eyes are undefiled,
beyond looking at *what is* bad!
And you are not able
to look intently at misery!

For what reason do You look intently
at those acting treacherously?
For what reason is Your tongue silent
as the morally wrong swallows up
one more just than he?

Hab. 1:14 And will You make human beings
like the fish of the sea,
like creeping creatures
that have no ruler among them?

Hab. 1:15 All of them have been
brought up on a hook,
dragged in his net!
And he collects them in his fish net.
For this reason he gloats and rejoices.

Hab. 1:16 For this reason
he sacrifices to his net
and burns incense to his fish net
because with them his portion is fat
and his food is healthy.

Hab. 1:17 On account of this
will he cause his net to empty
for the sake of continually killing nations
without sparing?

Chapter 2

Hab. 2:1 I stand at my watch.
And I station myself on the tower
to see what He will say concerning me,
and how I will respond
concerning my reproof."

Hab. 2:2 And **YAHWEH** answered me.
And He said,
"Write the vision!
And explain it on the tablets
in order that the one reading it
will run on account of it!

Hab. 2:3 Indeed, the vision
is still for an appointed time!
And it will be caused to blow
at the final end!
And it is not a lie!

If it lingers, wait for it!
Indeed, it is coming!
It will come!
It will not be held back!

Hab. 2:4 Behold!
One who is presumptuous,
his life within him is not upright.
**But the just one
is to live by his faithfulness.**

Hab. 2:5 And furthermore,
when wine deals treacherously
with a valiant man he is arrogant.
And he does not stay at home
who inflates himself.
His life is like She'ol,
and he is like death.
And he is not satisfied.
Then he gathers to him all the nations.
And he assembles to him all the peoples.

Hab. 2:6 Will not these
all raise up a proverb concerning him,
and a taunting riddle about him?
And it will say,
'Woe to him who is increasing

what is not his!
Until when?
And, 'He is loading on himself
pledged goods.'

Hab. 2:7 Do not those
oppressing you with interest
rise up suddenly?
Or will not being disturbed awaken you?

But you will exist as plunder for them!
Hab. 2:8 Because you yourself **תא**
have plundered many nations
all the remnant of the people
will plunder you,
because of the blood of human beings,
and the violence to the land,
to the city,
and to all who are dwelling in it!

Hab. 2:9 Woe to those gaining what is bad,
unjust gain by violence,
for the sake of his household,
for the sake of setting his nest on high,
for the sake of being delivered
from the power of evil!

Hab. 2:10 You have counseled shame
to your household,
destroying many peoples!
And your life is offending!

Hab. 2:11 Indeed, a stone from a wall
will cry out
and a beam from a tree will answer it!

Hab. 2:12 Woe to one
building a city with blood,
and establishing a city by moral wrong!

Hab. 2:13 Behold!
It is not from
YAHWEH of Assemblies Himself **תא**!

But people will labor much for fire
and communities are worn down
by much vanity!

Hab. 2:14 Indeed, the earth will be filled
for the sake of knowing
the splendor itself **תא** of **YAHWEH**
like the waters covering over the sea!

Hab. 2:15 Woe to him
causing his friend to drink,
pressing your goblet on him
and even making him drunk
for the sake of looking upon their genitals!

Hab. 2:16 You will be filled with shame
instead of honor!
Drink, you yourself **תא** also!
And expose your foreskin
as one uncircumcised!

The cup of the right hand of **YAHWEH**
will be turned around against you
and utter disgrace *will exist* upon your honor!

Hab. 2:17 According to the violence
done to Lebanon
it will cover you!
And ravaging animals
will cause them to be frightened
by the blood of human beings

and the violence of the land,
of the city and of all who are dwelling in it!

Hab. 2:18 Of what benefit
will a carved image be
when it has been carved by its maker,
a molten image, and the teaching of lies!
Indeed, the one making it
has trusted his imagination
for the sake of making mute idols!

Hab. 2:19 Woe to one saying to a tree,
'Wake up!',
to mute stone, 'Alas!'
Can he cause it to teach?
Behold!
It is overlaid with gold and silver!
And there is no breath at all in its midst!

Hab. 2:20 But **YAHWEH** is in
His Set Apart Temple!
Keep silent before His face, all the earth!"

Chapter 3

Hab. 3:1 A hymn by Habakkuk the prophet
upon the shiggaion.

Traditional texts
refer to this as a prayer.
However, the term used
can also mean a hymn.
Since reference is made
to "upon the shiggaion"
we must assume this was a hymn
or musical song of some type.

There is uncertainty
about what a shiggaion is.
It appears likely that it
was one of the musical instruments
developed by King David.
Reference to it is found
in the Psalms of David.

Hab. 3:2 **YAHWEH**, I have listened attentively
to your announcement!
I was frightened!
YAHWEH, revive Your work
in the midst of the years!
Cause it to be recognized!
In agitation remember compassion!

Hab. 3:3 The El will come from Teman,
even The Set Apart One from Mount Paran!
Selah.

His majesty has covered the skies
and His praise has filled the earth!
Selah - a suspension of music; a pause.

Hab. 3:4 And a brilliancy exists like light,
the rays from His hands!
And there His power is hiding!

Hab. 3:5 Before His face goes a pestilence!
And a lightning bolt goes forth at His feet!

Hab. 3:6 He stood.
And He measured the earth.
He looked,
and He caused the nations
to be violently agitated!
Even the ancient mountains were shattered!
The ancient hills bowed down!

His ways are eternal!

Hab. 3:7 I saw the tents of Kushan
under affliction,
the hangings of the land of Midyan tremble!

Hab. 3:8 Will **YAHWEH**
be inflamed by the rivers?
Is Your anger against the rivers?
Is Your wrath against the sea
when You ride upon Your horses,
Your chariots of deliverance?

Hab. 3:9 Your bow is bare, exposed!
Oaths of the tribes have been spoken!
Selah.

Rivers rip open the earth!
Hab. 3:10 The mountains see You!
They writhe!
A cloudburst of waters passes over!
The deep gives forth its voice!
His hands are lifted up high!
Hab. 3:11 The sun *and* the moon
stand still in their habitations!
As light Your arrows go,
as the brilliancy of lightning,
Your glittering spear!
Hab. 3:12 With fury You march *across* the land!
With anger You thresh the nations!

Hab. 3:13 You have gone forth for the sake
of the deliverance of Your people,
for the sake of the deliverance
of Your Anointed *themselves* **nx!**

You will smash the head
from the house of the morally wrong,
uncovering the foundation to the neck!
Selah.

Hab. 3:14 You have pierced with his shafts,
the heads of his warriors!
They storm for the sake of scattering us,
gloating for the sake
of devouring the poor in secret!

Hab. 3:15 You have tread in the sea
with Your horses foaming many waters!

Hab. 3:16 I listened attentively!
And my inward parts trembled!
At the sound my lips quivered!
Rottenness came into my bones!
And beneath me it trembled
where I was resting
for the sake of the day of distress
coming upon the people attacking us!

Hab. 3:17 When the fig tree does not blossom,
and there is no fruit on the vines,
the labor of the olive has failed,
and the fields have produced no food,
the flock has been separated from the fold,
and there is no herd in the stalls,
Hab. 3:18 I myself will jump for joy
in **YAHWEH!**
I will rejoice
in The Elohim of my deliverance!

Hab. 3:19 **YAHWEH** is my Sovereign,
my strength!
And He establishes my feet like the hinds.
And upon my high places
He causes me to walk!"

To the chief musician:
On stringed instruments.

23. Zephaniah - Zephanyah

(Version 3.1: 7-15-2021)

Chapter 1

Zeph. 1:1 The word of **YAHWEH**
which existed to Zephanyah,
son of Kushi, son of Gedalyah,
son of Amaryah, son of Hizkiyah,
in the days of Yoshiyah, son of Amon,
king of Yahudah.

Zephanyah means
YAHWEH has concealed.
Kushi means from Kush.
Gedalyah means **YAHWEH** is great.
Amaryah means **YAHWEH** has spoken.
Hizkiyah means
strengthened by **YAHWEH**.
Yoshiyah means
established by **YAHWEH**.
Amon means skilled.

Zeph. 1:2 "I will remove,
I will cause everything to come to an end
from upon the face of the soil!"
- An Utterance of **YAHWEH**. -

Zeph. 1:3 "I will cause to come to an end
human being and animal!
I will cause to come to an end
the birds of the skies,
and the fish of the sea,
and the stumbling blocks,
and the morally wrong themselves **תא**!
And I will cut off the human being itself **תא**
from upon the face of the soil!"
- An Utterance of **YAHWEH**. -

Zeph. 1:4 "And I will stretch out My hand
over Yahudah
and over all those dwelling in Yerushalaim!
And I will cut off from this place
the remnant of Ba'al itself **תא**
the names themselves **תא**
of the idolatrous priests
along with the priests,
Zeph. 1:5 and those themselves **תא**
bowing themselves down on the housetops
to the assembly of the skies,
and those themselves **תא** bowing themselves,
swearing to **YAHWEH**,
but also swearing by Milcom,

Milcom was an Ammonite deity.
There is disagreement concerning
the meaning of the term used here.
Some suggest
an allegiance to the king.
However, this makes no sense
if **YAHWEH** is appointing
the kings of the land.

Zeph. 1:6 and those themselves **תא**
turning back from following **YAHWEH**,
and who have not sought
YAHWEH Himself **תא**
and have not inquired of Him!

The concept here is apostasy.
You can't turn back
from following **YAHWEH**
if you've never followed Him.
To turn back is to reject
His authority in your life.

This is what's known as
"blaspheming The Holy Spirit".
It is the **ONLY unforgiveable offense!**

Zeph. 1:7 Be silent before the face
of my Sovereign, **YAHWEH!**
Indeed, The Day of **YAHWEH** is at hand!
Indeed, **YAHWEH** has prepared a sacrifice!
He has set apart those He has called!

Zeph. 1:8 And it will exist in the day
of the sacrifice of **YAHWEH**,
then I will hold accountability
against the leaders,
and against the sons of the king,
and against all
who are wearing foreign garments!

Zeph. 1:9 And I will hold accountable
on that day
everyone leaping over the threshold
who fill their masters' houses
with violence and deceit!

Zeph. 1:10 And on that day there will exist,"
- An Utterance of **YAHWEH**. -
"the sound of a shriek from The Fish Gate,
and a howling from The Second *Quarter*,
and of a great cracking from the hills!

Zeph. 1:11 Howl, you who are dwelling
in The *Maktesh*!
Indeed, all the merchants will be cut off,
everyone carrying silver!
[The *Maktesh* was apparently
an open marketplace.](#)

Zeph. 1:12 And at that time it will exist
that I will diligently search
Yerushalaim itself nx with lamps!
And I will hold accountability against
those who are settling upon their dregs,
those saying in their heart,
'**YAHWEH** will not do good,
nor will He do bad.'

Zeph. 1:13 Then their wealth
will be as plunder
and their houses as a desolation!
And they will build houses,
but they will not inhabit them!
And they will plant vineyards,
but they will not drink *their wine itself nx!*"

Zeph. 1:14 Near is The Great Day of **YAHWEH!**
Near and hurrying vehemently
is the sound of The Day of **YAHWEH!**
Bitterly crying there is the mighty man!

Zeph. 1:15 A day of wrath is that day,
a day of anguish and distress,
a day of devastation and waste,
a day of darkness and gloominess,
a day of clouds and thick darkness,
Zeph. 1:16 a day of shofar and alarm
over the walled cities
and over the corner towers!

Zeph. 1:17 And I will cause oppression
to human beings!
And they will walk like the blind
because they have offended against **YAHWEH!**
And their blood will be poured out like dust
and their flesh like excrement!

Zeph. 1:18 Even their silver and their gold
will be not able to deliver them
in the day of the wrath of **YAHWEH!**

And with the fire of His zeal
He will devour the whole earth!

Indeed, of a certainty,
He will make a rapid riddance
of all those *themselves* נא
who are dwelling on the earth!

Chapter 2

Zeph. 2:1 Gather yourselves together
like stubble!
Even gather yourselves together like stubble,
nation not desired,
Zeph. 2:2 before the going forth of the decree!

The day is like chaff that has passed over
before the fierce anger of **YAHWEH!**

It will not come upon you
before the day of wrath of **YAHWEH**
comes upon you,
before the day of **YAHWEH's** anger
comes upon you!

Zeph. 2:3 Seek **YAHWEH Himself נא**,
all the humble of the earth
who have done His regulations!
Seek justice!
Seek humility!
Perhaps you will be hidden
in the day of the wrath of **YAHWEH.**

Zeph. 2:4 Indeed, Azzah is being abandoned,
and Ashkelon will exist as a devastation!
Ashdod will be driven out at noonday,
and Ekron will be uprooted!

Zeph. 2:5 Woe to those dwelling
on the coast of the sea,
the nation of the Kerethites!
The word of **YAHWEH**
is against you, Kena'an,
land of the Philistines,
and I will cause you to perish,
without inhabitant!

Zeph. 2:6 And the coast of the sea
will be homes of shepherds,
and sheepfolds of flocks.

Zeph. 2:7 And the coast will exist
for the sake of the remnant
of the house of Yahudah.
Upon them they will feed.
In the houses of Ashkelon
they will lie down at dusk."

Indeed, **YAHWEH**, their Elohim,
will visit them!
And He will turn back their captivity!

Zeph. 2:8 "I have heard the reproach of Mo'ab
and the revilings of the children of Ammon
with which they have reproached
My people *themselves* נא!
And they have lifted themselves up
against their borders.

Zeph. 2:9 For this reason, by My life..."
- An Utterance of **YAHWEH** of Assemblies,
the Elohim of Yisra'el. -

“indeed, Mo’ab will exist like Sedom,
and the children of Ammon like Amorah,
a possession for nettles and salt pits,
even a desolation until eternity!

A remnant of My people will plunder them!
And the rest of My nation will occupy them.”

Zeph. 2:10 This is what they will have
instead of their pride
because they have reproached
and lifted themselves up against the people
of **YAHWEH** of Assemblies!.

Zeph. 2:11 The fear of **YAHWEH**
will be upon them!
Indeed, He will emaciate
all the gods themselves **nx** of the earth!

And each man will bow down to Him
from his place,
all the coastlands of the nations.
Zeph. 2:12 “And you yourselves **nx**, Kushites,
you will be slain by My sword!”

Zeph. 2:13 And He will stretch out His hand
over the north!
And He will cause Asshur *itself* **nx** to perish!
And He will establish Nineveh *itself* **nx**
as a desolation, as dry as a wilderness!
Zeph. 2:14 And herds will lie down in her midst
of every animal of the nation!
And the pelican and bittern
will lodge on the tops of her columns.
A sound will sing in the windows.
Desolation will be on the threshold.
Indeed, the cedar work will be exposed.

Zeph. 2:15 This is the jubilant city,
the one dwelling securely,
the one saying in her heart,
'I myself exist
and there is none except me!'

How she has existed as a desolation,
a resting place for the sake of the animals!
Everyone passing over beside her
whistles and shakes his fist!

Chapter 3

Zeph. 3:1 Woe to her
who is filthy and defiled,
the raging city!
Zeph. 3:2 She has not listened attentively
to His voice!
She has not accepted His correction!
She has not trusted in **YAHWEH!**
She has not drawn near to her Elohim!

Zeph. 3:3 Her leaders in her midst
are roaring lions.
Her judges are evening wolves.
They leave no bone by dawn.

Zeph. 3:4 Her prophets are unstable,
committing treachery.
Her priests have defiled The Sanctuary.
They have done violence to Instruction.

torah - a precept or statute,
instruction, teaching.
Traditionally this is translated as 'the law'.
However, the central meaning
of this word is to teach.
Thus, it refers to instruction.

These are **YAHWEH's** instructions
to His people.
To violate these instructions
is to offend **YAHWEH**.
This is the essence of 'sin'.

Zeph. 3:5 **YAHWEH** is just in her midst!
He does no moral wrong!
Every day at dawn He gives His judgment
for the sake of illumination!
It has not been lacking!
Yet the morally wrong
does not know shame!

Zeph. 3:6 "I have cut off nations!
I have devastated their chief ones!
I have caused their streets to be deserted,
with no one passing by!
Their cities have been destroyed,
with no man,
with no one dwelling there!

Zeph. 3:7 I have said,
'You are to revere only Me Myself **nx!**
You are to accept correction!
Then her dwelling place
would not be cut off,
everything on account of which
I have held her accountable.

However, they rose up early!
They corrupted all their actions!
The concept of rising early
is usually associated
with starting on a journey,
going somewhere.
The implication here
is that they journeyed
away from **YAHWEH**.

Zeph. 3:8 For this reason,
wait for Me,
- An Utterance of **YAHWEH**. -
"for the sake of the day
of My rising up on the prey!

Indeed, My judgment is to gather nations,
to assemble kingdoms,
for the sake of pouring out on them
My indignation,
all my fierce anger!
Indeed, with the fire of My zeal
the whole earth will be devoured!

Zeph. 3:9 Indeed, then I will turn around
toward the peoples
with an undefiled language
for the sake of calling all of them
by the Name of **YAHWEH**,
for the sake of serving Him
with one consent!

Zeph. 3:10 From beyond,
toward the rivers of Kush,
My worshippers,
the daughters of My scattered ones,
will bring My voluntary offering.

Zeph. 3:11 In that day
you will not be put to shame
by any of your actions
with which you have rebelled against Me!
Indeed, then I will cause
to be removed from your midst

the rejoicing of your arrogance!
And no longer will you have cause
to be arrogant on My set apart mountain!

Zeph. 3:12 And I will cause
to remain in your midst
an afflicted and poor people.
And they will take refuge
in the Name of **YAHWEH**.

Zeph. 3:13 The remnant of Yisra'el
will do no moral wrong!
And they will not speak a lie!
And there will not be found in their mouth
a tongue of deceit!

Indeed, they will tend their flocks.
And they will lie down.
And no one will cause them
to shudder with terror!

Zeph. 3:14 Shout for joy, daughter of Tzion!
Shout, Yisra'el!
Be glad and rejoice with all your heart,
daughter of Yerushalaim!
Zeph. 3:15 **YAHWEH** has caused
your judgments to be turned aside!
He has faced your adversary!

**The King of Yisra'el, YAHWEH,
is in your midst!
You are not to fear
what is bad any longer!**

Zeph. 3:16 In that day
it will be said to Yerushalaim,
'You are not to be afraid, Tzion!
Your hands are not to be weak!
Zeph. 3:17 **YAHWEH**, your Elohim,
is mighty in your midst!
He will cause deliverance!
He will rejoice over you with joy!
He will cause one to be still in His love!
He will rejoice over you with singing!

Zeph. 3:18 Those having suffered
because of the appointed time
I will gather from you.
They will be a burden of reproach
against her.

Zeph. 3:19 Behold!
I will deal with all those themselves **אֵל**
who are afflicting you at that time!
And I will deliver the lame themselves **אֵל**!
And those cast out I will gather!
And I will establish them as a praise
and as a name *of renown*
among all the lands of their shame!

Zeph. 3:20 At that time
I will cause you yourselves **אֵל** to come,
even at the time
of My gathering you yourselves **אֵל**,
when I set you yourselves **אֵל**
as a name *of renown* and as a praise
among all the peoples of the earth,
at My turning back of your captivity itself **אֵל**
for the sake of your eyes!"

YAHWEH has spoken!

24. Haggai - Chaggay

(Version Version 3.1: 7-15-2021)

Hag. 1:1 In the second year of Darius,
the king of *Persia*,
in the sixth month,
on the first day of the month
the word of **YAHWEH** existed
by the hand of Haggai, the prophet,
to Zerubbabel, son of She'alti'el,
governor of Yahudah,
and to Yahoshua, son of Yahozadak,
the great priest, saying,

Haggai means festive.

Zerubbabel means

one drying up Babel.

She'alti'el means

I have asked of El.

Yahoshua means

YAHWEH is deliverance.

Yahozadak means

justice of **YAHWEH**.

Hag. 1:2 "According to this
YAHWEH of Assemblies has spoken saying,
'These people have said,
'The time has not come,
the time The House of **YAHWEH** is to be built.' "

Hag. 1:3 And the word of **YAHWEH** existed
by the hand of Haggai, the prophet, saying,
1:4 "Is it time for you,
you yourselves **nx**,
to dwell in your paneled houses,
but this very House is a ruin?"

Hag. 1:5 And now according to this
YAHWEH of Assemblies has spoken,
"Place your heart upon your ways!

Hag. 1:6 You have sown much,
but little is coming in,
eaten, but not to satisfaction,
drank, but not to satisfaction.
put on garments,
but you do not warm yourself.
And he who earns wages for himself,
earns wages for himself
but puts it into a bag with holes."

Hag. 1:7 Thus said **YAHWEH** of Assemblies,
"Place your heart upon your ways!

Hag. 1:8 Ascend the mountain!
And cause wood to come!
And build The House!
And I will be pleased with it!
And I will be honored!"

YAHWEH has spoken!

Hag. 1:9 "You looked toward much,
but behold, it came to little.
And you caused it to come to The House.
But I blew against it on purpose.
Why?"

- An Utterance of **YAHWEH** of Assemblies. -
"Because of My House, which is a ruin,
yet you yourselves **nx** run,
each man to his house.

Hag. 1:10 For this reason
the skies above you have withheld the dew
and the earth has withheld its fruit.
Hag. 1:11 Even I called a drought
upon the land,
and upon the mountains,

and upon the grain,
and upon the new wine,
and upon the oil,
and upon whatever comes forth from the soil,
and upon the human beings,
and upon the animals,
and upon all the work of the hands!"

Hag. 1:12 And Zerubbabel, son of She'alti'el,
and Yahoshua, son of Yahozadak,
the great priest,
and all the remnant of the people
listened attentively to the voice
of **YAHWEH**, their Elohim,
and the words of Haggai, the prophet,
according to what **YAHWEH**, their Elohim,
had sent to him.
And the people were afraid
before the face of **YAHWEH!**

Hag. 1:13 And Haggai,
the messenger of **YAHWEH**, spoke
according to the message of **YAHWEH**
to the people saying,
"I Myself am with you yourselves נח!"
- An Utterance of **YAHWEH**. -

Hag. 1:14 And **YAHWEH** stirred up
the breath itself נח of Zerubbabel,
son of She'alti'el, governor of Yahudah,
and the breath itself נח of Yahoshua,
son of Yahozadak, the great priest,
and the breath itself נח
of all the remnant of the people.
And they went.
And they did the work
on The House of **YAHWEH** of Assemblies,
their Elohim,

ruach - wind, or breath.
For the Hebrew mind
this term represents
one's inner nature.

It does NOT represent a 'spirit',
which is a Greek term.
The Hebrews had
no understanding of 'spirit'.

*What's represented is the stirring
of the inner nature of these people.*

Hag. 1:15 on the twenty fourth day
of the sixth month
in the second year of Darius the king.

Chapter 2

Hag. 2:1 In the seventh month,
on the twenty first of the month,
the word of **YAHWEH** existed
by the hand of Haggai, the prophet, saying,
Hag. 2:2 "Speak now to Zerubbabel,
son of She'alti'el, governor of Yahudah,
and to Yahoshua, son of Yahozadak,
the great priest,
and to the remnant of the people saying,
Hag. 2:3 'Who among you is remaining
who saw this House itself נח
in the former splendor?
And how do you yourself נח
see it itself נח now?
Is it not in your eyes
as nothing by comparison?'

Hag. 2:4 "And now be strong, Zerubbabel!"
- An Utterance of **YAHWEH**. -
"And be strong, Yahoshua,

son of Yahozadak, the great priest!
And be strong, all the people of the land,"
- An Utterance of **YAHWEH**. -
"and work!
Indeed, I Myself am with you yourselves נא!"
- An Utterance of **YAHWEH** of Assemblies. -

Hag. 2:5 "The Word itself נא
by which I cut a Covenant
with you yourselves נא
at your coming out from Mitsraim,
and My Divine Nature
are standing in your midst!
Do not be afraid!"

Hag. 2:6 Indeed, thus said
YAHWEH of Assemblies,
"Once more, it is a little *while*,
and I Myself will cause to be shaken
the skies themselves נא,
and the earth itself נא,
and the sea itself נא,
and the dry land itself נא!"

Hag. 2:7 And I will cause to be shaken
all the nations themselves נא!
And they will come,
the desirable of all the nations!
And I will fill
this House itself נא with splendor!"

YAHWEH of Assemblies has spoken!

Hag. 2:8 "Mine is the silver!
And Mine is the gold!"
- An Utterance of **YAHWEH** of Assemblies. -

Hag. 2:9 "The splendor of this latter House
will be greater than the former!"

YAHWEH of Assemblies has spoken!

"And in this place I will grant shalom!"
- An Utterance of **YAHWEH** of Assemblies. -

Hag. 2:10 On the twenty fourth
of the ninth month,
in the second year of Darius,
the word of **YAHWEH** existed
to Haggai, the prophet, saying,
Hag. 2:11 Thus said **YAHWEH** of Assemblies,
"Ask now the priests
of The Torah themselves נא saying,
Hag. 2:12 'Behold!
A man carries set apart flesh
in the edge of his garment.
And he touches with the edge
against bread,
or against stew,
or against wine,
or against oil,
or against any food.
Is it set apart?'
And the priests answered.
And they said, "No."

Hag. 2:13 And Haggai said,
"If a defiled being touches on any of these,
is it defiled?"
And the priests answered.
And they said, "It is defiled."

Hag. 2:14 And Haggai responded.
And he said,

"According to this is this people!
And according to this
is this nation before My face!"
- An Utterance of **YAHWEH**.-

"And according to this
is all the work of their hands!
Even whatever they cause
to come near there,
it is defiled!

Hag. 2:15 And now please
place it on your heart
from this day and onward!
From before the laying
of a stone against a stone
in The Temple of **YAHWEH**
Hag. 2:16 it existed at one's coming
to a heap of twenty ephahs,
then there were *only* ten;
coming to the winepress
to draw out fifty baths from the press,
then there were *only* twenty.

Hag. 2:17 I caused you yourselves **תא**
to be struck
with blight,
and with mildew,
and with hail,
all the works themselves **תא** of your hands!
But you yourselves **תא**
were not *looking* to Me!"
- An Utterance of **YAHWEH**. -

Hag. 2:18 "Now place this on your heart
from this day and onward,
from the twenty fourth day
of the ninth month,
from the day on which
the foundation was laid
for The Temple of **YAHWEH!**
Place it on your heart!

Consider NOW,
from THIS DAY forward...!
A profound call by **YAHWEH**
to note THIS VERY DAY!

What are the events?
**The foundation for The Temple
is completed!**
YAHWEH promises to bless Yisra'el
from this day on!

The 24th day
of the Ninth Month,
the day of birth
considering human pregnancy .

Note that this is repeated three times,
v. 10, 18, and 20.
This is very emphatic!

Messiah is coming!
**HE is THE FOUNDATION
of ALL worship!**
HE is the foundation of The Temple
of the indwelling
Divine Nature of **YAHWEH**
in believers!

YAHWEH proclaims
that **from this day**
He will bless Yisra'el!

**Messiah is the greatest blessing
Yisra'el could EVER receive!**

Hag. 2:19 Is there still seed
in the storehouse?
And thus far the vine,
and the fig tree,
and the pomegranate,
and the olive tree have not produced.
From this very day I will bless you!"

Hag. 2:20 And the word of **YAHWEH**
existed to Haggai again
on the twenty fourth day of the month saying,
Hag. 2:21 "Speak to Zerubbabel,
the governor of Yahudah, saying,
'I Myself will cause to be shaken
the skies themselves **אָרָם**
and the earth itself **אָרָם**!"

Hag. 2:22 And I will overthrow
the throne of the kingdoms!
And I will cause to be destroyed
the power of the kingdoms of the nations!
And I will overturn the chariots
and those riding in them!
And the horses and their riders will go down,
each man by the sword of his kindred!

Hag. 2:23 In that day,"
- An Utterance of **YAHWEH** of Assemblies. -
"I will take you, Zerubbabel, son of She'alti'el,
My servant,"
- An Utterance of **YAHWEH**. -
"and I will set you like a seal!
Indeed, I have chosen you!"
- An Utterance of **YAHWEH** of Assemblies. -

25. Zechariah - Zekaryah

(Version 3.1: 7-15-2021)

Zech. 1:1 In the eighth month
of the second year of Darius
the word of **YAHWEH** existed to Zekaryah,
son of Berekyah, son of Iddo
the prophet, saying,

Zekaryah means **YAHWEH**
has taken note of; remembered.
Berekyah means blessing of **YAHWEH**.
Iddo means to pass on, continue.

Zech. 1:2 "**YAHWEH** was enraged
concerning your fathers.

Zech. 1:3 And you are to say to them,
'Thus said **YAHWEH** of Assemblies,
"Return to Me!"
- An Utterance of **YAHWEH** of Assemblies. -
"Then I will return to you!" '
- An Utterance of **YAHWEH** of Assemblies. -

Zech. 1:4 "You are not to be like your fathers
whom the former prophets
proclaimed to them saying,
'Thus said **YAHWEH** of Assemblies,
"Turn back now
from the evil of your ways
and the evil of your actions!" '
But they did not listen attentively to Me
and they did not pay attention to Me!"
- An Utterance of **YAHWEH**. -

Zech. 1:5 "Your fathers,
where are they?
And the prophets,
do they live forever?"

Zech. 1:6 However, My words and My rules which I have given as direction to My servants themselves **נא**, the prophets, did they not reach your fathers?"

And they returned.
And they said,
'According to what **YAHWEH** of Assemblies planned to do to us,
according to our ways
and according to our actions,
according to this
He has done to us ourselves **נא**.' "

Zech. 1:7 On the twenty fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of **YAHWEH** existed to Zekaryah, son of Berekyah, son of Iddo, the prophet, saying,
Zech. 1:8 "I looked in the night.
And behold!
A man was riding upon a red horse.
And he was standing between the myrtle trees, which was in the shade.
And behind him were horses, red, sorrel, and white."

Zech. 1:9 And I said,
"What are these, My master?"
And he said to me,
the messenger who was speaking with me,
"I myself will cause you to see what they are."

Zech. 1:10 And the man standing between the myrtle trees responded.
And he said,
"They are those whom **YAHWEH** has sent for the sake of walking on the earth."

Zech. 1:11 And they answered the messenger himself **נא** of **YAHWEH**, the one standing between the myrtle trees.
And they said,
"We ourselves have walked on the earth.
And behold!
The whole earth is sitting still and resting."

Zech. 1:12 And the messenger of **YAHWEH** answered.
And he said,
"**YAHWEH** of Assemblies,
until when will You Yourself **נא**
not have compassion
with Yerushalaim itself **נא**,
and on the cities of Yahudah themselves **נא**
with whom You have been enraged these seventy years?"

Zech. 1:13 And **YAHWEH** answered the messenger himself **נא**, the one speaking with me, with good words, even with comforting words.

Zech. 1:14 And the messenger, the one speaking with me, said to me,
"Proclaim saying,
'Thus said **YAHWEH** of Assemblies,
"I have been zealous for the sake of Yerushalaim

and for the sake of Tzion with great zeal!

Zech. 1:15 And I am greatly enraged, I Myself,
against the nations who are secure,
with which I Myself was enraged a little.
Then they assisted
for the sake of what is bad!"

Zech. 1:16 For this reason thus said **YAHWEH**,
"I have returned to Yerushalaim
with compassion!
My House will be built in it!"
- An Utterance of **YAHWEH** of Assemblies. -
"And a measuring line
will be stretched out over Yerushalaim.

Zech. 1:17 Again proclaim saying,
'Thus said **YAHWEH** of Assemblies,
"Again My cities
will be scattered with goodness!
And **YAHWEH** will again comfort Tzion itself nx!
And He will again choose Yerushalaim!" '

Chapter 2 begins here in the Hebrew text.

Zech. 1:18 (H 2.1)
And I lifted up my eyes themselves nx.
And I looked.
And behold!

Four horns.
Zech. 1:19 (H 2.2)
And I said to the messenger,
the one speaking with me,
"What are these?"
And he said to me,
"These are the horns that have scattered
Yahudah itself nx,
Yisra'el itself nx,
and Yerushalaim."

Zech. 1:20 (H 2.3)
And **YAHWEH** caused me to see four craftsmen.

Zech. 1:21 (H 2.4)
And I said,
"What are these coming to do?"
And He spoke saying,
"These are the horns
which have scattered Yahudah itself nx
in order that the mouth of a man
will not be lifted up in his head.
And these have come for the sake
of causing to shudder in terror
they themselves nx,
for the sake of casting out
the horns themselves nx of the nations,
those lifting up a horn
against the land of Yahudah
for the sake of scattering it."

The Western world
does not understand
the significance of a horn,
especially within Hebrew culture.
The horn represents
power, authority, dominion.

Chapter 2

Zech. 2:1 (H 2.5)
And I lifted up my eyes.
And I looked.
And behold!
A man.
And in his hand was a measuring line.
Zech. 2:2 (H 2.6)
And I said,
"Where are you yourself nx going?"
And he said to me,

“To measure Yerushalaim itself **nx**,
for the sake of seeing
according to what is its width
and according to what is its length.”

Zech. 2:3 (H 2.7)
And behold!!
The messenger,
the one speaking with me, was going out.
And another messenger
was going out to meet him.

Zech. 2:4 (H 2.8)
And he said to him, “Run!
Speak to this young man saying,
‘Yerushalaim is to dwell unwalled
because of the multitude of human beings
and animals in its midst.

Zech. 2:5 (H 2.9)
And I Myself will exist for it’
- An Utterance of **YAHWEH**. -
‘as a wall of fire all around!
And for the sake of honor,
I Myself will exist in her midst!’

Zech. 2:6 (H 2.10)
Alas! Alas!
Even flee from the land of the north!”
- An Utterance of **YAHWEH**. -
“Indeed, like the four winds of the skies
I have spread out you yourselves **nx**!”
- An Utterance of **YAHWEH**. -

Zech. 2:7 (H 2.11)
“Alas, Tzion!
Escape, you who are dwelling
with the daughter of Babel!”

Zech. 2:8 (H 2.12)
Indeed, **YAHWEH** of Assemblies
has said to me *that after* honor
He has sent me to the nations,
to those plundering you yourselves **nx**,
because he who is striking against you
is striking against the apple of His eye.

Zech. 2:9 (H 2.13)
“Indeed, behold!
I am shaking My fist itself **nx** against them!
And they will exist as plunder
for the sake of their slaves!”
And you will know
that **YAHWEH** of Assemblies has sent Me!

Zech. 2:10 (H 2.14)
“Sing and rejoice, daughter of Tzion!
Indeed, behold!
I am coming!
And I will dwell in your midst!”
- An Utterance of **YAHWEH**. -

Zech. 2:11 (H 2.15)
“And many nations
will be joined to **YAHWEH** in that day!
And they will exist as a people to Me!
And I will dwell in your midst!
And you will know
that **YAHWEH** of Assemblies
has sent Me to you!

Zech. 2:12 (H 2.16)
And **YAHWEH** will possess
of Yahudah itself **nx**
His portion upon The Set Apart Land!
And He will again choose Yerushalaim!

Zech. 2:13 (H 2.17)
Be silent all flesh
before the face of **YAHWEH!**
Indeed, He has stirred Himself up
from His set apart dwelling!"

Chapter 3

Zech. 3:1 And He caused me to see
Yahoshua himself **nx**, the great priest,
standing before the face
of the messenger of **YAHWEH.**
And The Adversary was standing
beside his right hand
for the sake of slandering him.

kohen gadol -
kohen means priest.
Gadol means great.
It's a term used to express
importance, size, or significance.
This is traditionally
translated as 'high priest'.
It should be translated
as Great Priest.

hasatan -This is satan
preceded by a term indicating 'the'.
It literally means "the adversary".
This is used as a title for Lucifer.
He is the arch-adversary of all time.

You may find it helpful
to refer to him as "the adversary".
It's a reminder
of who your foe truly is.

Zech. 3:2 And **YAHWEH** said to The Adversary,
"**YAHWEH** will chide against you,
The Adversary!
Even **YAHWEH** will chide against you,
The One choosing Yerushalaim!

Is this not a firebrand plucked from the fire?"

Zech. 3:3 And Yahoshua
was dressed in filthy garments.
And he was standing
before the face of the messenger.
Zech. 3:4 And He responded.
And He spoke to those
who were standing before His face saying,
"Remove the filthy garments from him!"
And to him He said,
"Behold!
I have caused your moral perversity
to pass over from upon you!
And I will cause you yourself **nx**
to be clothed with fine garments."

Zech. 3:5 Then I said,
"Let them place a clean turban
upon his head."
And they placed a clean turban
upon his head.
And they caused him
to be clothed in the garments.

And the messenger of **YAHWEH**
was standing *beside him*.
Zech. 3:6 And the messenger of **YAHWEH**
admonished Yahoshua saying,
Zech. 3:7 "Thus said **YAHWEH** of Assemblies,
'If you will walk in My ways,
and if you will protect My duty itself **nx**,
then you yourself **nx**
will also govern My House itself **nx**,
and you will also protect

My courts themselves **nx**.

And I will give you places to walk
among these *who are* standing here!

Zech. 3:8 'Listen attentively now,
Yahoshua, the great priest,
you yourself **nx** and your associates
who are sitting before your face.
Indeed, they are men of a sign!

Indeed, behold!
I am causing to come forth
My Servant Himself **nx**,
The Branch!

Zech. 3:9 Indeed, behold the stone
which I have set
before the face of Yahoshua!
Upon one stone are seven eyes.

Behold!
I am engraving its inscription!
- An Utterance of **YAHWEH** of Assemblies. -
'And I will remove
the moral perversity itself **nx** of that land
in one day!

Zech. 3:10 In that day,'
- An utterance of **YAHWEH** of Assemblies. -
'you will call each man to his neighbor
to be beneath the vine
or to be beneath the fig tree.' "

Chapter 4

Zech. 4:1 And the messenger returned,
the one who was speaking with me.
And he awakened me
as a man who is awakened from sleep.

Zech. 4:2 And he said to me,
"What are you yourself **nx** seeing?"

And I said,
"I have looked.
And behold!

A lampstand of gold, all of it,
and a bowl on the top of it,
and seven lamps upon it,
and seven tubes to the lamps
which are on the top of it.

Zech. 4:3 And two olive trees are beside it,
one at the right of the bowl
and the other at its left."

Zech. 4:4 Then I responded.
And I spoke to the messenger,
the one who was speaking with me, saying,
"What are these, my master?"

Zech. 4:5 And the messenger,
the one speaking with me, responded.
And he said to me,

"Do you not know what these are?"
And I said, "No, my master."

Zech. 4:6 And he responded.

And he spoke to me saying,
"This is the word of **YAHWEH**
to Zerubbabel saying,

**'Not by force,
nor by power,
but rather, by My Divine Nature!'**
said **YAHWEH** of Assemblies.

Zech. 4:7 How you yourself **nx**,
the great mountain
before the face of Zerubbabel,
will be leveled!

And he will cause to come forth
the capstone *itself* **nx**
with shouts of "Favor, favor to it!"

Zech. 4:8 Then the word of **YAHWEH**
existed to me saying,
Zech. 4:9 "The hands of Zerubbabel
have laid the foundation of this House.
And his hands will finish it.
And you will know
that **YAHWEH** of Assemblies
has sent Me to you!

Zech. 4:10 Indeed, who has despised
the day of small *things*?
They will rejoice.
And they will see the plumb line *itself* **nx**
in the hand of Zerubbabel.

These seven are the eyes of **YAHWEH**.
They roam to and fro in all the earth."

Zech. 4:11 Then I responded.
And I said to him,
"What are these two olive trees,
beside the right of the lampstand
and beside its left?"
Zech. 4:12 And I responded again.
And I said to him,
"What are these two branches of the olive tree
which empty *the oil* from them
by means of the two gold pipes?"
Zech. 4:13 And he responded to me.
And he said,
"Do you not know what these are?"
And I said, "No, my master."
Zech. 4:14 And he said,
"These are the two anointed ones,
those standing beside
The Sovereign of all the earth."

Chapter 5

Zech. 5:1 And I turned back.
And I lifted up my eyes.
And I looked.
And behold!
A flying scroll.
Zech. 5:2 And he said to me,
"What do you *yourself* **nx** see?"
And I said,
"I myself see a flying scroll,
the length twenty by the cubit
and the width ten by the cubit."
Zech. 5:3 And he said to me,
"This is the sworn oath,
the one going forth
over the face of the whole earth!
Indeed, all those who are stealing,
by this, according to it, they will be cut off!

And all those who are swearing falsely,
by this, according to it, they will be cut off!

Zech. 5:4 I will cause it to go forth!"
- An Utterance of **YAHWEH** of Assemblies. -
"And it will go into the house of the thief
and the house of the one
swearing falsely by My Name!
And it will lodge in the midst of his house!
And it will annihilate it,
even its timbers *themselves* **nx**
and its stones *themselves* **nx**!"

Zech. 5:5 And the messenger went out,

the one who was speaking with me.
And he said to me,
“Lift up your eyes now and look!
What is this that is going forth?”

Zech. 5:6 And I said, “What is it?”
And he said,
“This is the ephah that is going forth.”
Then he said,
“This is their appearance in the whole earth.

Zech. 5:7 And behold!
A lead cover is being lifted up.
And this is a woman,
the one sitting in the midst of the ephah!”
Zech. 5:8 And he said,
“This is moral wrongness!”
And he threw down her herself **נא**
into the midst of the ephah!
And he threw down
the lead weight itself **נא** on its mouth!

Zech. 5:9 And I lifted up my eyes.
And I looked.
And behold!
Two women were going forth.
And the wind was in their wings,
And they had wings like the wings of a stork.
And they lifted up the ephah itself **נא**
between the earth and the skies.

Zech. 5:10 And I said to the messenger,
the one speaking with me,
“Where are they causing
the ephah itself **נא** to go?”
Zech. 5:11 And he said to me,
“To build a house for it in the land of Shin’ar.
And it will be established.
And it will rest there upon its base.”

Chapter 6

Zech. 6:1 And I turned back.
And I lifted up my eyes.
And I looked.
And behold!
Four chariots were going forth
from between two mountains.
And the mountains
were mountains of copper.
Zech. 6:2 On the first chariot
were red horses.
And on the second chariot
were black horses.
6:3 And on the third chariot
were white horses.
And on the fourth chariot
were strong spotted horses.

Zech. 6:4 And I responded.
And I said to the messenger,
the one speaking with me,
“What are these, my master?”
Zech. 6:5 And the messenger responded to me,
“These are four natures of the skies
going forth from stationing themselves
beside The Sovereign of the whole earth.

Zech. 6:6 The one which has on it
the black horses
is going forth to the land of the north.
And the white went out behind them.
And the speckled went out
to the land of the south.”

Zech. 6:7 And the strong ones went out.
And they sought to go
for the sake of walking on the earth.
And He said, "Go!
Walk yourselves on the earth."
And they walked themselves on the earth.

Zech. 6:8 And He cried out to me myself **נא**.
And he spoke to me saying,
"Behold!
Those going forth to the land of the north
have caused My nature itself **נא** to be quieted
concerning the land of the north."

Zech. 6:9 And the word of **YAHWEH**
existed to me saying,
Zech. 6:10 "Take *men* from among
the exiles themselves **נא**,
from Heldai, and from Tobiyah himself **נא**,
and from Yadayah himself **נא**.
And you are to go, you yourself **נא**,
on that very day.
And you are to go into the house
of Yoshiyah, son of Tzephanyah.

Heldai - meaning uncertain.
Tobiyah means
YAHWEH is good to me.
Yadayah means
YAHWEH knows.
Yoshiyah means
YAHWEH is my foundation.
Tzephanyah means
YAHWEH has concealed.

Zech. 6:11 And you are to take silver and gold,
And you are to make a crown.
And you are to place it
on the head of Yahoshua,
son of Yahotzadak, the great priest.
Zech. 6:12 And you are to speak to him saying,
'Thus spoke **YAHWEH** of Assemblies saying,
"Behold The Man!
The Branch is His designation!
And from beneath Him it will spring forth.
And He will build
The Temple itself **נא** of **YAHWEH**.
Zech. 6:13 Even He will build
The Temple itself **נא** of **YAHWEH**!
And He will bear honor!
And He will sit.
And He will rule upon His throne!
And He will exist as a priest upon His throne!
And the counsel of shalom
will be between them both!"

Zech. 6:14 And the crown
will exist as a memorial
in The Temple of **YAHWEH**
for Helem, and for Tobiyah,
and for Yadayah,
and for Hen, son of Tzephanyah.

Zech. 6:15 And those far off will come.
And they will build
on The Temple of **YAHWEH**.
And you will know
that **YAHWEH** of Assemblies
has sent Me to you.

And this will exist if you listen attentively,
listen attentively according to the voice
of **YAHWEH**, your Elohim!"

Chapter 7

Zech. 7:1 And it was in the fourth year
of King Darius.

The word of **YAHWEH** existed to Zekaryah on the fourth of the ninth month, in Kislev.

Zech. 7:2 And Bayit El sent Shar'etzer and Regem Melek and his men for the sake of praying before the face itself **nx** of **YAHWEH**,
Zech. 7:3 saying to the priests who belonged to The House of **YAHWEH** of Assemblies and to the prophets,
"Shall I weep in the fifth month being separated according to what I have done these many years?"

Zech. 7:4 And the word of **YAHWEH** of Assemblies existed to me saying,
Zech. 7:5 "Speak to all the people of the land and to the priests saying,
'When you fasted and mourned in the fifth and seventh months, even these seventy years, was the fast you fasted to Me?

Zech. 7:6 And when you ate and when you drank,
was it not you yourselves **nx** who were eating and you yourselves **nx** who were drinking?

Zech. 7:7 Are *these* not the words themselves **nx** which **YAHWEH** proclaimed by the hand of the former prophets while Yerushalaim was inhabited and secure, and the cities all around it, and The Negev, and The Shefelah were inhabited?' "

Zech. 7:8 And the word of **YAHWEH** existed to Zekaryah saying,
Zech. 7:9 "Thus said **YAHWEH** of Assemblies,
'Pronounce faithful judgment!
And do kindness and compassion, each man, to his kindred themselves **nx**!
Zech. 7:10 And the widow, and the fatherless, and the stranger, and the poor you are not to oppress!
And do not plot what is bad in your hearts, a man against his kindred!'

Zech. 7:11 But they refused to pay attention. And they shrugged their shoulders, turning away. And they stopped their ears from listening attentively.

Zech. 7:12 And they established their hearts like flint from listening attentively to The Instruction itself **nx** or the words themselves **nx** which **YAHWEH** of Assemblies had sent by His Divine Nature, by the hand of the former prophets.

And great wrath existed from **YAHWEH** of Assemblies Himself **nx**!
Zech. 7:13 And it existed

according to what He called out.
But they have not listened attentively.

**Accordingly, they will call,
but I will not listen attentively!”**

YAHWEH of Assemblies has spoken!

Zech. 7:14 “And I have tossed them
among all the nations
which they had not known.
And the land has been
made desolate behind them,
with no one passing over or returning.
And the desirable lands
have been established as a desolation.”

Chapter 8

Zech. 8:1 And the word
of **YAHWEH** of Assemblies existed saying,
Zech. 8:2 “Thus said **YAHWEH** of Assemblies,
‘I have been zealous for Tzion
with great zeal!
Even with great wrath
I have been zealous for her!’

Zech. 8:3 “Thus said **YAHWEH**,”
‘I have returned to Tzion!
And I am dwelling
in the midst of Yerushalaim!
And Yerushalaim will be called
'City of The Truth'
and, 'The Mountain
of **YAHWEH** of Assemblies,
'The Set Apart Mountain!’

Zech. 8:4 Thus said **YAHWEH** of Assemblies,
‘Again old men and old women
will dwell in the streets of Yerushalaim,
even each one with his staff in his hand
on account of an abundance of years!
Zech. 8:5 And the streets of the city
will be filled with boys and girls
playing in its streets!’

Zech. 8:6 “Thus said **YAHWEH** of Assemblies,
‘Indeed, it will be extraordinary in the eyes
of the remnant of this people in these days!
Will they also be extraordinary in My eyes?’
- An Utterance of **YAHWEH** of Assemblies. -

Zech. 8:7 Thus said **YAHWEH** of Assemblies,
‘Behold!
I am delivering My people themselves **תָּא**
from the land of the east
and from the land of the west!
Zech. 8:8 And I will cause they themselves **תָּא**
to come back!
And they will dwell in the midst of Yerushalaim!
And they will exist for Me as a people!
And I will exist for them as their Elohim,
with truth and with justice!’

Zech. 8:9 “Thus said **YAHWEH** of Assemblies,
‘Strengthen your hands,
you who are listening attentively
in these days,
to the words themselves **תָּא**
from the mouths of the prophets
which *existed* in the day the foundation
for The House of **YAHWEH** of Assemblies
was laid,
for the sake of building The Temple!

Zech. 8:10 Indeed, before these days
a wage for a man did not exist.
And there was no hire for the animal!
And for one going out or coming in
there was no shalom
on account of the distress.
And I sent out all the men themselves **תא**,
a man against his neighbor!

Zech. 8:11 But now I Myself
am not as in the former days
for the sake of the remnant of this people!
- An Utterance of **YAHWEH** of Assemblies. -

Zech. 8:12 'Because of the sowing of shalom
the vine will give its fruit,
the ground will give its produce itself **תא**,
and the skies will give their dew.
And I will cause
the remnant itself **תא** of this people
to inherit all of these themselves **תא**!

Zech. 8:13 And it will exist
that according to how you were a curse
among the nations,
house of Yahudah and house of Yisra'el,
according to this
I will deliver you yourselves **תא**!
And you will be a blessing!
Do not be afraid!
Strengthen your hands!

Zech. 8:14 Indeed, thus said
YAHWEH of Assemblies,
'According to what I planned,
to cause harm to you
on account of your fathers
causing Me to be enraged, I Myself **תא**,
- An Utterance of **YAHWEH** of Assemblies. -

'and I did not relent,
Zech. 8:15 according to this
I have turned back!
And I have planned in these days
to do good to Yerushalaim itself **תא**
and the house of Yahudah itself **תא**!
Do not be afraid!

Zech. 8:16 These are the words
which you are to do!
Speak the truth,
each man with his neighbor himself **תא**!
Truth!
And judge with judgment of shalom
in your gates!

Zech. 8:17 And a man is not
to plan in your heart
whatever itself **תא** is bad!

And you are not to love a false oath!
Indeed, all these I hate!
- An Utterance of **YAHWEH**. -

Zech. 8:18 And the word
of **YAHWEH** of Assemblies
existed to me saying,
Zech. 8:19 "Thus said **YAHWEH** of Assemblies,
'The fast of the fourth,
and the fast of the fifth,
and the fast of the seventh,
and the fast of the tenth months
are to be for the house of Yahudah
as joy,
and as gladness,

and as good appointed times!
And truth and shalom they are to love!

Zech. 8:20 Thus said **YAHWEH** of Assemblies,
'Again peoples will come.
And they will be dwelling in many cities.
8:21 And those dwelling in one city
will go to another saying, "Come,
and we will go to pray
before the face itself נא of **YAHWEH!**
And we will seek
YAHWEH of Assemblies *Himself נא!*
I am going, even I myself!"

Zech. 8:22 And many people will come!
And powerful nations will come
for the sake of seeking
YAHWEH of Assemblies *Himself נא*
at Yerushalaim,
and for the sake of praying
before the face itself נא of **YAHWEH!**"

Zech. 8:23 Thus said **YAHWEH** of Assemblies,
'In those days ten men
from all the languages of the nations
will take hold.
Even they will take hold
on the skirt of a man,
a man of Yahudah, saying,
"We will go with you!
Indeed, we have heard
The Elohim is with you!" ' ' "

Chapter 9

Zech. 9:1 The burden of the word of **YAHWEH**
concerning the land of Hadrak,
and Damascus, its resting place.

Indeed, the eyes of a human being
and all the tribes of Yisra'el
are toward **YAHWEH!**

*Hadrak was a Syrian deity.
Damascus is the place
where 'the burden' rests.*

Zech. 9:2 And Hamat *has* at its border
Tzor and Tzidon,
although they are very wise.
Zech. 9:3 And Tzor built for herself a fortress.
She heaped up silver like dust
and gold like the mud of the streets.

Zech. 9:4 Behold!
YAHWEH will drive her out!
And He will destroy her power on the sea!
And she will be devoured by fire!

Zech. 9:5 Ashkelon sees it and she is afraid!
And Azzah is writhing exceedingly,
and Ekron *also*.
Indeed, she is ashamed of her hope!
And the king will perish from Azzah!
And Ashkelon will not be inhabited!
Zech. 9:6 And a bastard will dwell at Ashdod.
And I will cause the pride of the Philistines
to be cut off!
Zech. 9:7 And I will remove
his blood from his mouth
and his detestable things
from between his teeth!

And he who is left
will also belong to our Elohim!
And he will exist as a friend in Yahudah,
and Ekron *will be* like a Yebusite.

Zech. 9:8 And I will set up a camp for My House
against an army,
against one passing over,
and against one turning back!
And no oppressor
will pass over against them any longer!
Indeed, now I have seen with My eyes!

Zech. 9:9 Rejoice exceedingly, daughter of Tzion!
Shout, daughter of Yerushalaim!
Behold!
Your King will come to you!
He is just, having deliverance!
He is humble, even riding upon an ass,
even upon a colt, the foal of an ass!

Zech. 9:10 And I will cause the chariot
to be cut off from Ephraim
and the horse from Yerushalaim!
And the bow of battle will be cut off!

And He will speak of shalom to the nations!
And His dominion *will be* from sea to sea,
even from The *Euphrates* River
to the ends of the earth!

Zech. 9:11 Also you yourselves נח,
on account of the blood of your Covenant,
I will send forth your captives
from the pit with no water.

Zech. 9:12 Return to the fortress,
prisoners of the hope!
Even today I declare
I will return double to you!

Zech. 9:13 Indeed, I will bend Yahudah
for My sake!
I will fill the bow with Ephraim!
And I will stir up your sons, Tzion,
against your sons, Greece!
And I will establish you
as the sword of a mighty man!"

Zech. 9:14 And **YAHWEH** will be seen above you!
And His arrow will go forth like lightning!
And my Sovereign, **YAHWEH**,
will blow on the shofar!
And He will move
like the whirlwinds of Teman!

Zech. 9:15 **YAHWEH** of Assemblies will protect them!
And they will devour!
And they will subdue with sling stones!
And they will drink!
They will murmur like one with wine!
And they will be filled like basins,
like the corners of the slaughter site!

Zech. 9:16 And **YAHWEH**, their Elohim,
will deliver His people in that day like a flock,
like the stones of a crown,
themselves sparkling upon His land!

Zech. 9:17 Indeed, what goodness
and what beauty!
The grain of young men,
and the new wine of virgins
will make them cheerful!

Chapter 10

Zech. 10:1 Ask rain from **YAHWEH**
at the time of the spring rain,

YAHWEH, The One making the lightning,
and He will give showers of rain to them,
to a man of the vegetation in the field.

Zech. 10:2 Indeed, the household idols
have spoken emptiness!
And the diviners have seen falsehood!
And dreams of senselessness
they have related,
empty comfort!

For this reason
they have wandered about like sheep.
They are afflicted!
Indeed, there is no shepherd!

Zech. 10:3 My wrath will burn
against the shepherds!
And I will hold accountability
upon the leaders!

Indeed, **YAHWEH** of Assemblies
will visit His flock *itself* יא,
the house of Yahudah *itself* יא!
And He will establish they *themselves* יא
as His majestic horse in battle.

Zech. 10:4 From Him *is* the leader!
From Him *is* the tent peg!
From Him *is* the bow of battle!
From him comes forth
every oppressor altogether.

Zech. 10:5 And they will exist as mighty men
trampling in the mud of the streets
in the battle!
And they will wage war!

Indeed, **YAHWEH** is with them!
And those riding on horses
will be put to shame!

Zech. 10:6 And I will strengthen
the house of Yahudah *itself* יא!
And the house of Yoseph *itself* יא
I will cause to be delivered!
And I will cause them to return!

Indeed, I will have compassion on them!
And they will exist
as though I had not rejected them!

Indeed, I Myself am YAHWEH,
their Elohim!
And I will answer them!

Zech. 10:7 And Ephraim will exist as mighty!
And their hearts will rejoice as with wine!
And their children will see!
And they will be joyful,
with their heart rejoicing in **YAHWEH!**

Zech. 10:8 "I will whistle for them!
And I will gather them!
Indeed, I will ransom them!
And they will increase
as they increased *before*!

Zech. 10:9 And I will sow them
among the peoples!
Even among distant lands
they will remember Me!
And they will live
with their children *themselves* יא!

And they will return!

Zech. 10:10 And I will cause them to return
from the land of Mitsraim!
And I will gather them from Asshur!
And I will cause them to come
to the land of Gil'ad and Lebanon!

And there will not be room found for them!

Zech. 10:11 And He will pass over in the sea
with affliction!
And He will cause the waves on the sea
to be struck!
And He will cause to dry up
all the depths of The River *Nile*!
And the arrogance of Asshur
will be brought down!
And the rod of Mitsraim
will be removed!

Zech. 10:12 And I will strengthen them in **YAHWEH!**
And in His Name they themselves will walk!"
- An Utterance of **YAHWEH**. -

Chapter 11

Zech. 11:1 Open your doors, Lebanon!
Then fire will devour your cedars!
Zech. 11:2 Howl fir tree!
Indeed, the cedar has fallen!
Those which are majestic
have been ravaged!
Howl, oaks of Bashan!
Indeed, the dense forest has come down!

Zech. 11:3 A noise
of the wailing of the shepherds!
Indeed, their splendor has been ravaged!
A noise of the roaring of lions!
Indeed, the arrogance of The Yarden
has been ravaged!

Zech. 11:4 Thus said **YAHWEH**, my Elohim,
"Feed the flock *itself* **nx** of the slaughter
Zech. 11:5 whom their owners slaughter
but have no guilt!
And those selling them say,
'Blessed be **YAHWEH!**'
And, 'I have become rich!'
Even their own shepherds
have no compassion upon them!

Zech. 11:6 Indeed,
I will not have compassion any longer
upon those dwelling in the land!"
- An Utterance of **YAHWEH**. -

"And behold!
I am causing each man,
the human being *himself* **nx**,
to be delivered
into the hand of his neighbor
or into the hand of his king!
And they will crush the land *itself* **nx**!
And I will not deliver from their hand!

Zech. 11:7 And I will shepherd the flock *itself* **nx**,
the slaughter, for you, the poor of the flock.

And I will take for Myself two staffs!
To the one I have called, 'Beauty'.
And to the other I have called, 'Bindings'.
And I will shepherd the flock *itself* **nx**!

Zech. 11:8 And I will cause to be destroyed
three of the shepherds themselves **תא**
in one month!"
And My life was impatient on account of them.
And also, their life was abhorrent against Me.

Zech. 11:9 And I said,
'I will not shepherd you yourselves **תא**!
Let the dying die,
and those being destroyed be destroyed.
And let those who are left
eat one another's flesh."

Zech. 11:10 And I took My staff itself **תא**,
Beauty itself **תא**.
And I cut it itself **תא**
for the sake of breaking
The Covenant itself **תא** which I had cut off
with all the peoples themselves **תא**!

Zech. 11:11 And it was broken on that day!

And according to this the poor of the flock,
those watching Me Myself **תא**,
knew that it was the word of **YAHWEH**!

Zech. 11:12 And I said to them,
"If it is good in your eyes, give My price,
but if not, refrain."

And they weighed out My price itself **תא**,
thirty pieces of silver.

Zech. 11:13 And **YAHWEH** said to me,
"Throw it down to the potter!"
the splendid price
at which I was valued by them.
And I took the thirty pieces of silver.
And I threw it itself **תא** down
in The House of **YAHWEH**,
to the potter.

Zech. 11:14 And I cut My other staff itself **תא**,
Bindings itself **תא**,
for the sake of breaking
the brotherhood itself **תא**
between Yahudah and Yisra'el.

Zech. 11:15 And **YAHWEH** said to me,
"Take again for yourself
the implements of a foolish shepherd.

Zech. 11:16 Indeed, behold!
I am causing a shepherd
to stand up in the land.
Those that have been cut off
he will not visit.
The young he will not seek.
And the broken he will not heal.,
Those standing still he will not feed.
And the fat of flesh he will eat.
And their hooves he will tear off.

Zech. 11:17 Woe to the worthless shepherd,
the one abandoning the flock!
A sword will be upon his arm
and upon his right eye!
His arm will wither!
And his right eye will be dim, dim!"

Chapter 12

Zech. 12:1 The burden of the word of **YAHWEH**
concerning Yisra'el.
- An Utterance of **YAHWEH**,

The One stretching out the skies,
and laying the foundation of the earth,
and fashioning the breath
of a human being within him. -

Zech. 12:2 "Behold!
I am establishing Yerushalaim *itself* נא
as a bowl of trembling
for all the peoples all around!
And even upon Yahudah It will exist
in the siege against Yerushalaim!

Zech. 12:3 And it will exist in that very day
that I will establish Yerushalaim *itself* נא
as an immovable stone for all the peoples!
Anyone trying to lift it will injure themselves!
They will be injured, injured!
And all the nations of the earth
will be gathered against it!

Zech. 12:4 In that day,"
- An Utterance of **YAHWEH**. -
"I will cause every horse
to be struck with confusion
and the one riding it with insanity!

But concerning the house of Yahudah
I will open My eyes *themselves* נא!

But every horse of the peoples
I will cause to be struck with blindness!

Zech. 12:5 And the leaders of Yahudah
will say in their heart,
'My strength is those
dwelling in Yerushalaim
with **YAHWEH** of Assemblies, their Elohim!'

Zech. 12:6 In that day I will establish
the leaders *themselves* נא of Yahudah
as a bowl of fire among trees,
and as a torch of fire among the sheaves!
And they will consume
on the right and on the left
all the peoples *themselves* נא all around!

And Yerushalaim will be inhabited again
in her own place, at Yerushalaim.

Zech. 12:7 And **YAHWEH** will deliver
the tents *themselves* נא of Yahudah first,
in order that the glory of the house of David
and the glory of the those
dwelling in Yerushalaim
will not become greater
than that of Yahudah.

Zech. 12:8 In that day **YAHWEH**
will cause to be protected
the inhabitants of Yerushalaim!

And those being weak among them
in that day
will exist like David,
and the house of David as The Elohim,
as the messenger of **YAHWEH**
before their faces!

Zech. 12:9 And it will exist in that day
that I will seek to destroy
all the nations *themselves* נא,
the ones coming against Yerushalaim!

Zech. 12:10 And I will pour out
upon the house of David
and upon those dwelling in Yerushalaim
a breath of favor and of earnest prayers!

And they will look intently
to Me Whom Himself **תא** they have pierced!
And they will mourn for Him
as one mourns over the only child!
And it will cause bitterness concerning Him
like being bitter concerning the firstborn!

Zech. 12:11 In that day
the mourning in Yerushalaim will become great,
like the mourning at Hadad Rimmon
in the valley of Megiddo.

Zech. 12:12 And the land will mourn,
family after family by itself;
the family of the house of David by itself,
and their women by themselves;
the family of the house of Natan by itself,
and their women by themselves;
Zech. 12:13 the family of the house of Levi
by itself,
and their women by themselves;
the family of Shim'i by itself,
and their women by themselves;
Zech. 12:14 all the rest of the families,
every family by itself,
and their women by themselves.

Chapter 13

Zech. 13:1 In that day
a fountain will be opened
for the house of David
and for those dwelling at Yerushalaim,
for offense, and for defilement.

Zech. 13:2 And it will exist in that day."
- An Utterance of **YAHWEH** of Assemblies. -
"I will cause to be cut off
the names themselves **תא**
of the idols from the land!
And they will not be remembered any longer!
And also the prophets themselves **תא**
and the defiled nature itself **תא**
I will cause to pass over from the land!

Zech. 13:3 And it will exist *that*
when a man still prophesies
then his father and mother,
those bringing him forth,
are to say to him,
'You are not to live!
Indeed, you have spoken a lie
in the Name of **YAHWEH!**
And his father and mother,
those bringing him forth,
are to pierce him through
when he prophesies!

Zech. 13:4 And it will exist that day
that each man of the prophets
will be ashamed of his vision
on account of his prophesying.
And he is not to wear a hairy mantle
for the sake of deceiving!
Zech. 13:5 And he is to say,
'I am not a prophet!
I am a man of service.
I am a farmer.
Indeed, a man bought me
as a slave in my youth.'

Zech. 13:6 And one will say to him,
'What are these wounds on your chest?'
And he will say,
'Those with which my chest was wounded
by those who were loving me.'

Zech. 13:7 Sword, awaken
against My Shepherd,
against the mighty one
who is My companion!"
- An Utterance of **YAHWEH** of Assemblies. -

"Strike The Shepherd Himself **נא!**
Then the sheep will be scattered.
And I will cause My hand to be turned back
against the insignificant ones.

Zech. 13:8 And it will exist in the whole land"
- An Utterance of **YAHWEH**. -

"that two portions of it will be cut off!
They will die!

But the third *portion* will be left in it!

Zech. 13:9 And I will cause
the third portion itself **נא**
to go into the fire!

And I will refine them
like the silver itself **נא!**

And I will test them
like the gold itself **נא** is tested.

They will call in My Name!
And I Myself will answer them.

I Myself **נא** will say,

'This is My people!'

And they will say,
'**YAHWEH** is my Elohim!' "

Chapter 14

Zech. 14:1 Behold!
The day is coming for **YAHWEH!**
And your spoil will be divided in your midst!

Zech. 14:2 And I will gather
all the nations themselves **נא**
to Yerushalaim for the sake of battle!
And the city will be captured!
And the houses will be plundered!
And the women will be raped.
Half of the city will go forth into exile!
But the remainder of the people
will not be cut off from the city.

Zech. 14:3 And **YAHWEH** will go forth!
And He will wage war against those nations
like He wages war on a day of war!

Zech. 14:4 And in that day
He will stand with His feet
upon the Mount of Olives
which is beside Yerushalaim from the east!

And the Mount of Olives will be split in half,
from its center,
to the east and to the west,
an exceedingly great valley!
And half of the mountain
will move toward the north
and half of it toward the south!

Zech. 14:5 And you are to flee
the valley of My mountain!
Indeed, the valley of the mountains
will reach to Atzal.

And you are to flee according to
how you fled from the earthquake
in the days of Uzziah, king of Yahudah!

And **YAHWEH**, my Elohim, will cause
all the set apart ones to come with you!

There's a problem
with the Hebrew in this verse.
Traditionally it's translated
as 'with You' rather than 'with you'.
The word form supports the latter
but not the former.

The verb is given as a qal form,
but the context suggests a hifil form.
It's been given to you here
using the hifil tense
which suggests **YAHWEH**
will cause the set apart ones
to be part of this final assembly
at this moment.

This agrees with the rest of Scripture
when all His people
are gathered to Yerushalaim.

You'll need to consider
everything you know about Scripture
to determine which view is intended here.

Zech. 14:6 And no clear illumination
will exist in that day,
only thick *darkness*!

Zech. 14:7 And that one day,
which is known to **YAHWEH**,
will exist as neither day nor night!

Then at dusk there will be illumination.

Zech. 14:8 And in that day it will exist.
Living waters will flow from Yerushalaim,
half toward the eastern sea
and half toward the western sea!
Both in summer and in winter it will exist!

Zech. 14:9 And **YAHWEH** will exist as King
over the whole earth!
In that day **YAHWEH** will exist as First,
and His Name as First!

Zech. 14:10 All the land will be changed
into a desert plain from Geba to Rimmon,
south of Yerushalaim.
And it will be lifted up.
And it will be inhabited in its place
from at The Gate of Binyamin
to The First Gate, and to The Corner Gate,
and The Tower of Hanan'el
to the winepresses of the king.

Zech. 14:11 And they will dwell in her.
And things devoted to destruction
will not exist any longer.
And Yerushalaim will be inhabited as secure.

Zech. 14:12 And this is the plague
with which **YAHWEH** will strike
all the people *themselves* **nx**
who waged war against Yerushalaim:
their flesh will rot away,
even of one standing on his feet!
And his eyes will rot away in their sockets!
And their tongues will rot away in their mouths!

Zech. 14:13 And it will exist,
in that very day,
that there will exist

a great panic of **YAHWEH** among them!
And each man will seize
the hand of his neighbor!
And he will lift up his hand
against the hand of his neighbor!

Zech. 14:14 And even Yahudah
will wage war at Yerushalaim!

And the wealth of all the nations all around
will be gathered together,
gold, and silver, and garments
to exceeding abundance!

Zech. 14:15 And according to this
will be the plague
on the horse and the mule,
on the camel and the ass.
And it will exist on all the animals
which are in the tents of these camps!
According to this is the plague.

This verse appears
to be in the wrong place.
There is no plague identified here.
It appears that the plague
of V. 12 is in view.

Zech. 14:16 And it will exist
that all those remaining
from all the nations,
those having come up against Yerushalaim,
even they will go up from year to year
for the sake of bowing themselves
to The King, **YAHWEH** of Assemblies,
and for the sake of observing
The Festival of Sukkot *itself* תא.

The Festival of Sukkot
is also known as The Feast of Booths
or The Feast of Tabernacles.

Zech. 14:17 And it will exist,
whoever does not go up to Yerushalaim
from the families themselves תא of the earth
for the sake of prostrating himself
to The King,
YAHWEH of Assemblies,
even no rain will exist upon them.

Zech. 14:18 And if the family of Mitsraim
does not come up or does not go in
then there will be no rain upon them.
On them is the plague
with which **YAHWEH**
will strike the nations themselves תא
which do not come up to observe
the Festival of Sukkoth *itself* תא.

Zech. 14:19 This will be
the defilement of Mitsraim
and the defilement
of the nations themselves תא
which do not come up to observe
the Festival of Sukkoth *itself* תא!

chata't - to miss, generally, to sin (offend).
An offense is what makes one defiled
in the sight of **YAHWEH**.
It was the reason for the "offense offering",
which released one from their offenses.

It was viewed in Yisra'el
as a type of contamination
that defiled The House of **YAHWEH**.
Thus it is translated here as 'defilement',
rather than 'punishment'.
Such defilement caused one to be unable
to enter into the presence of **YAHWEH**.

Zech. 14:20 In that day there will exist
upon the bells of the horses
'Set Apart To **YAHWEH**'.
And the pots in The House of **YAHWEH**
will be like the basins
before the slaughter site.

Zech. 14:21 And every pot
in Yerushalaim and Yahudah
will exist as set apart
to **YAHWEH** of Assemblies!

And all those who are sacrificing will come.
And they will take from among them.
And they will cook in them.

And a merchant will not exist any longer
in The House of **YAHWEH** of Assemblies
in that day!

26. Malachi - Mal'akhi

(Version 3.1: 7-15-2021)

Chapter 1

Mal. 1:1 The burden of the word of **YAHWEH**
concerning Yisra'el by the hand of Mal'akhi.

Mal'akhi means My messenger.

Mal. 1:2 "I have loved you yourselves **אנ**,"
said **YAHWEH**.

"But you said, 'In what have You loved us?'
Was not Esau a brother to Ya'akov?"

- An Utterance of **YAHWEH**. -

"And I love Ya'akov himself **אנ**!

Mal. 1:3 But Esau himself **אנ** I have hated!
And I have established
his mountains themselves **אנ**
as a desolation
and his inheritance itself **אנ**
for the jackals of the wilderness!"

Mal. 1:4 Indeed, Edom says,
'We have been demolished.
But we will return.
And we will build the desolation.'

Thus said **YAHWEH** of Assemblies,
"They will build.
But I Myself will tear down!
And they will be called
'Border of Wickedness',
and, 'The people with whom **YAHWEH**
is enraged until eternity!"

Mal. 1:5 And your eyes will see!
And you yourselves **אנ** will say,
'Great is **YAHWEH**
from next to the border of Yisra'el!'

Mal. 1:6 A son honors a father
and a servant his master.
And if I Myself am a Father,
where is My honor?
And if I am a Master,
where is My reverence?"
said **YAHWEH** of Assemblies to you,
the priests who are disrespecting My Name.
But you said,
'In what have we disrespected
Your Name itself **אנ**?'

Mal. 1:7 “You have caused defiled food
to be brought near beside My slaughter site!
And you say,
‘In what way have we defiled You?’
By your saying,
‘The table of **YAHWEH** is despicable!’

Mal. 1:8 And when you cause the blind
to be brought near as a sacrifice,
is it not bad?

And when you cause the lame and the sick
to be brought near,
is it not bad?

Now cause it to be brought near
to your governor!
Will he be pleased with you?
Or will he accept you before his face?”
said **YAHWEH** of Assemblies.

Mal. 1:9 ‘And now, entreat, please,
the face of The El to show favor to us.’

This has been done by your hands!
Will He show favor to you?”
said **YAHWEH** of Assemblies.

Mal. 1:10 “Who is among you
and will shut the doors
and cause worthless fire not to be kindled
on My slaughter site?

I have no pleasure in you!”
said **YAHWEH** of Assemblies,
“And I will not accept a voluntary offering
from your hands!

Mal. 1:11 Indeed, from the rising of the sun
even to its going down
My Name is great among the nations.
And in every place incense is brought near
for the sake of My Name,
or an undefiled voluntary offering!

Indeed, My Name is great among the nations!”
said **YAHWEH** of Assemblies.

Mal. 1:12 “But you yourselves **תא**
are profaning Me Myself **תא**,
by your saying,
‘The table of **YAHWEH**, it is defiled,
even its produce!
Its food is despicable!’

Mal. 1:13 And you have said,
‘Behold!
What weariness!’
And you turned up your nose at it itself **תא!**”,
said **YAHWEH** of Assemblies.
“And you have brought in
what was taken by force,
and the lame itself **תא**,
and the sick itself **תא**
you have even brought
as the voluntary offering itself **תא!**

Should I accept this itself **תא**
from your hands?” said **YAHWEH**.

Mal. 1:14 Even cursed be the one deceiving,
and he has a male in his flock,
and he vows a vow,

but he is slaughtering for **YAHWEH**
what is defiled.

Indeed, I Myself am a great King!"
said **YAHWEH** of Assemblies.
"And My Name is revered among the nations!

Chapter 2

Mal. 2:1 And now to you, the priests,
this is given as direction!
Mal. 2:2 If you do not listen attentively,
and if you do not place this upon the heart
to give honor to My Name,"
said **YAHWEH** of Assemblies,
"then I will send against you the curse itself **אָת**!
And I will curse your blessings themselves **אָת**!
And also, I have cursed them because
you have not placed it upon the heart!

Mal. 2:3 Behold!
I will rebuke for you the seed itself **אָת**!
And I will smear excrement upon your faces,
the excrement of your festivals!
And it will be carried away,
and you yourselves **אָת** with it!

Mal. 2:4 And you will know
that I have sent to you this directive itself **אָת**
to exist as My covenant with Levi himself **אָת**",
said **YAHWEH** of Assemblies.

Mal. 2:5 My covenant with he himself **אָת**
was life and shalom!
And I gave to him awe and reverence!
And he revered Me!
And before My Name he was terrified!
Mal. 2:6 The teaching of Truth
was in his mouth!
And moral wrong
was not found on his lips!

With shalom and with fairness
he walked with Me Myself **אָת**!
And he turned back many
from moral perversity.

Mal. 2:7 Indeed, the lips of a priest
are to protect knowledge.
And they are to seek instruction
from his mouth.
Indeed, he is a messenger
of **YAHWEH** of Assemblies!

Mal. 2:8 But you yourselves **אָת**,
you have turned aside from The Way!
You have caused many
to stumble in instruction!
You have perverted the covenant of Levi!",
said **YAHWEH** of Assemblies.

Mal. 2:9 "But even I Myself,
I will set you yourselves **אָת**
as being despicable and lowly
to all the people on account of your mouth
which is not protecting
My ways themselves **אָת**,
or lifting up their faces with Instruction!"

Mal. 2:10 Is there not One Father
for all of us?
Has not one El created us?

Why do we act treacherously,
one man against his kindred,

for the sake of defiling
The Covenant of our forefathers?

Mal. 2:11 Yahudah has acted treacherously!
And a detestable thing has been done
in Yisra'el and in Yerushalaim!
Indeed, Yahudah has defiled
the set apartness of **YAHWEH**,
Whom he had loved!
And he has married the daughter
of a foreign god.

Mal. 2:12 **YAHWEH** will cause
to be cut off to a man
from the tents of Ya'akov
whoever does this
while aware and responding,
and is causing to come near
a voluntary offering
to **YAHWEH** of Assemblies!

Mal. 2:13 And this is
the second thing you have done,
covering with tears
the slaughter site *itself* **nx** of **YAHWEH**,
weeping and groaning
because He no longer regards
the voluntary offering
nor receives it with pleasure
from your hands!

Mal. 2:14 And you said, 'For what reason?'
Indeed, **YAHWEH** has been witness
between you and the wife of your youth
against whom you yourself **nx**
have acted treacherously,
yet she is your female companion
and the wife of your covenant!

Mal. 2:15 And did He not make *you* one,
even with a remnant of His breath?
And why one?
For seeking the seed of The Elohim.

And you are to protect it
with your *very* breath!
And you are not to act treacherously
against the wife of your youth!

Mal. 2:16 Indeed, I hate divorce,"
said **YAHWEH**, The Elohim of Yisra'el,
"and the one who covers
his garment with cruelty!",
said **YAHWEH** of Assemblies.
"And you are to protect *it*
with your *very* breath!
And you are not to act treacherously!"

Mal. 2:17 You have caused **YAHWEH**
to be wearied with your words!
But you have said,
'With what have we wearied Him?'
By your saying,
'Everyone who is doing bad
is good in the eyes of **YAHWEH**,
and with them He is delighted.'
or, 'Where is The Elohim of right judgment?'

Chapter 3

Mal. 3:1 "Behold!
I am sending My messenger!
And he has prepared the way before My face!
And unexpectedly The Sovereign
Whom you yourselves **nx** are seeking

will come to His Temple,
even The Messenger of The Covenant
Whom you yourselves **תא** desire!

Behold!
He is coming!"
said **YAHWEH** of Assemblies.
Mal. 3:2 "And who is able to bear
the day itself **תא** of His coming!

And who will be standing
when He is being seen?

Indeed, He is like the fire of the refiner
and like the soap of the launderer!
Mal. 3:3 And He will sit as one
refining and purifying silver!
And He will purify
the sons of Levi themselves **תא**!
And He will refine they themselves **תא**
like gold and silver.
And they will cause to come near to **YAHWEH**,
a voluntary offering with right action!

Mal. 3:4 And acceptable to **YAHWEH**
will be the voluntary offerings
of Yahudah and Yerushalaim
as in the days of old,
even as in the former years.

Mal. 3:5 And I will draw near to you
for judgment!
And I will be a swift witness
against the practicers of witchcraft,
and against those committing adultery,
and against those swearing to lies,
and against those defrauding
the wage earner in his wages,
the widow, and the fatherless,
and those turning away a stranger,
and those who do not revere Me!",
said **YAHWEH** of Assemblies.

Mal. 3:6 **Indeed, I Myself am YAHWEH!**
I do not change!

And you yourselves **תא**, sons of Ya'akob,
have not come to an end!

Mal. 3:7 Since the days of your forefathers
you have turned aside from My rules!
And you have not protected them!

Return to Me!
Then I will return to you!",
said **YAHWEH** of Assemblies.
But you said,
'In what are we to turn back?'

Mal. 3:8 Would a human being rob The Elohim?
Indeed, you yourselves **תא**
are robbing Me Myself **תא**!

But you said,
'In what have we robbed You?'
In the tithes and the voluntary offerings!

Mal. 3:9 With a bitter curse
you yourselves **תא** have cursed!
And Me Myself **תא**
you yourselves **תא** are robbing,
the entire nation!

Mal. 3:10 Cause all the tithes

to come into the storehouse!
Then there will be food in My house.

Even test Me now in this,”
said **YAHWEH** of Assemblies,
“whether I will not open for you
the windows of the skies themselves תא!
And I will cause to be poured out for you
a blessing without room to receive it!

Mal. 3:11 And I will rebuke the devourer for you!
And it will not destroy for you
the produce itself תא of the soil!
And the vine in the field
will not lose its fruit for you!”,
said **YAHWEH** of Assemblies.

Mal. 3:12 “And you yourselves תא
will be called blessed
by all the nations of the earth!
Indeed, you yourselves תא
will exist as a land of delight!”,
said **YAHWEH** of Assemblies.

Mal. 3:13 “Your words have been strong
against Me,” said **YAHWEH**.
“But you have said,
‘What have we spoken against You?’
Mal. 3:14 “You have said,
‘It is worthless to serve The Elohim!’,
and,
‘What did we benefit
when we protected His duty
and when we walked mournfully
before the face of **YAHWEH** of Assemblies?
Mal. 3:15 And now we ourselves
are going to be calling the arrogant blessed,
even building up those doing wickedness!
They have also tested The Elohim,
and they have escaped!’ ”

Mal. 3:16 Then those who revered **YAHWEH** spoke,
each man to his friend himself תא.
And **YAHWEH** paid attention.
And He heard!
And a scroll of remembrance
was written before His face
for the sake of those who revere **YAHWEH**
and for those who regard His Name.
Mal. 3:17 “And they will exist as Mine,”
said **YAHWEH** of Assemblies,
“for the day in which I Myself
prepare a treasured possession!
And I will have pity upon them
according to how a man
has pity upon his son,
the one serving he himself תא!

Mal. 3:18 And you will turn back!
And you will see the difference
between the just and the morally wrong,
between one serving The Elohim
and one not serving Him!

NOTE: There is no Chapter 4 in the Hebrew text.

Chapter 4

Mal. 4:1 (H 3:19)
Indeed, behold!
The day is coming, burning like a furnace!
And all the arrogant
and all those doing wickedness
will be stubble!
And the day, the one coming,
will burn up they themselves תא!”,

said **YAHWEH** of Assemblies,
“which will not leave to them
either root or branch!

Mal. 4:2 (H 3:20)
But there will arise
for you who revere My Name
The Sun of Right Action!
And healing is in its wings!

And you will go out!
And you will leap for joy
like the calves of the stall!

Mal. 4:3 (H 3:21)
And you will trample the wicked!
Indeed, they will be ashes
under the soles of your feet
in the day which I Myself am preparing!”,
said **YAHWEH** of Assemblies.

Mal. 4:4 (H 3:22)
“Remember The Instruction
of Moshe, My servant,
which I gave as direction
to he himself **nx** at Horeb
concerning all Yisra’el,
the rules and regulations!

Mal. 4:5 (H 3:23)
Behold!
I am sending to you Eliyah, the prophet,
before the coming of The Day of **YAHWEH**,
the great and awesome *Day*!

Mal. 4:6 (H 3:24)
And he will cause to turn back
the hearts of the fathers to the children
and the hearts of the children to their fathers,
lest I come and I cause the earth itself **nx**
to be struck as a thing
devoted to destruction!”

27. Psalms - Mizmor

(Version 3.1: 7-15-2021)

Psalm 1

Psa. 1:1 Happy is the man,
happy, is he who has not walked
in the counsel of the morally wrong,
nor has stood in the path of offenders,
nor sat in the seat of arrogant ones,
Psa. 1:2 but rather, his delight is in
The Instruction of **YAHWEH**,
and on His Instructions
he meditates day and night.

Psa. 1:3 Indeed, he will be like a tree
planted beside streams of water
which gives its fruit at its *proper* time.
And its leaf will not wither.
And everything which he does
will be caused to prosper.

Psa. 1:4 The morally wrong are not so.
But instead, they are like the chaff
which the wind drives away.
1:5 For this reason the morally wrong
will not stand in judgment,
nor offenders in the assembly of the just.

Psa. 1:6 Indeed, **YAHWEH** knows
the way of the just.
And the way of the morally wrong will perish.

Psalm 2

Psa. 2:1 Why have the nations raged
and *why do* the peoples
ponder worthlessness?

Psa. 2:2 The kings of the earth
have stationed themselves
and the rulers have taken counsel together
against **YAHWEH**

and against His Messiah *saying*,

Psa. 2:3 "We will tear off
their bonds themselves nx,
and we will cast off
their ropes from upon us!"

Psa. 2:4 The One sitting in The Heavens
laughs!

YAHWEH mocks at them!

Psa. 2:5 Then He speaks to them
in His anger,

and in His fierce rage

He terrifies them *saying*,

Psa. 2:6 "Even I Myself have anointed My King
over Tzion, My set apart mountain!"

Psa. 2:7 I declare to *you the* decree

YAHWEH has said to Me,

'You Yourself nx are My Son!

Today I have given birth to You!

Psa. 2:8 Ask from Me!

And I will give nations,

Your inheritance,

and the extremities of the earth,

Your possession.

Psa. 2:9 Break them to pieces

with a staff of iron!

Like the vessel of a potter,

smash them to pieces!

Psa. 2:10 And now, kings, be wise!

Be instructed,

you who are governing the earth!

Psa. 2:11 Serve **YAHWEH Himself nx**
with reverence!

And rejoice with trembling!

Psa. 2:12 Embrace The Son lest He is enraged

and you are destroyed *from* the way!

Indeed, His wrath will be kindled

in a little while!

Happy will be all

who are taking refuge in Him!

Psalm 3

Psa. 3.0 (H 3.1)

A Psalm of David

at his fleeing from Abshalom, his son.

[David means beloved.](#)

[Abshalom means father of well-being.](#)

[The verse order is different in the Hebrew text.](#)

Psa. 3:1 (H 3.2)

YAHWEH,

how my adversaries have increased.

Many are rising up against me.

Psa. 3:2 (H 3.3)

Many are saying of my life,

"There is no deliverance for him by The Elohim."
Selah.

Selah is a musical term.
It means to pause.

Psa. 3:3 (H 3.4)
Even You Yourself **נָח**, **YAHWEH**,
are a shield before me, my honor,
and The One lifting up my head!

Psa. 3:4 (H 3.5)
I called to **YAHWEH** with my voice
and He responded to me
from His set apart mountain.
Selah.

Psa. 3:5 (H 3.6)
I myself laid down and I slept.
I was caused to awaken.
Indeed, **YAHWEH** sustained me.

Psa. 3:6 (H 3.7)
I will not be frightened
because of myriads of people
who are all around me,
who have established themselves against me!

Psa. 3:7 (H 3.8)
Rise up, **YAHWEH**!
Cause me to be delivered, my Elohim!

Indeed, You have caused
all my adversaries themselves **נָח**
to be struck upon the cheek!
The teeth of the morally wrong
You have shattered!

Psa. 3:8 (H 3.9)
The deliverance belongs to **YAHWEH**!
Upon Your people is Your blessing!
Selah.

Psalm 4

Psa. 4.0 (H 4.1)
To the supervisor, with stringed instruments.
A Psalm by David.

Psa. 4:1 (H 4.2)
In my calling out, respond to me,
Elohim of my justice.
In my distress
You have caused an opening for me.
Show favor to me
and listen attentively to my prayer!

Psa. 4:2 (H 4.3)
"Children of men,
until when will My honor
be *changed* to disgrace?
Until when will you love emptiness?
Until when will you seek falsehood?"
Selah.

Psa. 4:3 (H 4.4)
But know that **YAHWEH**
has separated the devoted to Himself.
YAHWEH listens attentively
at my calling to to Him.

Psa. 4:4 (H 4.5)
Tremble, and do not offend!
Speak with your heart upon your bed!
Then be still!
Selah.

Psa. 4:5 (H 4.6)
Sacrifice sacrifices of justice!
Then trust *them* to **YAHWEH!**

Psa. 4:6 (H 4.7)
Many are saying,
'Who will cause us to see good?'
Lift up over us
the illumination of Your face, **YAHWEH!**

Psa. 4:7 (H 4.8)
You have given gladness in my heart,
more than the time
their grain and wine increased!

Psa. 4:8 (H 4.9)
With shalom I will lie down and sleep!
Indeed, You Yourself **נא** alone, **YAHWEH,**
cause me to dwell as secure!

Psalm 5

Psa. 5.0 (H 5.1)
To the supervisor, on the Nehiloth.
(Perhaps a flute.)
A Psalm by David.

Psa. 5:1 (H 5.2)
Give ear to my words, **YAHWEH.**
Consider my meditation.
[The Nehiloth was a flute.](#)

Psa. 5:2 (H 5.3)
Cause attention to be paid
to the voice of my cry,
My King and my Elohim!
Indeed, to You I myself pray!

Psa. 5:3 (H 5.4)
YAHWEH, at dawn
listen attentively to my voice.
At dawn I set *them* in order toward You,
and I watch over *them*.

Psa. 5:4 (H 5.5)
Indeed, You are not an El
Who has pleasure with moral wrong.
And what is bad
does not abide with You Yourself **נא**.

Psa. 5:5 (H 5.6)
Those boasting
will not stand before Your eyes.
You have hated
all those doing worthlessness.

Psa. 5:6 (H 5.7)
You will destroy those speaking falsehood.
A man of blood and deceit
you abhor, **YAHWEH.**

Psa. 5:7 (H 5.8)
But I myself,
in the abundance of your kindness,
will enter Your House.
I will bow myself down
toward Your set apart Temple
with reverence for You.

Psa. 5:8 (H 5.9)
YAHWEH, guide me in Your justice
for the sake of those maligning me.
Straighten Your way before my face.

Psa. 5:9 (H 5.10)
Indeed, there is no stability in their mouth.
Their inner life is a ruin.
Their throat is an open grave.

Their tongue is divided.

Psa. 5:10 (H 5.11)

Cause them to be guilty, Elohim,
to fall by their own counsels!
In the multitude of their rebellions
banish them
because they have rebelled against You!

Psa. 5:11 (H 5.12)

But let all who are taking refuge in You rejoice.
To eternity let them shout for joy!
And be a defense over them!
And let those who are loving Your Name
jump for joy with You.

Psa. 5:12 (H 5.13)

Indeed, You Yourself **נָח**
bless the just *one*, **YAHWEH**.
Like a shield,
with pleasure You surround him.

Psalm 6

Psa. 6.0 (H 6.1)

To the supervisor,
on the stringed instruments
on the octave. A psalm by David.

Psa. 6:1 (H 6.2)

YAHWEH, do not rebuke me in Your anger,
and do not chastise me in Your wrath.

Psa. 6:2 (H 6.3)

Show favor to me, **YAHWEH**,
when I am weak.

Heal me, **YAHWEH**,

when my bones have been agitated,

Psa. 6:3 (H 6.4)

and my life has been exceedingly agitated!
And You Yourself **נָח**, **YAHWEH**, until when?

Psa. 6:4 (H 6.5)

Return, **YAHWEH!**

Rescue my life!

Deliver me for the sake of Your kindness!

Psa. 6:5 (H 6.6)

Indeed, in death

there is no remembrance of You!

Who can cause praise to You in She'ol?

Psa. 6:6 (H 6.7)

I am exhausted by my groaning.

Every night I inundate my bed.

With my tears I turn my couch to water.

Psa. 6:7 (H 6.8)

My eye has wasted away from grief,
grown old on account of all my oppressors.

[Note: Quote from Job 17.7](#)

Psa. 6:8 (H 6.9)

Depart from me,

all you who are doing worthlessness!

Indeed, **YAHWEH** has listened attentively
to the sound of my weeping.

Psa. 6:9 (H 6.10)

YAHWEH has listened attentively
to my request for favor.

YAHWEH will accept my prayer.

Psa. 6:10 (H 6.11)

Let all my adversaries

be ashamed and exceedingly agitated!

May they turn back suddenly, ashamed!

Psalm 7

Psa. 7:0 (H 7.1)

A shiggaion of David

which he sang to **YAHWEH**

concerning Kush, a Binyamite.

Shiggaion is a musical term
of uncertain meaning.
Some believe it was a song
of passionate feeling,
others a meditation.

Psa. 7:1 (H 7.2)

YAHWEH, my Elohim,

in You I have taken refuge.

Cause me to be delivered

from all those pursuing after me

and rescue me

Psa. 7:2 (H 7.3)

lest they pull my life to pieces

like a lion ripping to pieces

and no one is causing me to be rescued.

Psa. 7:3 (H 7.4)

YAHWEH, my Elohim,

if I have done this,

if there is moral perverseness in my hands,

Psa. 7:4 (H 7.5)

if I have repaid what is bad

to him who was at peace with me,

or have delivered my oppressor

undeservedly,

Psa. 7:5 (H 7.6)

let the adversary pursue after me,

and overtake my life,

and trample it to the ground,

and cause my honor to lie in the dust!

Selah.

Psa. 7:6 (H 7.7)

Rise up, **YAHWEH**, in Your anger!

Lift Yourself up

against the rage of my oppressors

and stir up for me the judgment

You will give as direction!

Psa. 7:7 (H 7.8)

Then an assembly of the peoples

will surround You.

Then return to the heights above them!

Psa. 7:8 (H 7.9)

YAHWEH will bring justice to the peoples.

Pronounce sentence for me, **YAHWEH**,

according to my right action

and according to my integrity within me.

Psa. 7:9 (H 7.10)

Bring to an end now

the evil of the morally wrong

and establish the just!

Even One testing hearts and kidneys

is The Elohim of the just.

The Hebrew uses "the hearts and the reins".
The reins refers generally to the kidneys.
This is a Hebraism
for the innermost parts of a human being.

Psa. 7:10 (H 7.11)

My shield is The Exalted Elohim,

The Deliverer,

The Upright of Heart.

The term used here
for Deliverer is *moshia*.
It means deliverer or savior.

al means upon or above.
In this instance,

as in a few others in the Hebrew text,
it forms a compound title
of The Elohim
reflecting His elevation above all else.

Psa. 7:11 (H 7.12)

The Elohim is judging with justice
and The El is enraged on every day.

Psa. 7:12 (H 7.13)

If one does not turn back
He will sharpen His sword,
and His bow He will bend.
And He will prepare it.

Psa. 7:13 (H 7.14)

And He will prepare for Himself
instruments of death.
He makes His arrows
for the sake of burning.

Psa. 7:14 (H 7.15)

Behold!

He who labors at worthlessness,
and he who has conceived trouble,
and he who has given birth to falsehood,

[Note: Quote from Job 15.35](#)

Psa. 7:15 (H 7.16)

he has dug a pit, even dug it out.
But he will fall into
the hollow spot he has made.

Psa. 7:16 (H 7.17)

His trouble will return upon his head.
And his violence will descend
on the top of his head.

Psa. 7:17 (H 7.18)

I will praise **YAHWEH**
according to His justice!
And I will sing praises
to the Name of **YAHWEH**,
The Most High!

Psalm 8

Psa. 8:0 (H 8.1)

To the supervisor, upon the Gittith.
A Psalm by David

[The Gittith was a harp.](#)

8:1 (H 8.2)

YAHWEH, our Sovereign,
how majestic is Your Name in all the earth,
You Who set Your splendor upon the skies!

Psa. 8:2 (H 8.3)

From the mouths of children and infants
You have established a foundation of power
in order that Your oppressors
are caused to cease,
the adversary and the avenger.

Psa. 8:3 (H 8.4)

When I see Your skies,
the work of Your fingers,
the moon and the stars
which You have established,

Psa. 8:4 (H 8.5)

what is a mortal
that You take note of him,
or the son of a human being
that You visit him?

[Note: Quote from Job 7.17](#)
[See Heb. 2.6](#)

Psa. 8:5 (H 8.6)

Yet You have caused him to be
a little less than the elohim
and You have encircled him
with honor and magnificence.

"the elohim" in this instance
does not refer to **YAHWEH** Himself,
but rather to "the divine beings"
of The Heaven.

Psa. 8:6 (H 8.7)

You cause him to have dominion
concerning the works of Your hands.
You have placed everything under his feet,

Psa. 8:7 (H 8.8)

sheep and oxen, all of them,
and also the animals of the field,

Psa. 8:8 (H 8.9)

the birds of the skies,
and the fish of the sea
passing over the paths of the seas.

Psa. 8:9 (H 8.10)

YAHWEH, our Sovereign,
how majestic is Your Name in all the earth!

Psalm 9

Psa. 9.0 (H 9.1)

To the supervisor,
'almut upon the death of Labben.
A psalm of David.

The meaning of '*almut* is uncertain.
It appears to mean
a particular style of music
to be used with this psalm.
It may have been used
for the death of a son.

Psa. 9:1 (H 9.2)

I praise **YAHWEH** with all my heart!
I recount all Your extraordinary acts!

Psa. 9:2 (H 9.3)

I rejoice and jump for joy on account of You!
I will sing praise to Your Name, Most High!

Psa. 9:3 (H 9.4)

As my enemies are turning back
they stumble backward,
and they perish from before Your face

Psa. 9:4 (H 9.5)

because You have done
my judgment and my pleading.
You have sat on the throne,
judging with justice.

Psa. 9:5 (H 9.6)

You have rebuked the nations.
You have caused the morally wrong to perish.
You have wiped out their names to eternity,
even forever.

Psa. 9:6 (H 9.7)

The adversary has been terminated,
perpetual ruins!
And the cities You have uprooted!
Even the memory of them has perished!

Psa. 9:7 (H 9.8)

But **YAHWEH** will abide to eternity!
He has prepared His throne for judgment

Psa. 9:8 (H 9.9)

and He will judge the world with justice!
He will set a straight course for the peoples,
with fairness!

Psa. 9:9 (H 9.10)

And **YAHWEH** will exist as a refuge
for the sake of the crushed,
a refuge for times of need.

Psa. 9:10 (H 9.11)

And those knowing Your Name

will trust in You
because You have not abandoned
those seeking You, **YAHWEH!**

Psa. 9:11 (H 9.12)
Sing praises to **YAHWEH**,
The One dwelling at Tzion!
Cause His actions
to be declared among the peoples!

Psa. 9:12 (H 9.13)
Indeed, He is requiring the blood
of those shedding blood!
They themselves ~~nx~~ He will remember!
He will not forget the cry of the afflicted!
The Hebrew used here
is often treated as a Hebraism.
The blood of anyone shedding blood
is required to be accounted for
with **YAHWEH**.
While the text does not specifically state this,
it was commonly understood
within the Hebrew culture.

Psa. 9:13 (H 9.14)
Show favor to me, **YAHWEH!**
Look on my affliction from those hating me,
You Who lift me up from the gates of death,
Psa. 9:14 (H 9.15)
in order that I may declare all Your praises
In the gates of the daughter of Tzion.
I will rejoice in Your deliverance!

Psa. 9:15 (H 9.16)
The nations have sunk down
in the pit they have made.
In the net which they have hidden
their own foot is captured.

Psa. 9:16 (H 9.17)
YAHWEH has made Himself known.
He has made a pronouncement of sentence.
The morally wrong has been snared
in the work of his own hands.
Meditation.
Selah.

Psa. 9:17 (H 9.18)
The morally wrong return to She'ol,
all the nations forgetful of The Elohim.

Psa. 9:18 (H 9.19)
Indeed, the needy is not forgotten forever,
the expectation of the poor
will not perish forever.

Psa. 9:19 (H 9.20)
Rise up, **YAHWEH!**
Do not let mortals prevail!
Let the nations be judged before Your face!

Psa. 9:20 (H 9.21)
Lay them down with dread, **YAHWEH!**
Let the nations know they are mortals!
Selah.

Psalm 10

Psa. 10:1 Why, **YAHWEH**,
do You stand at a distance,
hiding at times of need?
Psa. 10:2 With arrogance the morally wrong
pursues after the destitute.
They are caught by the schemes
which they have devised
Psa. 10:3 because the morally wrong
has boasted concerning

the desires of his life
and one gaining by violence
he has blessed.
He has rejected **YAHWEH**.
Psa. 10:4 The morally wrong,
according to the elevation of his nose,
does not seek Him.
There is no Elohim in any of his thoughts.
Psa. 10:5 He is perverted in his ways
at all times.

Your judgments are on high,
away from before him.
All his oppressors he scoffs at.
Psa. 10:6 He has said in his heart,
'I will not be shaken!
To generation after generation
there will be nothing bad!

Psa. 10:7 His mouth is filled
with cursing,
and deception,
and oppression.
Under his tongue
is trouble and worthlessness.
Psa. 10:8 He sits in the hiding places
of the villages.
In the secret places he murders the innocent.
His eyes are toward the unfortunate.
Psa. 10:9 He lurks in a secret place
like a lion in his den.
He lurks for the sake of seizing the afflicted.
He catches the afflicted,
drawing him into his net.
Psa. 10:10 And he crouches low.
And the unfortunate fall into his mighty *nets*.

Psa. 10:11 He has said in his heart,
"The El has forgotten.
He has caused His face to be hidden.
He will never see."

Psa. 10:12 Rise up, **YAHWEH**!
El, lift up Your hand!
Do not forget the lowly ones!

Psa. 10:13 For what reason
do the morally wrong scorn The Elohim?
He has said in his heart,
"You will not require *an accounting for it*."

Psa. 10:14 You have seen it.
Indeed, You Yourself **nx** have looked intently
at trouble and grief
for the sake of giving *justice* by Your hand.
Unto You the unfortunate
relinquishes himself.
You Yourself **nx** are the helper
of the fatherless.

Psa. 10:15 Shatter the arm
of the morally wrong and the bad!
Search out his moral wrong
until none is found!

Psa. 10:16 **YAHWEH** is King
to eternity and forever!
The nations will be banished from His land!

Psa. 10:17 To the desire of the humble
You have listened attentively, **YAHWEH**.
You cause their heart to be established.
You pay attention with Your ear
Psa. 10:18 for the sake of defending

the fatherless and the oppressed.
No longer will he continue
to cause mortals to tremble in the land.

Psalm 11

Psa. 11:0 (H 11.1)

To the Supervisor. A Psalm by David.

11:1 (H 11.2)

In **YAHWEH** I have taken refuge.
Why do you say to my life,
"Flee to your mountain!"?

Psa. 11:2 (H 11.3)

Indeed, behold!
The morally wrong are bending a bow.
They prepare their arrow upon the string
to shoot in darkness at the upright of heart.

Psa. 11:3 (H 11.4)

When the foundations
of the just are destroyed,
what will he do?

Psa. 11:4 (H 11.5)

YAHWEH is in His set apart Temple!
YAHWEH, His throne is in The Heavens!
His eyes see!
His eyelids examine
the sons of human beings!

Psa. 11:5 (H 11.6)

YAHWEH tests the just.
But the morally wrong,
and the one loving violence
His life has hated.

Psa. 11:6 (H 11.7)

He will rain upon the morally wrong.
Snares, fire, and brimstone,
and a scorching wind
are the portion of their cup.

Psa. 11:7 (H 11.8)

Indeed, **YAHWEH** is just!
He has loved justice!
The upright will behold His face!

Psalm 12

Psa. 12:0 To the Supervisor,
upon the sheminith.
A psalm by David.

Psa. 12:1 Deliver, **YAHWEH**!

Indeed, the devoted have come to an end!
Indeed, the faithful have disappeared
from among the children of human beings!

Psa. 12:2 With worthlessness they speak,
each man with his neighbor himself **nx**.
With flattering lips,
with a double heart they speak.

Psa. 12:3 **YAHWEH** will cut off

all flattering lips,
the tongues speaking great things

Psa. 12:4 who have said,

'By our tongue we will do mightily.

Our lips are ours ourselves **nx**.

Who is master to us?'

Psa. 12:5 "Because of the oppression of the poor,
because of the sighing of the needy,
now I will rise up!" says **YAHWEH**.
"I will place in freedom he who pants for it."

Psa. 12:6 The Words of **YAHWEH**
are undefiled words,
silver refined in a furnace of earth,
purified seven times.

Psa. 12:7 You Yourself **nx**, **YAHWEH**,
will keep watch over them.
You will preserve them
from this generation to eternity.

Psa. 12:8 On every side
the morally wrong walk
as worthlessness is being exalted
for the children of human beings.

Psalm 13

Psa. 13:0 (H 13.1)
To the supervisor, a psalm by David.

Psa. 13:1 (H 13.2)
Until when, **YAHWEH**,
will You forget me?
Forever?
Until when will You hide
Your face itself **nx** from me?

Psa. 13:2 (H 13.3)
Until when will I establish advice in my life,
affliction in my heart day by day?
Until when will my adversary
be exalted over me?

Psa. 13:3 (H 13.4)
Look intently!
Answer me, **YAHWEH**, my Elohim!
Enlighten my eyes
lest I fall asleep, the death,
Psa. 13:4 (H 13.5)
lest my adversary says,
"I have prevailed against him!",
lest my distressors rejoice when I am shaken!

Psa. 13:5 (H 13.6)
But I myself have trusted in Your kindness.
My heart rejoices in Your deliverance!

Psa. 13:6 (H 13.7)
I will sing to **YAHWEH**!
Indeed, He has been good to me!

Psalm 14

Psa. 14:0 (H 14.1)
To the supervisor. By David.

Psa. 14:1 (H 14.1)
The fool has said in his heart,
"There is no Elohim!"
They have caused corruption.
They have caused detestable acts.
None is doing good.

Psa. 14:2 **YAHWEH** looked down
from The Heavens
upon the children of human beings
for the sake of seeing
if there existed understanding,
seeking of **YAHWEH Himself nx**.

Psa. 14:3 They have all turned aside!
They have altogether become morally defiled!
None is doing good, not even one!

14:4 Have all those
doing worthlessness no knowledge,
consuming My people
as they have consumed food?

They have not called out to **YAHWEH**.

Psa. 14:5 There they had great terror
because **YAHWEH** is with
the generation of the just.

Psa. 14:6 The counsel of the afflicted
you will cause to be put to shame
because **YAHWEH** is his refuge!

Psa. 14:7 Who will give from Zion
deliverance to Yisra'el?

When **YAHWEH** turns back
the captivity of His people
Ya'akob will rejoice,
Yisra'el will be glad.

Psalm 15

Psa. 15.0 A psalm by David.

Psa. 15:1 **YAHWEH**,
who will sojourn in Your Tent?
Who will dwell on Your set apart mountain?

Psa. 15:2 One walking with integrity,
and doing what is right,
and speaking truth in his heart.

Psa. 15:3 He *who* has no slander
upon his tongue.

He *who* has not done
what is bad to his neighbor,
nor lifted up a reproach
against his close friend.

Psa. 15:4 One having been rejected by **YAHWEH**
is despised in his eyes.

But they themselves **nx**
who are revering **YAHWEH** he honors.
He has sworn to *his own* hurt,
and does not change.

Psa. 15:5 His silver he has not
given at interest.
And he has not accepted a bribe
against the innocent.
One doing these
will not be shaken to eternity.

Psalm 16

Psa. 16:1 An inscription of David.

Protect me, El,
because I have taken refuge in You!

Psa. 16:2 I said to **YAHWEH**,
"You Yourself **nx** are my Sovereign!
My goodness is nothing beside You!"

Psa. 16:3 As for the set apart ones
who are on the earth
and the worthy ones,
all my desire is with them.

Psa. 16:4 Many are the sorrows of another.
I have not hastened
to pour out their libations because of blood.
And I have not lifted up
their names *themselves* **nx** upon my lips.

Psa. 16:5 **YAHWEH** is the portion
of my inheritance and my cup!
You Yourself **nx** sustain my lot!

Psa. 16:6 Lines have fallen to me with pleasure.
Indeed, a beautiful inheritance is mine.

Psa. 16:7 I bless **YAHWEH** *Himself* **nx**
Who has given me counsel!

Indeed, at night He instructs me,
my innermost parts!

[This agrees with Job 4:13, Job 33:15.](#)

YAHWEH speaks to us at night,
when we sleep.

Psa. 16:8 I have placed **YAHWEH**
in front of me continually.
Because He is at my right hand
I will not be shaken.

Psa. 16:9 For this reason my heart was glad,
and my honor rejoices.
My flesh also dwells as secure.

Psa. 16:10 Indeed,
You will not abandon my life in She'ol,
nor permit Your devoted one to see the pit.

Psa. 16:11 You cause me to know the path of life.
Abundance of joy *is* Your face itself **nx!**
Pleasant things are at Your right hand forever!

Psalm 17

Psa. 17.0 A prayer by David.

Psa. 17:1 Listen attentively, **YAHWEH**, to the just!
Pay attention to my cry!
Give ear to my prayer without lips of deceit!
Psa. 17:2 Let my right judgment go out
from before Your face!
Let Your eyes contemplate what is fair!

Psa. 17:3 You have examined my heart.
You have visited me at night.
You have tested me.
You have found nothing.
I have decided.
My mouth will not cross over.

Psa. 17:4 As for the works
of a human being,
with the word of Your lips
I myself have kept watch
of the ways of the violent.
Psa. 17:5 My steps are held on Your paths.
My footsteps have not slipped.

Psa. 17:6 I myself have called out to You.
Indeed, You will answer me, El.
Extend Your ear toward me!
Listen attentively to my speech!
Psa. 17:7 Cause Your kindness to be wonderful,
Deliverer of those taking refuge
at Your right hand
from those rising up!

Psa. 17:8 Protect me as the apple,
the daughter of Your eye!
In the shadow of Your wings conceal me
Psa. 17:9 from the face of the morally wrong
that ravage me,
my adversaries in life
who attack against me!

Psa. 17:10 They are enclosed in their fat.
Their mouth speaks arrogantly.
Psa. 17:11 They have now
surrounded us in our steps.
They have set their eyes
to stretch us out on the ground.

Psa. 17:12 His resemblance is like a lion
desiring to tear in pieces,
even as a young lion
waiting in his secret places.

Psa. 17:13 Rise up, **YAHWEH!**
Confront him to his face!
Cause him to bow down!
Rescue my life from the morally wrong
with Your sword,
Psa. 17:14 from men few in number
with Your hand, **YAHWEH,**
from men few in number of the world!
Their portion in life
and Your hidden treasures fill their bellies.
They are satisfied with children.
But their residue will be caused
to be left to their infants.

Psa. 17:15 I myself with justice
will see Your face.
I will be satisfied with life,
awakened with Your likeness.

Psalm 18

Psa. 18.0 (H 18.1)
To the supervisor,
by a servant of **YAHWEH,**
by David, who has spoken to **YAHWEH**
the words *themselves* nx of this song
on the day **YAHWEH**
delivered he *himself* nx
from the hands of all his adversaries,
even from the hand of Sha'ul.

Psa. 18:1 (H 18.2)
And he said,
I love You, **YAHWEH,** My strength!
Psa. 18:2 (H 18.3.)
YAHWEH is my Rock,
and my fortress,
and my Deliverer.
My El is my Rock!
I take refuge in Him,
My shield, and the horn of my deliverance,
my fortification!

Psa. 18:3 (H 18.4)
I will call out to **YAHWEH,**
The One to be praised,
and I will be delivered from my adversaries.

Psa. 18:4 (H 18.5)
The cords of death entangled me.
And the streams of worthlessness frightened me.

Psa. 18:5 (H 18.6)
The cords of She'ol surrounded me.
The snares of death confronted me.
Psa. 18:6 (H 18.7)
In my distress I called out to **YAHWEH.**
Even to my Elohim I cried for help.
He listened attentively to my voice
from His Temple
and my cry before His face
came into His ears.

Psa. 18:7 (H 18.8)
Then the earth shook and trembled.
Even the foundations of the mountains shook.
And they were shaken because of His wrath.

Psa. 18:8 (H 18.9)
Smoke went up in His nostrils,
and the fire from His mouth was devouring.
Coals were kindled from it.

Psa. 18:9 (H 18.10)
And He spread apart the skies.
And He descended.
And thick darkness was under His feet.
Psa. 18:10 (H 18.11)

And He rode upon a cherub.
And He flew.
He swooped upon the wings of the wind.
Psa. 18:11 (H 18.12)
He placed thick darkness as His covering,
all round Him, His booth,
darkness of waters,
thick clouds of the skies!
Psa. 18:12 (H 18.13)
From His brilliancy before Him
His thick clouds passed over,
hail and coals of fire.
Psa. 18:13 (H 18.14)
And **YAHWEH** caused it
to thunder in the skies.
And the Most High gave forth His voice,
hail, and coals of fire.
Psa. 18:14 (H 18.15)
And He sent forth His arrows
and He scattered them.
And lightnings were shot out
and He disrupted them.

Psa. 18:15 (H 18.16)
And the channels of the waters were seen.
Even the foundations of the world
were uncovered at Your rebuke, **YAHWEH**,
at the blast of the breath of Your nostrils.

Psa. 18:16 (H 18.17)
He sent from on high.
He took me.
He drew me out from many waters.
Psa. 18:17 (H 18.18)
He delivered me
from my fierce adversaries,
even from those hating me.
Indeed, they were stronger than I.
Psa. 18:18 (H 18.19)
They confronted me in the day of my calamity,
but **YAHWEH** existed as a support to me,
Psa. 18:19 (H 18.20)
and He caused me
to come out to a broad place.
He drew me out
because He delighted in me.
Psa. 18:20 (H 18.21)
YAHWEH did well to me.
According to my right action,
according to the purity of my hands
He returned to me.

Psa. 18:21 (H 18.22)
Indeed, I have protected the ways of **YAHWEH**
and I have not acted wrongly against my Elohim.

Psa. 18:22 (H 18.23)
Indeed, all His regulations are before me,
and I have not turned away from His rules.
Psa. 18:23 (H 18.24)
And I am complete with Him.
And I guard myself from my moral perversity.
Psa. 18:24 (H 18.25)
And **YAHWEH** returns to me
according to my right action,
according to the purity of my hands
before His eyes.

Psa. 18:25 (H 18.26)
With the kind
You Yourself are kind.
With the blameless person
You Yourself are blameless.

Psa. 18:26 (H 18.27)
With the purified
You Yourself are pure.
But with the perverse
You Yourself are perverse.

Psa. 18:27 (H 18.28)
Indeed, You Yourself תא
cause the afflicted people to be delivered.
But exalted eyes
You will cause to be humbled.

Psa. 18:28 (H 18.29)
Indeed, You Yourself תא
cause my lamp to be lit.
YAHWEH, my Elohim,
enlightens my darkness.

Psa. 18:29 (H 18.30)
Indeed, with You I can rush a troop,
and with my Elohim I can leap over a wall.

Psa. 18:30 (H 18.31)
The El, His way is blameless!
The Word of **YAHWEH** is purified.
He is a shield to everyone
taking refuge in Him.

Psa. 18:31 (H 18.32)
For who is a god
other than **YAHWEH**?
And who is a Rock
except our Elohim?

Psa. 18:32 (H 18.33)
The El is The One girding me with strength.
And He grants my way as blameless,
Psa. 18:33 (H 18.34)
making my feet become like those of a deer.
And upon my high places
He causes me to stand,
Psa. 18:34 (H 18.35)
teaching my hands for the sake of battle
and my arms to bend a bow of copper.

Psa. 18:35 (H 18.36)
And You have given to me
the shield of Your deliverance.
And Your right hand holds me up.
And Your gentleness causes me
to be significant.

Psa. 18:36 (H 18.37)
You enlarge my steps under me,
and my feet do not slip.

Psa. 18:37 (H 18.38)
I pursue after my adversaries
and I overtake them.
And I do not turn back
until they are terminated.
Psa. 18:38 (H 18.39)
I crush them,
and they are unable to stand up.
They fall under my feet.

Psa. 18:39 (H 18.40)
And You gird me with strength
for the sake of battle.
You cause those rising up
to bow down under me.
Psa. 18:40 (H 18.41)
And my adversaries,

You have given to me their backs.
And those hating me, I cut them off.
Psa. 18:41 (H 18.42)
They cry for help,
but there is no deliverer,
to **YAHWEH**,
but He does not answer them.
Psa. 18:42 (H 18.43)
And I beat them as dust
before the face of the wind.
Like dirt in the streets I pour them out.

Psa. 18:43 (H 18.44)
You cause me to escape
from the disputes of the people.
You establish me as the head of the nations.
A people I have not known serve me.
Psa. 18:44 (H 18.45)
At the report of me
they listen attentively to me.
Children of foreigners cringe for my sake.
Psa. 18:45 (H 18.46)
Children of foreigners wither
and come trembling from their fortresses.

Psa. 18:46 (H 18.47)
YAHWEH is alive
and my Rock is a blessing!
Even exalted is The Elohim of my deliverance,
Psa. 18:47 (H 18.48)
The El, The One avenging me!
And He arranges the peoples under me.
Psa. 18:48 (H 18.49)
The One delivering me from my adversaries,
even from those rising up against me,
You lift me up.
From a man of violence
You cause me to be delivered.

Psa. 18:49 (H 18.50)
For this reason I will praise You
among the nations, **YAHWEH!**
Even for the sake of your Name
I will sing praises,
Psa. 18:50 (H 18.51)
You Who are causing to be made great
the deliverance of His king,
and doing kindness for His anointed,
even for David and for his seed
as far as eternity!

Psalm 19

Psa. 19.0 (H 19.1)
To the supervisor. A psalm by David

Psa. 19:1 (H 19.2)
The skies are proclaiming
the majesty of The El,
and the expanse is declaring
the work of His hands.

[This is a reference to the Mazzeroth
which revealed the story of redemption
in the very stars of heaven.
It is the Hebrew forerunner of the Zodiac.](#)

Psa. 19:2 (H 19.3)
Day to day
a message is poured forth,
and night to night
knowledge is being revealed.

Psa. 19:3 (H 19.4)
There is no speech,
and there are no words.
Their sound is not heard.

Psa. 19:4 (H 19.5)
Into the whole earth their line has gone out,
and their words
to the extremities of the world.

For the sun He has set a tent in them,
Psa. 19:5 (H 19.6)
and it is like a bridegroom
coming out of his chamber.

It rejoices like a mighty man
for the sake of running its course.
Psa. 19:6 (H 19.7)
From one end of the skies it goes forth,
and its circuit is over their extremities,
and nothing is hidden from its heat.

Psa. 19:7 (H 19.8)
The teaching of **YAHWEH** is complete,
causing life to return.

The precepts of **YAHWEH** are trustworthy,
causing the simple to become wise.

Psa. 19:8 (H 19.9)
The accountings of **YAHWEH** are fair,
rejoicing the heart.

The directives of **YAHWEH** are pure,
causing the eyes to be enlightened.

Psa. 19:9 (H 19.10)
The reverence of **YAHWEH** is undefiled,
standing forever.

The regulations of **YAHWEH** are certain,
they are altogether just.

Psa. 19:10 (H 19.11)
They are more desirable than gold,
even more than much refined gold,
and sweeter than honey
or the drippings of the honeycomb.

Psa. 19:11 (H 19.12)
Also, Your servant is warned by them.
In protecting them there is a great result.

Psa. 19:12 (H 19.13)
Who understands errors?
From the concealed ones
declare me innocent.

Psa. 19:13 (H 19.14)
Also, restrain Your servant
from presumptuous ones.
Do not let them have dominion with me.
Then will I be blameless,
and innocent of much rebellion.

Psa. 19:14 (H 19.15)
May the words of my mouth
and the meditation of my heart
be acceptable before Your face, **YAHWEH**,
my Rock and The One redeeming me!

Psalm 20

Psa. 20.0 (H 20.1)
To the supervisor.
A psalm of David.

Psa. 20:1 (H 20.2)
May **YAHWEH** answer you
in the day of distress!

May the Name
of The Elohim of Ya'akob defend you!
Psa. 20:2 (H 20.3)
May He send you help
from The Set Apart Place,
and sustain you from Tzion!
Psa. 20:3 (H 20.4)
May He remember
all your voluntary offerings
and the fat of your olahs!
Selah.

An olah is generally
rendered 'burnt offering'
since it was turned entirely into smoke.
It is the dedication offering,
signifying total surrender
of your life to **YAHWEH**.

Psa. 20:4 (H 20.5)
May He give to you
according to your heart
and may He fulfill all your intentions!

Psa. 20:5 (H 20.6)
We will shout
on account of Your deliverance
and in the Name of our Elohim
we will raise the banners!
May **YAHWEH** fulfill all your requests!

Psa. 20:6 (H 20.7)
Now I know that **YAHWEH**
will cause His anointed to be delivered.
He will answer him
from His set apart Heavens
with the strength of the deliverance
of His right hand.

Psa. 20:7 (H 20.8)
These trust in chariots and those in horses,
but we ourselves will take note
of the Name of **YAHWEH**, our Elohim!

Psa. 20:8 (H 20.9)
They themselves have bowed down
and they have fallen,
but we ourselves have risen
and we stand upright.

Psa. 20:9 (H 20.10)
YAHWEH, cause the king to be delivered.
May You answer us in the day we call.

Psalm 21

Psa. 21.0 (H 21.1)
To the supervisor. A psalm by David.

Psa. 21:1 (H 21.2)
YAHWEH, with Your strength
a king will be glad,
and with Your deliverance
how exceedingly he will rejoice.

Psa. 21:2 (H 21.3)
The desire of his heart
You have granted to him,
and the request of his lips
You have not withheld.
Selah.

Psa. 21:3 (H 21.4)
Indeed, You have set before him
blessings of goodness.
You have placed on his head
a crown of pure gold.

Psa. 21:4 (H 21.5)
Life he asked from You
and You have given to him length of days,
to eternity and forever.

sa. 21:5 (H 21.6)
Great is his honor
on account of Your deliverance.
Authority and majesty
You have placed upon him.

Psa. 21:6 (H 21.7)
Indeed, You have established him
with blessings forever.
You have made him glad
with the joy of Your presence **יְיָ**.

Psa. 21:7 (H 21.8)
Indeed, the king is trusting in **YAHWEH!**
And with the kindness of The Most High
he will not be shaken.

Psa. 21:8 (H 21.9)
Your hand finds all Your adversaries.
Your right hand finds those hating You.

Psa. 21:9 (H 21.10)
You will set them as a furnace of fire
at the time of Your presence.
YAHWEH in His anger will swallow them up.
And fire will devour them.

Psa. 21:10 (H 21.11)
You will cause their fruit
to perish from the earth,
and their seed
from the children of human beings.

Psa. 21:11 (H 21.12)
Indeed, they spread out harm against You.
They devised a plan.
They will not succeed.

Psa. 21:12 (H 21.13)
Indeed, You will set them back
as Your bowstrings are prepared
against their faces.

Psa. 21:13 (H 21.14)
Be exalted, **YAHWEH**,
by Your strength!
We will sing!
And we will sing praise of Your power!

Psalm 22

Psa. 22.0 (H 22.1)
To the supervisor,
concerning the doe of the dawn.
A psalm by David.

Psa. 22:1 (H 22.2)
My El, My El, why have You forsaken me?
Why are You far from delivering me,
far from the words of My groaning?

Psa. 22:2 (H 22.3)
My Elohim, I call out in the daytime,
but You do not answer,
and in the night time,
but there is no calmness.

Psa. 22:3 (H 22.4)
Yet You Yourself **יְיָ** are set apart,
dwelling in the praises of Yisra'el.

Psa. 22:4 (H 22.5)
In You our forefathers have trusted.
They trusted and You delivered them.

Psa. 22:5 (H 22.6)
To You they cried out,

and they were delivered.
In You they trusted,
and they were not put to shame.

Psa. 22:6 (H 22.7)
But I *am* a maggot and not a man,
a reproach of human beings
and despised by the people.

Psa. 22:7 (H 22.8)
All those seeing me
cause scorn toward me.
They cause the lip to be parted.
They cause the head to shake *saying*,

Psa. 22:8 (H 22.9)
'Commit yourself to **YAHWEH!**
Let Him rescue him.
Let Him deliver him
since He has delighted in him!'

Psa. 22:9 (H 22.10)
Indeed, You Yourself **אני**
pulled Me out of the womb,
causing Me to trust
upon My mother's breasts.

Psa. 22:10 (H 22.11)
Upon You I was cast from birth.
From the womb of my mother
You Yourself **אני** are my El.

Psa. 22:11 (H 22.12)
Do not be far from me!
Indeed, distress is near!
Indeed, there is none helping!

Psa. 22:12 (H 22.13)
Many bulls have encompassed Me.
The strong of Bashan have surrounded Me.
Psa. 22:13 (H 22.14)
They have opened their mouths against me
like a lion, ripping and roaring.

Psa. 22:14 (H 22.15)
Like water, I have been poured out,
and all my bones have been separated.
My heart has become like wax.
It has melted in the midst of my inward parts.

Psa. 22:15 (H 22.16)
My strength is dried up like a potsherd
and my tongue is clinging to my jaws.
Even as the dust of death You place Me.

Psa. 22:16 (H 22.17)
Indeed, dogs have surrounded me.
An assembly of those doing moral wrong
have encircled me like a lion.

My hands and my feet,
Psa. 22:17 (H 22.18)
I can count all My bones.

They look intently.
They gaze at me.

The traditional verse divisions,
combined with an improper translation,
cause an improper rendering
of the text here.
There is no word that indicates "pierce".
The word used is **ארי**, meaning a lion.

The use of "pierced", or "piercing"
appears to be a theological insertion
based on what happened to The Messiah,
to Whom this psalm
has been traditionally connected.

If you revise the flow of the text,
ending the sentence with lion,
the text makes more sense,

and there is no need
to insert a foreign concept
that does not exist in the Hebrew text.

Psa. 22:18 (H 22.19)
My garments they divide for themselves.
And over my clothing they cast lots.

Psa. 22:19 (H 22.20)
But You Yourself **אנך**, **YAHWEH**,
do not be far off!
My Strength, hurry for the sake of my help!
Psa. 22:20 (H 22.21)
Cause my life
to be delivered from the sword,
my life from the hands of the dogs!
Psa. 22:21 (H 22.22)
Deliver Me from the mouth of the lion,
and from the horns of the wild oxen!

You have answered Me!
Psa. 22:22 (H 22.23)
I will recount Your Name to My kindred!
In the midst of the assembly
I will praise You.

Psa. 22:23 (H 22.24)
You who revere **YAHWEH**, praise Him!
All you seed of Ya'akob, honor Him!
And revere Him, all you seed of Yisra'el!

Psa. 22:24 (H 22.25)
Indeed, He has not despised nor detested
the affliction of the afflicted.
And He has not hidden His face from him.
Even as He cried for help to Him
He listened attentively.

Psa. 22:25 (H 22.26)
Because of You Yourself **אנך**
my praise *exists* in the great assembly.
I will make good my vows
before those revering Him.

Psa. 22:26 (H 22.27)
The humble will eat,
and they will be satisfied.
Those seeking Him will praise **YAHWEH**!
Their heart will live forever!

Psa. 22:27 (H 22.28)
All the extremities of the earth will take note.
And they will return to **YAHWEH**.
And all families of the nations
will bow themselves before Your face.

Psa. 22:28 (H 22.29)
Indeed, the kingdom belongs to **YAHWEH**
and He is ruling among the nations!

Psa. 22:29 (H 22.30)
All the fat ones of the earth will eat.
And they will bow themselves before His face,
all those going down to the dust,
even he who has not stayed alive.

Psa. 22:30 (H 22.31)
A seed will serve Him.
It is recorded for **YAHWEH** for a generation.
Psa. 22:31 (H 22.32)
They will come.
And they will declare His justness
to a people being born.
Indeed, He will do it!

Psalm 23

Psa. 23.0 A psalm by David.

Psa. 23:1 **YAHWEH** is my shepherd.

I will not lack.

Psa. 23:2 In pastures green

He causes me lie down.

Beside still waters He leads me.

Psa. 23:3 My life He will restore.

In paths of justice He will lead me

for the sake of His Name.

Psa. 23:4 Even if I walk through the valley

of the shadow of death

I will not be afraid

because You Yourself nx are with me!

Your rod and Your staff, they comfort me.

Psa. 23:5 You prepare a table before my face,

in front of my enemies.

You have anointed my head with oil.

My cup is overflowing.

Psa. 23:6 Surely goodness and kindness

will pursue after me all the days of my life.

And I will be returned into The House of **YAHWEH**

for length of days!

Psalm 24

Psa. 24.0 A psalm by David.

Psa. 24:1 The earth is **YAHWEH's**,

even its fulness,

the world and those dwelling in it.

Psa. 24:2 Indeed, He has founded it

upon the seas.

Even upon the currents He established it.

Psa. 24:3 Who will ascend

on the mountain of **YAHWEH**?

And who will stand

in His Set Apart Place?

Psa. 24:4 He who has innocent hands

and a pure heart,

who has not lifted up his life

for the sake of worthlessness,

and has not sworn for the sake of deceiving.

Psa. 24:5 He will receive a blessing

from **YAHWEH Himself nx**,

and justice from The Elohim

of his deliverance.

Psa. 24:6 This is a generation

of those inquiring of Him,

those of Ya'akov searching out Your face.

Selah.

Psa. 24:7 Lift up your heads, gates!

And be lifted up, everlasting doors!

And let the King of Honor come in.

Psa. 24:8 Who is this King of honor?

YAHWEH, strong and mighty!

YAHWEH, mighty in battle!

Psa. 24:9 Lift up your heads, gates!

And be lifted up, everlasting doors!

Then the King of honor will come in.

Psa. 24:10 Who is this King of honor?

YAHWEH of Assemblies!

He is the King of honor!

Selah.

Psalm 25

Psa. 25.0 By David.

Psa. 25:1 To You, **YAHWEH**, I lift up my life.

Psa. 25:2 My Elohim, in You I have trusted.

Do not put me to shame.

Do not let my adversaries be jubilant.

Psa. 25:3 Also, do not put to shame

all those waiting for You.

Put to shame those acting treacherously
without cause.

Psa. 25:4 Cause me to know Your ways, **YAHWEH!**

Teach to me Your paths!

Psa. 25:5 Cause me to walk in Your truth
and teach me!

Indeed, You Yourself **nx**

are The Elohim of my deliverance!

For You Yourself **nx** I have waited all the day!

Psa. 25:6 Remember Your compassion,

YAHWEH, and Your kindnesses!

Indeed, they are from eternity *past!*

Psa. 25:7 The offenses of my youth

and my rebellions do not remember!!

According to Your kindness take note of me,

You Yourself **nx**,

for the sake of Your goodness, **YAHWEH!**

chatta'ah – (sins) an offense
(sometimes habitual sinfulness),
and its penalty, occasion,
sacrifice, or expiation;
also (concretely) an offender:
- punishment (of sin),
purifying(-fication for sin),
sin(-ner, offering).

pesha' - a revolt
(national, moral or religious):
- rebellion, sin,
[transgression](#), [trespass](#).

Psa. 25:8 Good and fair is **YAHWEH!**

On account of this He will cause offenders
to be taught according to the way.

Psa. 25:9 He will cause the humble to walk
according to His regulations.

And He will teach the humble His way.

Psa. 25:10 All the paths of **YAHWEH**

are kindness and faithfulness

to those guarding His Covenant

and His Testimonies.

Psa. 25:11 For the sake

of Your Name, **YAHWEH**,

forgive my moral perversity!

Indeed, it is great!

Psa. 25:12 Who, then,

is the man revering **YAHWEH?**

He will teach him in the way He chooses.

Psa. 25:13 His life will rest in goodness,

and his seed will inherit the land.

Psa. 25:14 The private counsel of **YAHWEH**

is for those revering Him,

and He will cause them

to know His Covenant.

Psa. 25:15 My eyes are continually

toward **YAHWEH**

because He causes my feet

to come out of the net.

Psa. 25:16 Turn toward me!
And show me favor because I am alone,
and I myself am afflicted!
Psa. 25:17 The distresses of my heart
have been expanded.
Cause me to come out of my distresses!
Psa. 25:18 Observe my affliction and my struggle!
And forgive for the sake of all my offenses!

Psa. 25:19 Observe my adversaries!
Indeed, they are many!
Even with cruel hatred they have hated me.
Psa. 25:20 Protect my life and deliver me!
Let me not be put to shame!
Indeed, I have taken refuge in You!
Psa. 25:21 With integrity and fairness
protect me!
Indeed, I have waited for You!

Psa. 25:22 Redeem Yisra'el itself nx, Elohim,
from all her troubles!

Psalm 26

Psa. 26.0 By David.

Psa. 26:1 Judge me, **YAHWEH!**
Indeed, I myself have walked in my integrity,
and I have trusted in **YAHWEH**
without wavering.
Psa. 26:2 Examine me, **YAHWEH**,
and test me!
Purify my kidneys and my heart!

Psa. 26:3 Indeed,
Your kindness is in front of my eyes
and I myself have walked in Your truth.
Psa. 26:4 I have not sat
with men of worthlessness.
And with those deceiving I do not go in.
Psa. 26:5 I have hated the assembly
of those doing wrong
and with the morally wrong I do not sit.
Psa. 26:6 I wash my hands in innocence.
And I circle about
Your slaughter site itself nx, **YAHWEH**,
Psa. 26:7 for the sake of causing to be heard
a voice of thanksgiving,
and to declare all Your extraordinary acts.

Psa. 26:8 **YAHWEH**, I have loved
the dwelling place of Your House,
even the place where Your glory dwells!

Psa. 26:9 Do not gather my life with offenders,
nor my life with men of blood
Psa. 26:10 who with their hands plot harm.
Even their right hand is filled with bribes.

Psa. 26:11 But I myself will walk in my integrity.
Redeem me!
Show favor to me!
Psa. 26:12 My foot has stood on level ground.
In the assemblies I will bless **YAHWEH!**

Psalm 27

Psa. 27.0 By David.

Psa. 27:1 **YAHWEH** is my light
and my deliverance!
Of whom shall I be afraid?
YAHWEH is the fortress of my life!
Of whom shall I be in dread?

Psa. 27:2 As the doers of wrong
come against me
for the sake of devouring my flesh *itself* נַפְשִׁי,
my enemies and my adversaries
will stumble and fall!

Psa. 27:3 If an army encamps against me
my heart will not be afraid!
If a battle rises up against me
in this I myself will trust!

Psa. 27:4 One thing I have asked
from **YAHWEH** *Himself* נַפְשִׁי.
This *itself* נַפְשִׁי I seek,
dwelling in The House of **YAHWEH**
all the days of my life
for the sake of seeing the beauty of **YAHWEH**,
and for the sake of inquiring in His Temple.

Psa. 27:5 Indeed, He will conceal me
in His shelter in the day of harm!
He will cause me to be concealed
with the cover of His Tabernacle.
On a rock He will cause me to be raised up.

Psa. 27:6 And now my head will be lifted up
above my adversaries all around me!
And I will sacrifice in His Tabernacle
sacrifices of joyful shouting!
I will sing!
Yes, I will sing praises to **YAHWEH**!

Psa. 27:7 Listen attentively, **YAHWEH**,
to my voice calling out
and show favor to me,
and answer me!

Psa. 27:8 To my heart You have said,
"Seek My face!"
Your face *itself* נַפְשִׁי, **YAHWEH**, I am seeking!

The Hebrew is difficult
in the first part of this verse.
The forms of the words do not agree
with how it's traditionally translated,
nor with each other.
What's given can only
be an approximation
of what is apparently intended
given the context.

Psa. 27:9 Do not hide Your face from me!
Do not turn Your servant aside in anger!
You have been my help!
Do not leave me nor abandon me,
Elohim of my deliverance!

Psa. 27:10 When my father and my mother
have abandoned me
then **YAHWEH** will gather me!

Psa. 27:11 Teach me Your way, **YAHWEH**!
And lead me on a level path
because of my enemies!

Psa. 27:12 Do not give me
into the lives of my enemies!

Indeed, lying witnesses
have stood up against me,
even breathing out violence!

Psa. 27:13 *I would have been discouraged*
if I had not trusted to see
the goodness of **YAHWEH**
in the land of the living!

The Hebrew sentence is incomplete.
This occurs in other places.
There is an implied phrase missing
which the reader must infer from the context.
What's given appears to approximate what's intended.

Psa. 27:14 Look with hope toward **YAHWEH!**
Be strong,
and He will strengthen your heart!
Even look with hope toward **YAHWEH!**

Psalm 28

Psa. 28.0 By David.

Psa. 28:1 I call out to You,
YAHWEH, my Rock!
Do not be silent, apart from me,
lest You be still, apart from me,
and I am compared with those
going down to the pit!

Psa. 28:2 Listen attentively
to the voice of my prayers
in my crying out for help toward You,
in my lifting up my hands
toward Your Set Apart Inner Sanctuary!

Psa. 28:3 Do not draw me away
with the morally wrong
or with those working worthlessness,
those speaking shalom
with their associates
while harm is in their hearts!

Psa. 28:4 Give to them
according to their actions,
according to the moral wrong of their deeds!
Give to them
according to the work of their hands!
Return what they deserve

Psa. 28:5 because they do not pay attention
to the works of **YAHWEH**,
nor to the workmanship of His hands!

He will pull them down.
And He will not build them up.

Psa. 28:6 Blessed be **YAHWEH!**
Indeed, He has listened attentively
to the voice of my prayers!

Psa. 28:7 **YAHWEH** is my strength
and my shield!
My heart has trusted in Him
and I have been helped!
And my heart rejoices!
And by my song I will cause Him praise!

Psa. 28:8 **YAHWEH** is the strength of His people!
Even a stronghold of deliverances
of His anointed is He!

Psa. 28:9 Cause Your people themselves **nx**
to be delivered!
And bless Your inheritance itself **nx**,
and be their Shepherd,
and carry them as far as eternity!

Psalm 29

Psa. 29.0 A psalm of David.

Psa. 29:1 Deliver to **YAHWEH**,
children of The Almighty,
deliver to **YAHWEH** honor and power!

Psa. 29:2 Deliver to **YAHWEH**
the honor of His Name!
Bow yourselves to **YAHWEH**
in the magnificence of set apartness!

Psa. 29:3 The voice of **YAHWEH**
is above the waters.

The El of glory has caused thunder.
YAHWEH is above many waters.
Psa. 29:4 The voice of **YAHWEH** is with power.
The voice of **YAHWEH** is with majesty.
Psa. 29:5 The voice of **YAHWEH**
is breaking the cedars.
YAHWEH is *breaking the cedars*
of The Lebanon *themselves* **nx**.
Psa. 29:6 And He causes them to skip like a calf,
Lebanon and Sirion like a young wild ox.

Psa. 29:7 The voice of **YAHWEH**
divides flames of fire.
Psa. 29:8 The voice of **YAHWEH**
distorts the wilderness.
YAHWEH distorts
the Wilderness of Kadesh.
Psa. 29:9 The voice of **YAHWEH**
causes deer to give birth
and it strips forests bare.
And in His Temple everyone says, 'Glory!'

Psa. 29:10 **YAHWEH** sat *as judge* at The Deluge.
And **YAHWEH** sits as King to eternity.
Psa. 29:11 **YAHWEH** is strength
for the sake of His His people.
YAHWEH blesses *His people themselves* **nx**
with shalom.

Psalm 30

Psa 30.0 (H 30.1)
A psalm.
A song of dedication for the house of David.

Psa. 30:1 (H 30.2)
I exalt You, **YAHWEH**!
Indeed, You have drawn me up,
and You have not let my adversaries
rejoice toward me!

Psa. 30:2 (H 30.3)
YAHWEH, my Elohim,
I have cried for help to You
and You have healed me.
Psa. 30:3 (H 30.4)
YAHWEH, You have caused my life
to come up from She'ol.
You have kept me alive,
from going down into the pit!

Psa. 30:4 (H 30.5)
Sing praise to **YAHWEH**, His devoted ones,
and give thanks
for the sake of the remembrance
of His set apartness!

Psa. 30:5 (H 30.6)
Indeed, His anger is *past* in a moment.
In His pleasure *there is* life.
At dusk weeping tarries overnight
but at dawn *there is* a shout of joy.

Psa. 30:6 (H 30.7)
And I myself have said in my security,
"I will not be shaken to eternity!"

Psa. 30:7 (H 30.8)
YAHWEH, in Your pleasure
You caused strength
to stand on my mountain.

You caused Your face to be concealed.
Then I was terrified.

Psa. 30:8 (H 30.9)
To You, **YAHWEH**, I called out.
Even to **YAHWEH** I requested favor.

Psa. 30:9 (H 30.10)
"What benefit is there in my blood,
in going down to the pit?
Can the dust praise You?
Can it declare Your truth?"

Psa. 30:10 (H 30.11)
Listen attentively, **YAHWEH**,
and show me favor!
YAHWEH, be a helper to me!"

Psa. 30:11 (H 30.12)
You have turned my mourning to dancing!
You have loosened my sackcloth!
And You have girded me with gladness
Psa. 30:12 (H 30.13)
for the sake of the honor of Your praise.
Now do not be silent,
YAHWEH, my Elohim!
To eternity I will praise You!

Psalm 31

Psa. 31.0 (H 31.1)
To the supervisor.
A psalm by David.

Psa. 31:1 (H 31.2)
In You, **YAHWEH**, I have taken refuge.
Do not put me to shame to eternity!
In Your justice deliver me!
Psa. 31:2 (H 31.3)
Extend to me Your ear!
Deliver me quickly!
Be to me as a rock of refuge,
as a house of defense
for the sake of delivering me!

Psa. 31:3 (H 31.4)
Indeed, You Yourself **אך**
are my rock and my fortress!
And for the sake of Your Name
You guide me and You protect me!

Psa. 31:4 (H 31.5)
Cause me to come out of the net
which they have hidden for my sake.
Indeed, You Yourself **אך** are my defense!

Psa. 31:5 (H 31.6)
Into Your hand I commit my life!
You have redeemed me myself **אך**,
YAHWEH, El of truth!

Psa. 31:6 (H 31.7)
I have hated those
keeping watch over vain things.
And I myself have trusted in **YAHWEH**.

Psa. 31:7 (H 31.8)
I rejoice and I am glad in Your kindness
because You have seen my affliction itself **אך**!
You have known my life in distresses.

Psa. 31:8 (H 31.9)
And You have not surrendered me
into the hand of the adversary.
You have caused my feet
to stand in a broad place.

Psa. 31:9 (H 31.10)
Show me favor, **YAHWEH**!

Indeed, distress is mine!
My eye, my life, and my inner body
have deteriorated with the harassment.
Psa. 31:10 (H 31.11)
Indeed, my life is exhausted with sorrow,
and my years with sighing!
My strength falters
on account of my moral perversity
and my bones have deteriorated.
Psa. 31:11 (H 31.12)
Among all my adversaries
I have been a reproach,
even exceedingly so to my neighbors,
and a dread to those knowing me!
Seeing me outside
they have fled from me.

Psa. 31:12 (H 31.13)
I have been forgotten
like one dying, out of mind.
I have been like a perishing vessel.

Psa. 31:13 (H 31.14)
Indeed, I have heard the slander of many.
Terror is from all around.
In their counsel together concerning me
they propose to take away my life.

Psa. 31:14 (H 31.15)
But I myself,
upon You I have trusted, **YAHWEH!**
I have said, "You Yourself ~~nx~~ are my Elohim!"
Psa. 31:15 (H 31.16)
My times are in Your hand.
Deliver me from the hand of my adversaries
and from those pursuing after me!
Psa. 31:16 (H 31.17)
Cause Your face to shine upon Your servant!
Cause me to be delivered in Your kindness!

Psa. 31:17 (H 31.18)
YAHWEH, do not put me to shame
when I have called to You!
Let the morally wrong be ashamed!
Let them be silent in She'ol!
Psa. 31:18 (H 31.19)
Let lying lips be stilled,
those speaking arrogant things against the just
with pride and contempt!

Psa. 31:19 (H 31.20)
How great is Your goodness
which You have reserved
for those revering You,
which You have created
for those taking refuge in You
in front of the children of human beings!
Psa. 31:20 (H 31.21)
You cause them to be concealed
in the secret place of Your presence
from the conspiracies of man.
You shelter them in a booth
from the strife of tongues.

Psa. 31:21 (H 31.22)
Blessed be **YAHWEH**
because of His extraordinary acts
of kindness to me in a city besieged!

Psa. 31:22 (H 31.23)
And I myself, I have said in my haste,
"I have been cut off from before Your eyes!"
However, You listened attentively
to the sound of my requests for favor

in my crying out for help to You.

Psa. 31:23 (H 31.24)

Love **YAHWEH Himself nx**,

all His devoted ones!

YAHWEH is protecting the faithful!

And He is repaying over abundantly
the one acting with pride.

Psa. 31:24 (H 31.25)

Be strong,

and let Him strengthen your heart,

all you who are waiting for **YAHWEH!**

Psalm 32

Psa. 32.0 By David. An insight.

Psa. 32:1 Blessed is he
whose rebellion has been forgiven,
whose offense has been covered!

Psa. 32:2 Blessed is the man to whom **YAHWEH**

does not impute moral perversity
and in his life there is no deceit!

Psa. 32:3 When I am caused to be silent
my bones deteriorate
in my groaning all the day.

Psa. 32:4 Indeed, day and night

Your hand was heavy upon me!

My vitality was changed
to the droughts of summer.

Selah.

Psa. 32:5 I caused You to know my offense
and my moral perversity I did not hide.

I said, 'I confess concerning
my rebellions toward **YAHWEH!**'

And You Yourself nx forgave
the moral perversity of my offense.

Selah.

Psa. 32:6 For this reason

let all the devoted pray to You

at a time of finding *You*.

Even as a flood of great waters is against him
they will not touch him.

Psa. 32:7 You Yourself nx are my hiding place.

You preserve me from distress.

You surround me with songs of deliverance.

Selah.

Psa. 32:8 "I will cause you to be wise

and I will teach you

in the way you are to go.

With My eye

I will be advised concerning you.

Psa. 32:9 Do not be like a horse,
like a mule with no understanding,

with a bit and a bridle upon him

for the sake of restraining him

lest he not come near you!"

Psa. 32:10 Many are the sorrows
of the morally wrong.

But the one trusting in **YAHWEH**,
kindness will encircle him.

Psa. 32:11 Be glad in **YAHWEH**

and rejoice, you just!

And shout for joy,

all you upright of heart!

Psalm 33

Psa. 33:1 Shout for joy,
just one in **YAHWEH!**

To the upright praise is fitting.

Psa. 33:2 Give praise to **YAHWEH** on the lyre!

With a psaltery of ten strings

sing praise to Him!

Psa. 33:3 Sing to Him a new song!

Be pleasing!

Play skillfully with a shout of joy!

Psa. 33:4 Indeed, fair is the word of **YAHWEH**

and all His actions are with faithfulness,

Psa. 33:5 loving justice, and judgment.

The earth is filled

with the kindness of **YAHWEH.**

Psa. 33:6 By the word of **YAHWEH**

the skies were made,

and with the breath of His mouth

all their assembly,

Psa. 33:7 gathering together like a heap

the waters of the sea,

setting the depths in storehouses.

Psa. 33:8 Let all the earth revere **YAHWEH!**

Let all the inhabitants of the world

be in awe of Him!

Psa. 33:9 Indeed, He Himself spoke,

and it existed!

He Himself directed,

and it stood fast!

Psa. 33:10 **YAHWEH** brings to nothing

the counsel of nations.

He causes to be thwarted

the intentions of the peoples.

Psa. 33:11 The counsel of **YAHWEH**

stands to eternity,

the intentions of His heart

to every generation.

Psa. 33:12 Blessed is the nation

for whom **YAHWEH** is The Elohim,

the people He has chosen

as His inheritance!

Psa. 33:13 From The Heaven

YAHWEH has looked intently.

He has seen

all the children *themselves* נא

of the human beings.

Psa. 33:14 From the established place

of His dwelling

He has stared at all those

inhabiting the earth,

Psa. 33:15 The One fashioning

their hearts alike,

The One understanding

all their actions.

Psa. 33:16 The king is not delivered

by an abundant multitude of men.

A mighty man is not delivered

by abundant strength.

Psa. 33:17 A horse is a vain thing

for the sake of safety.

Even with his great strength

he does not escape.

Psa. 33:18 Behold!

The eye of **YAHWEH**

is toward those revering Him,
toward those waiting for His kindness,
Psa. 33:19 to deliver their life from death
and to keep them alive in famine.

Psa. 33:20 Our lives have waited for **YAHWEH**.
Our help and our shield is He.
Psa. 33:21 Indeed, in Him our heart rejoices!
Indeed, we have put our trust
in His set apart Name!

Psa. 33:22 Let Your kindness, **YAHWEH**,
be upon us according to how
we have waited for You!

Psalm 34

Psa. 34:0 (H 34.1)
A psalm of David when he changed
his behavior *itself* **נא**
before the face of Abimelech.
And he drove him away.
And he departed.

Psa. 34:1 (H 34.2)
I will bless **YAHWEH Himself נא** at all times!
His praise *is* continually in my mouth!

Psa. 34:2 (H 34.3)
In **YAHWEH** My life boasts itself.
Let the humble hear and be glad.

Psa. 34:3 (H 34.4)
Magnify **YAHWEH** with me *myself* **נא**
and we will exalt His Name together!

Psa. 34:4 (H 34.5)
I sought **YAHWEH Himself נא**,
and He answered me.
And He delivered me from all my fears.

Psa. 34:5 (H 34.6)
They looked intently to Him,
and they were enlightened.
And their faces were not disgraced.

Psa. 34:6 (H 34.7)
This afflicted one called out
and **YAHWEH** listened attentively.
And He caused him to be delivered
from all his distresses.

Psa. 34:7 (H 34.8)
The messenger of **YAHWEH**
encamps all around those revering Him,
and he delivers them.

Psa. 34:8 (H 34.9)
Taste and see that **YAHWEH** is good!
Blessed is the person
that takes refuge in Him!

Psa. 34:9 (H 34.10)
Revere **YAHWEH Himself נא**,
you who are set apart!
Indeed, there is no lack
to them revering Him!

Psa. 34:10 (H 34.11)
Young lions have lacked and been hungry.
But those seeking **YAHWEH**
will not lack any good thing.

Psa. 34:11 (H 34.12)
Come, children!
Listen attentively to me!

I will teach you
the reverence of **YAHWEH!**

Psa. 34:12 (H 34.13)
Who is the man desiring life,
loving days for the sake of seeing good?

Psa. 34:13 (H 34.14)
Keep your tongue from what is bad
and your lips from speaking deceit!

Psa. 34:14 (H 34.15)
Turn away from what is bad and do good!
Seek shalom and pursue after it!

shalom - safe, well, happy, friendly,
welfare, health, favor,
prosperity, peace, etc.
The Hebrew concept of shalom
is far more inclusive than 'peace',
which is its traditional translation.
In the Hebrew mind
shalom refers essentially
to total well being
in every aspect of one's life.
This term is central
to every aspect of Scripture.

Psa. 34:15 (H 34.16)
The eyes of **YAHWEH** are toward the just
and His ears toward their cry for help.

tsaddiyk - just, lawful, righteous.
This word is traditionally
translated as 'righteous'.
Unfortunately this term
has little meaning today.
It often carries a negative connotation.

The word really refers to one
who is fair in their actions,
doing what is right
in the sight of **YAHWEH**.

It's parallel term, 'righteousness',
refers to justice,
not to some "special 'holy' state of mind".

Psa. 34:16 (H 34.17)
The face of **YAHWEH** is against
those doing what is bad
for the sake of cutting off their remembrance
from the earth.

Psa. 34:17 (H 34.18)
The just cried out
and **YAHWEH** listened attentively.
And He delivered them
from all their distresses.

Psa. 34:18 (H 34.19)
YAHWEH is near to those
whose heart is broken.
And He delivers those
with a repentant nature.

Psa. 34:19 (H 34.20)
Many are the bad things of the just
but **YAHWEH** will cause him
to be delivered from all of them.

Psa. 34:20 (H 34.21)
He is protecting all his bones.
Not one among them is broken.

Psa. 34:21 (H 34.22)
What is bad causes the morally wrong
to be put to death,
and those hating the just are guilty.

Psa. 34:22 (H 34.23)
YAHWEH ransoms

the lives of His servants.
And no one is guilty
of all those taking refuge in Him.

Psalm 35

Psa. 35.0 A psalm by David.

Psa. 35:1 **YAHWEH**, contend
with those *themselves* **nx**
who are contending with me!
Wage war with those *themselves* **nx**
who are waging war with me!

Psa. 35:2 Take hold of shield and buckler,
and rise up with my help!

Psa. 35:3 And draw out spear and lance,
to encounter those pursuing after me!

Say to my life,
'I Myself am your deliverance!'

Psa. 35:4 Let those be put to shame
and disgraced who are seeking my life!
Let those be turned back and confounded
who are devising harm for me!

Psa. 35:5 Let them be as chaff
before the face of the wind,
even a messenger of **YAHWEH** chasing *them*!

Psa. 35:6 Let their way be dark and slippery
and a messenger of **YAHWEH**
pursuing after them,

Psa. 35:7 because without cause
they concealed a pit for me and a net.

Without cause they dug
for the sake of my life!

Psa. 35:8 Let devastation come to him
without his knowing!

And let his net that he concealed
capture him!

With devastation let him fall into it!

Psa. 35:9 Then my life will rejoice in **YAHWEH**!
It will be glad on account of His deliverance!

Psa. 35:10 All my bones will say,
"**YAHWEH**, who can be compared to You,
delivering the afflicted
from one stronger than he,
and the afflicted and the needy
from one robbing him?"

Psa. 35:11 Violent witnesses rise up.
That which I have not known
they ask of me.

Psa. 35:12 They repay bad instead of good
for the sake of bereaving my life.

Psa. 35:13 But I myself,
when they were sick,
my clothing was sackcloth.
I humbled my life with fasting.
And my prayer returned to my own chest.

Psa. 35:14 Like a friend, like a brother,
I walked about.

Like one mourning for a mother
I bowed down mourning.

Psa. 35:15 But at my stumbling
they rejoiced.

And they gathered together.

The smiters gathered,
gathered against me,
and I did not know *it*.

They tore in pieces
and they did not cease.

Psa. 35:16 With defiled mockers at the festivals
they gnashed upon me with their teeth.

Psa. 35:17 **YAHWEH**, why do You observe?
Turn back my life from their devastations,
my only life from the lions!

Psa. 35:18 I will acknowledge You
in the great assembly!
Among a mighty people I will praise You!

Psa. 35:19 Let not my lying adversaries
rejoice concerning me,
those hating me without cause
wink their eyes!

Psa. 35:20 Indeed,
they do not speak shalom!
And against the quiet of the land
they devise deceitful words.
Psa. 35:21 And they cause their mouth
to be open wide against me.
They said, "Aha, aha!
Our eyes have seen it!"

Psa. 35:22 This You have seen, **YAHWEH**.
Do not be silent!
YAHWEH, do not be far from me!
Psa. 35:23 Cause Yourself to be stirred up!
And cause Yourself to be awakened
for the sake of my judgment,
for the sake of my cause,
my Elohim and Sovereign!

Psa. 35:24 Judge me with Your justice,
YAHWEH, my Elohim,
and do not let them rejoice concerning me!
Psa. 35:25 Let them not say in their hearts,
'Aha, by our life!'
Let them not say,
'We have swallowed him up!'
Psa. 35:26 Let them be put to shame
and altogether confounded
who are rejoicing at my harm!
Let them be clothed
with shame and humiliation
who are magnifying themselves over me!

Psa. 35:27 Let them shout for joy and be glad
who are favoring my justice!
And let them say continually,
'Let **YAHWEH** be magnified,
The One delighting
in the shalom of His servant!'
Psa. 35:28 Then my tongue
will speak of Your justice,
a song of Your praise all day long!

Psalm 36

Psa. 36.0 (H 36.1)
To the supervisor.
By a servant of **YAHWEH**. By David.

Psa. 36:1 (H 36.2)
An Utterance of rebellion
toward the morally wrong
is in the midst of my heart.
There is no dread of The Elohim before his eyes
Psa. 36:2 (H 36.3)
because he causes it
to be flattering to him in his own eyes
to find his moral perversity as hated.

Psa. 36:3 (H 36.4)
The words of his mouth
are worthlessness and deception.

He has ceased to be wise, to do good.
Psa. 36:4 (H 36.5)
He plots worthlessness on his bed.
He places himself
upon a path that is not good.
He does not abhor what is bad.

Psa. 36:5 (H 36.6)
YAHWEH, Your kindness is in The Heavens,
Your faithfulness unto the clouds.
Psa. 36:6 (H 36.7)
Your justice is like the mighty mountains.
Your judgments are of great depth.
Many human beings and animals
You will cause to be delivered.

Psa. 36:7 (H 36.8)
How precious is Your kindness, Elohim,
and the children of human beings
take refuge in the shadow of Your wings.
Psa. 36:8 (H 36.9)
They are satisfied
from the fat of Your house
and of a stream of your pleasures
You cause them to drink.

Psa. 36:9 (H 36.10)
Indeed, with You is the fountain of life!
With Your light we see light.

Psa. 36:10 (H 36.11)
Prolong Your kindness to those knowing You,
and Your justice to the upright of heart!

Psa. 36:11 (H 36.12)
Do not let the foot
of the arrogant come against me,
or let the hand of the morally wrong
cause me to wander away.

Psa. 36:12 (H 36.13)
There have fallen
those doing worthlessness.
They have been thrown down
and they are not unable to get up.

Psalm 37

Psa. 37.0 By David.

Psa. 37:1 Do not fret yourself
on account of those doing wrong.
Do not be envious of those doing injustice.
Psa. 37:2 Indeed, they wither soon like grass
and fade like green plants.

Psa. 37:3 Trust in **YAHWEH** and do good.
Dwell in the land and feed on faithfulness!
Psa. 37:4 And delight yourself
concerning **YAHWEH**!
Then He will give to you
the desires of your heart.

Psa. 37:5 Commit your way unto **YAHWEH**
and trust upon Him.
Then He will do it.
Psa. 37:6 And He will cause your justice
to come forth like the light,
and your judgment like noon time.

Psa. 37:7 Be still toward **YAHWEH**
and wait patiently for Him.
Do not fret yourself
on account of one prospering in his way,
on account of a man doing plans of harm.

Psa. 37:8 Cease from anger
and abandon wrath.
Do not fret yourself
only to do what is bad.

Psa. 37:9 Indeed,
those causing bad to be done
will be cut off,
but those waiting on **YAHWEH**
will inherit the earth.

Psa. 37:10 Yet a little longer
and there will be no morally wrong.
Then you will understand concerning his place.
Then it will not exist.

Psa. 37:11 But the humble will inherit the earth.
And they will delight themselves
upon an abundance of shalom.

Psa. 37:12 The morally wrong
plots against the just
and he gnashes upon him with his teeth.
Psa. 37:13 **YAHWEH** laughs at him.
Indeed, He has seen the coming of His day.

Psa. 37:14 The wrong
have drawn out the sword
and have bent their bow
for the sake of causing the afflicted
and the needy to fall,
for the sake of slaughtering
the upright of the path.
Psa. 37:15 Their sword will enter
into their own heart
and their bows will be broken.

Psa. 37:16 Better is a little
for the sake of the just
than the abundance of many morally wrong.

Psa. 37:17 Indeed, the arms
of the morally wrong will be broken.
But **YAHWEH** will sustain the just.

Psa. 37:18 **YAHWEH** knows
the days of the blameless,
and their inheritance will exist to eternity.
Psa. 37:19 They will not be put to shame
in a time of harm,
and in the days of famine
they will be satisfied.

Psa. 37:20 Indeed,
the morally wrong will be destroyed,
even the adversaries of **YAHWEH**.
Like the fat of lambs they will be consumed.
Like smoke they will vanish.

Psa. 37:21 The morally wrong is borrowing,
but he does not repay.
But the just shows favor and is giving.

Psa. 37:22 Indeed, those whose life
is blessed by Him
will inherit the earth.
But those whose life is cursed by Him
will be cut off.

Psa. 37:23 The steps of a man
are ordered by **YAHWEH**,
and he delights in His way.

Psa. 37:24 When he falls
he is not thrown down
because **YAHWEH** is holding his hand.

Psa. 37:25 I was young, also old.
And I have not seen the just abandoned,
or his seed begging food.
Psa. 37:26 All the day
he is showing favor and lending.
And his seed is as a blessing.

Psa. 37:27 Turn away from what is bad
and do good,
and remain to eternity.

Psa. 37:28 Indeed, **YAHWEH** loves judgment.
And He will not abandon
His devoted ones *themselves* נא.
They will be protected to eternity.
but the seed of the morally wrong
will be cut off.

Psa. 37:29 The just will inherit the earth
and they will dwell upon it to eternity.

Psa. 37:30 The mouth of the just
speaks wisdom,
and his tongue talks of judgment.
Psa. 37:31 The Torah of his Elohim
is in his heart.
His steps do not slip.

**Torah does not mean "The Law"
as traditional texts translate this.
Torah means instruction.**

Psa. 37:32 The morally wrong
is watching for the just
and is seeking to put him to death.
Psa. 37:33 **YAHWEH** will not abandon him
in his hand.
And He will not cause him
to be declared wrong in his being judged.

Psa. 37:34 Wait on **YAHWEH**
and protect His way
and He will raise you up to inherit the earth!
When the morally wrong are cut off
you will see it!

Psa. 37:35 I have seen the morally wrong ruthless,
even spreading himself like a native green tree.

Psa. 37:36 But he passed away.
And behold!
He was not!
And I sought him.
But he was not found.

Psa. 37:37 Watch the blameless
and observe the upright.
Indeed, the latter end for each is shalom.

Psa. 37:38 But those rebelling
will be destroyed altogether.
The latter end of the morally wrong
will be cut off.

Psa. 37:39 But the deliverance of the just
is from **YAHWEH**,
their strength in time of distress.
Psa. 37:40 Then **YAHWEH** will help them.
And He will deliver them.
He will deliver them from the morally wrong.
And He will save them
because they have taken refuge in Him.

Psalm 38

Psa. 38:0 (H 38.1)

A psalm of David to cause to remember.

Psa. 38:1 (H 38.2)

YAHWEH, do not rebuke me in Your rage,
nor discipline me in Your hot anger!

Psa. 38:2 (H 38.3)

Indeed, Your arrows have descended into me
and Your hand presses me down.

Psa. 38:3 (H 38.4)

There is no soundness in my flesh
from before the face of Your intense anger.

There is no well being in my bones
from before the face of my offense.

Psa. 38:4 (H 38.5)

Indeed, my moral perversities
have passed over my head
like a heavy burden.

They are too heavy for me.

Psa. 38:5 (H 38.6)

My wounds have been caused to stink.

They are putrefying
because of my foolishness.

Psa. 38:6 (H 38.7)

I have been perverted.

I have been bowed down exceedingly.

All the day I have gone mourning.

Psa. 38:7 (H 38.8)

Indeed, my loins
have been filled with loathing
and there is no soundness in my flesh.

Psa. 38:8 (H 38.9)

I have become weak

and weighed down upon exceedingly.

I have moaned

because of the agitation of my heart.

Psa. 38:9 (H 38.10)

YAHWEH, all my desire is before You.

And my sighing

has not been concealed from You.

Psa. 38:10 (H 38.11)

My heart throbs.

My strength has abandoned me.

And the light of my eyes,

even it is not with me myself **אני**.

Psa. 38:11 (H 38.12)

My loved ones and my friends

stand away from my plague.

Even my next of kin stand at a distance.

Psa. 38:12 (H 38.13)

And those seeking my life set snares.

And those seeking my harm

have spoken of destruction.

And they mutter deceit all the day.

Psa. 38:13 (H 38.14)

But I myself like one deaf

have not listened attentively,

and like a dumb one

who does not open his mouth.

Psa. 38:14 (H 38.15)

I am like a man who is not hearing,

nor has reproofs in his mouth.

Psa. 38:15 (H 38.16)

Indeed, upon You, **YAHWEH**, I have waited.

You will answer, **YAHWEH**, my Elohim.

Psa. 38:16 (H 38.17)

Indeed, I have said,

“Otherwise they will rejoice over me.
When my foot slips
they will exalt themselves concerning me.”

Psa. 38:17 (H 38.18)
Indeed, I myself am prepared to fall.
And my anguish is before me continually.

Psa. 38:18 (H 38.19)
Indeed, I will make known my moral perversity!
I am sorry because of my offense!

Psa. 38:19 (H 38.20)
But my adversaries are alive.
They have become strong.
Even many are those
hating me without cause
Psa. 38:20 (H 38.21)
and those repaying bad instead of good.
They oppose me
instead of pursuing after what is good.

Psa. 38:21 (H 38.22)
Do not abandon me, **YAHWEH!**
My Elohim, be not far from me!
Psa. 38:22 (H 38.23)
Hurry to help me, **YAHWEH**, my deliverance!

Psalm 39

Psa. 39.0 (H 39.1)
To the supervisor.
For thanksgiving.
A psalm by David.

Psa. 39:1 (H 39.2)
I have said, “I will guard my ways
from offending with my tongue.
I will keep watch at my mouth with a muzzle
whenever the morally wrong is before me.”

Psa. 39:2 (H 39.3)
I became tongue tied with silence.
I was caused to keep quiet about good,
but my anguish was stirred up.

Psa. 39:3 (H 39.4)
My heart was hot in my midst.
As I was meditating a fire burned.
Then I spoke with my tongue.

Psa. 39:4 (H 39.5)
“**YAHWEH**, cause me to know my end,
even the measure of my days.
What is it?
I recognize how transient I am.

Psa. 39:5 (H 39.6)
Behold!
You have given my days as handbreadths
and my lifetime is as not *existent* before You!
Truly, worthlessness
is the state of every human being.
Selah.

Psa. 39:6 (H 39.7)
Truly, as an empty likeness
each man walks.
Truly, they are restless with futility.
He gathers *things* together,
but he does not know
for whom he is gathering.

Psa. 39:7 (H 39.8)
And now what am I to wait for, **YAHWEH?**
My hope itself is in You.

Psa. 39:8 (H 39.9)
Deliver me from all my rebellions!
Do not make me
the reproach of the foolish!

Psa. 39:9 (H 39.10)
I was speechless.
I did not open my mouth.
Indeed, You Yourself nx have done it.

Psa. 39:10 (H 39.11)
Cause Your plague to turn aside from me!
I am exhausted by the strike of Your hand!

Psa. 39:11 (H 39.12)
With rebukes concerning moral perversity
you correct a man.
And You cause to dissipate like a moth
what he is earnestly desiring.

Truly, all human beings are transitory.
Selah.

Psa. 39:12 (H 39.13)
Listen attentively to my prayer, **YAHWEH!**
And to my cry for help
cause an ear to be extended!
Toward my tears do not be silent!

Indeed, I am a stranger with You,
a sojourner like all my forefathers.

Psa. 39:13 (H 39.14)
Turn your gaze from me.
Then I will be comforted
before I go and I *exist* no more!"

Psalm 40

Psa. 40.0 (H 40.1)
To the supervisor. A psalm by David.

Psa. 40:1 (H 40.2)
I waited for, I waited for **YAHWEH!**
And He paid attention to me.
And He listened attentively
to my cry for help.

Psa. 40:2 (H 40.3)
And He caused me to come up
from a horrible pit,
from the miry clay.
And He set my feet upon a rock.
He has established my steps.

Psa. 40:3 (H 40.4)
And He gave a new song into my mouth.
Praise to our Elohim!
Many will see it and be afraid.
And they will trust in **YAHWEH.**

Psa. 40:4 (H 40.5)
Blessed is that person
who has placed his trust in **YAHWEH**
and has not turned to the arrogant,
nor those turning aside to a lie.

Psa. 40:5 (H 40.6)
You Yourself nx, **YAHWEH,** my Elohim,
have done many extraordinary acts,
even your intentions toward us!
No one sets a battle array against You.
I will make *them* known,
and I will speak *of them.*
They are more than can be numbered.

Psa. 40:6 (H 40.7)
Sacrifice and grain offering

You have not desired.
You have cleaned out my ears.
Olah and offense offering
You have not requested.

Psa. 40:7 (H 40.8)
Then I said, "Behold!
I have come!
In the writing of the scroll
it is written concerning me.

Psa. 40:8 (H 40.9)
I am delighted to do Your desire, my Elohim,
and Your Instruction is within my heart!"

Psa. 40:9 (H 40.10)
I have proclaimed news of justice
in the great assembly.
Behold!
I will not restrain my lips!
YAHWEH, You Yourself nx have known!

Psa. 40:10 (H 40.11)
Your justice I have not concealed
in the midst of my heart.
Your faithfulness and Your deliverance
I have declared.
I did not conceal Your kindness or Your truth
to the great assembly.

Psa. 40:11 (H 40.12)
You Yourself nx, YAHWEH,
will not withhold Your compassion from me!
Your kindness and Your truth
continually preserve me!

Psa. 40:12 (H 40.13)
Indeed, bad things without number
have engulfed me.
My moral perversities have overtaken me
and I have not been able to see.
They are more than the hairs of my head.
And my heart has abandoned me.

Psa. 40:13 (H 40.14)
Be pleased, **YAHWEH!**
Cause me to be delivered!

YAHWEH, hurry to help me!
Psa. 40:14 (H 40.15)
Put to shame and confound
those seeking my life
for the sake of sweeping it away!
Turn back and disgrace
those desiring bad for me!

Psa. 40:15 (H 40.16)
Let those who are saying to me, 'Aha, aha!',
be appalled on account of their shame!

Psa. 40:16 (H 40.17)
Let all those who are seeking You
rejoice and be glad in You!
Let those loving Your deliverance
continually say, '**YAHWEH** be magnified!'

Psa. 40:17 (H 40.18)
Even I am afflicted and needy, **YAHWEH.**
Have regard toward me!
You Yourself nx
are my help and my deliverer!
My Elohim, do not delay!

Psalm 41

Psa. 41.0 (H 41.1)
To the supervisor. A Psalm by David.

Psa. 41:1 (H 41.2)
Happy is one

giving consideration to the weak.
In a day of harm **YAHWEH** will deliver him.
Psa. 41:2 (H 41.3)
YAHWEH will protect him and he will live.
He will be called blessed in the land.
And You will not give him
into the lives of his adversaries.

Psa. 41:3 (H 41.4)
YAHWEH will sustain him
upon his bed of sickness.
With all his sleeping
You will turn around his disease.

Psa. 41:4 (H 41.5)
I myself have said,
“**YAHWEH**, show me favor!
Heal my life!
Indeed, I have offended against You!”

Psa. 41:5 (H 41.6)
My adversaries speak bad of me,
‘When he dies then his name will perish.’

Psa. 41:6 (H 41.7)
And if one comes to see
he speaks worthlessness.
His heart gathers mischief to itself.
He goes outside.
He speaks of it.

Psa. 41:7 (H 41.8)
All those hating me
whisper in union concerning me.

They devise my harm saying,

Psa. 41:8 (H 41.9)
‘A matter of worthlessness
is life poured out on him
and when he lies down
he will not get up again’

Psa. 41:9 (H 41.10)
Even a man of my well being,
he in whom I trusted,
he who was eating my bread
has caused his heel
to be magnified against me.
*A man of my well being
represents a very close friend.*

Psa. 41:10 (H 41.11)
But *You Yourself* **יְיָ**, **YAHWEH**,
show me favor and raise me up!
Then I will repay it to them.

Psa. 41:11 (H 41.12)
By this I have known
that You were pleased with me
because my adversary
will not shout for joy concerning me.

Psa. 41:12 (H 41.13)
And I myself You will support in my integrity.
And You will cause me to stand
before Your face to eternity.

Psa. 41:13 (H 41.14)
Blessed be **YAHWEH**,
The Elohim of Yisra’el,
from eternity *past* as far as eternity *future*!
Amen and Amen.

Psalm 42

Psa. 42.0 (H 42.1) To the supervisor.
A meditation by the sons of Korah.

Psa. 42:1 (H 42.2)
As a deer longs for streams of water,

according to this
my life longs for You, Elohim!
Psa. 42:2 (H 42.3)
My life thirsts
for The Elohim, for The Living El!
When will I come and appear
before the face of The Elohim?

Psa. 42:3 (H 42.4)
My tears have been my food for me
day and night
as they are saying to me all the day,
'Where is your Elohim?'
Psa. 42:4 (H 42.5)
These I will remember.
And I will pour out my life within me
because I have passed over with the crowd.
I walked along with them
to The House of The Elohim
with a sound of joyful singing and praise,
a multitude celebrating a festival!

Psa. 42:5 (H 42.6)
Why are you depressed, my life?
And why are you in turmoil concerning me?
Wait for The Elohim!
Indeed, I will again give thanks
to Him for deliverance,
to His face!

Psa. 42:6 (H 42.7)
My Elohim, concerning me,
my life is depressed within me.
For this reason I remember You
from the land of The Yarden,
and from Hermon, from Mount Mitz'ar.

Psa. 42:7 (H 42.8)
Depth is calling to depth
at the sound of Your waterfalls.
All Your waves and Your breakers
have passed over me.

Psa. 42:8 (H 42.9)
By day **YAHWEH** directs His kindness
and at night His song is with me,
a prayer to The El of my life.

Psa. 42:9 (H 42.10)
I say to El, my Rock,
"Why have You forgotten me?
Why do I go mourning
on account of the oppression of the adversary?"
Psa. 42:10 (H 42.11)
Like a sword among my bones
my distressors have reproached me
by saying to me all the day,
'Where is your Elohim?'

Psa. 42:11 (H 42.12)
Why are you depressed, my life?
And why are you in turmoil concerning me?
Wait for The Elohim!
Indeed, I will again give thanks
to Him for deliverance,
to His face, even my Elohim!

Psalm 43

Psa. 43:1 Judge me, Elohim,
and plead my cause!
From a nation not kind,
from a man of deceit and injustice,
deliver me!

Psa. 43:2 Indeed,
You Yourself **nx** are The Elohim,
my refuge!
Why have You rejected me?
Why do I go mourning on account of
the oppression of an adversary?

Psa. 43:3 Send forth Your light
and Your truth!

They will guide me!
Cause them to bring me
to Your set apart mountain,
even to Your dwelling places!

Psa. 43:4 Then I will come
to the slaughter site of The Elohim,
to El, the joy of my rejoicing
and I will praise You on the lyre,
Elohim, my Elohim!

Psa. 43:5 Why are you depressed, my life?
And why are you in turmoil concerning me?
Wait for The Elohim!
Indeed, I will again give thanks
to Him for deliverance,
to His face, even my Elohim!

Psalm 44

Psa. 44.0 (H 44.1)
To the supervisor.
A meditation by the sons of Korah.

Psa. 44:1 (H 44.2)
Elohim, we have listened attentively
with our ears.

Our fathers have recounted to us
the work You did in their days,
in the days of old.

Psa. 44:2 (H 44.3)

You Yourself **nx**,
Your hand,
drove out the nations.
And You planted them.
You did harm to the peoples.
And You sent them out.

Psa. 44:3 (H 44.4)
Indeed, not by their sword
did they possess the land.
And their arm did not deliver it to them.
Indeed, *it was* Your right hand,
and Your arm,
and the light of Your face,
because You delighted in them.

Psa. 44:4 (H 44.5)
You Yourself **nx** are He,
my King, The Elohim!
Direct deliverances to Ya'akov!

Psa. 44:5 (H 44.6)
With You we will gore our oppressors!
In Your Name we will trample
those withstanding us!

Psa. 44:6 (H 44.7)
Indeed, I do not trust in my bow
and my sword can not deliver me!

Psa. 44:7 (H 44.8)
Indeed, You have caused us
to be delivered from our oppressors!
And those hating us
You have caused to be put to shame!

Psa. 44:8 (H 44.9)
In The Elohim we have boasted all the day!
And Your Name we will praise to eternity!
Selah.

Psa. 44:9 (H 44.10)
However, You have rejected *us*.
And You have put us to shame.
And You do not go with our armies.

Psa. 44:10 (H 44.11)
You cause us
to turn back from the oppressor.
And those hating us
have plundered what is ours.

Psa. 44:11 (H 44.12)
You give us like sheep for eating.
And among the nations
You have scattered us.

Psa. 44:12 (H 44.13)
You sell Your people for what is not wealth,
and with no increase in their price.

Psa. 44:13 (H 44.14)
You establish us
as a reproach to our neighbors,
a scorn and a derision to those all round us.

Psa. 44:14 (H 44.15)
You establish us
as a proverb among the nations,
a shaking of the head among the peoples.

Psa. 44:15 (H 44.16)
All the day my disgrace is before me
and the shame of my face has covered me

Psa. 44:16 (H 44.17)
because of the voice of one slandering
and one blaspheming
before the face of the adversary,
and the one avenging.

Psa. 44:17 (H 44.18)
All this has come to us
but we have not forgotten You.
And we have not been deceitful
concerning Your Covenant.

Psa. 44:18 (H 44.19)
Our heart has not turned back
and our steps have not wandered
from Your way.

Psa. 44:19 (H 44.20)
Indeed, You have crushed us
in the place of jackals
and You have covered us over
with the shadow of death.

Psa. 44:20 (H 44.21)
If we have forgotten the Name of our Elohim
or spread out our hands toward a foreign deity

Psa. 44:21 (H 44.22)
will The Elohim not search this out?
Indeed, He Himself knows
the secrets of the heart!

Psa. 44:22 (H 44.23)
Indeed, for this reason
we are killed all the day.
We are regarded as sheep for the slaughter.

Psa. 44:23 (H 44.24)
Awaken!
Why do You sleep, **YAHWEH**?
Rise up!

Do not reject us to eternity!
Psa. 44:24 (H 44.25)
Why do You cause Your face to be concealed,
forgetting our affliction and our oppression?

Psa. 44:25 (H 44.26)
Indeed,our lives
are bowed down to the dust!
Our bellies cling to the ground!

Psa. 44:26 (H 44.27)
Rise up!
Be our help and redeem us
for the sake of Your kindness!

Psalm 45

Psa. 45.0 (H 45.1)
To the supervisor, concerning the lilies.
By the sons of Korah.
A meditation. A song of loves.

Psa. 45:1 (H 45.2)
My heart is overflowing with a good word.
I am speaking, I myself,
of my works for the sake of The King.
My tongue is the pen of a skilled scribe.

Psa. 45:2 (H 45.3)
"You are more beautiful
than the children of human beings.
Favor has been poured on your lips.
For this reason The Elohim
has blessed you to eternity.

Psa. 45:3 (H 45.4)
Gird your sword upon your thigh, mighty one,
Your Majesty, even your splendor!

Psa. 45:4 (H 45.5)
And break forth your majesty
and ride with your splendor
according to the word of truth
and with the humility of the just.
And you will shoot *arrows*.
Your right hand will shoot *arrows*.

The last two lines
are different from traditional texts.
The verb **yarah** is repeated twice.
This is done for emphasis.
Traditional texts
use the sense of "teach",
which is in fact
one of the meanings of **yarah**.
However, given the context
the concept of shooting arrows
makes more sense.

Further, traditional texts
would have you believe
there's a word here
that suggests "terrible things".
There is no such verb
in the Hebrew text.

Psa. 45:5 (H 45.6)
Your arrows have been sharpened.
Peoples will fall beneath You
on account of the heart
of the king's adversaries.

Psa. 45:6 (H 45.7)
Your throne, Elohim, is forever and ever!
The scepter of Your kingdom
Is a scepter of fairness.

Psa. 45:7 (H 45.8)
You have loved justice
and You have hated moral wrong.
For this reason The Elohim, Your Elohim,
has anointed You with the oil of gladness
more than Your companions.

Psa. 45:8 (H 45.9)
All Your garments, myrrh and aloes, cassia,
are all Your coverings.

Out of the palaces of ivory
stringed instruments have made You glad.

Psa. 45:9 (H 45.10)
Daughters of kings
are among your valued ones.
At Your right hand stands the queen
in the gold of Ophir.

Psa. 45:10 (H 45.11)
Listen attentively, daughter, and observe!
And pay attention with your ear!
And forget your people,
even the house of your father!

Psa. 45:11 (H 45.12)
And the king will desire your beauty!
Indeed, he is your Sovereign!
And she will bow herself to him,

Psa. 45:12 (H 45.13)
even the daughter of Tzor,
with a gift to appease the rich people.

Psa. 45:13 (H 45.14)
All glorious *is* the daughter of the king within.
Her dress is embroidered with gold.

Psa. 45:14 (H 45.15)
She is brought to the king in embroidered work.
Virgins follow after her.
Her companions are brought to You.

Psa. 45:15 (H 45.16)
They will be brought with gladness.
Even with rejoicing
they will enter the king's palace.

Psa. 45:16 (H 45.17)
In the place of your fathers
will be your children.
You will set them as leaders in all the land.

Psa. 45:17 (H 45.18)
I will cause Your Name
to be remembered in every generation.
For this reason the people will praise You
to eternity and forever.

Psalm 46

Psa. 46.0 (H 46.1)
To the supervisor.
By the sons of Korah,
concerning the form of the song.

Psa. 46:1 (H 46.2)
The Elohim is our refuge and strength,
a help in distress, quickly found.

Psa. 46:2 (H 46.3)
For this reason we will not be afraid
when the earth is changed
and the mountains are falling
into the heart of the seas,

Psa. 46:3 (H 46.4)
its waters will roar, boiling.
The mountains will shake with its swelling.
Selah.

Psa. 46:4 (H 46.5)
River channels will make glad
the city of The Elohim,
the set apart dwelling of The Most High.

Psa. 46:5 (H 46.6)
The Elohim is in her midst.
She will not be shaken.
The Elohim will help her
at the appearing of dawn.

Psa. 46:6 (H 46.7)
The nations will roar.
Kingdoms will be shaken.
He will give forth His voice.
The earth will dissolve.

Psa. 46:7 (H 46.8)
YAHWEH of Assemblies is with us!
The Elohim of Ya'akob is our refuge!
Selah.

Psa. 46:8 (H 46.9)
Come!
Contemplate the works of **YAHWEH**
Who has established
desolations on the earth
46:9 (H 46.10)
causing wars to cease
as far as the extremities of the earth.
He breaks the bow
and He cuts in pieces the spear.
The chariot He burns with fire.

Psa. 46:10 (H 46.11)
"Stop!
And recognize that I am The Elohim!
I will be exalted among the nations!
I will be exalted on the earth!

Psa. 46:11 (H 46.12)
YAHWEH of Assemblies is with us!
The Elohim of Ya'akob is our refuge!
Selah.

Psalm 47

Psa. 47.0 (H 47.1)
To the supervisor.
A psalm by the sons of Korah.

Psa. 47:1 (H 47.2)
All the peoples, clap your hands!
Shout to The Elohim
with the sound of joyful singing!

Psa. 47:2 (H 47.3)
Indeed, **YAHWEH**,
The Most High, is awesome,
a great King over all the earth!

Psa. 47:3 (H 47.4)
He subdues peoples under us
and communities under our feet!

Psa. 47:4 (H 47.5)
He selects our inheritance *itself* **תָּא**,
the excellence of Ya'akob whom He loves!
Selah.

Psa. 47:5 (H 47.6)
The Elohim will ascend with a shout,
YAHWEH, with the sound of a shofar.

Psa. 47:6 (H 47.7)
Sing praises to The Elohim!
Sing praises!
Sing praises to our King!

Psa. 47:7 (H 47.8)
Indeed,
King of all the earth *is* The Elohim!
Sing praises!
(A meditation.)

Psa. 47:8 (H 47.9)
The Elohim has reigned over the nations!
The Elohim has sat upon
His set apart throne!

Psa. 47:9 (H 47.10)
Nobles of peoples
will be gathered together,
the people of The Elohim of Abraham.

Indeed, the shields of the earth
belong to The Elohim!
He has been exceedingly exalted!

Psalm 48

Psa. 48.0 (H 48.1)
A song. A psalm by the sons of Korah.

Psa. 48:1 (H 48.2)
Great is **YAHWEH!**
And He is to be praised exceedingly
in the city of our Elohim,
His set apart mountain.

Psa. 48:2 (H 48.3)
Beautiful of elevation,
the joy of all the earth
is Mount Tzion on the sides of the north,
the city of a great King.

Psa. 48:3 (H 48.4)
The Elohim is among her fortresses.
He is known as its place of refuge.

Psa. 48:4 (H 48.5)

Indeed, behold!
The kings assembled.
They passed over together.

Psa. 48:5 (H 48.6)

They themselves have seen.
On account of this they were astounded.
They were terrified.

They hurried away.

Psa. 48:6 (H 48.7)

Trembling seized them there,
pain like one giving birth.

Psa. 48:7 (H 48.8)

With an east wind
You shatter the ships of Tarshish.

Psa. 48:8 (H 48.9)

According to what we have heard,
according to this we have seen
in the city of **YAHWEH** of Assemblies,
in the city of our Elohim.
The Elohim will establish her until eternity.
Selah.

Psa. 48:9 (H 48.10)

We have considered The Elohim.
Your kindness in the midst of Your Temple.

Psa. 48:10 (H 48.11)

According to Your Name, **YAHWEH**,
according to this is Your praise
unto the extremities of the earth!
Justice has filled Your right hand.

Psa. 48:11 (H 48.12)

Let Mount Tzion rejoice!
Let the daughters of Yahudah exult
because of Your regulations.

Psa. 48:12 (H 48.13)

Go around Tzion,
even encircle her!
Count her towers!

Psa. 48:13 (H 48.14)

Set your heart toward her defenses.
Go through her fortresses

in order that you can relate
to the next generation.

Psa. 48:14 (H 48:15)

Indeed, **YAHWEH** is our Elohim
for eternity and forever!

He Himself will lead us unto *our* dying!

This is one of the places where **YAHWEH**
is not seen in the Hebrew text,
yet give the context it is certainly there
in the original manuscripts.
It is likely one of the "emendations"
that the scribes made in copying the text
to prevent "dishonoring" The Name of God."
There are other places in The Psalms
where this is known to have been done.
Some of those were recorded,
but many of them were not noted.

Psalm 49

Psa. 49:0 (H 49.1)

To the supervisor.

A psalm by the sons of Korah.

Psa. 49:1 (H 49.2)

Listen attentively to this, all the peoples!

Pay attention, all you dwelling in the world,

Psa. 49:2 (H 49.3)

even children of human beings,

even children of man,

the rich and the poor together!

Psa. 49:3 (H 49.4)

My mouth will speak wisdom,

and the meditation of my heart understanding.

Psa. 49:4 (H 49.5)

I will pay attention to a proverb.

I will disclose my riddle with the lyre.

Psa. 49:5 (H 49.6)

Why will I be afraid in the days of harm?

Moral perversity is at my heels.

It surrounds me.

Psa. 49:6 (H 49.7)

Those trusting upon their wealth

or in the abundance of their possessions

act foolishly.

Psa. 49:7 (H 49.8)

A brother does not redeem, redeem!

A man does not give

to The Elohim his ransom.

Psa. 49:8 (H 49.9)

And redemption of their lives is costly.

And it will cease for eternity.

Psa. 49:9 (H 49.10)

But he will live forever.

He will not see the Pit.

Psa. 49:10 (H 49.11)

Indeed, he will see wise men die.

The foolish and the senseless

will perish alike

and they will abandon their wealth to others.

Psa. 49:11 (H 49.12)

In their central part

their houses *will exist* forever,

their dwelling places

to generation after generation.

They have called their *own* names

upon their lands.

Psa. 49:12 (H 49.13)

But a human being

does not remain in honor.

He is comparable to the animals.

They perish.

Psa. 49:13 (H 49.14)

This way of theirs is folly to them,
but their followers are pleased
with their sayings.
Selah.

Psa. 49:14 (H 49.15)

Like sheep, they will be placed in She'ol.
Death will shepherd them
and the upright will have dominion over them.
At dawn even their form will decay in She'ol,
away from their exalted dwelling.

Psa. 49:15 (H 49.16)

However, The Elohim will redeem my life
from the hand of She'ol!
Indeed, He will take me!
Selah.

Psa. 49:16 (H 49.17)

Do not be afraid
when a man is caused to be rich,
when the wealth of his house increases,
Psa. 49:17 (H 49.18)
because at his death
he will not take any of it.
His splendor will not go down after him.

Psa. 49:18 (H 49.19)

When his life was alive he blessed it.
And they praise you
when you do well for yourself.
Psa. 49:19 (H 49.20)
He goes as far
as the generation of his fathers.
Until forever they will not see the light.

Psa. 49:20 (H 49.21)

A man with valuable things
but no understanding,
has become comparable to the animals.
They have been cut off.

Psalm 50

Psa. 50.0 A psalm by Asaph to The El.

Psa. 50:1 The Elohim, **YAHWEH**, has spoken.
And He has called to the earth
from the rising of the sun
until its going down.

Psa. 50:2 From Tzion,
the perfection of beauty,
The Elohim has shone forth.

Psa. 50:3 Our Elohim is coming!
And He will not be silent!
A fire will devour before His face
and all around Him
is an exceedingly stormy wind!

Psa. 50:4 He will call to the skies from above
and to the earth
for the sake of bringing justice to His people.

Psa. 50:5 "Gather My devoted ones
together to Me,
those cutting a covenant with Me
over a sacrifice."

50:6 Even the skies declare His justice.
Indeed, The Elohim is Judge, He Himself!
Selah.

Psa. 50:7 "Listen attentively, My people!
Even I will speak, Yisra'el!

And I will testify among you!

I am YAHWEH, your Elohim!

Note: This is placed in bold for a reason.
This very same statement
is made in The Prophets.
Here it traditionally uses "The Elohim".
This creates an inconsistency in Scripture.
That is NEVER YAHWEH's intention!
This is a tradition of men,
not The Word of YAHWEH.

This specific statement
served as a witness and a reminder
to the Children of Yisra'el
concerning Who, specifically,
was their God.

Psa. 50:8 Concerning your sacrifices
I will not reprove you.
And your olahs are continually before Me.
Psa. 50:9 I will not accept
a bull from your house,
nor male goats from your folds!

Psa. 50:10 Indeed, all the living things
of the forest are Mine,
the animals on a thousand hills.
Psa. 50:11 I know every flying thing
of the mountains.
Even the moving things of the wild are Mine.

Psa. 50:12 If I were hungry
I would not speak to you
because the world is Mine and its fulness.

Psa. 50:13 Will I eat the flesh of bulls,
or drink the blood of goats?

Psa. 50:14 Sacrifice to The Elohim praise
and pay your vows to The Most High!
Psa. 50:15 And call to Me
in the day of distress!
I will rescue you and you will honor Me!"

Psa. 50:16 But to the morally wrong
The Elohim has said,
"What is it for you to declare My rules
or to lift up My Covenant within your mouth
Psa. 50:17 yet you yourselves ~~nx~~
have hated instruction
and have caused My Words
to be cast behind you?

Psa. 50:18 If you saw a thief
then you consented with him.
And you share with adulterers.
Psa. 50:19 You send forth
what is bad with your mouth
and your tongue is yoked to deceit.
Psa. 50:20 You sit with your kindred.
You speak against a son of your mother.
You give forth slander.

Psa. 50:21 These you have done,
but I kept silent.
You have thought I existed, existed like you.

I will rebuke you!
And I will set it in order before your eyes!

Psa. 50:22 Understand this now,
you who are forgetting The El,
lest I tear *you* in pieces
and *there is* no one delivering *you!*

Psa. 50:23 One sacrificing praise honors Me.

And he who establishes a path,
I will cause him to look
at deliverance of The Elohim.”

Psalm 51

Psa. 51:0 (H 51.2)

At the coming to him of Natan, the prophet,
concerning how he had gone in to Bat Sheba.

Psa. 51:1 (H 51.3)

Show me favor, Elohim,
according to Your kindness!
According to the multitude of Your compassions,
blot out my rebellions!

Psa. 51:2 (H 51.4)

Wash me very much
because of my moral perversity
and purify me from my offense!

Psa. 51:3 (H 51.5)

Indeed, I myself know my rebellions,
and my offense is continually before me.

Psa. 51:4 (H 51.6)

Against You,
against You alone have I offended,
and I have done what is bad in Your eyes
in order that You will be justified
in Your speaking,
clean in Your judging.

Psa. 51:5 (H 51.7)

Behold!
I was brought forth in moral perversity,
and in offense my mother conceived me.

Psa. 51:6 (H 51.8)

Behold!
You have desired truth in the inward parts,
and in the hidden part
You cause me to know wisdom.

Psa. 51:7 (H 51.9)

Cleanse me with hyssop,
and I will be undefiled.

Wash me and I will be whiter than snow.

The concept of cleansing and purification
is a central theme in the Hebrew culture.
But what is often not understood
is the relationship of this to defilement.
Many of the terms used
actually refer to undefilement,
causing one to no longer be defiled.
If one was defiled they were not permitted
to enter into the presence of **YAHWEH**.
If you could not enter His presence
it meant you had no right
to have a relationship with Him at all.

Psa. 51:8 (H 51.10)

Cause me hear joy and gladness.
Make the bones You have crushed rejoice.

Psa. 51:9 (H 51.11)

Hide Your face from my offenses
and blot out all my moral perversities!

51:10 (H 51.12)

Create for me a clean heart, Elohim,
and restore a faithful nature
in the midst of me!

Psa. 51:11 (H 51.13)

Do not cast me away from Your presence,
and do not take
Your Set Apart Nature from me!

In verses 10, 11 & 12
reference is made to **ruach**.
It means breath or wind.

In the Hebrew culture
it refers to the inner nature
(character) of a person,
that which flows in and out of their life.

Thus the restoration
of a 'breath' of faithfulness
is a restoration of a faithful nature,
and the "set apart nature" of **YAHWEH**
is The Divine Nature.

This latter term is, traditionally,
translated as "The Holy Spirit".
But this often misleads one to think
there is a "third person" of "The Trinity."
There is not.
It all refers to the Divine Nature,
"The New Nature" identified
in The New Covenant.

Psa. 51:12 (H 51.14)
Restore to me the joy of Your deliverance
and sustain me with a willing nature!

Psa. 51:13 (H 51.15)
I will teach those rebelling Your ways
and offenders will turn back to You.

Psa. 51:14 (H 51.16)
Rescue me from blood guilt, **YAHWEH**,
Elohim of my deliverance!
My tongue will sing for joy of Your justice!

Psa. 51:15 (H 51.17)
YAHWEH, open my lips,
then my mouth will declare Your praise.

Psa. 51:16 (H 51.18)
Indeed, You do not desire sacrifice,
or I would give it.
You do not delight in the olah.
olah - to go up, generally in smoke.
This is traditionally called a 'burnt offering'.
It represented
one's complete submission to **YAHWEH**.

Psa. 51:17 (H 51.19)
The sacrifices of **YAHWEH**
are a broken nature,
a heart broken and crushed.
YAHWEH, You will not despise *these*.

Psa. 51:18 (H 51.20)
Do good in Your pleasure to Tzion *itself* נח!
You will build the walls of Yerushalaim.

Psa. 51:19 (H 51.21)
Then You will delight in sacrifices of justice,
in olahs, even complete ones.
Then young bulls will be offered
upon Your slaughter site.

Psalm 52

Psa. 52.0 (H 52.2)
At the coming of Doeg, the Edomite.
And he reported to Sha'ul.
And he said, 'David has gone
to the household of Ahimelech.'

Psa. 52:1 (H 52.3)
Why do you boast yourself
concerning what is bad, mighty one?
The kindness of The El *exists* all the day!

Psa. 52:2 (H 52.4)
Your tongue devises mischief
like a razor having been sharpened,
accomplishing treachery.

Psa. 52:3 (H 52.5)
You loved bad more than good,
lying more than speaking what is right.

Selah.

Psa. 52:4 (H 52.6)

You loved all devouring words,
tongue of deceit.

Psa. 52:5 (H 52.7)

The El will even tear you down forever!
He will snatch you away
and He will tear you out of your tent!
And He will uproot you
from the land of the living.
Selah.

Psa. 52:6 (H 52.8)

And the just will see.

And they will be afraid.

And they will laugh at him, *saying*,

Psa. 52:7 (H 52.9)

'Behold the man
who did not establish **YAHWEH** as his fortress.
And he trusted in the abundance of his riches,
strengthened by his perversity.'

Psa. 52:8 (H 52.10)

But I myself am like a green olive tree

In The House of **YAHWEH**.

I have trusted in the kindness of **YAHWEH**
for eternity, even forever!

Psa. 52:9 (H 52.11)

I will praise You to eternity
because You have done it!
And I will wait upon Your Name
because it is good
before Your devoted ones!

Psalm 53

Psa. 53.0 (H 53.1) To the supervisor.

Concerning sickness.

A meditation by David.

Psa. 53:1 (H 53.2)

The fool has said in his heart,

'There is no Elohim.'

They have acted corruptly

and they have done

detestable moral perversity!

No one is doing good!

Psa. 53:2 (H 53.3)

YAHWEH looked down from The Heavens
upon the children of human beings
for the sake of observing.

Does one exist being wise,
seeking **YAHWEH Himself** **תא**?

Psa. 53:3 (H 53.4)

Everyone has turned back!

In union together

they have become morally corrupt!

No one is doing good,

not even one!

Psa. 53:4 (H 53.5)

Have those doing worthlessness

no knowledge,

devouring My people *like* they eat food?

They have not called to **YAHWEH**.

Psa. 53:5 (H 53.6)

There they were in terror,

dread where no terror existed,

because **YAHWEH** has scattered the bones
of those encamping against you.

You will cause them to be put to shame

because **YAHWEH** has rejected them.

Psa. 53:6 (H 53.7)
Who will give deliverance
of Yisra'el from Tzion?
When **YAHWEH** turns back
the captivity of His people
Ya'akob will rejoice,
Yisra'el will be glad.

Psalm 54

Psa. 54.0 (H 54.2)
On the coming of the Ziphites.
And they said to Sha'ul,
'Is not David hiding himself with us?'

Psa. 54:1 (H 54.3)
YAHWEH, in Your Name deliver me!
And with Your power grant me justice!
Psa. 54:2 (H 54.4)
YAHWEH, listen attentively to my prayer!
Give ear to the words of my mouth!

Psa. 54:3 (H 54.5)
Indeed, strangers
have stood up against me
and the ruthless have sought my life!
They have not placed **YAHWEH** before them.
Selah.

Psa. 54:4 (H 54.6)
Behold!
YAHWEH is my helper!
YAHWEH is with those sustaining my life.

Psa. 54:5 (H 54.7)
He will return the bad to my adversaries.
With Your truth cause them to be cut off!

Psa. 54:6 (H 54.8)
With a free will offering I will sacrifice to You!
I will praise Your Name, **YAHWEH**!
Indeed, it is good!

Psa. 54:7 (H 54.9)
Indeed, from every distress
He has delivered me.
And my eye has looked
upon my adversaries.

Psalm 55

Psa. 55.0 (H 55.1)
To the supervisor.
On stringed instruments.
A meditation by David.

Psa. 55:1 (H 55.2)
Give ear to my prayer, **YAHWEH**,
and do not hide Yourself
from my request for favor!

Psa. 55:2 (H 55.3)
Pay attention to me and answer me!
I wander restlessly in my meditation
and I make a great noise
Psa. 55:3 (H 55.4)
because of the voice of the adversary
before the face of the oppression
of the morally wrong
because they cause worthlessness
to fall upon me
and with anger they harass me.

Psa. 55:4 (H 55.5)
My heart writhes within me!
Even terrors of death have fallen upon me!

Psa. 55:5 (H 55.6)
Fear and trembling have come within me
and I have been overwhelmed with shuddering!

Psa. 55:6 (H 55.7)
Then I said,
"Who will give wings to me like a dove?
I will fly away and I will rest.

Psa. 55:7 (H 55.8)
Behold!
I will wander far off!
I will stay in the wilderness!"
Selah.

Psa. 55:8 (H 55.9)
"I will hurry my escape
from the fierce wind,
from the whirlwind!"

Psa. 55:9 (H 55.10)
Swallow *them*, **YAHWEH**!
Split their tongues!
Indeed, I saw violence
and contention in the city!

Psa. 55:10 (H 55.11)
Day and night
they go around it on its walls
and worthlessness and trouble
are in its midst.

Psa. 55:11 (H 55.12)
Perverse desires are in its midst
and oppression and fraud
do not depart from its streets.

Psa. 55:12 (H 55.13)
Indeed, it is not an adversary
who reproaches me!
Then I could bear *it*.
It is not one hating me,
causing himself to be magnified above me.
Then I could hide from him.

Psa. 55:13 (H 55.14)
But *it was you yourself* **nx**,
a man as my equal, my friend,
even one known to me,

Psa. 55:14 (H 55.15)
with whom was sweet counsel together.
Into The House of **YAHWEH**
we walked within the crowd.

Psa. 55:15 (H 55.16)
Death will come deceptively upon them!
They will go down to She'ol alive
because evil is in their dwellings,
in their midst!

The Hebrew is difficult in this verse.
The intended meaning is unclear.
What's given is an approximation
based on the context.

Psa. 55:16 (H 55.17)
I myself, I will call to **YAHWEH**
and **YAHWEH** will deliver me.

Psa. 55:17 (H 55.18)
Evening and morning and noon
I complain and howl
and He listens attentively to my voice.

Psa. 55:18 (H 55.19)
He has redeemed my life
with shalom from my battle!
Indeed, among the multitude
many were with me!

Psa. 55:19 (H 55.20)
The El will listen attentively
and He will afflict them,
even He Who is abiding
since ancient times,
Selah
those with whom nothing changes for them,
and who have not revered **YAHWEH**.

Psa. 55:20 (H 55.21)
He has sent forth his hands
against those at peace with him.
He has broken His Covenant.

Psa. 55:21 (H 55.22)
His mouth was smoother than butter,
but in his heart was fighting.
His words were softer than oil,
but they were drawn swords.

Psa. 55:22 (H 55.23)
Cast your burden on **YAHWEH**
and He will sustain you!
He will never permit shaking to the just!

Psa. 55:23 (H 55.24)
Even You Yourself **nx**, **YAHWEH**,
will cause them to go down to the pit,
to destruction!
Men of blood and deceit
will not see half their days!
But I myself,
I will trust in You!

Psalm 56

Psa. 56.0 (H 56.1)
To the supervisor.
According to 'A silent dove of distant lands.'
A poem by David
at the seizing of he himself **nx**
by the Philistines at Gath.

Psa. 56:1 (H 56.2)
Show me favor, **YAHWEH**,
because a mortal desires to devour me!
Fighting all the day he oppresses me.
Psa. 56:2 (H 56.3)
My oppressors desire to devour me all the day.
Indeed, many are fighting against me arrogantly.
Psa. 56:3 (H 56.4)
Day time I am afraid.
I myself am trusting toward You.
Psa. 56:4 (H 56.5)
In **YAHWEH**, I praise His word,
in **YAHWEH** I have trusted!
I will not be afraid!
What can flesh do to me?

Psa. 56:5 (H 56.6)
All the day they distort my words.
Concerning me, all their thoughts
are for the sake of harm.

Psa. 56:6 (H 56.7)
They turn aside from the road.
They hide.
They watch my steps
as they lie in wait for my life.
Psa. 56:7 (H 56.8)
Worthlessness is an escape for them.
With anger cause the peoples
to go down, **YAHWEH!**

Psa. 56:8 (H 56.9)
You have counted my wanderings,
You Yourself **nx**.

Place my tears in Your wineskin.
Are they not on Your scroll?
Psa. 56:9 (H 56.10)
Then my adversaries will turn back,
back in the day I call.
This I know because **YAHWEH** is for me.

Psa. 56:10 (H 56.11)
In **YAHWEH**, I praise His Word!
In **YAHWEH**, I praise His Word!
Psa. 56:11 (H 56.12)
In **YAHWEH** I have trusted!
I will not be afraid!
What can a human being do to me?

Psa. 56:12 (H 56.13)
Upon me, **YAHWEH**, are Your vows!
I will repay praises to You
Psa. 56:13 (H 56.14)
because You have caused my life
to be delivered from death.
Will You not *deliver* my feet from stumbling
for the sake of myself
walking before **YAHWEH**
in the light of the living?

Psalm 57

Psa. 57.0 (H 57.1)
To the supervisor. Do not destroy.
By David, "A hollow place." as he was fleeing
from the face of Sha'ul into the cave.

Psa. 57:1 (H 57.2)
Show me favor, **YAHWEH**!
Show me favor because in You
my life has taken refuge!
Even in the shadow of Your wings
I take refuge
until the destruction passes over.

Psa. 57:2 (H 57.3)
I call to The Most High, to **YAHWEH**,
Who is accomplishing *things* concerning me.
Psa. 57:3 (H 57.4)
He sends from The Heavens
and He delivers me.
He reproaches one chasing me.
Selah.
YAHWEH will send forth
His kindness and His truth.

Psa. 57:4 (H 57.5)
My life is in the midst of lions.
I lie down.
Children of human beings flare up.
Their teeth are spears and arrows
and their tongue is a sharp sword.

Psa. 57:5 (H 57.6)
Be exalted above The Heavens, **YAHWEH**!
May Your splendor be over the whole earth!

Psa. 57:6 (H 57.7)
They have prepared a net for my steps.
My life has been bowed down.
They have dug a pit before my face.
They have fallen into the midst of it!
Selah.

Psa. 57:7 (H 57.8)
My heart is stable, **YAHWEH**!
My heart is stable!
I will sing!
Even I will sing praise!

Psa. 57:8 (H 57.9)
Awaken, my honor!
Awaken, harp and lyre!
I will cause the dawn to awaken!
Psa. 57:9 (H 57.10)
I will praise You among the peoples, **YAHWEH!**
I will sing of You among the nations!
Psa. 57:10 (H 57.11)
Indeed great, above the skies is Your kindness,
and as far as the clouds is Your truth!

Psa. 57:11 (H 57.12)
Be exalted above the skies, **YAHWEH!**
May Your splendor exist
over the whole earth!

Psalm 58

Psa. 58.0 (H 58.1)
To the supervisor. Do not destroy.
A meditation by David.

Psa. 58:1 (H 58.2)
Will you truly speak justice
to the congregation?
Will you judge fairly,
children of human beings?
Psa. 58:2 (H 58.3)

No!
In the heart is moral perversity.
In the land you weigh
the violence of your hands.

Psa. 58:3 (H 58.4)
The morally wrong
have been estranged from the womb.
Those speaking lies
have gone astray from the belly.

Psa. 58:4 (H 58.5)
Their poison resembles
the poison of a serpent.
Like a deaf cobra
he causes his ears to be stopped
Psa. 58:5 (H 58.6)
which cannot listen attentively
to the sound of those whispering charms,
charming wisely.

Psa. 58:6 (H 58.7)
YAHWEH,
break their teeth in their mouth!
Tear out the fangs
of the young lions, **YAHWEH!**
58:7 (H 58.8)
Cause them to flow like the waters!
Cause they themselves to wander about.
Bend his arrows like something dried up,
Psa. 58:8 (H 58.9)
like a snail which dissolves as it moves,
like the miscarriage of a woman
that has not seen the sun!

Psa. 58:9 (H 58.10)
As before your pots sense the thorns,
whether green or ablaze,
He will sweep them away!

Psa. 58:10 (H 58.11)
The just will rejoice
when he has seen the vengeance.
He will wash his feet
in the blood of the morally wrong.
Psa. 58:11 (H 58.12)
And a human being will say,
'Truly the result is for the sake of the just!

Truly there is an Elohim judging on earth.'

Psalm 59

Psa. 59:0 (H 59.1)

To the supervisor.

Do not destroy.

A meditation by David when Sha'ul sent *men* and they watched the house itself **nx** for the sake of putting him to death.

Psa. 59:1 (H 59.2)

Deliver me from my adversaries, my Elohim!

Cause me to be defended

from those rising up against me!

Psa. 59:2 (H 59.3)

Deliver me from those doing worthlessness and save me from men of blood.

Psa. 59:3 (H 59.4)

Indeed, behold!

They have laid in wait for the sake of my life!

The powerful assemble against me

with no rebellion

or no offense of mine, **YAHWEH!**

Psa. 59:4 (H 59.5)

Without moral perversity *on my part*

they run and they prepare themselves.

Wake up for the sake of helping me,

and observe *them!*

Psa. 59:5 (H 59.6)

And You, **YAHWEH,**

The Elohim of Assemblies,

The Elohim of Yisra'el,

awaken for the sake

of visiting all the nations!

Do not show favor to any of those

acting treacherously with worthlessness!

Selah.

Psa. 59:6 (H 59.7)

They return at dusk.

They growl like a dog.

And they go around the city.

Psa. 59:7 (H 59.8)

Behold!

They spew with their mouth.

Swords are between their lips.

Indeed, who is listening?

Psa. 59:8 (H 59.9)

But You Yourself **nx**, **YAHWEH,**

You laugh at them.

You mock all the nations.

Psa. 59:9 (H 59.10)

My Strength, toward You I keep watch

because **YAHWEH** is my fortress.

Psa. 59:10 (H 59.11)

My Elohim with His kindness goes before me.

My Elohim causes me

to see my personal enemies.

Psa. 59:11 (H 59.12)

Do not kill them lest my people forget.

Scatter them with Your strength

and bring them down, **YAHWEH,** Our Shield!

Psa. 59:12 (H 59.13)

The offense of their mouth

is the words of their lips

and they are caught in their pride.

Even from cursing and lying they relate.

Psa. 59:13 (H 59.14)

Terminate *them* with wrath!

Terminate *them!*

Then they *will exist* no more!

Then they will know that **YAHWEH**
is ruling in Ya'akov,
even to the extremities of the land!
Selah.

Psa. 59:14 (H 59.15)
But they return at dusk.
They growl like a dog.
And they go around the city.
Psa. 59:15 (H 59.16)
They wander up and down
for the sake of food.
If they are not satisfied
then they remain overnight.

Psa. 59:16 (H 59.17)
But I myself,
I will sing of Your power,
even shout for joy at dawn of Your kindness
because You have been my defense,
even a refuge in the day of my distress!

Psa. 59:17 (H 59.18)
My Strength, to You I will sing praises!
Indeed, **YAHWEH** is my defense,
The Elohim of my kindness!

Psalm 60

Psa. 60.0 (H 60.2)
In his quarrel
with Aram Naharaim *itself* **תא**
and Aram Tzobah *itself* **תא**.
And Yo'ab returned.
And he struck Edom *itself* **תא**
in The Valley of Salt, twelve thousand.

Psa. 60:1 (H 60.3)
Elohim, You have rejected us!
You have broken us!
You have been angry!
Turn back to us!
Psa. 60:2 (H 60.4)
You have caused the earth to shake!
You have split it open!
Heal its fractures
because it has been moved!

Psa. 60:3 (H 60.5)
You have caused
Your people to see hardship.
You have caused us
to drink the wine of staggering.

Psa. 60:4 (H 60.6)
You have given a banner
to those revering You
as a banner of truth before their faces
Selah.

Psa. 60:5 (H 60.7)
in order that Your beloved ones
are caused to be delivered.
Deliver with Your right hand and answer me!

Psa. 60:6 (H 60.8)
YAHWEH has spoken in His set apartness,
"I will rejoice!

I will apportion out Shekem
and the Valley of Sukkoth I will measure!

Psa. 60:7 (H 60.9)
Gil'ad is Mine.
And Menashe is Mine.
And Ephraim is the strength of My head.
Yahudah is My scribe.
Psa. 60:8 (H 60.10)
Mo'ab is My wash pot.

Against Edom
I will cause My shoe to be cast.
Shout loud, Philistia, because of Me."
The casting of one's shoe
is a sign of great disrespect.
It's a symbol of rejection
in Eastern cultures.

Psa. 60:9 (H 60.11)
Who will bring Me to the fortified city?
Who will guide Me as far Edom?

Psa. 60:10 (H 60.12)
Have not You Yourself נַח, **YAHWEH**,
rejected us?
And You do not go out, **YAHWEH**,
with our armies!
Psa. 60:11 (H 60.13)
Grant to us help from distress!
Even meaningless
is the help of a human being.

Psa. 60:12 (H 60.14)
With **YAHWEH** we will do mightily!
And He Himself
will tread down our oppressors!

Psalm 61

Psa. 61.0 (H 61.1)
To the supervisor.
Upon stringed instruments. By David.

Psa. 61:1 (H 61.2)
Listen attentively, **YAHWEH**, to my cry!
Give heed to my prayer!

Psa. 61:2 (H 61.3)
From the extremities of the land
I call to You when my heart is faint!
Lead me with The Rock
that is higher than I!

Psa. 61:3 (H 61.4)
Indeed, You have been my refuge,
a tower of strength
in the face of the adversary.

Psa. 61:4 (H 61.5)
I will dwell in Your Tent forever.
I will seek refuge in the cover of Your wings.
Selah.

Psa. 61:5 (H 61.6)
Indeed, You Yourself נַח, **YAHWEH**,
have listened attentively to my vows.
You have given an inheritance
to those revering Your Name.

Psa. 61:6 (H 61.7)
Days upon days
you have added to the king
his years as many generations.

Psa. 61:7 (H 61.8)
May he dwell forever
before the face of **YAHWEH**!
Appoint kindness and truth!
They will preserve him!

Psa. 61:8 (H 61.9)
According to this
I will sing praise to Your Name forever
for the sake of paying my vows
day by day!

Psalm 62

Psa. 62.0 (H 62.1)
To the supervisor.
Concerning Yeduthun.
A psalm by David.

Psa. 62:1 (H 62.2)
Truly, toward **YAHWEH** my life is silent.
My deliverance is from Him!

Psa. 62:2 (H 62.3)
Truly, He Himself is my Rock
and my deliverance, my stronghold!
I will not be greatly shaken!

Psa. 62:3 (H 62.4)
How long will you attack against a man?
You will be killed, all of you,
like a leaning wall, a tottering fence!

Psa. 62:4 (H 62.5)
Truly, they have consulted
to drive him from his high position.
They delight in lies.
With their mouths they bless,
but in their inner parts they curse.
Selah.

Psa. 62:5 (H 62.6)
Truly, toward **YAHWEH** I am silent!
Indeed, from Him is my expectation!

Psa. 62:6 (H 62.7)
Truly, He Himself is my Rock,
and my deliverance,
my stronghold!
I will not be greatly shaken!

Psa. 62:7 (H 62.8)
My deliverance and my honor
depend upon **YAHWEH**,
The Rock of my strength!
My refuge is in **YAHWEH!**

Psa. 62:8 (H 62.9)
Trust in Him at all times, people!
Pour out your heart before His face!
YAHWEH is our refuge!
Selah.

Psa. 62:9 (H 62.10)
Truly worthlessness
are the children of a human being!
A deception *are* the children of men!
Like balances going up,
they are like emptiness altogether!

Psa. 62:10 (H 62.11)
Do not trust in oppression
and do not be lead astray with robbery!
When riches flourish
do not set your heart on them!

Psa. 62:11 (H 62.12)
YAHWEH has spoken once.
Twice I have heard this,
that strength belongs to **YAHWEH**.

Psa. 62:12 (H 62.13)
Also Yours, **YAHWEH**, is kindness!
Indeed, You will repay a man
according to his work!

Psalm 63

Psa. 63.0 (H 63.1)
A psalm by David

as he was in the wilderness of Yahudah.

Psa. 63:1 (H 63.2)

YAHWEH, You Yourself **נַח** are my E!

I am diligently seeking You!
My life has been thirsty for You!
My flesh has yearned for You
as in a dry and thirsty land with no water!

Psa. 63:2 (H 63.3)

On account of this
in The Sanctuary I have contemplated You
for the sake of seeing
Your power and Your majesty!

Psa. 63:3 (H 63.4)

Indeed, Your kindness is better than life!
My lips will praise You!

Psa. 63:4 (H 63.5)

On account of this
I will bless You with my life!
In Your Name I will lift up my hands!

Psa. 63:5 (H 63.6)

Assuredly with fat and marrow
my life has been satisfied, even my lips.
With joyful shouts
my mouth will praise You!

Psa. 63:6 (H 63.7)

When I remember You upon my bed
in the night watches I meditate on You.

Psa. 63:7 (H 63.8)

Indeed, You have been a help to me!
And in the shadow of Your wings
I shout for joy!

Psa. 63:8 (H 63.9)

My life has followed hard after You!
Your right hand has supported me!

Psa. 63:9 (H 63.10)

But those who seek to destroy my life
will go into the lower parts of the earth.

Psa. 63:10 (H 63.11)

They will be caused
to spill forth *their innards*
by the hand of the sword.
They will exist as a portion for jackals.

Psa. 63:11 (H 63.12)

But the king will rejoice in **YAHWEH**.
Everyone swearing by Him
will boast himself
because the mouth of those speaking lies
will be shut.

Psalm 64

Psa. 64.0 (H 64.1)

To the supervisor. A psalm by David.

Psa. 64:1 (H 64.2)

Listen attentively, **YAHWEH**,
to my voice in my complaint!
From the terror of my adversary
protect my life!

Psa. 64:2 (H 64.3)

Conceal me from the private counsel
of those doing moral wrong,
from the noisy throng
of those doing worthlessness

aven - a noun meaning
emptiness, nothingness,
worthlessness, trouble,

sorrow, or mischief.
This term is traditionally
translated as "wickedness".
However, it refers to any activity
which has no good purpose.
It is vain activity, meaningless,
worthless in terms of human good.

Psa. 64:3 (H 64.4)
who have sharpened
their tongue like a sword.
Their arrows are bent, bitter words,

Psa. 64:4 (H 64.5)
for the sake of shooting
he blameless in ambush.
They shoot at him suddenly
and they are not afraid.

Psa. 64:5 (H 64.6)
They strengthen themselves toward him.
With word of harm they talk of hiding snares.
They have said, 'Who will look at them?'

Psa. 64:6 (H 64.7)
They search for perversities.
'We have completed a searched out plan.'
And the inward parts of a man
and the heart are deep.

Psa. 64:7 (H 64.8)
But **YAHWEH** will shoot them with an arrow!
Suddenly their wounds will exist,

Psa. :8 (H 64.9)
and they will cause him to fall.
Their tongue *will be* against them.
Everyone seeing them will shudder

Psa. 64:9 (H 64.10)
and every human being will be afraid.
And they will declare the work of **YAHWEH**.
And they will comprehend
what He has done.

Psa. 64:10 (H 64.11)
The just will rejoice in **YAHWEH**
and they will take refuge in Him.
And all the upright in heart
will commend themselves.

Psalm 65

Psa. 65.0 (H 65.1)
To the supervisor.
A psalm by David. A song.

Psa. 65:1 (H 65.2)
To You with silence
is a song of praise in Tzion, Elohim,
and to You a vow is completed,
65:2 (H 65.3)

The One listening attentively
to every prayer.
Unto you all flesh will come.

Psa. 65:3 (H 65.4)
Perverse words prevailed from me.
Our rebellions You Yourself **תן**
will cover with atonement!

Psa. 65:4 (H 65.5)
Blessed is the one You choose
and bring near to dwell in Your courtyards!
We will be satisfied
with the goodness of Your House,
Your set apart Temple!
The one whom **YAHWEH** chooses
and causes to approach Him
is truly blessed.

The idea expressed here is profound!
We do not approach **YAHWEH**
in our own strength or choosing.
It is HE who calls us unto Himself,
and HE who permits us to come.

Without this choice
and His permission
we CANNOT come unto Him
for He is Holy (set apart),
and in our sinfulness we
CANNOT exist in His presence.
Only as He provides for our cleansing
and our own holiness
are we enabled to enter
into His presence.

This is vital to grasp.
Too often we think that WE
are choosing to come to **YAHWEH**
on our own.
We feel WE are taking the initiative.
But this is simply not possible!

It is **YAHWEH** Who must act first,
before we can even consider
approaching Him.
It is at HIS invitation that we come.
It is under HIS provision
that we are enabled to stay
in His Holy presence.
In our own strength/ability
we can do **NOTHING!**

Psa. 65:5 (H 65.6)
Being awesome in justice You answer us,
Elohim of our deliverance,
The Confidence of all the extremities
of the earth and the distant seas,
Psa. 65:6 (H 65.7)
The One establishing mountains
with His strength,
The One being girded with power,
Psa. 65:7 (H 65.8)
The One causing the roaring of the seas
to be still,
the roaring of their waves,
even the uproar of the peoples!

Psa. 65:8 (H 65.9)
And they are afraid,
those dwelling at the extremities,
because of Your signs.

You cause the going forth of the morning
and the evening to rejoice.
Psa. 65:9 (H 65.10)
You have visited the earth
and You have watered it.
You enrich it greatly.
The river of **YAHWEH** is full of waters.
You cause their grain to be established.
Indeed, according to this You establish it.
Psa. 65:10 (H 65.11)
Its furrows are drenched.
You bring down its ridges.
With showers You soften it.
You bless its sprouts.

Psa. 65:11 (H 65.12)
You have crowned the year
with Your goodness
and Your paths drip with fatness.
Psa. 65:12 (H 65.13)
The watering places of the wilderness drip
and the hills are girded with rejoicing.
Psa. 65:13 (H 65.14)
The pastures are clothed with flocks

and valleys are covered with grain.
They shout for joy.
They also sing.

Psalm 66

Psa. 66:0 To the supervisor. A song.

Psa. 66:1 Shout with joy
to The Elohim of all the earth!
Psa. 66:2 Sing praises
to the honor of His Name!
Establish His praise with honor!
Psa. 66:3 Say to **YAHWEH**,
“How awesome are Your works!
On account of the greatness of Your power
Your adversaries
will submit themselves to You!
Psa. 66:4 All the earth
will bow themselves down to You
and they will sing praises to You!
They will sing the praises of Your Name!”
Selah.

Psa. 66:5 Come and see the works of **YAHWEH**,
awesome acts concerning
the children of human beings!
Psa. 66:6 He changed the sea into dry ground!
They passed through the currents on foot!
There we will rejoice in Him
Psa. 66:7 Who will be ruling in His power
to eternity!

His eyes are on the nations,
keeping watch of the rebellious.
There will be no cause
for them to exalt themselves!
Selah.

Psa. 66:8 Bless our Elohim, peoples,
and cause the sound
of His praise to be heard!
Psa. 66:9 He establishes us with life
and He will not allow our steps to be shaken!

Psa. 66:10 Indeed,
You have tested us, **YAHWEH**!
You have refined us as silver is refined.
Psa. 66:11 You have caused us
to come into a net.
You placed affliction upon our loins.
Psa. 66:12 You have caused mortals
to ride at our head.
We have gone through fire
and through water.
But You have caused us
to come out to a broad place.

Psa. 66:13 I will enter Your House with olahs!
I will complete my vows to You
Psa. 66:14 which my lips have uttered
and my mouth has spoken in my distress!

Psa. 66:15 Olahs of fatlings
I will sacrifice to You
with the incense of rams!
I will prepare bulls with goats.
Selah.

Psa. 66:16 Come!
Listen attentively!
I will recount to all who revere **YAHWEH**,
what He has done for the sake of my life!
Psa. 66:17 To Him my mouth called
and praise was under my tongue.

Psa. 66:18 If I have looked
at worthlessness in my heart
YAHWEH will not listen attentively.

Psa. 66:19 Truly, **YAHWEH**
has listened attentively!
He has given heed
to the sound of my prayer!

Psa. 66:20 Blessed be **YAHWEH**
Who has not caused my prayer
to be turned aside
nor His kindness from me myself **תא**!

Psalm 67

Psa. 67.0 (H 67.1)
To the supervisor. On stringed instruments.
A psalm with singing.

Psa. 67:1 (H 67.2)
YAHWEH will show favor to us and bless us.
He will cause His face
to shine upon us ourselves **תא**
Selah.

Psa. 67:2 (H 67.3)
for the sake of knowing
Your way on the earth,
Your deliverance among all the nations.

Psa. 67:3 (H 67.4)
Cause the peoples to praise You, Elohim!
Cause the peoples, all of them,
to praise You!

Psa. 67:4 (H 67.5)
Let the people be glad and sing for joy!
Indeed, You will judge
the people on the earth uprightly
and You will guide them.
Selah.

Psa. 67:5 (H 67.6)
Cause the peoples to praise You, **YAHWEH**!
Cause the peoples, all of them, to praise You!

Psa. 67:6 (H 67.7)
The earth will give her produce.
YAHWEH, our Elohim, will bless us!

Psa. 67:7 (H 67.8)
YAHWEH will bless us
and all the extremities of the earth
will fear He Himself **תא**!

Psalm 68

Psa. 68.0 (H 68.1)
To the supervisor.
A psalm of David with singing.

Psa. 68:1 (H 68.2)
YAHWEH will rise up.
His adversaries will be scattered
and those hating Him
will flee from before His face!

Psa. 68:2 (H 68.3)
Like the driving away of smoke
You will drive them away.
Like the melting of wax
before the face of fire
the morally wrong will perish
before the face of **YAHWEH**.

Psa. 68:3 (H 68.4)
But the just will rejoice.
They will be jubilant
and they will sing praises

before the face of **YAHWEH**.
And they will be exceedingly glad.

Psa. 68:4 (H 68.5)
Sing to **YAHWEH**!
Sing praises to His Name!
Exalt The One Who is riding in the deserts
by His Name, **YAH**,
and jump for joy before His face!

Psa. 68:5 (H 68.6)
Father of the fatherless
and defender of widows
is **YAHWEH** in His set apart dwelling.

Psa. 68:6 (H 68.7)
YAHWEH,
causing the lonely to sit in a household,
causing to go out those bound with chains.

However, the rebellious will dwell
in a parched land.

Psa. 68:7 (H 68.8)
YAHWEH, in Your going out
before the face of Your people,
as You marched in the wilderness,
Selah.

Psa. 68:8 (H 68.9)
the earth was shaken
and the skies dropped
before the face of **YAHWEH**.
This Sinai, *was shaken*
before the face of **YAHWEH**,
The Elohim of Yisra'el.

Psa. 68:9 (H 68.10)
A willing rain
You caused to sprinkle, **YAHWEH**,
on Your inheritance.

And it had been exhausted.
Psa. 68:10 (H 68.11)
Your living beings dwelt in it.
You prepared with Your goodness
for the sake of the poor, **YAHWEH**.

Psa. 68:11 (H 68.12)
YAHWEH gave a word,
the good news of a great assembly.

Psa. 68:12 (H 68.13)
Kings of armies flee.
They wander.
And those remaining at home
will divide the spoil.”

Psa. 68:13 (H 68.14)
Surely you will lie down
among the sheepfolds.
The wings of a dove
will be covered with silver
and her feathers with yellow gold.

Psa. 68:14 (H 68.15)
As The Almighty scattered kings in it,
snow was at Tzalmon.

Psa. 68:15 (H 68.16)
A mountain of **YAHWEH**
is the mountain of Bashan.
A mountain of peaks
is the mountain of Bashan.

Psa. 68:16 (H 68.17)
Why do you look with envy, mountain peaks,
at the mountain **YAHWEH**
has desired as His dwelling?
Indeed, **YAHWEH** will dwell *there* forever!

Psa. 68:17 (H 68.18)
The chariots of **YAHWEH** are myriads,
a thousand repetitions!
YAHWEH was among them at Sinai
in set apartness.

Psa. 68:18 (H 68.19)
You have ascended to the heights!
You have taken captivity captive!
You have received gifts
among human beings
and even those turning away
in order that **YAH**, The Elohim
might dwell there.

Psa. 68:19 (H 68.20)
Blessed be **YAHWEH**!
Day by day
The El of our deliverance loads us.
Selah.

Psa. 68:20 (H 68.21)
The El is our El
for the sake of deliverance!
And to **YAHWEH**, My Sovereign,
belongs the issues of death.

Psa. 68:21 (H 68.22)
Indeed, **YAHWEH** will smash
the heads of His adversaries,
the hairy scalp of him
walking about in His guilt!

Psa. 68:22 (H 68.23)
YAHWEH has said,
"From Bashan I will cause to return.
I will cause to return
from the depths of the sea

Psa. 68:23 (H 68.24)
in order that your foot
may smash with blood.
The tongues of your dogs
will have their portion from the adversaries."

Psa. 68:24 (H 68.25)
They have seen Your goings, **YAHWEH**,
the goings of my El, my King,
into The Sanctuary.

Psa. 68:25 (H 68.26)
The singers *were* in front.
Behind *were* the players on instruments.
Among them *were* the virgins
beating tambourines.

Psa. 68:26 (H 68.27)
Bless **YAHWEH** in the assemblies,
YAHWEH, from the fountain of Yisra'el!

Psa. 68:27 (H 68.28)
There is Binyamin,
the smallest, the one ruling,
The leaders of Yahudah, their throng,
the leader of Zebulun,
the leader of Naphtali.

Psa. 68:28 (H 68.29)
Your Elohim has directed your strength.
Be strong!

YAHWEH, this You have prepared for us!

Psa. 68:29 (H 68.30)
Because of Your Temple above Yerushalaim

kings will bring gifts to You.

Psa. 68:30 (H 68.31)
Rebuke the animals of the reeds,
the assembly of the mighty ones
with the calves of the peoples,
each one submitting himself
with pieces of silver!
Scatter the peoples
who delight in conflicts!

Psa. 68:31 (H 68.32)
Ambassadors will come from Mitsraim.
Kush will shove out her hands
toward **YAHWEH**.

Psa. 68:32 (H 68.33)
Sing to **YAHWEH**,
you kingdoms of the earth!
Sing praises to **YAHWEH**,
Selah.

Psa. 68:33 (H 68.34)
to Him Who is riding
in the ancient Heavens!

Behold!
He will send forth with His voice
a mighty sound!

Psa. 68:34 (H 68.35)
Grant power to **YAHWEH**!
His majesty is over Yisra'el
and His strength is in the clouds.

Psa. 68:35 (H 68.36)
YAHWEH is awesome!
From Your set apart places
The El of Yisra'el is He
Who is giving strength and power
to His people.
Blessed be **YAHWEH**!

Psalm 69

Psa. 69.0 (H 69.1)
To the supervisor.
Upon the shoshanim (*Likely a trumpet.*).
By David.

Psa. 69:1 (H 69.2)
Deliver me, **YAHWEH**,
because waters have come upon my life!

Psa. 69:2 (H 69.3)
I have sunk in deep mire
and there is nothing to stand upon!
I have come into deep waters
and the currents have overwhelmed me!

Psa. 69:3 (H 69.4)
I am exhausted from my calling out!
My throat is parched!
My eyes have failed
waiting for for my Elohim!

Psa. 69:4 (H 69.5)
Many more than the hairs of my head
are those hating me without a cause!
Those who are destroying me are powerful,
my lying adversaries.
What I have not taken by force
I have returned.

Psa. 69:5 (H 69.6)
YAHWEH, *You Yourself* **תָּא**
know about my foolishness
and my guilt has not been

concealed from You.

Psa. 69:6 (H 69.7)

Let not those who are waiting for You,
My Sovereign, **YAHWEH** of Assemblies,
be put to shame on account of me!
Let not those who are seeking You
be disgraced on account of me,
Elohim of Yisra'el!

Psa. 69:7 (H 69.8)

Indeed, concerning You
I have borne reproach!
Humiliation has covered my face!

Psa. 69:8 (H 69.9)

I have been a stranger to my kindred,
and a foreigner
to the children of my mother.

Psa. 69:9 (H 69.10)

Indeed, zeal for Your House
has consumed me
and the reproaches
of those reproaching You
have fallen on me.

Psa. 69:10 (H 69.11)

And my life has wept with fasting
but it has been as a reproach to me.

Psa. 69:11 (H 69.12)

And I put on sackcloth as my clothing.
I was as a proverb to them.

Psa. 69:12 (H 69.13)

Those sitting in the gate converse about me
and I am a song of drinking drunkards.

Psa. 69:13 (H 69.14)

But I myself,
my prayer is to You, **YAHWEH**.
At an acceptable time, Elohim,
in the abundance of Your kindness,
answer me according to the faithfulness
of Your deliverance!

Psa. 69:14 (H 69.15)

Cause me to be delivered from the mire
and do not let me sink!
Cause me to be delivered
from those hating me,
even from the deep waters!

Psa. 69:15 (H 69.16)

Let not the water currents overwhelm me,
nor allow the deep to swallow me up!
And do not let the pit
shut its mouth above me!

Psa. 69:16 (H 69.17)

Answer me, **YAHWEH**!
Indeed, Your kindness is good!
According to the abundance
of Your compassions turn toward me
Psa. 69:17 (H 69.18)

and do not cause Your face
to be hidden from Your servant!
Indeed, I am in distress!

Answer me swiftly!

Psa. 69:18 (H 69.19)

Draw near to my life!
Redeem it *as a kinsman redeemer*
on account of of my enemies.

Psa. 69:19 (H 69.20)

You *Yourself* **nx** know
my reproach,
and my shame,

and my disgrace!
In front of You are all My oppressors.

Psa. 69:20 (H 69.21)
Reproach has broken my heart
and I am distressed.
And I have looked for one sympathizing,
but there was none,
and for comforters,
but I found none.

Psa. 69:21 (H 69.22)
And they gave me gall as my food.
And for my thirst
they gave me vinegar to drink.

Psa. 69:22 (H 69.23)
Let their table before their faces
be as a snare,
even to those at ease as a trap!

Psa. 69:23 (H 69.24)
Let their eyes be darkened from seeing
and cause their loins to shake continually!

Psa. 69:24 (H 69.25)
Pour out Your intense anger upon them!
And let the fierceness of Your anger
overtake them!

Psa. 69:25 (H 69.26)
Let their enclosures be desolated!
Let no one be in their tents!

Psa. 69:26 (H 69.27)
Indeed,
whom You Yourself **nx** have struck
they have persecuted!
And they have recounted the pain
of those You have defiled.

Psa. 69:27 (H 69.28)
Add moral perversity
upon their moral perversity
and do not let them
enter into Your justice.

Psa. 69:28 (H 69.29)
Let them be wiped out
from The Scroll of Life
and do not let them
be inscribed with the just!

Psa. 69:29 (H 69.30)
And I myself,
I am afflicted and sorrowful!
Let Your deliverance, **YAHWEH**,
raise me up on high!

Psa. 69:30 (H 69.31)
I will praise The Name of **YAHWEH** with a song
and I will magnify Him with thanksgiving!

Psa. 69:31 (H 69.32)
And this will be pleasing to **YAHWEH**
more than an ox,
a bull having horns and divided hooves.

Psa. 69:32 (H 69.33)
The humble have seen!
They are glad!
Those seeking **YAHWEH**,
even your hearts will live!

Psa. 69:33 (H 69.34)
Indeed, **YAHWEH** is listening attentively
to the afflicted
and His captives themselves **nx**
He will not hold in contempt.

Psa. 69:34 (H 69.35)
Let the skies and the earth praise Him,
the seas and all that is moving in them!

Psa. 69:35 (H 69.36)
Indeed, **YAHWEH** will deliver Tzion
and He will build the cities of Yahudah
and they will dwell there!
And they will occupy it!
Psa. 69:36 (H 69.37)
And the seed of His servants will inherit it!
And those loving His Name will dwell there!
And they will occupy it!

Psalm 70

Psa. 70.0 (H 70.1)
To the supervisor.
By David as a remembrance.

Psa. 70:1 (H 70.2)
YAHWEH, cause me to be delivered!
YAHWEH, hurry to my aid!
Psa. 70:2 (H 70.3)
Let those seeking my life
be ashamed and disgraced!
Let those who are desiring my harm
be turned back and confounded!
Psa. 70:3 (H 70.4)
Let those be turned back
because of their shame
who are saying, "Aha, aha!"

Psa. 70:4 (H 70.5)
Let all those rejoice and be glad in You
who are seeking You!
And let those loving Your deliverance
continually say,
"Let **YAHWEH** be magnified!"

Psa. 70:5 (H 70.6)
But I myself am afflicted and needy.
YAHWEH, hurry to me!
My help and my deliverer
are You Yourself **תא**, **YAHWEH**!
Do not delay!

Psalm 71

Psa. 71:1 In You, **YAHWEH**,
I have taken refuge.
Let me not be ashamed to eternity!
Psa. 71:2 In Your justice
deliver me and rescue me!
Extend Your ear toward me
and deliver me!
Psa. 71:3 Be to me as a rock,
a refuge to come to continually.
You have given direction
for the sake of delivering me.
Indeed, You Yourself **תא**
are my rock and my fortress!

Psa. 71:4 My El, rescue me
from the hand of the morally wrong,
from the hand of those doing moral wrong
and being ruthless!

Psa. 71:5 Indeed, You Yourself **תא**
are my expectation,
My Sovereign, **YAHWEH**,
my confidence from my youth!
Psa. 71:6 Upon You
I have leaned from the womb.
From the belly of my mother

You Yourself **nx** cut me loose.
My praise is continually with You!

Psa. 71:7 I have been as a sign to many
and You Yourself **nx** are my strong refuge.
Psa. 71:8 My mouth is filled with Your praise,
all the day with Your splendor.

Psa. 71:9 Do not cast me off
at a time of old age!
When my strength fails,
do not abandon me!

Psa. 71:10 Indeed, my adversaries
have spoken against me
and those watching for my life
have taken counsel together
Psa. 71:11 saying,
“**YAHWEH** has abandoned him.
Pursue after him and capture him
because there is no one delivering *him*.”

Psa. 71:12 Elohim, do not be far from me!
My Elohim, hurry to my aid!
Psa. 71:13 Let those who are attacking my life
be put to shame and consumed!
Let those seeking my harm
be covered with reproach and disgrace!

Psa. 71:14 But I myself wait continually
and I will cause to be added
unto all Your praise!
Psa. 71:15 My mouth will declare Your justice
all the day,
Your deliverances,
though I do not know the numbers.

Psa. 71:16 I will come in the power
of My Sovereign, **YAHWEH!**
I will cause Your justice
to be remembered,
Yours alone!

Psa. 71:17 Elohim,
You have taught me from my youth.
Even until now I cause
Your extraordinary acts to be declared.
Psa. 71:18 And even when I am old
and grey headed, Elohim,
do not abandon me,
until I cause Your strength
to be declared to a generation,
to all who will come, Your power!

Psa. 71:19 And Your justice, Elohim,
is unto the heights,
You Who have done great *things!*
Elohim, who can be compared to You?

Psa. 71:20 You Who have caused me
to see great and bad troubles,
You will return us to living!
Even from the depths of the earth
You will return us!
You will cause me to rise up!
Psa. 71:21 You will cause
my greatness to increase
and You will surround me with comfort.

Psa. 71:22 Also with the instrument of the lyre
I will cause You to be praised
for Your faithfulness, my Elohim!
I will sing to You with the lyre,
Set Apart One of Yisra'el!

Psa. 71:23 My lips will sing joyfully
when I sing praises to You,
even with my life
which You have redeemed!
Psa. 71:24 My tongue will also speak
of Your justice all the day
because those seeking my harm
have been disgraced,
have been put to shame!

Psalm 72

Psa. 72:0) By Shelomoh.

Psa. 72:1 Elohim,
give the king Your regulations,
even Your justice to the son of the king.
Psa. 72:2 He will bring direction
to Your people with justice,
and to Your afflicted with right judgment.
Psa. 72:3 The mountains
will carry shalom to the people,
even the hills, *along* with justice.
Psa. 72:4 He will judge the afflicted people.
He will cause to be delivered
the children of the destitute
and he will crush the one oppressing.
Psa. 72:5 They will revere You
as long as the sun is shining,
even before the face of the moon,
generation after generation.
Psa. 72:6 He will come down like rain
upon the mown grass,
like showers watering the ground.
Psa. 72:7 Justice will flourish in his days,
and *there will be* an abundance of shalom,
until the moon is no more.
Psa. 72:8 And he will rule from sea to sea
and from The River
as far as the extremities of the earth.
Psa. 72:9 Desert dwellers
will bow down before his face
and His adversaries will lick the dust.
Psa. 72:10 The kings of Tarshish
and of the isles will return gifts.
The kings of Sheba and Seba
will bring gifts near.
Psa. 72:11 And all the kings
will bow down toward him.
All the nations will serve him!

Psa. 72:12 Indeed,
he will cause the destitute
to be delivered when he cries
and the afflicted who has no helper for him.
Psa. 72:13 He will have compassion
for the weak and destitute
and the lives of the destitute He will deliver
Psa. 72:14 from oppression and from violence.
He will redeem their lives
and their blood will be precious in His sight
Psa. 72:15 and he will live.
And from the gold of Sheba
he will give to him.
And he will intercede
on his behalf continually.
All the day he will be blessed.
Psa. 72:16 There will be an abundance
of grain in the land.
At the top of the mountains
its fruit will wave like Lebanon.
And those from the city
will flourish like grass of the land.

Psa. 72:17 His name will exist to eternity.

His name will continue
before the face of the sun.
And they will bless themselves in him.
All the nations will call him blessed.

Psa. 72:18 Blessed be **YAHWEH**, The Elohim,
The Elohim of Yisra'el,
Who alone is doing extraordinary things!
Psa. 72:19 And His glorious Name
will be being blessed to eternity!
And the whole earth
will be filled with His glory!
Amen and Amen.

Psa. 72:20 The prayers of David
the son of Yishai are ended.

Psalm 73

Psa. 73:0 A psalm by Asaph.

Psa. 73:1 **YAHWEH** is truly good to Yisra'el,
to the pure of heart.
Psa. 73:2 But I myself,
in a few *things* my feet had wandered.
Like nothing my steps had slipped
Psa. 73:3 because I had been envious
on account of those boasting of well being
on account of my observing the morally wrong.
Psa. 73:4 Indeed,
death has no torments for them
and their body is fat.
Psa. 73:5 They are not in trouble like a mortal
and they are not plagued like human beings.
Psa. 73:6 On account of this
arrogance is their neck chain.
A garment of violence is their covering.
Psa. 73:7 Their eyes bulge from fatness.
Their heart runs over with imaginations.
Psa. 73:8 They cause to be mocked,
and they speak with evil oppression.
They speak loftily.
Psa. 73:9 They have set their mouth
against The Heavens
and their tongue walks on the earth *saying*,
Psa. 73:10 'Therefore He will cause
His people to return here
and waters of fulness
will be wrung out for them.'
Psa. 73:11 And they have said,
'How could The El know?
And, 'Is there knowledge
with The Most High?'

Psa. 73:12 Behold!
These are the morally wrong,
even at ease to eternity.
They have increased wealth.
Psa. 73:13 Surely in vain
have I purified my heart
and washed my hands in innocence.
Psa. 73:14 And I am being smitten all the day.
And my chastisement *is* at dawn.
Psa. 73:15 If I had said,
"I will speak according to this."
Behold!
A generation of Your children I will betray.

Psa. 73:16 And I considered *it*
for the sake of knowing this.
It was wearisome in my eyes,
Psa. 73:17 until I went
to The Set Apart Place of The El.
I understood the end to them.
Psa. 73:18 Truly, You will set them

in slippery places.
You will cause them to fall as ruins!
Psa. 73:19 How they will be as ruins
in an instant,
terminated completely by terrors!

Psa. 73:20 Like a dream after awakening,
YAHWEH, You will despise their likeness.

Psa. 73:21 Indeed, my heart was soured,
and my kidneys were pierced.
Psa. 73:22 I myself *am* foolish and ignorant.
I have been like a dumb animal with You.
Psa. 73:23 Yet I myself
am continually with You.
You hold me firmly by my right hand.
Psa. 73:24 With Your counsel You guide me
and afterward, with honor
You will receive me.

Psa. 73:25 Who is mine in The Heavens?
And beside You
I have desired nothing on earth.
Psa. 73:26 My flesh and my heart will fail.
YAHWEH is the Rock of my heart
and my portion to eternity!

Psa. 73:27 Indeed, behold!
Those who are far from You
You will cause to perish!
You will completely destroy
all those committing adultery apart from You!

Psa. 73:28 But I myself,
the nearness of **YAHWEH**
is pleasing to me!
I have placed my security in You,
my Sovereign, **YAHWEH**,
for the sake of declaring all Your works!

Psalm 74

Psa. 74.1 (a) A meditation by Asaph.

Psa. 74:1 (b) Elohim,
why have You rejected us forever?
Why does Your anger *go up in* smoke
on account of the sheep of Your pasture?
Psa. 74:2 Remember Your assembly
You purchased of old!
You ransomed the tribe of Your inheritance,
this Mount Tzion!
You have settled in it!
Psa. 74:3 Cause Your steps to be lifted up
for the sake of the ruins!
Forever the adversary
has caused bad *things*
in The Set Apart Place!

Psa. 74:4 Your enemies have roared *like lions*
in the midst of Your appointed times.
They have established
heir *own* signs as signs.
Psa. 74:5 It is perceived as one going up
into a thicket of trees with axes.
Psa. 74:6 And now all its carved work
they have broken down
with axe and hammers.
Psa. 74:7 They have sent into fire
Your Set Apart Place!
They have broken *down*
The Dwelling Place of Your Name
to the ground.
Psa. 74:8 They have said in their hearts,
"We will oppress them altogether!"

They have burned down
all the appointed places of The El
within the land!

Psa. 74:9 Our signs we do not see!
There is no longer a prophet
and we ourselves **תא**
do not know how long!

Psa. 74:10 How long, **YAHWEH**,
will the oppressor reproach?
Will the adversary revile Your Name forever?

Psa. 74:11 Why do You cause
Your hand to be withdrawn,
even Your right hand,
from the midst of Your chest?
Finish it!

Psa. 74:12 But **YAHWEH** is my King,
from ancient times working deliverance
in the midst of the earth!

Psa. 74:13 You Yourself **תא**
divided the sea with Your power.
You broke the heads of the sea monsters
upon the waters.

Psa. 74:14 You Yourself **תא** crushed
the heads of Leviathan.
You made him food for the people.

To the desert dwellers
Psa. 74:15 You Yourself **תא**
split open a fountain, even a river.
You Yourself **תא**

have dried up powerful rivers.

Psa. 74:16 The day is Yours.
Also the night is Yours.

You Yourself **תא** established light,
even the sun.

Psa. 74:17 You Yourself **תא** have stationed
all the boundaries of the earth.

Summer and winter

You Yourself **תא** have established.

Psa. 74:18 Remember this!
The adversary has reproached **YAHWEH**,
and the foolish have despised Your Name!

Psa. 74:19 Do not give to the living animals
the life of Your turtledove!

Do not forget the life
of Your afflicted ones forever!

Psa. 74:20 Look intently at The Covenant!

Indeed, the dark places of the earth
have been filled

with dwelling places of violence.

Psa. 74:21 Do not let the oppressed
be turned back, being disgraced!
Let the afflicted and the destitute
praise Your Name!

Psa. 74:22 Rise up, **YAHWEH!**

Plead Your cause!

Remember Your reproach by the foolish
all the day!

Psa. 74:23 Do not forget
the cry of Your enemies!

The uproar of those rising up against You,
is increasing continually!

Psalm 75

Psa. 75.0 (H 75.1)

To the supervisor. Do not destroy.

A psalm by Asaph. A song.

Psa. 75:1 (H 75:2)
We have given thanks to You, **YAHWEH!**
We have given thanks
and Your Name *is* near!
Your extraordinary acts will be declared!

Psa. 75:2 (H 75:3)
"When I seize the appointed time
I Myself will pronounce sentence
with fairness!

Psa. 75:3 (H 75:4)
The earth and all those dwelling in it
will be dissolved!
I have weighed in the balance its pillars!"
Selah.

Psa. 75:4 (H 75:5)
"I have said to the boasters,
'Do not boast!
and to the morally wrong,
'Do not cause your horn to be lifted up!

Psa. 75:5 (H 75:6)
Do not cause your horn to be exalted!
You speak with a stiff neck!

Psa. 75:6 (H 75:7)
Indeed, not from the east,
nor from the west,
nor from the wilderness
are things being lifted up!

Psa. 75:7 (H 75:8)
When **YAHWEH** is Judging
this *one* He puts down,
and this *one* He exalts.

Psa. 75:8 (H 75:9)
When the cup is in the hand of **YAHWEH**
then the wine will foam, the full mixture.
And He will cause this to be poured out.
All the morally wrong of the earth
will drink it to the dregs!

Psa. 75:9 (H 75:10)
But I myself,
I will cause *it* to be declared to eternity!
I will sing praises to The Elohim of Ya'akov!

Psa. 75:10 (H 75:11)
"And all the horns of the morally wrong
I will cut off!
The horns of the just will be lifted up!"

Psalm 76

Psa. 76:0 (H 76:1)
To the supervisor.
On stringed instruments.
A psalm by Aspah. A song.

Psa. 76:1 (H 76:2)
In Yahudah **YAHWEH** is known.
His Name is great in Yisra'el

Psa. 76:2 (H 76:3)
and His covering is in Shalem,
and His dwelling place is in Tzion.

Psa. 76:3 (H 76:4)
There He broke the arrows of the bow,
the shield,
and the sword,
and the battle axe.
Selah.

Psa. 76:4 (H 76.5)

You Yourself **nx** are giving light,
more majestic than mountains of prey.

Psa. 76:5 (H 76.6)

The mighty have been plundered.
They have slept their sleep,
and all the men of strength
have not found their hands.

Psa. 76:6 (H 76.7)

At Your rebuke, Elohim of Ya'akov,
both the rider and horse sleep deeply.

Psa. 76:7 (H 76.8)

You Yourself **nx** are being feared,

You Yourself **nx**!

And who can stand before Your face
when You are angry?

Psa. 76:8 (H 76.9)

From The Heaven
You have caused judgment to be heard!
The earth will be afraid
and it will be silent

Psa. 76:9 (H 76.10)

when **YAHWEH** is rising up for judgment
for the sake of delivering
all the humble of the earth!
Selah.

Psa. 76:10 (H 76.11)

Indeed, the wrath of a human being
will cause Your praise!
With the remainder of wrath
You will gird Yourself!

Psa. 76:11 (H 76.12)

Make vows and pay them
to **YAHWEH**, your Elohim,
all who are around Him!
Cause gifts to be brought
to The Awesome One!

Psa. 76:12 (H 76.13)

He will cut off the breath of the leaders!
He is fearsome to the kings of the earth!

Psalm 77

Psa. 77.0 (H 77.1)

To the supervisor. Concerning Yeduthun.
A psalm by Asaph.

Psa. 77:1 (H 77.2)

My voice *is* toward **YAHWEH**
and I am crying out.

My voice *is* toward **YAHWEH**
and He has listened attentively to me.

Psa. 77:2 (H 77.3)

In the day of my distress

I sought **YAHWEH**.

My hand was stretched out at night
and it did not weaken.

My life refused to be comforted.

Psa. 77:3 (H 77.4)

I remembered **YAHWEH**, and I howled.
I meditated, and my own breath grew faint.
Selah.

Psa. 77:4 (H 77.5)

You held firmly the awareness of my eyes.
I was troubled and I could not speak.

Psa. 77:5 (H 77.6)

I contemplated the days of old,
years long past.

Psa. 77:6 (H 77.7)
I remember my song in the night.
I meditate within my heart,
and my inner nature searches diligently.

Psa. 77:7 (H 77.8)
Will **YAHWEH** reject to eternity
and is **YAHWEH** not to be pleased
any longer forever?

Psa. 77:8 (H 77.9)
Has His kindness come to an end forever?
Has the promise failed for the sake
of generation after generation?

Psa. 77:9 (H 77.10)
Has **YAHWEH** forgotten to show favor?
Has He truly shut up
His compassions in anger?
Selah.

Psa. 77:10 (H 77.11)
And I said, "This is my sickening.
The right hand of The Most High has changed."

Psa. 77:11 (H 77.12)
I remember the deeds of **YAH!**
Indeed, I remember
Your extraordinary acts of old.

Psa. 77:12 (H 77.13)
And I will meditate on all Your work.
And I will speak of all Your deeds.

Psa. 77:13 (H 77.14)
Your way, **YAHWEH**, is with sacredness.
What god is great like **YAHWEH**?

Psa. 77:14 (H 77.15)
You Yourself **nx** are The El,
doing extraordinary acts!
You have caused Your strength
to be known among the peoples!
Psa. 77:15 (H 77.16)
With Your arm
You have redeemed Your people,
the sons of Ya'akov and Yoseph.
Selah.

Psa. 77:16 (H 77.17)
The waters saw You, **YAHWEH**.
The waters saw You.
They were afraid.
Even the depths were shaking.

Psa. 77:17 (H 77.18)
The clouds poured out water.
The skies rumbled.
Also Your arrows went about.

Psa. 77:18 (H 77.19)
The sound of Your thunder
was in the whirlwind.
Lightnings caused light.
The earth trembled and the ground shook.

Psa. 77:19 (H 77.20)
Your ways *were* in the sea,
and Your path *was* among great waters.
And Your footsteps were not known.

Psa. 77:20 (H 77.21)
You led Your people like a flock
by the hand of Moshe and Aharon.

Psalm 78

Psa. 78.0 A meditation by Asaph.

Psa. 78:1 My people,
give ear to my instruction!
Extend your ears to the words of my mouth.

Psa. 78:2 I will open my mouth with a parable.
I will utter the riddles from ancient times

Psa. 78:3 which we have heard and known.
Even our fathers have related them to us.
Psa. 78:4 We will not hide them from their children,
relating to a generation to come
the praises of **YAHWEH**,
even His strength
and His extraordinary deeds
which He has done.

Psa. 78:5 And He has caused a testimony
to stand in Ya'akov.
And instruction He has placed in Yisra'el
which He gave as direction
to our fathers themselves **אָנְכֵם**
for the sake of making them known
to their children

Psa. 78:6 in order that it will be known.
A generation to come,
children to be born, will rise up.
And they will relate them to their children.

Psa. 78:7 And they will place
their confidence in **YAHWEH**.
And they will not forget
the works of **YAHWEH**.
And they will maintain His directives.

Psa. 78:8 And they will not be like their fathers,
a generation stubborn and rebellious,
a generation which did not cause
its heart to be established,
whose nature did not trust **YAHWEH Himself** **אָנְכֵם**.

Psa. 78:9 The children of Ephraim,
armed, carrying bows,
turned about in the day of battle.
Psa. 78:10 They did not protect
The Covenant of **YAHWEH**.
And they refused to walk in His Instruction.
Psa. 78:11 And they forgot His deeds,
even His extraordinary acts
which He had caused them to see.

Psa. 78:12 In the sight of their fathers
He did extraordinary acts.
In the land of Mitsraim,
in the field of Tzo'an.
Psa. 78:13 He split the sea.
And He caused them to pass over.
And He caused the waters
to stand up like a heap.
Psa. 78:14 And He led them
with a cloud by day,
and all the night with a light of fire.
Psa. 78:15 He split the rocks in the wilderness.
And He caused them to drink
as of the great depths.
Psa. 78:16 And He caused streams
to go forth from the rock.
And He caused waters
to come down like rivers.

Psa. 78:17 But they increased,
offending against Him still more
by rebelling *against* The Most High
in the desert.

Psa. 78:18 And they tested **YAHWEH**
in their heart
by asking for food
for the sake of their desire.

Psa. 78:19 And they spoke against **YAHWEH**.
They said, "Is **YAHWEH** able
to arrange a table in the wilderness?"

Psa. 78:20 Behold!
He caused the rock to be struck
and waters gushed out,
and streams overflowed.
Is He also able to be giving food?
If only He will provide meat
for the sake of His people!"

Psa. 78:21 Therefore **YAHWEH** heard.
And He passed over *them*.
And a fire was kindled against Ya'akov,
and anger also came up against Yisra'el
Psa. 78:22 because they had not
believed in **YAHWEH**,
nor had they trusted in His deliverance.

Psa. 78:23 But He had given direction
to the clouds from above.
And He had opened the doors of the skies.
Psa. 78:24 And He had caused manna
to rain upon them for the sake of eating.
Even the grain of the skies
He had given to them.
Psa. 78:25 Men ate the food of the mighty.
Provision was sent to them
for the sake of satisfaction.

Psa. 78:26 He caused an east wind
to start in the skies.
And with His power
He guided the south wind.
Psa. 78:27 And He rained meat upon them
like the dust,
even winged birds like the sand of the seas.
Psa. 78:28 And He caused them to fall
in the midst of His camp,
all around His Tabernacle.
Psa. 78:29 And they ate.
And they were exceedingly filled, satiated.
And He caused their craving to come to them.

Psa. 78:30 They had not turned aside
from their craving.
Their food was still in their mouths.
Psa. 78:31 Then the anger of **YAHWEH**
came up against them.
And He killed among their fat ones.
And He caused the young men of Yisra'el
to bow down.

Psa. 78:32 In all of this they offended still.
And they did not trust
in His extraordinary acts.
Psa. 78:33 And He ended their days in futility
and their years in terror.

Psa. 78:34 If He killed them,
then they sought Him.
And they turned back.
And they diligently sought **YAHWEH**.
Psa. 78:35 And they remembered that **YAHWEH**,
was their Rock, even The Most High El,
The One redeeming them.
Psa. 78:36 But they deceived Him
with their mouth,
and with their tongues they lied to Him
Psa. 78:37 because their heart
was not established with Him.
And they were not faithful
on account of His Covenant.

Psa. 78:38 But He Himself,
The Compassionate One,
atones for moral perversity.

And He does not cause one to be destroyed.
And frequently He caused
His anger to turn back.
And He did not cause
all His wrath to be stirred up.
Psa. 78:39 And He remembered
that they *are* flesh,
a passing breath, and it does not return.

Psa. 78:40 How often
they rebelled against Him in the wilderness,
causing grief to Him in the desert!
Psa. 78:41 And they turned back.
And they tested The El.
Even The Set apart One of Yisra'el
they harassed.
Psa. 78:42 They have not remembered
His hand *itself* **nx**,
the day in which He
redeemed them from the oppressor,
Psa. 78:43 in which He established
His signs in Mitsraim,
and His extraordinary acts
in the field of Tzo'an.

Psa. 78:44 He turned their rivers into blood.
And they could not drink of their streams.
Psa. 78:45 He sent among them
swarms of flies,
and He devoured them,
even frogs, and He destroyed them,
Psa. 78:46 And He gave
their produce to the caterpillar
and their labor to the locust.
Psa. 78:47 He killed their vines with hail,
and their sycamore trees with frost.
Psa. 78:48 And He delivered their animals
to the hail
and their livestock to lightning bolts.
Psa. 78:49 He sent against them
the fierceness of His anger,
wrath, and fury, and distress,
an entourage of messengers of harm.

Psa. 78:50 He leveled a path
for the sake of His anger.
He did not spare their lives from death.
And He caused their lives
to be delivered to pestilence.

Psa. 78:51 And He struck
all the firstborn in Mitsraim,
the first fruits of strength
in the tents of Ham.

Psa. 78:52 Then He caused His people
to go forth like sheep.
And He led them
like a flock in the wilderness.
Psa. 78:53 And He led them to safety.
And they were not in dread.
And their adversaries *themselves* **nx**
were overwhelmed by the sea.

Psa. 78:54 And He caused them to come
to the border of His set apart place,
this mountain, acquired by His right hand.
Psa. 78:55 And He drove out the nations
from before their faces.
And He caused an inheritance
to fall by measure.
And He caused the tribes of Yisra'el
to dwell in their tents.

Psa. 78:56 But they tested and they rebelled
against The Most High, **YAHWEH**.
And they did not protect His Testimonies.
Psa. 78:57 And they turned away.
And they acted treacherously
like their fathers.
They turned around like a treacherous bow.
Psa. 78:58 And they provoked Him to anger
with their high places.
And they caused Him to be jealous
with their carved images.

Psa. 78:59 **YAHWEH** listened attentively to this.
He caused Himself to go away.
And He despised Yisra'el exceedingly.
Psa. 78:60 He even left
The Dwelling Place at Shiloh,
The Tabernacle,
where He resided among human beings.

Psa. 78:61 And He gave His strength
to captivity,
even His beautiful one
into the hand of the oppressor.
Psa. 78:62 And He delivered His people
to the sword.
And He crossed over,
against His inheritance.
Psa. 78:63 His young men
were consumed by fire.
And His virgins were not boasted.
Psa. 78:64 His priests fell by the sword.
And their widows could not weep.

Psa. 78:65 Then **YAHWEH** awakened,
as one sleeping,
as a mighty man
who has been overcome by wine.
Psa. 78:66 And He struck
His adversaries back.
He set them as a perpetual reproach.
Psa. 78:67 And He was loathsome
against the tent of Yoseph.
And He did not choose
among the tribe of Ephraim
Psa. 78:68 but chose the tribe of Yahudah *itself* **תא**,
Mount Tzion *itself* **תא** which He loved.
Psa. 78:69 And He built His Set Apart Place
like the heights.
Like the earth,
He established it to eternity.

Psa. 78:70 And He chose David, His servant.
And He took him
from the pens of the sheep,
Psa. 78:71 from following after the sucklings,
for the sake of shepherding
Ya'akob, His people,
and Yisra'el, His inheritance.
Psa. 78:72 And he was shepherding them
according to the integrity of his heart.
And he guided them
with the understanding of his hands.

Psalm 79

Psa. 79.0 A psalm by Aspah.

Psa. 79:1 **YAHWEH**, the nations
have come into Your inheritance.
They have defiled
Your Set Apart Temple *itself* **תא**.
They have established
Yerushalaim *itself* **תא** as ruins.

Psa. 79:2 They have given
the corpses *themselves* **nx** of Your servants
as food to the birds of the skies,
the flesh of Your devoted ones
to the animals of the earth.

Psa. 79:3 They have poured out their blood
like water all around Yerushalaim
and no one is burying *them*.

Psa. 79:4 We have become
a reproach to our neighbors,
a derision and a mockery
to those all around us.

Psa. 79:5 Until when, **YAHWEH**,
will You be enraged?
To forever will Your jealousy
consume like fire?

Psa. 79:6 Pour out Your wrath
against the nations
which have not known You
and upon the kingdoms
which have not called on Your Name!

Psa. 79:7 Indeed, they have devoured
Ya'akov *itself* **nx**
and his dwelling place
they have caused to be desolate.

Psa. 79:8 Do not remember against us
our former moral perversities!
Let Your compassions hurry to meet us
because we have been
brought low exceedingly!

Psa. 79:9 Help us, Elohim of our deliverance,
on account of the honor of Your Name,
and deliver us!
And cover over our offenses
for the sake of Your Name!

Psa. 79:10 Why should the nations say,
'Where is their Elohim?'
Let the avenging
be known among the nations
of the blood of Your servants
which has been poured out
for the sake of our eyes!

Psa. 79:11 May the groaning of the prisoner
come before Your face!
According to the greatness of Your arm
cause those appointed to death to remain.

Psa. 79:12 And return to our neighbors
their reproach,
seven fold to their chests,
with which they
have reproached You, **YAHWEH!**

Psa. 79:13 And we ourselves, Your people,
even the sheep of Your pasture,
will give thanks to You forever!
To generation after generation
we will declare Your praise!

Psalm 80

Psa. 80.0 (H 80.1)
To the supervisor. To 'The Lilies.'
The testimony of Asaph, a psalm.

Psa. 80:1 (H 80.2)
Shepherd of Yisra'el, extend an ear!
You Who are leading Yoseph like a flock,
You Who are dwelling
between the cherubim,
shine forth!

Psa. 80:2 (H 80.3)
Before the faces
of Ephraim, Binyamin, and Menashe
cause Your power *itself* **nx** to be stirred up
and come as our Deliverer!
Psa. 80:3 (H 80.4)
Elohim, cause us to be restored
and cause Your face to shine!
Then we will be delivered!

Psa. 80:4 (H 80.5)
YAHWEH, Elohim of Assemblies,
until when will You be furious
at the prayer of Your people?

Psa. 80:5 (H 80.6)
You have caused them
to eat food of tears.
And You have caused them
to drink with tears, a third time.

Psa. 80:6 (H 80.7)
You have placed us
with contention toward our neighbors
and our adversaries laugh about it.

Psa. 80:7 (H 80.8)
Restore us, Elohim of Assemblies
and cause Your face to shine!
Then we will be delivered!

Psa. 80:8 (H 80.9)
You brought a vine out of Mitsraim.
You drove out the nations
and You planted it.
Psa. 80:9 (H 80.10)
You cleared a place for it
and You caused its roots to root deeply
and it filled the land.

Psa. 80:10 (H 80.11)
Hills were covered with its shadow,
even the mighty cedars with its twigs.
Psa. 80:11 (H 80.12)
She sent out her limbs toward the sea,
and her young twigs toward The River.

Psa. 80:12 (H 80.13)
Why have You broken down her hedges,
and let everyone passing over the path
pluck her fruit?

Psa. 80:13 (H 80.14)
The wild boar out of the forest ravages her,
and the living creatures of the field
are fed by her.

Psa. 80:14 (H 80.15)
Elohim of Assemblies, return now!
Look down from The Heavens and see,
and visit this vine,

Psa. 80:15 (H 80.16)
even the root
which Your right hand has planted,
and the branch whom You
have strengthened for Yourself!

Psa. 80:16 (H 80.17)
It is burning in a fire!
It has been cut down!
At the rebuke of Your face they perish.

Psa. 80:17 (H 80.18)
Let Your hand be upon
The One at Your right hand,
upon the son of a human being
You have strengthened for Yourself!

Psa. 80:18 (H 80.19)
Then we will not turn back from You.
Revive us!
Then in Your Name we will call out!

Psa. 80:19 (H 80.20)
YAHWEH, Elohim of Assemblies,
restore us!
Cause Your face to shine!
Then we will be delivered!

Psalm 81

Psa. 80.0 (H 81.1)
To the supervisor.
Upon the harp. By Asaph.

Psa. 81:1 (H 81.2)
Shout for joy to **YAHWEH**, our Strength!
Sound a blast to The Elohim of Ya'akov!

Psa. 81:2 (H 81.3)
Lift up a song and set a tambourine,
the delightful lyre with a harp!

Psa. 81:3 (H 81.4)
Blow with the shofar
at *the time of* the New Moon,
at the full moon
for the sake of our festival day!

Psa. 81:4 (H 81.5)
Indeed, this is a rule for Yisra'el,
even a regulation of The Elohim of Ya'akov.

Psa. 81:5 (H 81.6)
A witness.
He established it with Yoseph
at his going out over the land of Mitsraim,
"A language I did not know I heard.

Psa. 81:6 (H 81.7)
I caused the burden
to be turned aside from his back.
His hands were freed from the baskets.

Psa. 81:7 (H 81.8)
You called in distress
and I rescued you.
I answered you
with the covering of thunder.
I tested you beside the waters of Meribah.
Selah.

Psa. 81:8 (H 81.9)
Listen attentively, My people,
and I will testify against you, Yisra'el,
if you will listen attentively to Me!

Psa. 81:9 (H 81.10)
There is not to be
a strange god among you,
and you are not bow down
toward a foreign god!

Psa. 81:10 (H 81.11)
I am YAHWEH, your Elohim,
The One causing you to come up
from the land of Mitsraim!
Cause your mouth to open wide!
Then I will fill it.

Psa. 81:11 (H 81.12)
But My people did not listen
attentively to My voice.
And Yisra'el was not willing for My sake.

Psa. 81:12 (H 81.13)
And I sent them away
in the stubbornness of their hearts
to walk in their own counsels.

Psa. 81:13 (H 81.14)
Oh that My people
had listened attentively to Me,
that Yisra'el would walk in My ways!
Psa. 81:14 (H 81.15)
With a few
I would subdue their adversaries!
And over their adversaries
I would cause My hand to turn back!
Psa. 81:15 (H 81.16)
Those hating **YAHWEH**
would cringe before Him!
And their time *of judgment*
would exist forever.

Psa. 81:16 (H 81.17)
And I would cause them to eat
from the finest of the wheat.
And with honey from the rock
I would cause you to be satisfied."

Psalm 82

Psa. 82.0 A psalm by Asaph.

Psa. 82:1 **YAHWEH** has been standing
in the assembly of The El.
YAHWEH judges in the midst.

Psa. 82:2 Until when
will you judge with moral perversity
and show favor to the morally wrong?
Selah.

Psa. 82:3 Judge the weak,
and the fatherless,
the afflicted,
and the destitute
with justice!
Psa. 82:4 Rescue the destitute and the afflicted!
Cause them to be delivered
from the hand of the morally wrong!

Psa. 82:5 They have not known
and they have not understood!
They walk themselves about in darkness!
All the foundations of the earth are shaken!

Psa. 82:6 I Myself have said,
"You yourselves **nx** are divine beings,
even children of The Most High, all of you!"

This in an instance
where **elohim** is used in a manner
that does not mean 'God'.

It is a plural term that's used
for several other purposes
in the Hebrew text.

It's used to refer to judges, powerful people,
'angels' (actually, messengers),
and "the divine council"
(See the book of Job.),
and the divine beings,
those who reside
in The Heaven with **YAHWEH**.

The reference here is striking.
He refers to His people as **elohim**,
"divine beings".

The reference is to a "divine nature"
that has not been corrupted by an offense (sin).
This is striking
because we do not perceive ourselves
to be "divine beings".

Yet **YAHWEH** Himself sees those
who are following His ways as "innocent",
covered by His atonement,
thus granting to us a "divine nature"
(the new nature).
Once this is done
we are indeed "divine beings".

Psa. 82:7 However, like human beings
you will die.
Even like one of the rulers you will fall."

Psa. 82:8 Rise up, **YAHWEH**!
Judge the earth!
Indeed, You Yourself **nx** will inherit
amidst all the nations!

Psalm 83

Psa. 83.0 (H 83.1)
A psalm. A song by Asaph.

Psa. 83:1 (H 83.2)
YAHWEH, not Your silence!
Do not hold Your peace
and do not be undisturbed, El!

Psa. 83:2 (H 83.3)
Indeed, behold!
Your adversaries are howling
and those hating You
have lifted up their head.
Psa. 83:3 (H 83.4)
Against Your people
they cause shrewd counsel.
And they advise themselves
concerning those You are concealing.

Psa. 83:4 (H 83.5)
They have said, "Come,
and we will destroy them from *being* a nation
and no one will remember
the name of Yisra'el any longer!"

Psa. 83:5 (H 83.6)
Indeed, they have counseled
with a heart united against You!
They have cut a covenant,

Psa. 83:6 (H 83.7)
the tents of Edom
and the Yishma'elites,
Mo'ab and the Hagarites,

Psa. 83:7 (H 83.8)
Geba, and Ammon, and Amalek,
Philistia with those dwelling at Tzor.

Psa. 83:8 (H 83.9)
Even Asshur has joined with them.
They have been a help
to the children of Lot.
Selah.

Psa. 83:9 (H 83.10)
Do to them as to Midyan,
as to Sisera,
as to Yabin at The River Kishon,
Psa. 83:10 (H 83.11)
They were destroyed at Endor.
They were as excrement on the ground.

Psa. 83:11 (H 83.12)
Establish their nobles
like Oreb and like Ze'eb,
and all their molten images
like Zebah and Tzalmunna,
Psa. 83:12 (H 83.13)
who have said,
'We will occupy for ourselves
the pastures *themselves* **nx** of **YAHWEH**!'

Psa. 83:13 (H 83.14)
My Elohim, establish them as whirling dust,
like stubble before the face of the wind,
Psa. 83:14 (H 83.15)
like fire consuming a forest,
and like a flame burning the mountains!
Psa. 83:15 (H 83.16)
According to this,
pursue after them with Your whirlwind
and terrify them with Your storm!

Psa. 83:16 (H 83.17)
Fill their faces with disgrace!
Then they will seek Your Name, **YAHWEH**.

Psa. 83:17 (H 83.18)
Confuse them
and terrify them until forever!
And humiliate and destroy *them*!
Psa. 83:18 (H 83.19)
Then they will know that You Yourself **תו**,
Your Name is **YAHWEH**,
You alone are The Most High
over all the earth!

Psalm 84

Psa. 84.0 (H 84.1)
To the supervisor. Upon the harp.
A psalm by the sons of Korah.

Psa. 84:1 (H 84.2)
How beloved are Your dwelling places,
YAHWEH of Assemblies!
Psa. 84:2 (H 84.3)
My life has longed and even fainted
for the courtyards of **YAHWEH**!
My heart and my flesh
shout joyfully to The Living El!

Psa. 84:3 (H 84.4)
Even the sparrow has found a home,
and the swallow a nest for herself
where she has placed her young,
Your slaughter sites *themselves* **תו**,
YAHWEH of Assemblies,
my King and my Elohim!

Psa. 84:4 (H 84.5)
Happy are those dwelling in Your House!
They will be praising You forever!
Selah.

Psa. 84:5 (H 84.6)
Happy is the human being
whose strength is in You!
Highways are in their heart.
Psa. 84:6 (H 84.7)
They are passing over
in The Valley of The Weeping.
They make it a spring.
Even the blessings
of the spring rain covers it.
Psa. 84:7 (H 84.8)
They go from strength to strength.
He looks to **YAHWEH** in Tzion.

Psa. 84:8 (H 84.9)
YAHWEH, Elohim of Assemblies,
listen attentively to my prayer!
Extend the ear, Elohim of Ya'akov!
Selah.

Psa. 84:9 (H 84.10)
YAHWEH, observe our shield
and regard the face of Your anointed!

Psa. 84:10 (H 84.11)
Indeed, a day in Your courtyards is better
than a thousand days *elsewhere*.
I have chosen to be a doorkeeper
in The House of my Elohim
instead of dwelling in the tents
of the morally wrong.

Psa. 84:11 (H 84.12)
Indeed, a sun and a shield
is **YAHWEH**, The Elohim!
Favor and honor **YAHWEH** grants!
He does not withhold good
for the sake of those walking blamelessly.

Psa. 84:12 (H 84.13)
YAHWEH of Assemblies,
happy is the human being
who is trusting in You!

Psalm 85

Psa. 85.0 (H 85.1)
To the supervisor.
A psalm by the sons of Korah.

Psa. 85:1 (H 85.2)
YAHWEH, You have been pleased
with Your land.
You have turned back
the captivity of Ya'akov.
Psa. 85:2 (H 85.3)
You have taken away
the moral perversity of Your people.
You have covered all their offense.
Selah.

Psa. 85:3 (H 85.4)
You have withdrawn all Your fury.
You have turned back
from the fierceness of Your anger.

Psa. 85:4 (H 85.5)
Return to us, Elohim of our deliverance,
and cause Your indignation with us to cease!

Psa. 85:5 (H 85.6)
Will You be enraged with us forever?
Will You draw out Your anger
to generation after generation?

Psa. 85:6 (H 85.7)
Will You Yourself ~~nx~~ not return?
Will You not revive us again?
Then Your people will rejoice in You.

Psa. 85:7 (H 85.8)
Cause us to see Your kindness, **YAHWEH**
and grant to us Your deliverance!

Psa. 85:8 (H 85.9)
I will listen attentively
to what The El speaks,
to **YAHWEH**!
Indeed, He speaks shalom to His people,
even to His devoted ones,
and they will not turn back to foolishness.

Psa. 85:9 (H 85.10)
Truly, His deliverance is near
to those revering Him,
to those dwelling with honor in our land.

Psa. 85:10 (H 85.11)
Kindness and faithfulness have met.
Justice and shalom have touched.
Psa. 85:11 (H 85.12)
Faithfulness springs forth from the earth
and justice looks down from The Heaven.

Psa. 85:12 (H 85.13)
Also, **YAHWEH** gives what is good
and our land gives its increase.

Psa. 85:13 (H 85.14)
Justice goes before His face
and it establishes a path for His steps.

Psalm 86

Psa. 86.0 A prayer by David.

Psa. 86:1 Extend Your ear, **YAHWEH!**
Answer me, for I am afflicted and destitute,
I myself!

Psa. 86:2 Protect my life
because I myself am devoted!
Deliver Your servant,
You Yourself nx, My Elohim,
who is trusting toward You!

Psa. 86:3 Show favor to me, **YAHWEH!**
Indeed, I call out to You all the day.

Psa. 86:4 Gladden the life of Your servant!
Indeed, to You, **YAHWEH**, I lift up my life!

Psa. 86:5 Indeed, You Yourself nx, **YAHWEH**,
are good,
and forgiving,
and great in kindness
to all those calling to You!

Psa. 86:6 Give ear, **YAHWEH**, to my prayer
and pay attention to the sound
of my requests for favor!

Psa. 86:7 In the day of my distress
I will call to You!

Indeed, You will answer me!

Psa. 86:8 There is none like You
among the divine beings, **YAHWEH!**
And there is nothing like Your works!

Psa. 86:9 All nations which You have made
will come, and they will bow themselves down
before Your face, **YAHWEH!**
And they will give honor to Your Name!

Psa. 86:10 Indeed, You Yourself nx are great
and You are doing extraordinary acts,
You Yourself nx, **YAHWEH**, for You alone.

Psa. 86:11 Teach me, **YAHWEH**, Your way!
I will walk according to Your truth.

Unite my heart
for the sake of teaching Your Name!

Psa. 86:12 I will praise You,
YAHWEH, my Elohim,
with all my heart
and I will honor Your Name to eternity!

Psa. 86:13 Indeed,
Your kindness is great concerning me,
and You have delivered my life
from the lowest part of She'ol!

Psa. 86:14 **YAHWEH**, the arrogant
have risen against me,
and an assembly of ruthless men
have sought my life.

And they have not placed You before them.

Psa. 86:15 But You Yourself **נח**, **YAHWEH**,
are an El of compassion and graciousness,
patient and abundant
with kindness and faithfulness.

Psa. 86:16 Turn to me and show me favor!
Grant Your strength to Your servant
and deliver *me* for the sake of the son
of Your female servant.

Psa. 86:17 Make with me a sign
for the sake of what is good!
Then those hating me will see it
and they will be put to shame
because You Yourself **נח**, **YAHWEH**,
have helped me and comforted me!

Psalm 87

Psa. 87.0 By the sons of Korah.
A psalm. A Song.

Psa. 87:1 His foundation is on
the set apart mountains.
Psa. 87:2 **YAHWEH** is loving
the gates of Tzion
more than all the dwellings of Ya'akov.
Psa. 87:3 Things of honor
are being spoken in you,
city of The Elohim.
Selah.

Psa. 87:4 I will make mention
of Rahab and Babel
to those knowing Me.

*Rahab means boaster.
It's a designation
for Mitsraim (Egypt).*

Behold, Philistia and Tzor, with Kush.
It will be said, "This one was born there."
Psa. 87:5 But of Tzion it will be said,
*"This man and that man were born in her
and The Most High Himself establishes her!"*

Psa. 87:6 **YAHWEH** will declare
in a writing of the peoples,
"This one was born there."
Selah.

Psa. 87:7 and for those singing with dancing,
"All my fountains are in you."

Psalm 88

Psa. 88.0 (H 88.1)
A song. A psalm by the sons of Korah.
To the supervisor.
Concerning sickness, on being afflicted.
A meditation by Heman the Ezrahite.

Psa. 88:1 (H 88.2)
YAHWEH, Elohim of my deliverance,
by day I have cried out,
in the night before You.

Psa. 88:2 (H 88.3)
Let my prayer come before Your face.
Cause Your ear
to be extended toward my cry!

Psa. 88:3 (H 88.4)
Indeed, my life is filled with evils,
and my life has drawn near to She'ol.

Psa. 88:4 (H 88.5)
I have been considered
as with those going down to the pit.

I have become like a man
who has no strength,
Psa. 88:5 (H 88.6)
among those dying,
loosed like those killed,
lying in the grave,
who are not remembered by You any longer
and they have been cut off from Your hand.

Psa. 88:6 (H 88.7)
You have set me in the lowest pit,
In darkness in the depths.
Psa. 88:7 (H 88.8)
Your wrath has rested heavily upon me,
and with all your waves You have afflicted.
Selah.

Psa. 88:8 (H 88.9)
You have caused my friends
to be far from me.
You have set me
as a thing detestable to them.
You are restricting me,
and I can not go forth.

Psa. 88:9 (H 88.10)
My eye grows dim because of affliction.
I have called out to You, **YAHWEH**,
all the day.
I have spread out my hands to You.
Psa. 88:10 (H 88.11)
Will You do extraordinary acts
for the dying?
Will the dead stand up to praise You?
Selah.

Psa. 88:11 (H 88.12)
Is Your kindness declared in the grave,
Your faithfulness in Abbadon?
[Abbadon means
the place of destruction.](#)

Psa. 88:12 (H 88.13)
Are Your extraordinary acts
known in the darkness,
or Your justice
in the land of the forgotten?

Psa. 88:13 (H 88.14)
But I myself,
to You, **YAHWEH**, I have cried for help!
Even at dawn my prayer meets You!

Psa. 88:14 (H 88.15)
YAHWEH, why do You reject my life?
Why do You hide Your face from me?

Psa. 88:15 (H 88.16)
I myself am afflicted.
From youth I have borne Your terrors!
I am despairing!

Psa. 88:16 (H 88.17)
Your fierce wrath has passed over me!
Your terrors have destroyed me.

Psa. 88:17 (H 88.18)
They are all around me like water.
All the day
they strike against me altogether!

Psa. 88:18 (H 88.19)
You have caused lover and friend
to be far from me!
Darkness is what I know!

Psalm 89

Psa. 89:0 (H 89.1)

A Meditation by Ethan the Ezrahite.

Psa. 89.1 (H 89.2)

The kindnesses of **YAHWEH** are forever!
I will sing to generation after generation.
I will cause Your faithfulness
to be known with my mouth.

Psa. 89:2 (H 89.3)

Indeed, I have said,
"Kindness is built to the skies.
You have caused Your faithfulness
to be established in them."

Psa. 89:3 (H 89.4)

You have said,
"I have cut a covenant
for the sake of My chosen.
I have sworn *an oath* to David, My servant.

Psa. 89:4 (H 89.5)

'I will establish your seed until eternity
and I will build up your throne
for the sake of generation after generation.' "
Selah.

Psa. 89:5 (H 89.6)

Even the skies will give thanks
for Your extraordinary acts, **YAHWEH**,
Your faithfulness also,
among the assembly of the set apart ones.

Psa. 89:6 (H 89.7)

Indeed, who in the clouds
can set things in order before **YAHWEH**,
can be compared to **YAHWEH**,
among the sons of the divine beings?

Psa. 89:7 (H 89.8)

The El is greatly dreaded
among the assembly of the set apart ones
and He is revered
above all those all around Him.

Psa. 89:8 (H 89.9)

YAHWEH, Elohim of Assemblies,
who can be compared to You in might, **YAH**?
And Your faithfulness is all around You.

Psa. 89:9 (H 89.10)

You Yourself **nx** rule
amidst the swelling of the sea.
In its lifting up of its waves
You Yourself **nx** calm them.

Psa. 89:10 (H 89.11)

You Yourself **nx** have crushed Rahab
like one mortally wounded.
With the strength of Your arm
You have scattered Your adversaries.

Psa. 89:11 (H 89.12)

The heavens are Yours!
The earth is also Yours,
the world and all its fulness!
You Yourself **nx** have founded them!

Psa. 89:12 North and south,

You Yourself **nx** have created them!
Tabor and Hermon
shout for joy in Your Name!

Psa. 89:13 (H 89.13)

Your arm *is* with might!
Your hand *is* strong!

Your right hand *is* exalted!

Psa. 89:14 (H 89.15)
Justice and judgment
are the foundation of Your throne!
Kindness and faithfulness
go before Your face.

Psa. 89:15 (H 89.16)
Happy are the people
knowing the shout of joy, **YAHWEH**.
In the light of Your face they will walk.

Psa. 89:16 (H 89.17)
In Your Name they will rejoice all the day
and by Your justice they will be exalted.

Psa. 89:17 (H 89.18)
Indeed, You Yourself **תָּא**
are the glory of their strength
and in Your delight
our horn is caused to be exalted.

Psa. 89:18 (H 89.19)
Indeed, **YAHWEH** is our shield
and as The Set Apart One of Yisra'el,
He is our King!

Psa. 89:19 (H 89.20)
Then You spoke in a vision
to Your devoted ones.
And You said,
"I have set help on a mighty one.
I have caused to be exalted
one chosen from the people.

Psa. 89:20 (H 89.21)
I have found David, My servant.
With My set apart oil I have anointed him.

Psa. 89:21 (H 89.22)
Whom My hand has established,
with him also My arm will strengthen him.

Psa. 89:22 (H 89.23)
No adversary will be deceitful with him,
nor a child of moral wrong afflict him.

Psa. 89:23 (H 89.24)
And I will beat down His oppressors
from before his face!
And those hating him I will strike!

Psa. 89:24 (H 89.25)
And My faithfulness and My kindness
are with him
and in My Name his horn will be exalted!

Psa. 89:25 (H 89.26)
And I will place his hand on the sea,
even his right hand on the rivers!

Psa. 89:26 (H 89.27)
He will call out to Me,
'My Father, You Yourself **תָּא** are My El,
even The Rock of my deliverance!'

Psa. 89:27 (H 89.28)
Indeed, I Myself will set him as the firstborn,
foremost of the kings of the earth.

Psa. 89:28 (H 89.29)
To eternity I will protect My kindness to him!
And My Covenant is firm to him!

Psa. 89:29 (H 89.30)
And I have established his seed forever,
and his throne as the days of the skies!

Psa. 89:30 (H 89.31)
If his sons abandon My Teachings

and they do not walk in My regulations,
Psa. 89:31 (H 89.32)
if they profane My rules
and do not protect My directions,
Psa. 89:32 (H 89.33)
then I will visit their rebellion with a rod
and their moral perversity with blows!

Psa. 89:33 (H 89.34)
But My kindness I will not remove from him
and I will not deal falsely with My faithfulness!
Psa. 89:34 (H 89.35)
I will not profane My Covenant!
Neither will I alter
what has gone out from My lips!

Psa. 89:35 (H 89.36)
Once I have sworn by My set apartness.
I will not lie to David!
89:36 (H 89.37)
His seed will exist to eternity,
and his throne like the sun in front of Me!
Psa. 89:37 (H 89.38)
Like the moon,
it is established to eternity!
And the witness in the skies is faithful!"
Selah.

Psa. 89:38 (H 89.39)
But You Yourself ~~nx~~
have rejected and despised.
You have crossed over
against Your anointed.
Psa. 89:39 (H 89.40)
You have made void
the covenant of Your servant.
You have defiled his crown to the dust.
Psa. 89:40 (H 89.41)
You have broken down all his hedges.
You have established his strongholds
as a ruin.
Psa. 89:41 (H 89.42)
All who pass along the road plunder him.
He is a reproach to his neighbors.
Psa. 89:42 (H 89.43)
You have caused the right hand
of his oppressors to be lifted up.
You have caused
all his adversaries to rejoice.

Psa. 89:43 (H 89.44)
Furthermore,
You have caused to turn back
the edge of his sword
and You have not caused him
to stand in battle.
Psa. 89:44 (H 89.45)
You have caused him to cease
from his ritual purity
and You have cast his throne
to the ground.
Psa. 89:45 (H 89.46)
You have caused the days of his youth
to be short.
You have caused shame to cover him.
Selah.

Psa. 89:46 (H 89.47)
Until when, **YAHWEH**, will You be hidden?
Will Your wrath consume like fire forever?

Psa. 89:47 (H 89.48)
Remember now what my lifetime is.
For what vain reason have You created

all the sons of human beings?
Psa. 89:48 (H 89.49)
What mighty man can live
and not see death?
Can he deliver his life
from the hand of She'ol?
Selah.

Psa. 89:49 (H 89.50)
Where are Your former kindnesses, **YAHWEH**?
You swore to David by Your faithfulness!
Psa. 89:50 (H 89.51)
Remember, **YAHWEH**,
the reproach of Your servants.
I have borne them on my chest
for all the many peoples
Psa. 89:51 (H 89.52)
whom Your adversaries have reproached.
YAHWEH, they have reproached
the footsteps of Your anointed.

Psa. 89:52 (H 89.53)
Blessed be **YAHWEH** to eternity!
Amen and Amen.

Psalm 90

Psa. 90.0 A prayer by Moshe,
the man of The Elohim.

Psa. 90:1 **YAHWEH**, You Yourself **nx**
have been our dwelling place
in every generation.
Psa. 90:2 Before the mountains
were brought forth
or You had fashioned
the earth and the world,
even from eternity to eternity
You Yourself **nx** are The E!

Psa. 90:3 You cause a mortal
to return to powder.
And You say,
"Return, children of human beings!"

Psa. 90:4 Indeed,
a thousand years in Your eyes
are like a former day that has passed over
and a watch in the night.
Psa. 90:5 You have swept them away.
They are like sleep,
like grass that springs up.
Psa. 90:6 At dawn it flourishes.
But by dusk it has changed.
It is withered and it has dried up.

Psa. 90:7 Indeed,
we have been consumed by Your anger
and by Your wrath we are terrified!

Psa. 90:8 You have set our moral perversities
in front of You,
our concealed things
as the light of Your face.

Psa. 90:9 Indeed, all our days
have been turned away by Your wrath!
We spend our years like a sigh.

Psa. 90:10 The days of our years,
with them are seventy years,
or if with might, eighty years.
But the strength of their wearying labor
and worthlessness is soon cut off,
and we fly away.

Psa. 90:11 Who knows

the power of Your anger?
And like the fear of You,
so is Your wrath.

Psa. 90:12 Cause us to recognize it
for the sake of counting our days uprightly.
Then we will cause the heart
to come to wisdom.

Psa. 90:13 Return, **YAHWEH!**
Until when?
And relent concerning Your servants!
90:14 Fill us to satisfaction at dawn
with Your kindness!
Then we will shout for joy
concerning every day!
Psa. 90:15 Gladden us according to the days
You have afflicted us,
the years we have seen what is bad!

90:16 Let Your work
be seen by Your servants
and Your magnificence by their children!
Psa. 90:17 Then the pleasantness
of **YAHWEH**, our Elohim, will be upon us!
Then establish the work of our hands for us!
Even establish the work of our hands!

Psalm 91

Psa. 91:1 He who is dwelling
in the shelter of The Most High,
he abides in the protection of The Almighty.
Psa. 91:2 He will say to **YAHWEH**,
"My refuge and my stronghold is My Elohim!
I trust in Him!

Psa. 91:3 Indeed, He will cause you
to be delivered
from the snare of a trapper,
from a plague of destruction!
Psa. 91:4 He will cause you
to be covered with His feathers
and under His wings you will take refuge.
His Truth is a shield and a buckler.
Psa. 91:5 You will not be frightened
by terror at night,
by an arrow that flies by day,
Psa. 91:6 by the pestilence
that walks in darkness,
by destruction that ravages at midday.

Psa. 91:7 A thousand will fall by your side,
even ten thousand by your right hand,
but it will not come near you.

Psa. 91:8 Surely with your eyes
you will watch
and you will see the recompense
of the morally wrong.

Psa. 91:9 Indeed, You Yourself **נח**, **YAHWEH**,
are My refuge!

You have established The Most High,
as your dwelling place.
Psa. 91:10 No harm will happen to you
and a plague will not come near your tent
Psa. 91:11 because He will give direction
to His messengers concerning you
for the sake of protecting you
in all your ways.

Psa. 91:12 Upon their hands
they will lift you up

lest you strike your foot against a stone.
Psa. 91:13 You will tread
upon lion and cobra.
Young lion and monster you will trample.

Psa. 91:14 Because he is united with Me by love
even I will deliver him.
I will exalt him
because he has known My Name.
Psa. 91:15 He will call to Me.
I will answer him.
I *will be* with him in distress.
I will rescue him and I will honor him.
Psa. 91:16 With length of days
I will satisfy him
and I will cause him
to look at My deliverance.”

Psalm 92

Psa. 92.0 (H 92.1)
A psalm of song.
For The Sabbath Day.

Psa. 92:1 (H 92.2)
It is good to give thanks to **YAHWEH**
and to sing praises
to Your Name, Most High,
Psa. 92:2 (H 92.3)
to declare Your kindness at dawn,
and Your faithfulness at dusk
Psa. 92:3 (H 92.4)
on ten strings, and on the harp,
to the sounding chords of the lyre.
Psa. 92:4 (H 92.5)
Indeed,
You have made me glad, **YAHWEH**,
by Your work.
Concerning the works of Your hands
I will shout for joy!

Psa. 92:5 (H 92.6)
YAHWEH, how magnificent are Your works!
Your thoughts are exceedingly deep!
Psa. 92:6 (H 92.7)
A senseless man does not comprehend,
and a fool does not understand this:
Psa. 92:7 (H 92.8)
As the morally wrong spring up like grass,
and all those doing worthlessness flourish,
it is for the sake of them
being destroyed forever.

Psa. 92:8 (H 92.9)
But You Yourself **nx**
are exalted to eternity, **YAHWEH!**

Psa. 92:9 (H 92.10)
Indeed, behold,
Your adversaries, **YAHWEH**,
indeed, behold,
Your adversaries will perish!
All those doing worthlessness
will separate themselves!
Psa. 92:10 (H 92.11)
But You will cause my horn
to be lifted up like a wild ox.
I have been anointed with fresh oil.
Psa. 92:11 (H 92.12)
And my eye will be caused
to look at my foes,
at those standing up against me.
Evildoers my ears will hear.

Psa. 92:12 (H 92.13)
The just will flourish like a palm tree.
Like a cedar in Lebanon he will grow.

Psa. 92:13 (H 92.14)
Those having been planted
in The House of **YAHWEH**
will be caused to flourish
in the courtyards of our Elohim.

Psa. 92:14 (H 92.15)
They will still bear fruit in old age.
They will be prosperous and flourishing

Psa. 92:15 (H 92.16)
for the sake of causing *it* to be declared
that upright is **YAHWEH**, My Rock,
and there is no injustice with Him.

Psalm 93

Psa. 93:1 **YAHWEH** has reigned!
He has been clothed!
He has been clothed with majesty!
YAHWEH has girded Himself with strength!
Indeed, the world is established!
It will not be shaken!

Psa. 93:2 Your throne
is established from of old!
You Yourself **nx**, from eternity!

Psa. 93:3 Rivers have lifted up, **YAHWEH**,
rivers have lifted up their sound!
Rivers have lifted up their waves!
Psa. 93:4 **YAHWEH** on high is mightier
than the sound of many waters,
the powerful waves of the sea!

Psa. 93:5 Your Testimonies
have been exceedingly faithful
for the sake of Your Household!
Set apartness is fitting, **YAHWEH**,
to length of days!

Psalm 94

Psa. 94:1 El of vengeance!
YAHWEH, El of vengeance, shine forth!
Psa. 94:2 Be lifted up,
You who are judging the earth!
Return recompense upon the proud!

Psa. 94:3 Until when will the morally wrong,
YAHWEH, until when
will the morally wrong be jubilant?
Psa. 94:4 They cause speeches of arrogance
to pour forth!
All those doing worthlessness
boast themselves!
Psa. 94:5 They crush Your people, **YAHWEH**,
and they afflict Your inheritance!
Psa. 94:6 Widow and stranger they kill
and the fatherless they murder!
Psa. 94:7 And they say, '**YAH** does not see!
And, 'The Elohim of Ya'akov
does not understand!'

Psa. 94:8 Understand,
you who are being senseless
among the people,
even you fools!
When will you become wise?

Psa. 94:9 The One planting the ear,
will He not hear?
The One forming the eye,
will He not see?
Psa. 94:10 The One disciplining nations,

will He not reprove?
The One teaching man knowledge,
Psa. 94:11 **YAHWEH**, knows the thoughts
of a human being, that they are vanity!

Psa. 94:12 Happy is the man
You discipline, **YAH**,
and from Your Teachings You instruct him
Psa. 94:13 for the sake
of causing him calmness
because of the days of evil
until the pit is dug for the morally wrong.

Psa. 94:14 Indeed, **YAHWEH**
will not leave His people
and He will not abandon His inheritance!

Psa. 94:15 Indeed,
justice will return with judgment
and all the upright in heart will follow it.

Psa. 94:16 Who will stand up for my sake
against those doing moral wrong?
Who will stand up for my sake
against those doing worthlessness?
Psa. 94:17 Unless **YAHWEH** was a help to me
my life would soon have dwelt in silence.

Psa. 94:18 When I said,
"My foot has slipped.",
Your kindness, **YAHWEH**, sustained me.
Psa. 94:19 When much anxiety
was in the midst of me
Your comforts caused delight to my life.

Psa. 94:20 Will a throne of destruction
devising trouble by decree
be joined with You?
Psa. 94:21 They band together
against the life of the just
and they declare the blood of the innocent
to be guilty.
Psa. 94:22 But **YAHWEH** will be to me
as a defense,
even my Elohim as The Rock of my refuge!
Psa. 94:23 And He will return upon them
their worthlessness *itself* nx.
And on account of their evil
YAHWEH, our Elohim,
will cause them to be destroyed!

Psalm 95

Psa. 95:1 Come,
let us shout for joy to **YAHWEH**!
Let us raise a shout
to The Rock of our deliverance!
Psa. 95:2 Before His face with thanksgiving,
with songs of joy let us shout to Him!
Psa. 95:3 Indeed, a great El is **YAHWEH**,
even a great King
above all the divine beings,
Psa. 95:4 Who *has* in His hands
the depths of the earth!
Even the peaks of the mountains are His!
Psa. 95:5 To Whom belongs the sea.
Even He Himself has made it!
And His hands have fashioned the dry land.

Psa. 95:6 Come,
let us bow down and bend low!
Let us kneel before the face of **YAHWEH**,
The One making us!
Psa. 95:7 Indeed, He Himself is our Elohim
and we ourselves

are the people of His pasture,
even the flock of His hand.

Today, if you will listen attentively
to His voice,
Psa. 95:8 "Do not harden your hearts
as at Meribah,
or as in the day of Massah,
in the wilderness

Psa. 95:9 in which your fathers tested Me,
tried Me even having seen My work!

Psa. 95:10 For forty years I was grieving
on account of that generation.

And I said,
'They are a people erring in heart
and they have not known My ways.'

Psa. 95:11 Therefore I swore in My anger,
'If they enter My rest...!'

Psalm 96

Psa. 96:1 Sing to **YAHWEH** a new song!
Sing to **YAHWEH**, all the earth!

Psa. 96:2 Sing to **YAHWEH**!
Bless His Name!

Announce from day to day His deliverance!

Psa. 96:3 Declare among the nations
His honor,

among all peoples

He did extraordinary acts!

Psa. 96:4 Indeed, great is **YAHWEH**
and He is to be praised exceedingly!

He is to be revered above all gods

96:5 because all the gods

of the peoples are idols!

But **YAHWEH** has made the skies!

Psa. 96:6 Magnificence and majesty
are before His face!

Strength and beauty
are in His Sanctuary!

Psa. 96:7 Ascribe to **YAHWEH**,
families of the peoples,
ascribe to **YAHWEH** honor and strength!

Psa. 96:8 Ascribe to **YAHWEH**
the honor of His Name!

Bring a voluntary offering
and come to His courtyards!

Psa. 96:9 Bow yourselves to **YAHWEH**
in the beauty of set apartness!

Dance before Him, all the earth!

Psa. 96:10 Say among the nations,
"YAHWEH has reigned!

The world is also established!

It will not be shaken!

He will govern the peoples with justice!

Psa. 96:11 Let the skies rejoice
and let the earth be glad!

Let the sea roar and all its fulness!

Psa. 96:12 Let the field be jubilant
and everything which is in it!

Then all the trees of the forest
will shout for joy

Psa. 96:13 before the face of **YAHWEH**!

Indeed, He is coming!

Indeed, He is coming to judge the earth!

He will judge the world with justice,
and the peoples with His truth!

Psalm 97

Psa. 97:1 **YAHWEH** has reigned!
The earth rejoices!
The coastlands are very glad!

Psa. 97:2 Clouds and darkness
are all around Him.

Justice and right judgment
are the foundation of His throne.

Psa. 97:3 Fire goes before His face
and it burns up His enemies all around.

Psa. 97:4 His lightnings have caused
the world to be enlightened.

The earth has seen *it*
and it writhes in pain.

Psa. 97:5 The mountains
have melted like wax
before the face of **YAHWEH**,
before the face of The Sovereign
of all the earth.

Psa. 97:6 The skies have caused
His justice to be declared
and all the peoples have seen His splendor.

Psa. 97:7 All those serving carved images
are put to shame,
those boasting concerning worthless idols.
Bow yourselves to Him, all you gods!

Psa. 97:8 Tzion will hear and be glad
and the daughters of Yahudah will rejoice
because of Your judgments, **YAHWEH!**

Psa. 97:9 Indeed,
You Yourself **nx**, **YAHWEH**,
are The Most High over all the earth!
You are exceedingly exalted,
above all the gods!

Psa. 97:10 You who are loving **YAHWEH**,
hate what is bad!
He is protecting the lives
of His devoted ones.
From the hand of the morally wrong
He will cause them to be delivered.

Psa. 97:11 Light is sown
for the sake of the just
and gladness
for the sake of the upright of heart.

Psa. 97:12 Rejoice in **YAHWEH**,
you just *ones*
and give thanks
for the sake of the remembrance
of His set apartness

Psalm 98

Psa. 98.0 A psalm.

Psa. 98:1 Sing to **YAHWEH** a new song!
Indeed, He has done extraordinary acts!
His right hand and His set apart arm
have caused deliverance for Him!

Psa. 98:2 **YAHWEH** has caused
His deliverance to be known!
For the sake of the eyes of the nations
He has revealed His justice!

Psa. 98:3 He has remembered
His kindness and His faithfulness
to the house of Yisra'el!
All the extremities of the earth have seen

the deliverance *itself* **nx** of our Elohim!

Psa. 98:4 Shout to **YAHWEH**, all the earth!
Break forth in singing
and rejoice
and sing praises!

Psa. 98:5 Sing praise to **YAHWEH**
with the lyre,
with the lyre and the sound of a song!

Psa. 98:6 With trumpets
and the sound of a shofar sound a blast
before the face of The King, **YAHWEH!**

Psa. 98:7 Let the sea roar and all its fulness,
the world and everyone dwelling in it!

Psa. 98:8 Let the rivers
clap their hands together!

Let the mountains shout for joy

Psa. 98:9 before the face of **YAHWEH!**

Indeed, He is coming
for the sake of judging the earth!
He will judge the world with justice,
and the people with fairness!

Psalm 99

Psa. 99:1 **YAHWEH** has reigned!

Tremble, peoples!

He is dwelling with the cherubim!

The earth shakes!

Psa. 99:2 **YAHWEH** is great in Tzion
and He Himself is exalted
over all the peoples.

Psa. 99:3 Let them cause praise
to Your great and awesome Name!
It is set apart!

Psa. 99:4 And The Strength of the king
has loved judgment.

You Yourself **nx** have established fairness.

Judgment and justice in Ya'akov

You Yourself **nx** will do!

Psa. 99:5 Exalt **YAHWEH**, our Elohim
and bow yourselves at His footstool!
He Himself is set apart!

Psa. 99:6 Moshe and Aharon
were among His priests
and Shemu'el was among those
proclaiming His Name.

They were calling out to **YAHWEH**
and He Himself answered them.

Psa. 99:7 In a column of cloud
He spoke to them.

They protected His Testimonies
and the rules He gave to them.

Psa. 99:8 **YAHWEH**, our Elohim,
You Yourself **nx** answered them.

The El was forgiving to them.

But You took vengeance
on account of their actions.

Psa. 99:9 Exalt **YAHWEH**, our Elohim
and bow yourselves down
toward His set apart mountain!
Indeed, set apart is **YAHWEH**, our Elohim!

Psalm 100

Psa. 100:1(a) A psalm of thanksgiving.

Psa. 100:1(b) Shout to **YAHWEH**, all the earth!

Psa. 100:2 Serve **YAHWEH Himself** **תא**
with gladness!
Come before His face with a joyful shout!

Psa. 100:3 Know that **YAHWEH**,
He Himself, is The Elohim!
He Himself has made us and we are His!
We ourselves are His people,
even the flock of His pasture!

Psa. 100:4 Enter into His gates
with thanksgiving,
His courtyards with praise!
Give thanks to Him!
Bless His Name!

Psa. 100:5 Indeed, **YAHWEH** is good!
His kindness *exists* to eternity
and His faithfulness
to generation after generation!

Psalm 101

Psa. 101.1 (a) By David. A psalm.

Psa. 101:1 (b) Of kindness and judgment
I will sing to You, **YAHWEH**.
I will sing praises.
Psa. 101:2 I will be wise in a blameless way.
When will You come to me?
I will walk myself with integrity of heart
in the midst of my household.
Psa. 101:3 I will not place
a matter of worthlessness
in front of my eyes.
I have hated the work
of those acting deviously.
It will not cling to me.

Psa. 101:4 A heart of perversity
I will turn away from me.
I will not know what is bad.

Psa. 101:5 One secretly
slandering his neighbor
I myself **תא** will terminate.
A high look and an arrogant heart
I myself **תא** will not enable.

Psa. 101:6 My eyes are on
the faithful of the land
for the sake of dwelling with me.
He who is walking in a blameless way,
he will serve me.

Psa. 101:7 He who is doing deceit
will not dwell in the midst of my house
and one speaking lies
will not be established in front of my eyes.

Psa. 101:8 At dawn I will destroy
all the morally wrong of the land
for the sake of cutting off
from the city of **YAHWEH**
all those doing worthlessness.

Psalm 102

Psa. 102.0 (H 102.1)
A prayer of the afflicted
when he is overwhelmed
and he pours out his complaint
before the face of **YAHWEH**.

Psa. 102:1 (H 102.2)
YAHWEH, listen attentively to my prayer,
then my cry for help will come to You.

Psa. 102:2 (H 102.3)
Do not hide Your face from me
in a day of distress!
Extend toward me Your ear in the day I call!

Answer me speedily!

Psa. 102:3 (H 102.4)

Indeed, my days are consumed like smoke
and my bones have been burned
like burning embers!

Psa. 102:4 (H 102.5)

My heart is stricken like grass
and withered!

Indeed, I have forgotten to eat my food!

Psa. 102:5 (H 102.6)

Because of the sound of my sighing
my bones have clung to my flesh.

Psa. 102:6 (H 102.7)

I have been
like a pelican of the wilderness,
like an owl of the desert.

Psa. 102:7 (H 102.8)

I have watched
and I am like a bird alone upon a roof.

Psa. 102:8 (H 102.9)

All the day my adversaries reproach me.
Those being mad at me
have sworn concerning me.

Psa. 102:9 (H 102.10)

Indeed, I have eaten ashes like food,
and my drink I have mingled with tears

Psa. 102:10 (H 102.11)

because of the presence
of Your anger and Your wrath.
Indeed, You have lifted me up
and You have thrown me down.

Psa. 102:11 (H 102.12)

My days are like a declining shadow
and I myself am withering like grass.

Psa. 102:12 (H 102.13)

But You Yourself **nx**, **YAHWEH**,
will dwell to eternity,
and Your remembrance
to generation after generation.

Psa. 102:13 (H 102.14)

You Yourself **nx** will rise up,
and You will have compassion on Tzion
when the time to favor her,
when the appointed time, has come!

Psa. 102:14 (H 102.15)

Indeed, Your servants have been delighted
with her stones themselves **nx**
and her dust itself **nx** they favor.

Psa. 102:15 (H 102.16)

And the nations will fear
the Name itself **nx** of **YAHWEH**,
and all the kings of the earth,
Your splendor!

Psa. 102:16 (H 102.17)

When **YAHWEH** builds Tzion
He will appear in His splendor.

Psa. 102:17 (H 102.18)

He will turn to the prayer of the destitute
and He will not despise
their prayer itself **nx**.

Psa. 102:18 (H 102.19)

This is written for a generation to come.
Even a people to be created
will praise **YAH**.

Psa. 102:19 (H 102.20)
Indeed, He looked down from the height
of His set apart place.

YAHWEH, from The Heaven,
observed the earth
Psa. 102:20 (H 102.21)
for the sake of listening attentively
to the groaning of the prisoner,
for the sake of releasing
those appointed to death,
Psa. 102:21 (H 102.22)
for the sake of declaring in Tzion
the Name of **YAHWEH**
and His praise in Yerushalaim
Psa. 102:22 (H 102.23)
when the peoples are gathered together,
even the kingdoms,
for the sake of serving
YAHWEH Himself תא.

Psa. 102:23 (H 102.24)
He has humbled my strength on the way.
He has shortened my days.

Psa. 102:24 (H 102.25)
I said, "My El, do not cause me
to be taken away
in the midst of my days!
Your years are with
generation after generation.

Psa. 102:25 (H 102.26)
Before the earth *existed*
You laid a foundation
and the skies are the work of Your hands.

Psa. 102:26 (H 102.27)
They will perish
but You Yourself תא will remain.
And all of them
will wear out like a garment.
Like a robe,
You will cause them to be changed
and they will be changed.
Psa. 102:27 (H 102.28)
But You Yourself תא are He!
And Your years will not end.

Psa. 102:28 (H 102.29)
The children of Your servants will continue
and their seed will be established
before Your face.

Psalm 103

Psa. 103.0 By David.

Psa. 103:1 Bless **YAHWEH Himself תא**, my life,
even all that is within me!

Bless His set-apart Name itself תא!

Psa. 103:2 Bless **YAHWEH Himself תא**, my life,
and do not forget all His good actions!

Psa. 103:3 *He is:*
The One forgiving
all your moral perversities,
The One healing all your diseases,

Psa. 103:4 The One redeeming your life
from the pit,

The One encircling you
with kindness and compassion,

Psa. 103:5 The One satisfying your desire
with the good things.

Your youth itself is renewed like the eagle's.

Psa. 103:6 **YAHWEH** is doing justice

and right judgment
for all those being oppressed.
Psa. 103:7 He caused His ways
to be known to Moshe,
to the children of Yisra'el, His actions.

Psa. 103:8 **YAHWEH** is compassionate
and shows favor,
is slow to anger,
and abundant of kindness.
Psa. 103:9 He will not contend forever
and He will not hold a grudge to eternity.
Psa. 103:10 He has not done to us
according to our offenses
nor repaid us according to
our moral perversities.

Psa. 103:11 Indeed, as the skies
are high above the earth,
so His kindness has prevailed
over those revering Him!
Psa. 103:12 As far as east is from west
He has caused our rebellions
to be removed from us!
Psa. 103:13 As a father
has compassion upon his children,
YAHWEH has had compassion
upon those revering Him.

Psa. 103:14 Indeed, He Himself
has known our form,
remembering that we ourselves are dust.

Psa. 103:15 A mortal is like a flower of the field.
According to this he flourishes.
103:16 When the wind passes over against it
then it is no more
and it no longer knows its place.

Psa. 103:17 But the kindness of **YAHWEH**
is from eternity even as far as eternity
upon those revering Him,
and His justice to the children of children,
Psa. 103:18 for the sake of those
protecting His Covenant,
and for the sake of those
remembering His directives
for the sake of doing them.

Psa. 103:19 **YAHWEH** has established
His throne in The Heavens
and His Kingdom has ruled over all!

Psa. 103:20 Bless **YAHWEH**,
you His messengers,
mighty of strength,
those doing His Word
as you are listening
to the sound of His Word!

Psa. 103:21 Bless **YAHWEH**,
all His assemblies,
those serving Him,
those doing His desire!

Psa. 103:22 Bless **YAHWEH**,
all His works,
in all the places of His dominion!

Bless **YAHWEH** *Himself* **נא**, my life!

Psalm 104

Psa. 104:1 Bless **YAHWEH** *Himself* **נא**,
my life!

YAHWEH, my Elohim,
You have been exceedingly great!
You have put on honor and majesty,
Psa. 104:2 covering *Yourself* with light
like a garment,
spreading out the skies
like a curtain,
Psa. 104:3 laying the beams
of its upper chambers in the waters,
establishing thick clouds as His chariot,
going upon the wings of the wind,
Psa. 104:4 making the winds His messengers,
those serving Him a blazing fire.

Psa. 104:5 He has established the earth
upon its foundations.
They will not be shaken for eternity,
even forever!

Psa. 104:6 You have covered it with the deep
like a garment.
The waters stood above the mountains.

Psa. 104:7 Because of Your rebuke they flee.
From the sound of Your thunder
they hurry away.
Psa. 104:8 They go up to the mountains.
They go down to the valleys,
to the place which You
have founded for them.
Psa. 104:9 You have established a boundary.
They do not pass over.
They do not return to cover the earth.

Psa. 104:10 *You are* The One
sending springs into the valleys.
Among the hills they are going.
Psa. 104:11 They cause every animal
of the field to drink.
Wild asses break their thirst.
Psa. 104:12 The birds of the skies
dwell beside them.
From among the branches they sing.

Psa. 104:13 *You are* The One
causing the hills to drink
from His upper chambers.
From the fruit of Your works
the ground is satisfied.

Psa. 104:14 *You are* The One
causing grass to grow
for the sake of the animals
and plants for the sake of the work
of the human being,
for the sake of causing food
to go forth from the ground,
Psa. 104:15 and wine.
It gladdens the heart of a mortal.

You are The One
causing the face to shine because of oil,
and food to sustain the heart of a mortal.

Psa. 104:16 The trees of **YAHWEH** are satisfied,
the cedars of Lebanon
which He has planted,
Psa. 104:17 where the birds make nests.
The stork has her home in the fir trees.
Psa. 104:18 The high mountains
are for wild goats,
the rocks *are* a refuge for rock badgers.

Psa. 104:19 He has made the moon
for the sake of the appointed times.
The sun knows its setting.
Psa. 104:20 You establish the darkness,
and it is night.
In it all the living beings of the forest move.
Psa. 104:21 The young lions are roaring
for the sake of prey,
even for the sake
of seeking their food from The El.
Psa. 104:22 The sun rises.
They gather together
and at their dens they lie down.

Psa. 104:23 The human being
goes forth to his work,
even to his labor, until dusk.

Psa. 104:24 How many have been
Your works, **YAHWEH!**
With wisdom You have made all of them.
The earth has been filled
with Your creations.

Psa. 104:25 This is the sea,
great and wide.
There *are* moving things
and they cannot be numbered,
the small with the great.
Psa. 104:26 There do ships go,
even Leviathan.
This *one* You made
for the sake of playing with him.

Psa. 104:27 All of them wait for You
to give their food at its time.
Psa. 104:28 You give to them.
They gather.
You open Your hand.
They are satisfied with good.
Psa. 104:29 You cause Your face to be hidden.
They are terrified.
You take away their breath.
They die and they return to their dust.

Psa. 104:30 You send forth Your breath.
They are created.
Then You restore the face of the soil.

Psa. 104:31 The honor of **YAHWEH**
will exist to eternity.
YAHWEH rejoices on account of His works!

Psa. 104:32 *He is* looking at the earth.
Then it trembles.
He touches on the mountains
and they smoke.

Psa. 104:33 I will sing to **YAHWEH**
while I live!
I will sing praise to my Elohim
while I exist.

Psa. 104:34 My meditation is sweet
concerning Him.
I am glad in **YAHWEH**.

Psa. 104:35 Let offenders
be consumed from the earth
and let the morally wrong exist no longer!

Bless **YAHWEH** *Himself* **nx**, my life!
Praise **YAH!**

Psalm 105

Psa. 105:1 Give thanks to **YAHWEH!**
Call in His Name!
Cause His deeds
to be known among the peoples!

Psa. 105: 2 Sing to Him!
Sing praises to Him!
Speak about all His extraordinary acts!
Psa. 105:3 Boast yourself
in His set apart Name!
Let the heart rejoice
of those seeking **YAHWEH!**

Psa. 105:4 Seek **YAHWEH** and His strength!
Seek His face continually!
Psa. 105:5 Remember His extraordinary acts
which He has done,
His signs and the judgments of His mouth,
Psa. 105:6 seed of Abraham, His servant,
children of Ya'akob, His chosen!

Psa. 105:7 He Himself is **YAHWEH**, our Elohim!
His judgments are in all the earth.

Psa. 105:8 He has remembered His Covenant
to eternity,
The Word He has given as direction
for the sake of a thousand generations,
Psa. 105:9 *The Covenant* He made
with Abraham himself **nx**,
and His oath to Yitzhak.
Psa. 105:10 And He caused it to stand
to Ya'akob as a decree,
to Yisra'el, as an eternal Covenant,
Psa. 105:11 saying, "To you I will give
the land itself **nx** of Kena'an,
the region of your inheritance.",
Psa. 105:12 when they existed few in number,
as few and as sojourners in it.

Psa. 105:13 And they went about
from *one* nation to another nation,
from one kingdom to another people.
Psa. 105:14 He did not permit
a human being to oppress them.
And He reproved kings concerning them,
Psa. 105:15 *saying*,
"Do not strike against My anointed!
And do not cause harm to My prophets!"

Psa. 105:16 And He called a famine over the land.
All the supply of food He broke.
Psa. 105:17 He sent before their faces
a man sold as a slave, Yoseph.
Psa. 105:18 They afflicted his feet with shackles.
Iron entered his life.
Psa. 105:19 Until the time that His Word came,
the word of **YAHWEH** refined him.

Psa.105:20 The king sent,
and he caused him to be set free.
The one ruling the people released him.
Psa. 105:21 He made him master of his house,
even the one ruling over all his possessions,
Psa. 105:22 for the sake
of binding his leaders at his pleasure,
and *to teach* his elders to be wise.

Psa. 105:23 Then Yisra'el went to Mitsraim
and Ya'akob sojourned in the land of Ham.
Psa. 105:24 And He caused His people
to increase exceedingly.
And caused them to be more numerous

than their enemies.
Psa. 105:25 He changed their heart
to hating His people,
to being deceitful concerning His servants.

Psa. 105:26 He sent Moshe, His servant,
Aharon whom He had chosen.
Psa. 105:27 They placed among them
the words of His signs,
even extraordinary acts in the land of Ham.

Psa. 105:28 He sent darkness
and He caused it to be dark.
And they did not rebel against
His words themselves **תא**.

Psa. 105:29 He turned
their waters themselves **תא** to blood.
And He caused
their fish themselves **תא** to die.

Psa. 105:30 Their land swarmed with frogs,
even in the chambers of their kings.

Psa. 105:31 He spoke!
And swarms of insects came,
lice in all their borders.

Psa. 105:32 He gave their rain *as hail*,
a flaming fire in their land.

Psa. 105:33 And He struck their vines
and their fig trees
and He broke the trees of their regions.

Psa. 105:34 He spoke!
And locusts came, even caterpillars,
and they could not be numbered.
Psa. 105:35 And they devoured
all the plants in their land.
And they devoured
the fruit of their ground.

Psa. 105:36 Then He struck
all the firstborn in their land,
the first fruit of all their strength!

Psa. 105:37 Then He caused them to go out
with silver and gold.
And none among His tribes stumbled.

Psa. 105:38 Mitsraim was glad
concerning their leaving
because fear of them
had fallen upon them.

Psa. 105:39 He spread out a cloud
as a screen,
and fire to cause light at night.

Psa. 105:40 They asked,
and He caused quail to come.
And with the food of The Heavens
He satisfied them.

Psa. 105:41 He opened the rock
and the waters gushed out.
They ran in the dry places, a river.

Psa. 105:42 Indeed, He remembered
His set apart word itself **תא**
to Abraham himself **תא**, His servant.
Psa. 105:43 And He caused the people
to go forth with joy,

with shouts of joy,
His chosen *themselves* **תָּא**.

Psa. 105:44 And He gave to them
the lands of the nations.
And they inherited
the labor of *those* peoples
Psa. 105:45 in order that they
would protect His rules
and maintain His instructions.

Praise **YAH!**

halleluYAH -

This is the word that occurs here.
It's literal meaning is given in the text.
This is a Hebrew word
that you probably quickly recognize,
but not as a Hebrew term.

Psalm 106

Psa. 106:1 Praise **YAH!**
Give thanks to **YAHWEH!**
Indeed, He is good!
Indeed, His kindness is to eternity!

Psa. 106:2 Who speaks
of the power of **YAHWEH**,
causes to be heard all His praise?

Psa. 106:3 Happy are those
who protect judgment,
who are doing justice at all times!

Psa. 106:4 Remember me, **YAHWEH**,
when You show favor to Your people!
Visit me with Your deliverance
Psa. 106:5 for the sake of looking
at the goodness of Your chosen,
for the sake of rejoicing
with the joy of Your nation,
for the sake of boasting
with Your inheritance.

Psa. 106:6 We have offended with our fathers.
We have caused perversity.
We have done wrong.

Psa. 106:7 Our fathers in Mitsraim
did not cause to be considered wisely
Your extraordinary acts.
They did not remember
Your many kindnesses *themselves* **תָּא**
and they rebelled beside the sea,
at the Sea of Reeds.

Psa. 106:8 But He delivered them
for the sake of His Name,
for the sake of making known
His power *itself* **תָּא**.

Psa. 106:9 And He rebuked The Sea of Reeds.
And it became parched.
And He caused them to go among the depths,
into the wilderness.

Psa. 106:10 And He delivered them
from the hand of the one hating.
And He redeemed them
from the hand of the adversary.
Psa. 106:11 And waters covered their oppressors.
Not one from among them remained.

Psa. 106:12 Then they trusted in His words.
They sang His praise.

Psa. 106:13 *But* they quickly forgot His actions.

They did not wait for His counsel.
Psa. 106:14 And they lusted longingly
in the wilderness.
And they tested The El in the desert.
Psa. 106:15 And He gave to them their request,
but He sent leanness into their lives.

Psa. 106:16 And they were jealous of Moshe
in the encampment,
of Aharon, the set apart one of **YAHWEH**.

Psa. 106:17 Then the earth opened up
and it swallowed Dathan,
and it covered over the company of Abiram.
106:18 And a fire burned in their assembly.
A flame burned up the morally wrong.

Psa. 106:19 They made a calf in Horeb
and they bowed down to a molten image.
Psa. 106:20 And they changed His Honor *itself* **תן**
into the likeness of an ox,
one eating grass.

Psa. 106:21 They forgot The El, their Deliverer,
The One doing great deeds in Mitsraim,
Psa. 106:22 extraordinary acts
in the land of Ham,
awesome things beside The Sea of Reeds.

Psa. 106:23 Then He said that He
would cause them to be destroyed.

Only, Moshe, His chosen,
had stood before His face in the breach
for the sake of turning away His wrath
from causing them to be destroyed.

Psa. 106:24 Then they rejected the delightful land.
They did not trust His word,
Psa. 106:25 and they grumbled in their tents.
They did not listen attentively
to the voice of **YAHWEH**.

106:26 And He lifted up His hand
in an oath against them
for the sake of causing they themselves **תן**
to fall in the wilderness,
Psa. 106:27 and for the sake of causing their seed
to fall among the nations,
and for the sake of scattering them
among the lands.

Psa. 106:28 Then they were joined to Ba'al Pe'or.
And they ate sacrifices for the dead.
Psa. 106:29 And they provoked Him to anger
by their actions.
And a plague broke out among them.

Psa. 106:30 Then Pin'has stood up.
And he interceded.
And the plague was restrained.
Psa. 106:31 And that was accounted to him
as right action to generation after generation,
as far as eternity.

Psa. 106:32 Then they burst out in rage
at the waters of Meribah.
And *there was* harm to Moshe
on their account
Psa. 106:33 because they caused
his breath *itself* **תן** to be bitter.
And he spoke rashly with his lips.

Psa. 106:34 They did not cause

the peoples *themselves* **nx** to be destroyed
of whom **YAHWEH** had spoken to them.
Psa. 106:35 And they intermingled with the nations.
And they learned their actions.
Psa. 106:36 And they served
their idols *themselves* **nx**.
And they were to them as a snare.

Psa. 106:37 And they sacrificed
their sons *themselves* **nx**
and their daughters *themselves* **nx** to demons.
Psa. 106:38 And they spilled forth innocent blood,
the blood of their sons and daughters
whom they sacrificed to the idols of Kena'an.
And the land was defiled with blood.
Psa. 106:39 And they were defiled
by their own actions.
And they committed adultery
with their endeavors.

Psa. 106:40 Then the wrath of **YAHWEH**
flared up against His people!
And He loathed His inheritance *itself* **nx**!
Psa. 106:41 And He gave them
into the hand of the nations.
And those hating them ruled among them.
Psa. 106:42 And their adversaries oppressed them.
And they were humiliated under their hand.

Psa. 106:43 Many times
He caused them to be delivered.
But they rebelled against their advice
and they were brought low
on account of their moral perversity.

Psa. 106:44 But He looked on their distress
as He was listening attentively
to their cry for help *itself* **nx**.
Psa. 106:45 And He remembered
for their sake His Covenant.
And He relented
according to the abundance of His kindness.
Psa. 106:46 And He gave
to they *themselves* **nx** compassions
before the faces
of all who were capturing them.

Psa. 106:47 "Cause us to be delivered,
YAHWEH, our Elohim,
and gather us from the nations
for the sake of giving thanks
to Your set apart Name,
for the sake of pacifying ourselves
with Your praise!"

Psa. 106:48 Blessed be **YAHWEH**,
The Elohim of Yisra'el,
from the eternity *past*
as far as The eternity *future*!"

And all the people are to say, "Amen!"
"Praise **YAH**!"

The tone of the psalm changes at verse 47.
It shifts to what appears to be a response
by the assembly gathered for worship.
For this reason it's set in quotation marks.
"Praise be to **YAH**"
is what is commonly known as "Hallelujah!"

Psalm 107

Psa. 107:1 Give thanks to **YAHWEH**!
Indeed, He is good!
Indeed, His kindness is to eternity!
Psa. 107:2 Let those
being redeemed of **YAHWEH**

say *it*, whom He has redeemed
from the hand of the oppressor
Psa. 107:3 and gathered out of the lands
from east and from west,
from north and from south.

Psa. 107:4 They wandered in a wilderness
on a desert road.

They found no city to dwell in.

Psa. 107:5 Hungry, also thirsty,
their lives grew weak within themselves.

Psa. 107:6 Then they cried out to **YAHWEH**
in their misery.

For their sake

He delivered them from their distresses

Psa. 107:7 and He caused them

to walk in a right way

for the sake of going to a city,

a dwelling place.

Psa. 107:8 Let them cause thanks

to be given to **YAHWEH**

for His kindness and His extraordinary acts

for the sake of the children of human beings

Psa. 107:9 because He has caused

to be satisfied a craving life,

and a hungry life

He has filled with goodness,

Psa. 107:10 those dwelling in darkness,

even in the shadow of death,

prisoners of affliction and iron

Psa. 107:11 because they had rebelled

against the words of The El

and they had rejected

the counsel of The Most High.

Psa. 107:12 And He humbled their heart with toil.

They stumbled, and none was helping.

Psa. 107:13 And they cried out to **YAHWEH**

in their misery and He delivered them

from their distresses.

Psa. 107:14 He brought them out of darkness,

even the shadow of death.

And their bonds He tore off.

Psa. 107:15 Let them cause thanks

to be given to **YAHWEH**

for His kindness and His extraordinary acts

for the sake of the children of human beings!

Psa. 107:16 Indeed,

He has broken in pieces

the gates of copper,

and He has destroyed the bars of iron.

Psa. 107:17 Fools, by way of their rebellion

and by way of their perversities

afflicted themselves.

Psa. 107:18 All food was abhorrent to their lives

and they reached as far as the gates of death.

Psa. 107:19 Then they cried out to **YAHWEH**

in their misery.

He caused them to be delivered

from their distresses.

Psa. 107:20 He sent His word

and He healed them.

And He rescued them from their pit falls.

Psa. 107:21 Let them cause thanks

to be given to **YAHWEH**

for His kindness and His extraordinary acts

for the sake of the children of human beings!

Psa. 107:22 And let them sacrifice
sacrifices of thanksgiving!
And let them declare His works
with shouts of joy!

Psa. 107:23 Those going down
to the sea in ships,
doing business on many waters,
Psa. 107:24 they themselves see
the works of **YAHWEH**,
even His extraordinary acts in the deep.
Psa. 107:25 And He speaks.
And He causes the stormy wind to rise up.
And it lifts up the waves of the sea.
Psa. 107:26 They go up toward the skies.
They go down toward the depths.
Their life is disheartened
on account of the danger.
Psa. 107:27 They reel to and fro
and they stagger like a drunkard.
And all their wisdom is engulfed.

Psa. 107:28 Then they cry out to **YAHWEH**
in their misery
and He causes them to be delivered
from all of their distresses.
Psa. 107:29 He causes the storm wind
to be calm and their waves are still.

Psa. 107:30 Then they are glad
because they are calm.
And He causes them to be guided
to the harbor of their desire.

Psa. 107:31 Let them cause thanks
to be given to **YAHWEH**
for His kindness, and His extraordinary acts
for the sake of the children of human beings.
Psa. 107:32 And let them exalt Him
in the assembly of the people,
and commend Him
in the session of the elders!

Psa. 107:33 He establishes rivers as wilderness
and springs of water as thirsty ground,
Psa. 107:34 a land of fruit as barrenness
because of the evil of those dwelling in it.

Psa. 107:35 He establishes a wilderness
as a pool of water,
and dry land as springs of waters
Psa. 107:36 and He causes the hungry
to dwell there.
And they prepare a city for a dwelling place.
Psa. 107:37 And they sow fields.
And they plant vineyards.
And they make fruits increase.
Psa. 107:38 And He blesses them.
And they multiply exceedingly.
And their animals
He does not cause to decrease.
Psa. 107:39 But when they are decreased
and brought low
by oppression, harm, and grief,
Psa. 107:40 pouring forth contempt on nobles,
then He causes them to wander in desolation,
with no path.

Psa. 107:41 But He lifts up the destitute
from affliction
and He establishes their families as a flock.
Psa. 107:42 The upright see and they rejoice,
but every morally perverse one
shuts his mouth.

Psa. 107:43 Who is wise
and observes these *things*?
Let them understand
the kindnesses of **YAHWEH!**

Psalm 108

Psa. 108.0 (H 108.1)
A Song. A psalm by David.

Psa. 108:1 (H 108.2)
My heart is established, Elohim!
I will sing!
Even I will sing praises to His honor!

Psa. 108:2 (H 108.3)
Awaken the harp and lyre!
I will cause the dawn to awaken!

Psa. 108:3 (H 108.4)
I will cause praise to You
among the peoples, **YAHWEH**
and I will sing praises to You
among the nations!

Psa. 108:4 (H 108.5)
Indeed great,
above the skies *is* Your kindness
and as far as the clouds
is Your faithfulness!

Psa. 108:5 (H 108.6)
Be exalted above the skies, Elohim
and over all the earth, Your honor,
Psa. 108:6 (H 108.7)
in order that Your beloved will be rescued!
Deliver with Your right hand and answer me!

Psa. 108:7 (H 108.8)
YAHWEH has spoken in His set apartness,
"I will triumph!
I will divide Shekem
and The Valley of Sukkoth
I will measure out!

Psa. 108:8 (H 108.9)
Gil'ad is Mine!
Menashe is Mine!
And Ephraim is the strength of My head!
Yahudah is My scribe!

Psa. 108:9 (H 108.10)
Mo'ab is My wash pot!
Against Edom I will cast My shoe!
Against Philistia I will shout!
Psa. 108:10 (H 108.11)
Who will bring Me into the fortified city?
Who will guide Me as far as Edom?"

Psa. 108:11 (H 108.12)
Have You not rejected us, **YAHWEH**?
And You do not go out
with our assemblies, **YAHWEH!**
Psa. 108:12 (H 108.13)
Give us help from distress!
Indeed, worthless is the deliverance
of a human being destroyed!

Psa. 108:13 (H 108.14)
With **YAHWEH** we will do mightily
and He Himself
will tread down our oppressors!

Psalm 109

Psa. 109.0 (H 109.1(a))

To the supervisor. A psalm by David.

Psa. 109:1((H 109.1(b))

Elohim of my praise, do not be silent!

Psa. 109:2 Indeed,

the mouth of the morally wrong

and the mouth of the deceitful

they have opened against me.

They have spoken of me myself **nx**

with a lying tongue.

Psa. 109:3 They have surrounded me

with words of hatred,

and they have fought me without cause.

Psa. 109:4 Instead of loving me

they are accusing me.

But I myself, prayer.

109.5 And they have established

harm against me instead of goodness

and hatred instead of love.

Psa. 109:6 Appoint over him

the morally wrong!

And let an opponent stand

beside his right hand!

Psa. 109:7 When he is judged

let him go out guilty!

And let his prayer exist as an offense!

Psa. 109:8 Let his days be few!

Let another take his office!

Psa. 109:9 Let his children be fatherless

and his wife a widow!

Psa. 109:10 And let his children

wander continually and beg,

even search among their desolations!

Psa. 109:11 Let the creditor

seize all that is his

and let strangers plunder his labor!

Psa. 109:12 Let him have none

to extend kindness

and let there not be any

to show favor to his orphans!

Psa. 109:13 Let his descendants exist

for the sake of being cut off!

Concerning the generation after him,

wipe out their name!

Psa. 109:14 Let the moral perversity

of his fathers

be remembered before **YAHWEH!**

And let not the offense of his mother

be blotted out.

Psa. 109:15 Let them exist continually

in front of **YAHWEH!**

And cause their memory

to be cut off from the earth

Psa. 109:16 because of how

he had not remembered

to act with kindness,

and he persecuted the afflicted man

and the destitute and the broken hearted

for the sake of putting *them* to death!

Psa. 109:17 And he loved cursing

but it came to him.

And he was not delighted with blessing.

It was even far from him.

Psa. 109:18 And he was clothed with cursing

as with his garment

but it came like water into his inner parts,

and like oil into his bones.

Psa. 109:19 Let it be to him like a garment

he wraps around him,

even as a girdle he continually girds on.

Psa. 109:20 This is the compensation
of my accusers from **YAHWEH Himself nx**,
even to the ones
speaking harm against my life!

Psa. 109:21 But You Yourself nx,
YAHWEH, my Sovereign,
act with me myself nx
for the sake of Your Name!
Indeed, Your kindness is good!
Cause me to be delivered!

Psa. 109:22 Indeed,
I am afflicted and destitute
and my heart is wounded within me!
Psa. 109:23 I have spread out like a shadow.
I have been overthrown like a locust.
Psa. 109:24 My knees have wobbled
because of fasting
and my flesh has been denied fatness.
Psa. 109:25 And I myself,
I have been a reproach to them.
They see me.
They shake their heads.

Psa. 109:26 Be a help to me,
YAHWEH, my Elohim!
Cause me to be delivered
according to Your kindness.
Psa. 109:27 Then they will know
that this is Your hand.
You Yourself nx, **YAHWEH**,
You have done it!

Psa. 109:28 They will curse
but You Yourself nx will bless.
They have risen up,
but they have been put to shame
and Your servant rejoices.

Psa. 109:29 My accusers will put on disgrace
and they will cover *themselves*
with their humiliation like a robe.

Psa. 109:30 I will give thanks to **YAHWEH**
exceedingly with my mouth!
Even in the midst of many I will praise Him!
Psa. 109:31 Indeed,
He stands at the right hand
of the destitute for the sake of saving *him*
from one condemning his life!

Psalm 110

110:0 A psalm of David.

Psa. 110:1 - An Utterance of **YAHWEH**
to my Sovereign. -
"Sit at My right hand,
until I place Your adversaries
as a footstool for Your feet!"

Psa. 110:2 The rod of your strength
YAHWEH will send forth from Tzion.
Have dominion
in the midst of Your adversaries!

Psa. 110:3 Your people will offer willingly
in the day of Your strength
amid the splendors of set apartness!

From the womb of Your dawn,
the dew of Your youth,

Psa. 110:4 **YAHWEH** has sworn
and He will not relent!
“You yourself **תו** are a priest to eternity
concerning the manner of Melchizedek!”
Melchizedek means king of right.

Psa. 110:5 **YAHWEH** at Your right hand
has scattered kings in the day of His anger.
Psa. 110:6 He will bring justice
among the nations.
He has filled *them* with dead corpses.
He will crush the heads over many lands!

Psa. 110:7 From the stream by a road
He will drink.
For this reason
He will cause the head to be lifted up!

Psalm 111

Psa. 111:1 Praise **YAH!**
I will give thanks to **YAHWEH**
with a whole heart
in the secret counsel of the upright
and *in* the assembly!

Psa. 111:2 Great *are* the works of **YAHWEH!**
They have been sought
by everyone delighting in them.
Psa. 111:3 Majestic and splendid is His work
and His justice will stand forever!
Psa. 111:4 He has made a memorial
for the sake of His extraordinary acts.

YAHWEH is gracious and compassionate!

Psa. 111:5 He has given food
to those revering Him.
He remembers His Covenant to eternity.
Psa. 111:6 He has caused
the power of His works
to be declared to His people
for the sake of giving to them
the inheritance of the nations.

Psa. 111:7 The works of His hands
are faithfulness and right judgment.
All His precepts are trustworthy.
Psa. 111:8 They will be sustained forever,
to eternity,
done with faithfulness and uprightness.

Psa. 111:9 He sent redemption to His people!
He has given His Covenant
as direction to eternity!
Set apart and awesome is His Name!

Psa. 111:10 The beginning of wisdom
is reverence of **YAHWEH**,
a good understanding
for the sake of everyone doing *them*.
His praise will be rising up forever!

Psalm 112

Psa. 112:1 Praise **YAH!**
Happy is the man revering **YAHWEH Himself תו**,
who has delighted exceedingly in His directives!
Psa. 112:2 Mighty on the earth will be his seed!
A generation of the the upright will be blessed.
Psa. 112:3 Wealth and riches *will be* in his house
and his justice will be standing forever.

Psa. 112:4 Light has risen in the darkness
for the sake of the upright,
those showing favor,
the compassionate,

and the just.
Psa. 112:5 A good man
is showing favor and lending.
He will maintain his words
with good judgment.
Psa. 112:6 Indeed, to eternity
he will not be shaken.
The just will exist as an eternal memorial.
Psa. 112:7 He will not be frightened
by bad news.
His heart is established,
trusting in **YAHWEH**.
Psa. 112:8 His heart has been supported.
He will not be afraid
concerning how he will see his oppressors.

Psa. 112:9 He has scattered abroad.
He has given to the destitute.
His right action will be standing forever.
His horn will be exalted with honor.

Psa. 112:10 The morally wrong will see it
and he will be provoked to anger.
He will gnash his teeth
but he will be wasted away.
The desire of the morally wrong will perish.

Psalm 113

Psa. 113:1 Praise **YAH!**
Praise, servants of **YAHWEH**,
praise the Name *itself* **nx** of **YAHWEH!**

Psa. 113:2 The Name of **YAHWEH**
is to be blessed from now
until as far as eternity!
Psa. 113:3 From sunrise as far as its setting
The Name of **YAHWEH** is to be praised!

Psa. 113:4 **YAHWEH** is high above all nations.
His splendor *is* above the skies.

Psa. 113:5 Who is like **YAHWEH**, our Elohim
The One causing the height to endure?

Psa. 113:6 He humbles Himself
for the sake of looking
at the skies and at the earth.

Psa. 113:7 He causes the weak
to rise up from the dust,
He causes the destitute
to be lifted up from the dunghill
Psa. 113:8 for the sake of causing him to sit
with people of nobility,
with the princes of His people.
Psa. 113:9 *He is The One* causing the barren
to dwell in a household,
a happy mother of children.

Praise **YAH!**

Psalm 114

Psa. 114:1 At the going out
of Yisra'el from Mitsraim,
the house of Ya'akov
from a people of strange language,
Psa. 114:2 Yahudah existed
as His Set Apart Place,
Yisra'el as His dominion.
Psa. 114:3 The sea saw it, and it fled.
The Yarden turned around backward.
Psa. 114:4 The mountains skipped like rams,
the little hills like children of a flock.
Psa. 114:5 Why was it, sea, that you were fleeing,

Yarden, that you turned around backward,
Psa. 114:6 mountains, that you skipped like rams,
you hills like lambs?

Psa. 114:7 Writhe, earth,
from the face of **YAHWEH**,
from the face of The El of Ya'akov,
Psa. 114:8 The One turning the rock
into a pool of water,
the flint into a fountain of water!

Psalm 115

Psa. 115:1 Not to us, **YAHWEH**, not to us!
Indeed, to Your Name give honor
on account of Your kindness,
on account of Your faithfulness!

Psa. 115:2 Why do the nations say,
"Where now is their Elohim?",
Psa. 115:3 but our Elohim is in The Heavens!
Everything which pleased Him
He has done!

Psa. 115:4 Their idols are silver and gold,
the work of men's hands.

Psa. 115:5 They have mouths,
but they do not speak.

They have eyes,
but they do not see.

Psa. 115:6 They have ears,
but they do not hear.

They have noses,
but they do not smell.

Psa. 115:7 They have hands,
but they do not handle.

They have feet,
but they do not walk.

They make no sound with their throat.

Psa. 115:8 The ones who make them
will be like them,
all who are trusting in them.

Psa. 115:9 Yisra'el,
trust in **YAHWEH**!
He Himself is their help and their shield!

Psa. 115:10 House of Aharon,
trust in **YAHWEH**!
He Himself is their help and their shield!

Psa. 115:11 You who are revering **YAHWEH**,
trust in **YAHWEH**!
He Himself is their help and their shield!

Psa. 115:12 **YAHWEH** has remembered us.
He will bless us.

He will bless the house of Yisra'el *itself* נא.

He will bless the house of Aharon *itself* נא.

Psa. 115:13 He will bless one revering **YAHWEH**,
the small with the great.

Psa. 115:14 **YAHWEH** will cause increase to you,
to you, and to your children.

Psa. 115:15 You yourselves נא are being blessed
for the sake of **YAHWEH**,

The One making the skies and the earth.

Psa. 115:16 The skies,
the skies are **YAHWEH's**,
but He has given the earth
to the children of a human being.

Psa. 115:17 Those dying can not praise **YAH**,
nor any going down to silence.

Psa. 115:18 But we ourselves,
we will bless **YAH**,
now even as far as eternity.
Praise **YAH!**

Psalm 116

Psa. 116:1 I love **YAHWEH!**
Indeed, He has listened attentively
to my voice *itself* **nx**,
to my requests for favor!
Psa. 116:2 Indeed, He has caused His ear
to be extended toward me.
And according to my days
I will call *to Him!*

Psa. 116:3 The sorrows of death
encompassed me
and the distresses of She'ol
came over me.
I acquired distress and sorrow.

Psa. 116:4 Then I called in the Name of **YAHWEH**,
"I beg You, **YAHWEH**,
deliver my life!"

Psa. 116:5 **YAHWEH** shows favor
and He is just,
and our Elohim is compassionate.
Psa. 116:6 **YAHWEH** protects the unaware.
I was brought low
but He delivered me.

Psa. 116:7 Return to your rest, my life!
indeed, **YAHWEH** has treated you well.

Psa. 116:8 Indeed,
You have rescued my life from death,
My eyes *themselves* **nx** from tears,
My feet *themselves* **nx** from stumbling!
Psa. 116:9 I will walk before the face of **YAHWEH**
in the land of the living.
Psa. 116:10 I have been caused to trust.
Indeed, I will speak.
I myself have been exceedingly afflicted.
Psa. 116:11 I myself said in my haste,
"All human beings are lying."

Psa. 116:12 What can I cause
to return to **YAHWEH**?
All His benefits are upon me.

Psa. 116:13 I will lift up the cup of deliverance.
And in the Name of **YAHWEH** I will call.

Psa. 116:14 My vows to **YAHWEH**
I will now pay in front of *Him*
for the sake of all His people.

Psa. 116:15 Precious in the eyes of **YAHWEH**
is the death of His devoted ones.

Psa. 116:16 Ah, **YAHWEH**, indeed,
I myself am Your servant!
I myself am Your servant,
the son of Your female servant!
You have loosed my bonds!
Psa. 116:17 To You I will bring
a sacrifice of thanksgiving
and upon the Name of **YAHWEH**
I will call!

Psa. 116:18 My vows to **YAHWEH**
I will pay in front of *Him* now

for the sake of all His people
Psa. 116:19 In the courtyards
of The House of **YAHWEH**,
in your midst, Yerushalaim.

Praise **YAH!**

Psalm 117

Psa. 117:1 Praise **YAHWEH Himself** **נח**,
all the nations!
Shout praises to Him, all peoples!
Psa. 117:2 Indeed, His kindness is mighty
concerning us
and the faithfulness of **YAHWEH**
is to eternity!
Praise **YAH!**

Psalm 118

Psa. 118:1 Give thanks to **YAHWEH!**
Indeed, He is good!
Indeed, His kindness exists to eternity!

Psa. 118:2 Let Yisra'el now say,
"His kindness exists to eternity!"

Psa. 118:3 Let the house of Aharon now say,
"His kindness exists to eternity!"

Psa. 118:4 Let those revering **YAHWEH** now say,
"His kindness exists to eternity!"

Psa. 118:5 Because of distresses
I called to **YAH**.
YAH answered me with a broad space.

Psa. 118:6 **YAHWEH** is for me!
I will not fear
what a human being can do to me!

Psa. 118:7 **YAHWEH** is for me,
among those helping me
and I myself will look at those hating me.

Psa. 118:8 It is better
to be taking refuge in **YAHWEH**
than to be trusting in a human being.
118:9 It is better
to be taking refuge in **YAHWEH**
than to be trusting in rulers.

Psa. 118:10 All the nations have surrounded me.
In the Name of **YAHWEH**, indeed,

I will cause them to be cut short!
Psa. 118:11 They have surrounded me.
Even they have surrounded me.
In the Name of **YAHWEH**

I will cause them to be cut short.
Psa. 118:12 They surrounded me like bees.
They have been extinguished
like burning thorns.

In the Name of **YAHWEH**, indeed,
I will cause them to be cut short.

Psa. 118:13 Pushing - the enemy pushed me
for the sake of *causing me to fall*,
but **YAHWEH** helped me.

Psa. 118:14 My strength and my song is **YAH**
and He is to me as a deliverance!

Psa. 118:15 The sound of joyful singing
and deliverance is in the tents of the just.
The right hand of **YAHWEH**
is doing mightily.

Psa. 118:16 The right hand of **YAHWEH**
is being lifted up.

The right hand of **YAHWEH**
is doing mightily.
Psa. 118:17 I will not die,
but rather, I will live
and I will declare the works of **YAH**.

Psa. 118:18 **YAH** has disciplined me!
He has disciplined me,
but He has not given me to death.

Psa. 118:19 Open to me the gates of justice!
I will enter in at them!
I will give thanks to **YAH!**

Psa. 118:20 This is the gate to **YAHWEH!**
The just will enter in at it!

Psa. 118:21 I will give thanks to You!
Indeed, You have answered me
and You are to me as a deliverance!

Psa. 118:22 The stone
those building have rejected
exists as the chief cornerstone.
Psa. 118:23 From **YAHWEH Himself נח**
this has existed!
This itself
is an extraordinary act in our eyes!

Psa. 118:24 This is the day
YAHWEH has made!
We will rejoice and be glad in it!

Psa. 118:25 I beg You, **YAHWEH!**
Deliver now!
I beg You, **YAHWEH!**
Cause prosperity now!

Psa. 118:26 Blessed is the one coming
in the Name of **YAHWEH!**
We will bless you more
than The House of **YAHWEH!**

Psa. 118:27 The El is **YAHWEH**
and He is our Light!
Fasten the festival *offering* with cords
to the horns of the slaughter site!

Psa. 118:28 You Yourself נח are my El
and I will praise You, my Elohim!
I will exalt You!

Psa. 118:29 Give thanks to **YAHWEH!**
Indeed, He is good!
Indeed, His kindness is to eternity!

Psalm 119

Psa. 119:1 *A/ef*
Happy are the blameless of the way,
those walking according to
the Instruction of **YAHWEH!**

This psalm is an acrostic psalm.
It's sections begin with the various letters
of the Hebrew Aleph-Bet,
starting with *aleph* and ending with *tav*.
It was apparently used
to help teach the people their language,
as well as to identify
certain special aspects
of **YAHWEH's** instruction.

Each verse in each section
begins with the appropriate letter
in the Hebrew text.

This psalm is NOT to be read

as continuous text.
The statements are largely
independent of one another
and should be considered
in much the same way
as one considers Proverbs.

Torah does NOT mean "law".

It means instruction.

It consists of the instructions given at Sinai,
AND those following.

The first five books of The Old Covenant
are considered to be "torah".

They all focus on providing
YAHWEH's instructions to His people.

They are NOT commandments.

They are "guidelines" by which **YAHWEH**
desired His people to live.

Psa. 119:2 Happy are those
who are maintaining His Testimonies.
With the whole heart they seek Him!

The concept of 'maintaining'
refers to doing what His Testimonies
teach them to do.

We are called to protect
and defend those Testimonies
to keep them from being perverted.
They are to be kept as He gave them.

It's very important to recognize
that His Testimonies are in fact
"The Ten Commandments".
However, the Hebrews call these
The Ten Words.

They were called "The Testimonies",
and they were placed in
"The Chest of The Testimony".
This is the proper translation
of what is traditionally called
"The Ark of The Covenant".

"The Testimonies" are "The Covenant."

Psa. 119:3 Indeed, they will not do moral perversity.
According to His ways they will walk.

Psa. 119:4 You Yourself **תא** have directed us
to protect Your precepts exceedingly.

Psa. 119:5 Oh, that my ways were established
for the sake of protecting Your rules!
119:6 Then I would not be ashamed
on account of my looking intently
at all Your directives.

Psa. 119:7 I will give You thanks
with an upright heart
as I learn the judgments of Your justice!
119:8 I will protect
Your rules *themselves* **תא**!
Do not abandon me exceedingly!

Psa. 119:9 *Bet*
How will a young man
cleanse his way *itself* **תא**
for the sake of protecting it
according to Your word?

Psa. 119:10 With all my heart
I have sought You!
Let me not stray from Your directives!

Psa. 119:11 I have concealed Your word
in my heart
in order that I will not offend against You.

Psa. 119:12 Blessed are

You Yourself **nx**, **YAHWEH!**
Teach me Your rules!

Psa. 119:13 With my lips I have declared
all the judgments of Your mouth.

Psa. 119:14 According to the way
of Your Testimonies
I have rejoiced as over all the wealth.

Psa. 119:15 I take delight in Your precepts
and I look intently at Your pathways.
Psa. 119:16 I delight myself in Your rules.
I will not forget Your word.

Psa. 119:17 *Gimel*
Do good concerning Your servant!
I will live, and I will protect Your word.

Psa. 119:18 Uncover my eyes!
Then I can look intently
at the extraordinary acts from Your Torah!

Psa. 119:19 I am a guest on the earth.
Do not hide Your directives from me!

Psa. 119:20 My life is crushed
by longing for Your judgments at all times!

Psa. 119:21 You have rebuked the arrogant,
those being cursed,
those straying from Your directives.

Psa. 119:22 Remove from upon me
reproach and contempt!
Indeed,
I have maintained Your Testimonies!

Psa. 119:23 Even princes have sat.
They have spoken against me.
But Your servant will meditate on Your rules.

Psa. 119:24 Also, Your Testimonies
are my delight,
the men of my counsel.

The concept of "Testimonies"
is often misunderstood.
The item traditionally called
"The Ark of The Covenant"
was in fact identified as
"The chest of The Testimony."
Inside it were the tablets of stone
engraved on Mt. Sinai.
THEY are "The Testimonies of YAHWEH!"

Psa. 119:25 *Dalet*
My life has been clinging to the dust.
Revive me according to Your word!

Psa. 119:26 I declared my ways
and You have responded to me.
Teach me Your rules!
Psa. 119:27 Cause me to understand
the way of Your precepts.
Then I will meditate
on Your extraordinary acts.

Psa. 119:28 My life has wept because of grief.
Establish me according to Your word.
Psa. 119:29 Remove from me
the way of falsehood
and favor me with Your instruction.

Psa. 119:30 I have chosen the way of faithfulness.
Your judgments I have compared.

Psa. 119:31 I have adhered
to Your Testimonies, **YAHWEH**.
Do not cause me to be put me to shame!

Psa. 119:32 I will run the way of Your directives
because You cause my heart to open wide.

Psa. 119:33 *Heh*
Teach me, **YAHWEH**, the way of Your rules.
Then I will maintain them to the last.
Psa. 119:34 Cause me to understand.
Then I will maintain Your Instructions
and I will protect them with all my heart.

Psa. 119:35 Cause me to walk
in the path of Your directives
because I have delighted in it.

Psa. 119:36 Stretch my heart
toward Your Testimonies,
and not toward unjust gain.

Psa. 119:37 Cause my eyes to pass over
from looking at worthlessness.
Revive me in Your way.

Psa. 119:38 Cause Your word to stand
for the sake of Your servant,
that which is for the reverence of You.

Psa. 119:39 Cause my reproach
which I dread to pass over!
Indeed, Your judgments *are* good!

Psa. 119:40 Behold!
I have longed for Your directives!
In Your justice, revive me!

Psa. 119:41 *Vav*
Also, let Your kindnesses
come to me, **YAHWEH**,
Your deliverance, according to Your word!
Psa. 119:42 Then I will respond
to the one reproaching me with a word.
Indeed, I have trusted in Your word!

Psa. 119:43 And do not take
from my mouth entirely
the word of truth!
Indeed, I have waited for Your judgments!
Psa. 119:44 Then I will protect Your Instruction
continually, to eternity, even forever.
Psa. 119:45 And I will walk in an open space
because I have sought Your precepts.
Psa. 119:46 And I will speak of Your Testimonies
before kings,
and I will not be ashamed.
Psa. 119:47 And I will delight myself
in Your directives which I have loved.
Psa. 119:48 And I will lift up my hands
toward Your directives which I have loved.
And I will meditate on Your Instructions.

Psa. 119:49 *Zayin*
Remember the word to Your servant
on which You have caused me to wait!
Psa. 119:50 This is my comfort in my affliction!
Indeed, Your word has given me life!
Psa. 119:51 The arrogant
have mocked me vehemently.
I have not turned aside
from Your Instruction.
Psa. 119:52 I remembered
Your judgments of old, **YAHWEH**.

Then I consoled myself.

Psa. 119:53 Burning anger has seized me
because of the morally wrong,
those abandoning Your Instruction.

Psa. 119:54 My songs have been of Your rules
in the house of my sojournings.

Psa. 119:55 I have remembered
Your Name at night, **YAHWEH**,
and I have protected Your Instruction.

Psa. 119:56 This has existed for me
because I have maintained Your precepts.

Psa. 119:57 *Chet*
YAHWEH is my portion.

I have spoken for the sake
of protecting Your words.

Psa. 119:58 I have sought favor
before Your face with all my heart.

Show me favor according to Your word.

Psa. 119:59 I have considered my ways,
and I turned my feet
back to Your Testimonies.

Psa. 119:60 I hurried,
and I did not delay to protect Your directives.

Psa. 119:61 The cords of the morally wrong
have surrounded me.

Your Instruction I have not forgotten.

Psa. 119:62 In the middle of the night,
at midnight,

I rise up for the sake of giving thanks to You
concerning Your just judgments.

Psa. 119:63 I myself am a friend
to everyone who is revering You
and to those protecting Your precepts.

Psa. 119:64 **YAHWEH**,
Your kindness has filled the earth.
Teach me Your rules!

Psa. 119:65 *Tet*
You have done good
with Your servant, **YAHWEH**,
according to Your word.

Psa. 119:66 Teach me
good sense and knowledge.
Indeed, I have trusted in Your directives!

Psa. 119:67 Before I was humbled
I myself was going astray.
But now I have protected Your word.

Psa. 119:68 You Yourself **nx** are good
and You are causing goodness.
Teach me Your rules!

Psa. 119:69 The arrogant
have forged a lie against me.
I myself, with all my heart,
I maintain Your precepts.

Psa. 119:70 Their heart is as unfeeling as fat.
I myself,

Your Instruction has been my delight.

Psa. 119:71 It was good for me
that I was humbled
in order that I might learn Your rules.

Psa. 119:72 The Instruction of Your mouth
is better to me than thousands
of gold and silver *pieces*.

Psa. 119:73 *Yod*
Your hands have made me.

Even they have fashioned me.
Cause me to understand.
Then I can learn Your directives.

Psa. 119:74 Those revering You
see me and they rejoice.
Indeed, for Your word I have had hope.

Psa. 119:75 I know, **YAHWEH**,
that Your judgments are just
and with faithfulness You have humbled me.
Psa. 119:76 Now Your kindness
exists as my comfort
on account of Your word to Your servant.

Psa. 119:77 May Your compassions
come to me.
Then I will live.
Indeed, Your Instruction is my delight.

Psa. 119:78 Let the arrogant be put to shame
because with a lie they have perverted me.
But I myself will meditate on Your precepts.

Psa. 119:79 Let those who are revering You
turn back toward me, even those
who have known Your Testimonies.

Psa. 119:80 Let my heart be blameless
with Your rules,
in order that I am not put to shame.

Psa. 119:81 *Kaph*
My life has yearned for Your deliverance.
I have waited for Your word.

Psa. 119:82 My eyes have yearned
for Your word saying,
“When will it comfort me?”

Psa. 119:83 Indeed, I have been
like a wineskin in smoke.
Your rules I have not forgotten.

Psa. 119:84 How many
are the days of Your servant?
When will You make a judgment
against those persecuting me?
Psa. 119:85 The arrogant
have dug pits for me,
which is not according to Your Instruction.
Psa. 119:86 All Your directives are faithful.
With a lie they have persecuted me.
Help me!
Psa. 119:87 They almost made
an end of me on earth.
But I myself,
I have not abandoned Your precepts.

Psa. 119:88 Revive me
according to Your kindness!
Then I will protect
the testimony of Your mouth.

Psa. 119:89 *Lamed*
To eternity, **YAHWEH**,
Your word will be stationed in The Heavens,
Psa. 119:90 to all generations,
Your faithfulness!
You have established the earth,
and it stands!
Psa. 119:91 For the sake of Your regulations
they have stood to this day.
Indeed, all *things* are Your servants!

Psa. 119:92 Unless Your Instruction
had been my delight
I myself would have perished in my affliction.
Psa. 119:93 To eternity,
do not let me forget Your precepts!
Indeed, by them You have kept me alive!
Psa. 119:94 I myself am Yours!
Deliver me!
Indeed, I have sought Your precepts!

Psa. 119:95 The morally wrong
have waited for me
for the sake of destroying me.
I will consider Your Testimonies.
Psa. 119:96 I have seen an end
to all perfection.
Your directive is exceedingly broad.

Psa. 119:97 *Mem*
Oh how I love Your Instruction!
All the day it is my meditation!
Psa. 119:98 Your directives make me wiser
than my adversaries.
Indeed, to eternity they are mine!
Psa. 119:99 I have more understanding
than all those teaching me
because Your Testimonies are my meditation.
Psa. 119:100 I understand more than the aged,
because I have maintained Your precepts.
Psa. 119:101 I have restrained my feet
from every bad way
in order that I might protect Your word.
Psa. 119:102 I have not turned aside
from Your regulations!
Indeed, You Yourself **nx** have taught me.

Psa. 119:103 How sweet to my palate *is* Your word,
more sweet than honey to my mouth!
Psa. 119:104 Because of Your precepts
I have understanding.
For this reason I have hated every false way.

Nun

Psa. 119:105
Your word is a lamp to my feet
and a light to my path.

Psa. 119:106 I have sworn,
and I have confirmed *it*
for the sake of protecting
Your just judgments.
Psa. 119:107 I have been afflicted
exceedingly, **YAHWEH!**
Revive me, according to Your word!

Psa. 119:108 Please accept
the voluntary offerings of my mouth, **YAHWEH,**
and teach me Your judgments!

Psa. 119:109 My life is in my hand continually
but Your Instruction I have not forgotten.
Psa. 119:110 The morally wrong
have set a snare for me
but from Your precepts I have not strayed.

Psa. 119:111 Your Testimonies
are my inheritance to eternity!
Indeed, they are the joy of my heart!
Psa. 119:112 I have stretched my heart
for the sake of doing Your rules to eternity,
to the very end.

Samek

Psa. 119:113

I have hated double mindedness
but Your Instruction I have loved!

Psa. 119:114 You Yourself **nx**
are my hiding place and my shield!

I have waited for Your word!

Psa. 119:115 Turn away from me,
you who are doing bad.
Then I will maintain
the directives of my Elohim!

Psa. 119:116 Sustain me according to Your word!
Then I will live.

And do not cause me to be put to shame
because of my expectation!

Psa. 119:117 Sustain me!

Then I will be delivered!

Then I will look with favor continually
at Your rules!

Psa. 119:118 You have caused to be tread down
all those going stray from Your rules.
Indeed, falsehood is their deception.

Psa. 119:119 Like dross
You have caused to cease
all the morally wrong of the earth.
For this reason

I have loved Your Testimonies.

Psa. 119:120 My flesh has trembled
because of the dread of You
and because of Your judgments
I am terrified!

Ayin

Psa. 119:121

I have done right judgment and justice.

Do not cause me

to be left to my oppressors!

Psa. 119:122 Be the guarantor
of Your servant for goodness!

Do not let the arrogant oppress me!

Psa. 119:123 My eyes have longed
for Your deliverance,
even for the word of Your justice!

Psa. 119:124 Do with Your servant
according to Your kindness
and teach me Your rules!

Psa. 119:125 I myself am Your servant!

Cause me to understand!

Then I will know Your Testimonies!

Psa. 119:126 It is time for **YAHWEH** to act!
They have broken Your Instruction!

Psa. 119:127 For this reason

I have loved Your directives
more than gold, even more than fine gold!

Psa. 119:128 For this reason
all Your precepts *are* all upright.

Every false way I have hated!

Peh

Psa. 119:129

Your Testimonies *are* extraordinary acts!
For this reason my life maintains them.

Psa. 119:130 The opening up of Your words
causes illumination,
understanding to the unaware.

Psa. 119:131 I have opened my mouth
and breathed hard.

Indeed, I have longed for Your directives.
Psa. 119:132 Turn toward me
and show me favor
according to Your regulations
for the sake of those loving Your Name!

Psa. 119:133 Establish my footsteps
with Your word
and do not let any worthless thing
have dominion over me!

Psa. 119:134 Ransom me
from the oppression of a human being!
Then I will protect Your precepts!

Psa. 119:135 Cause Your face
to shine on Your servant
and teach me Your rules themselves **nx**!
Psa. 119:136 Streams of water
have run down my eyes
because they did not protect Your Instruction.

Tsade

Psa. 119:137 Just are You Yourself **nx**, **YAHWEH**
and Your judgments are upright!
Psa. 119:138 You have directed Your Testimonies
with exceeding justice and faithfulness!

Psa. 119:139 My zeal has consumed me
because my oppressors
have forgotten Your words!

Psa. 119:140 Your word
has been exceedingly refined
and Your servant has loved it!

Psa. 119:141 I am small and despised.
Your precepts I have not forgotten.
Psa. 119:142 Your justice is justice to eternity
and Your Instruction is Truth.

Psa. 119:143 Misery and distress have found me.
Your directives are my delight.
Psa. 119:144 The justice of Your Testimonies
is to eternity!
Cause me to understand!
Then I will live!

Koph

Psa. 119:145 I have called with all my heart!
Answer me, **YAHWEH**!
I will maintain Your rules!
Psa. 119:146 I have called upon You!
Deliver me!
Then I will protect Your Testimonies.

Psa. 119:147 I have met *You* at dawn
and I cried for help!
I have waited for Your word!
Psa. 119:148 My eyes have met
the *night* watches
for the sake of meditating on Your word!
Psa. 119:149 Listen attentively to my voice!
According to Your kindness, **YAHWEH**,
according to Your regulations, revive me!

Psa. 119:150 Those who pursue devious plans
have drawn near.
They have been far from Your Instruction.

Psa. 119:151 You Yourself **nx**, **YAHWEH** are near
and all Your directives are faithful!

Psa. 119:152 I have known Your Testimonies of old.

Indeed, You have founded them to eternity!

Resh

Psa. 119:153 Observe my affliction and deliver me!
Indeed, I have not forgotten Your Instruction!
Psa. 119:154 Plead my cause and redeem me!
For the sake of Your word, deliver me!

Psa. 119:155 Deliverance is far
from the morally wrong
because they have not sought Your rules.

Psa. 119:156 Your compassions
are many, **YAHWEH**.
According to Your regulations, revive me!

Psa. 119:157 Many are my persecutors
and my oppressors.
I have not turned aside
from Your Testimonies.

Psa. 119:158 I saw those acting treacherously
and I loathed them
who had not protected Your word!

Psa. 119:159 Observe how I have loved
Your precepts, **YAHWEH!**
According to Your kindness, revive me!

Psa. 119:160 The sum of Your word is Truth
and all Your just judgments are to eternity!

Sin/Shin

Psa. 119:161 Rulers have persecuted me
without cause.
But because of Your word
my heart existed in awe!
Psa. 119:162 I am rejoicing over Your word
like one finding great spoils!
Psa. 119:163 I have hated falsehood
and I have abhorred it!
Your Instruction I have loved!
119:164 Seven times in a day
I have praised You
on account of Your just judgments.

Psa. 119:165 Shalom is great
for those loving Your Instruction
and for them there is no stumbling block!

Psa. 119:166 I have waited
for Your deliverance, **YAHWEH**
and I have done Your directives!
Psa. 119:167 My life has protected Your Testimonies
and I love them exceedingly!
Psa. 119:168 I have protected Your precepts
and Your Testimonies!
Indeed, all my ways are in front of You!

Tav/Taw

Psa. 119:169 My cry will come near,
before Your face, **YAHWEH!**
According to Your word,
cause me to understand!

Psa. 119:170 Let my prayer
come before Your face!
According to Your word, deliver me!

Psa. 119:171 My lips will pour forth praise!
Indeed, You teach me Your rules!

Psa. 119:172 My tongue will sing of Your word!
Indeed, all Your directives are just!

Psa. 119:173 Let Your hand be a help to me!
Indeed, I have chosen Your precepts!
Psa. 119:174 I have longed
for Your deliverance, **YAHWEH**
and Your Instruction is my delight!
Psa. 119:175 My life will live
and it will praise You!
And Your regulations will help me!

Psa. 119:176 I have strayed like a lost sheep!
Seek Your servant!
Indeed, Your directives I have not forgotten!

Psalm 120

Psa. 120:0 (H 120.1(a))
A song of the ascents.

Psa. 120:1(b)
To **YAHWEH** I called in my distress
and He answered me.

Psa. 120:2 **YAHWEH**, rescue my life
from lying lips,
from a deceitful tongue!

Psa. 120:3 What can be given to you,
or what more can one do to you,
deceitful tongue?
Psa. 120:4 The arrows of the mighty
have been sharpened.
Coals of burning juniper are with *them*!
Psa. 120:5 Woe to me,
for I have sojourned in Meshek.
I have dwelt among the tents of Kedar!
Psa. 120:6 My life has dwelt too much
with those hating shalom.
Psa. 120:7 I myself am for shalom
but when I speak they are for fighting.

Psalm 121

Psa. 121.0 A song of the ascents.

Psa. 121:1 I lift up my eyes to the mountains.
From where will my help come?
Psa. 121:2 My help comes from **YAHWEH**,
The One making skies and earth.
Psa. 121:3 He will not permit
your foot to be shaken.
He Who is watching over you
will not slumber.
Psa. 121:4 Behold!
He who is protecting Yisra'el
does not slumber
and He does not sleep!

Psa. 121:5 **YAHWEH** is The One protecting you!
YAHWEH is your shade, at your right hand!
Psa. 121:6 The sun will not strike you by day
nor the moon by night!
Psa. 121:7 **YAHWEH** will protect you
from all that is bad!
He will protect *your life itself* **nx**!
Psa. 121:8 **YAHWEH** will protect
your going out and your coming in
from now, even as far as eternity!

Psalm 122

Psa. 122.0 A song of the ascents by David.

Psa. 122:1
I was glad when they said to me,
"We will go to The House of **YAHWEH**."

Psa. 122:2 Our feet have been standing
at your gates, Yerushalaim!

Psa. 122:3 Yerushalaim *is the one*
having been built as a city
that is joined together
Psa. 122:4 to which the tribes have gone up,
the tribes of **YAH**, a witness to Yisra'el,
for the sake of giving thanks
to the Name of **YAHWEH!**
Psa. 122:5 Indeed, there were set thrones
for the sake of judgment,
the thrones of the house of David!

Psa. 122:6 Make a request
for the shalom of Yerushalaim!
May those loving You prosper!
Psa. 122:7 May shalom exist within your walls,
prosperity in your fortresses!
Psa. 122:8 For the sake of my kindred
and my friends I say,
"May shalom now be within you!"
Psa. 122:9 For the sake of The House
of **YAHWEH**, our Elohim,
I will seek your good!

Psalm 123

Psa. 123.0 (H 123.1-a)
A song of the ascents.

Psa. 123:1(b)
To You,
The One dwelling in The Heavens,
I will lift up my eyes.

Psa. 123:2 Behold!
As the eyes of slaves
toward the hand of their masters,
as the eyes of a female slave
toward the hand of her mistress,
according to this are our eyes
toward **YAHWEH**, our Elohim,
until He shows favor to us.

Psa. 123:3 Show favor to us, **YAHWEH!**
Show favor to us!
Indeed, we have been greatly satiated
with contempt!
Psa. 123:4 Our lives have been
greatly satiated with the derision
of those who are at ease,
with the contempt of the arrogant!

Psalm 124

Psa. 124.0 A song of the ascents. By David.

Psa. 124:1 "Unless **YAHWEH**
had been at our side..."
Let Yisra'el now say,
Psa. 124:2 "Unless **YAHWEH**
had been at our side
as human beings were rising up against us,
Psa. 124:3 then they
would have swallowed us alive
in their blazing anger against us!

Psa. 124:4 Then the waters
would have overwhelmed us!
The streams
would have passed over our lives!

Psa. 124:5 Then the surging waters
would have passed over our lives!"

Psa. 124:6 Blessed be **YAHWEH**
Who has not given us as prey
for the sake of their teeth!

Psa. 124:7 Our lives, like a bird,
have escaped from the snare
of those trapping!
The snare has been broken,
and we have escaped.

Psa. 124:8 Our help is in
the Name of **YAHWEH**,
The One making the skies and the earth!

Psalm 125

Psa. 125.0 A song of the ascents.

Psa. 125:1 Those trusting in **YAHWEH**
are like Mount Tzion.
It will not be shaken.
It will remain to eternity.

Psa. 125:2 Yerushalaim,
its mountains *are* all around it.
And **YAHWEH** is all around
for the sake of His people,
from now even as far as eternity.

Psa. 125:3 Indeed,
the rod of the morally wrong
will not remain over
the allotment of the just
in order that the just
will not stretch forth their hands
on account of moral wrong.

Psa. 125:4 Cause good, **YAHWEH**,
for the sake of the good, even to those
who are upright in their hearts!

Psa. 125:5 But those turning aside
to their crooked ways,
YAHWEH will cause them to walk
with the workers of worthlessness themselves **nx**.

Shalom be upon Yisra'el!

Psalm 126

Psa. 126.0 A song of the ascents.

Psa. 126:1 When **YAHWEH** turns back
the captivity *itself* nx of Tzion
we will have been like those dreaming.

Psa. 126:2 Then our mouths
will be filled with laughter
and our tongues with shouts of joy.
Then will they say among the nations,
“**YAHWEH** has caused great things
to be done with these.

Psa. 126:3 **YAHWEH** has caused things
to be done with us.
We will be glad.”

Psa. 126:4 Turn back, **YAHWEH**,
our captivity *itself* nx,

like the streams in The Negev!

Psa. 126:5 Those sowing with tears
will reap with shouts of joy.

Psa. 126:6 He who goes will go,
and he will weep,
carrying the bag of the seed.
He will come.

He will come with rejoicing,
carrying his sheaves.

Psalm 127

Psa. 127.0 A song of the ascents
by Shelomoh.

Psa. 127:1 If **YAHWEH**
does not build the house,
useless is the labor of those building on it.

If **YAHWEH** does not protect the city,
useless is the watch of the one watching.

Psa. 127:2 Useless is your rising up early,
delaying sitting,
eating the food of the toil.
Thus, He gives sleep to His beloved.

Psa. 127:3 Behold!
Children *are* an inheritance from **YAHWEH**.
The fruit of the womb is *one's* compensation.
Psa. 127:4 Like arrows
in the hand of a mighty man,
thus are the children of the young man.
Psa. 127:5 Happy is the man
who has filled his quiver *itself* **nx** from them.
They will not be put to shame
when they speak with
their adversaries *themselves* **nx** in the gate.

Psalm 128

Psa. 128.0 A song of the ascents.

Psa. 128:1 Happy is everyone revering **YAHWEH**,
those walking according to His ways.

Psa. 128:2 The labor of your hands
you will indeed eat.
Happy are you and goodness is yours.

Psa. 128:3 Your wife will exist
like a fruitful vine within your house,
your children like olive plants
all around your table.

Psa. 128:4 Behold!
According to this will the man be blessed
who is revering **YAHWEH**.

Psa. 128:5 **YAHWEH** will bless you from Tzion
and you will be caused to see
the goodness of Yerushalaim
all the days of your life.

Psa. 128:6 And He will cause you to see
your children's children!
Shalom be upon Yisra'el!

Psalm 129

Psa. 129.0 A song of the ascents.

Psa. 129:1 "Many times
they have mocked me from my youth."
Let Yisra'el now say,

Psa. 129:2 "Many times
they have mocked me from my youth.
However, they have not overcome me.

Psa. 129:3 Upon my back
the plowers have plowed.
They have caused their furrows to be long."

Psa. 129:4 **YAHWEH** is just.
He has cut in pieces
the cords of the morally wrong.

Psa. 129:5 Let all those hating Tzion
be put to shame and turned back!

Psa. 129:6 Let them be
like grass on the house tops.

Before it is pulled up it withers.
Psa. 129:7 It will not fill the hand of the reaper
nor fill the chest of a binder of sheaves.
Psa. 129:8 And those passing by will not say,
"The blessing of **YAHWEH** be upon you.
We have blessed you yourselves **nx**
in the Name of **YAHWEH!**"

Psalm 130

Psa. 130.0 A song of the ascents.

Psa. 130:1 From the depths
I have called You, **YAHWEH**.
Psa. 130:2 **YAHWEH**, listen attentively to my voice!
Let Your ears be attentive
to the sound of my request for favor!

Psa. 130:3 Since You keep watch
over moral perversities, **YAH**,
YAHWEH, who can stand?

Psa. 130:4 Indeed,
with You there is forgiveness
in order that You might be revered!

Psa. 130:5 I have waited for **YAHWEH**.
My life has waited.
Even for the sake of His word
I have waited.

Psa. 130:6 My life is toward **YAHWEH**
more than those watching for dawn,
watching for dawn!

Psa. 130:7 Wait, Yisra'el, on **YAHWEH!**
Indeed, with **YAHWEH** there is kindness
and with Him is abundant redemption!

Psa. 130:8 And He Himself
will redeem Yisra'el *itself* **nx**
from all his moral perversities!

Psalm 131

Psa. 131.0 A song of the ascents. By David.

Psa. 131:1 **YAHWEH**,
my heart has not been proud,
and my my eyes have not been lifted up,
and I have not gone into great matters,
nor with those things too wonderful for me.

Psa. 131:2 Have I not adjusted
and calmed my life
like one being weaned beside its mother?
My life is like one weaned beside me.

Psa. 131:3 Yisra'el, wait for **YAHWEH**,
now and forever!

Psalm 132

Psa. 132.0 A song of the ascents.

Psa. 132:1 Remember, **YAHWEH**,
for the sake of David,
all his afflictions themselves **nx!**

Psa. 132:2 *Remember* how he
has sworn to **YAHWEH**,
vowed to The Mighty One of Ya'akov!

Psa. 132:3 "If I go into the tent of my house...
If I go up upon the couch of my bed..."

Psa. 132:4 If I give sleep to my eyes,
or slumber to my eyelids...

Psa. 132:5 until I find a place for **YAHWEH**,
a dwelling place
for The Mighty One of Ya'akov..."

[Unfinished sentences](#)
are "normal" in Hebrew culture.

They are part of their system
of taking oaths,
the end result of these actions
is left to the imagination of the listener.
Generally, it suggests
some kind of awful thing happening
to the one who breaks his vow.

Psa. 132:6 Behold!
We heard it in Ephratah.
We found it in the open spaces of the forest.
Psa. 132:7 We will go to His dwelling places.
We will bow ourselves
at the footstool of His feet.

Psa. 132:8 Rise up, **YAHWEH**, to Your place
for the sake of rest,
You Yourself **nx** and The Chest of Your strength!
Psa. 132:9 Let Your priests put on justice
and let Your devoted ones shout for joy!

Psa. 132:10 For the sake of David, Your servant,
do not turn back the face of Your anointed!
"Turn back the face" is a Hebrew idiom.
It occurs periodically in Scripture.
It means to reject, to refuse to accept.

Psa. 132:11 **YAHWEH** has sworn to David
with faithfulness!
He will not turn back from it!
"From the fruit of your body
I will set *one* on your throne!"
Psa. 132:12 If your sons will protect
My Covenant and My Testimonies
that I will teach them,
then their sons will forever
sit upon your throne!"

Psa. 132:13 Indeed, **YAHWEH** has chosen Tzion!
He has desired it
for the sake of His dwelling place!

Psa. 132:14 "This *is* the place of My rest
until forever!
Here I will dwell
because I have desired it!

Psa. 132:15 I will bless, bless, her provision!
I will cause the destitute
to be satisfied with food
Psa. 132:16 and her priests I will cause
to be clothed with deliverance!
And her devoted ones will shout for joy,
shout for joy!

Psa. 132:17 There I will cause
the horn of David to sprout!
I will arrange a lamp
for the sake of My anointed!
Psa. 132:18 His adversaries
will be clothed with shame!
But concerning him,
his consecration will flourish!"

Psalm 133

Psa. 133.0 A song of the ascents. By David.

Psa. 133:1 Behold!
How good and how delightful
is the dwelling of kindred even together!
Psa. 133:2 *It is* like the goodness of oil
upon the head, upon the beard,
the beard of Aharon,
going down over the skirts of his garments.
Psa. 133:3 *It is* like the dew of Hermon

descending upon the mountains of Tzion.
Indeed, there **YAHWEH** has directed
the blessing *itself* תא:
Life to as far as The Eternity!

Psalm 134

Psa. 134.0 A song of the ascents.

Psa. 134:1 Behold!
Bless **YAHWEH** Himself תא,
all the servants of **YAHWEH**,
those standing
in The House of **YAHWEH** at night!
Psa. 134:2 Lift up your hands
toward the Sanctuary
and bless **YAHWEH** Himself תא!

Psa. 134:3 May **YAHWEH**,
The One making the skies and the earth,
bless you from Tzion!

Psalm 135

Psa. 135:1 Praise **YAH**!
Praise the Name of YAHWEH itself תא!
Praise, servants of **YAHWEH**,
Psa. 135:2 those standing
in The House of **YAHWEH**,
in the courtyards of The House of our Elohim!
Psa. 135:3 Praise **YAH**!
Indeed, **YAHWEH** is good!
Sing praises to His Name!
Indeed, it is pleasant!

Psa. 135:4 Indeed, **YAH**
has chosen Ya'akob for Himself,
Yisra'el as His treasured possession!

Psa. 135:5 Indeed, I myself know
that **YAHWEH** is great
and our Sovereign is greater
than all the divine beings!

The word used here is **elohim**.
It means 'mighty ones'.
It's also the word
traditionally translated as 'God'.
It's a plural term.
It is also used to refer to judges
and other significant persons in Scripture,
or of "gods", meaning false things
that are called "gods" by many.

More importantly, it is also used
as a reference to "divine beings"
in several passages.
It is this use that is implied here.

We know little
about these divine beings,
but what most call 'angels'
are included in this group.
There is a "council of divine beings".
The book of Job
makes reference to this group.

This psalm places **YAHWEH**
as The One
Who is greater than all of them.

Psa. 135:6 Indeed, that which **YAHWEH** desired
He has done
in the skies and on the earth,
in the seas and in all the deep places,
Psa. 135:7 causing clouds to ascend
from the extremities the earth.
He has made lightnings for the rain,
causing the wind to go forth
from His storehouses.

Psa. 135:8 He caused
the firstborn of Mitsraim to be struck,
from human being to animal.

Psa. 135:9 He sent signs and miracles
into your midst, Mitsraim,
against Pharaoh and against all his servants.

Psa. 135:10 He caused
many nations to be struck
and He killed mighty kings.
Psa. 135:11 *He did it* to Sihon,
king of the Amorites,
and to Og, king of Bashan,
and to all the kingdoms of Kena'an.
Psa. 135:12 And He gave their land
as an inheritance,
an inheritance to Yisra'el, His people.

Psa. 135:13 **YAHWEH**, Your Name *exists*
to eternity!
YAHWEH, Your memory *exists*
to every generation!

Psa. 135:14 Indeed,
YAHWEH governs His people!
And concerning His servants
He consoles Himself.

135:15 The idols of the nations
are silver and gold,
the work of the hands of a human being.

135:16 *They have* mouths,
but they do not speak,
They have eyes,
but they do not see.

Psa. 135:17 *They have* ears,
but they do not hear.

Also, there is no breath in their mouth.

Psa. 135:18 Those making them
will be like them,
all who are trusting in them.

This section on 'idols'
is very significant! Note:
an idol is a man-made 'image' or 'thing'.
It could be a picture, a statue,
or ANY OTHER OBJECT made by man!
Idols were 'endowed'
with special powers or abilities,
and one appealed to this 'object'
in order to obtain the desired result.
While outright worship was often involved,
there was a far more subtle involvement
that merely expected 'results'.
In this regard
many of the objects we use daily
become idols.

Psa. 135:19 House of Yisra'el,
bless **YAHWEH Himself** **יְהוָה**!

House of Aharon,
bless **YAHWEH Himself** **יְהוָה**!

Psa. 135:20 House of Levi,
bless **YAHWEH Himself** **יְהוָה**!

Those revering **YAHWEH**,
bless **YAHWEH Himself** **יְהוָה**!

Psa. 135:21 Blessed be **YAHWEH** from Tzion,
He Who is dwelling at Yerushalaim!
Praise **YAH**!

Psalm 136

Psa. 136:1 Give thanks to **YAHWEH**!
Indeed, He is good!
Indeed, His kindness is to eternity!

Psa. 136:2 Give thanks to The Elohim
of the divine beings!
Indeed, His kindness is to eternity!

Psa. 136:3 Give thanks
to The Sovereign of sovereigns!
Indeed, His kindness is to eternity!

Psa. 136:4 to The One doing
great extraordinary acts,
to Him alone!
Indeed, His kindness is to eternity!

Psa. 136:5 to The One making
the skies with wisdom;
Indeed, His kindness is to eternity!

Psa. 136:6 to The One spreading out
the earth upon the waters;
Indeed, His kindness is to eternity!

Psa. 136:7 To The One making the great lights,
Indeed, His kindness is to eternity!

Psa. 136:8 the sun *itself* נא to rule in the day,
Indeed, His kindness is to eternity!

Psa. 136:9 the moon and stars *themselves* נא
to rule in the night;
Indeed, His kindness is to eternity!

Psa. 136:10 To The One causing Mitsraim
to be struck amidst their firstborn!
Indeed, His kindness is to eternity!

Psa. 136:11 Then He brought Yisra'el
out from among them,
Indeed, His kindness is to eternity!

Psa. 136:12 with a strong hand
and with an outstretched arm.
Indeed, His kindness is to eternity!

Psa. 136:13 To The One dividing
The Sea of Reeds;
Indeed, His kindness is to eternity!

Psa. 136:14 Who caused Yisra'el
to pass over in its midst;
Indeed, His kindness is to eternity!

Psa. 136:15 and He overthrew Pharaoh and his army
in The Sea of Reeds!
Indeed, His kindness is to eternity!

Psa. 136:16 To The One causing His people
to walk in the wilderness!
Indeed, His kindness is to eternity!

Psa. 136:17 To The One causing
great kings to be struck,
Indeed, His kindness is to eternity!

Psa. 136:18 even killing famous kings,
Indeed, His kindness is to eternity!

Psa. 136:19 against Sihon, king of the Amorites,
Indeed, His kindness is to eternity!

Psa. 136:20 and against Og, king of Bashan.
Indeed, His kindness is to eternity!

Psa. 136:21 And He gave their land

as an inheritance,
Indeed, His kindness is to eternity!

Psa. 136:22 an inheritance to Yisra'el,
His servant.
Indeed, His kindness is to eternity!

Psa. 136:23 Who remembered us
in our humiliation,
Indeed, His kindness is to eternity!

Psa. 136:24 and rescued us
from our oppressors;
Indeed, His kindness is to eternity!

Psa. 136:25 Who is giving food to all flesh;
Indeed, His kindness is to eternity!

Psa. 136:26 Give thanks
to The El of The Heavens!
Indeed, His kindness is to eternity!

Psalm 137

Psa. 137:1 Beside the rivers of Babel,
there we sat down.

We also wept

as we remembered Tzion itself **נא**.

Psa. 137:2 Upon the willows
in the midst of it

we hung our lyres

Psa. 137:3 because there our captors
asked us the words of a song.

And our tormentors were joyous *saying*,
"Sing to us from the songs of Tzion!"

Psa. 137:4 How could we sing
a song itself **נא** of **YAHWEH**
in the land of a foreigner?

Psa. 137:5 If I forget you, Yerushalaim,
may my right hand forget.

Psa. 137:6 May my tongue
cleave to my palate

if I do not remember her,

if I do not cause Yerushalaim itself **נא**
to be elevated above my chief joy.

Psa. 137:7 Remember, **YAHWEH**,
for the sake of the children of Edom,
the day of Yerushalaim,
those who were saying,
"Make it bare!
Make it bare to its foundation!"

Psa. 137:8 Daughter of Babel,
those who are being ravaged,
happy is he who will repay to you
your acts themselves **נא**,
your bad treatment to us!

Psa. 137:9 Happy is he who will seize *them*
and dash your infants themselves **נא**
in pieces on the rock!

Psalm 138

Psa. 138.0 By David.

Psa. 138:1 I will cause thanks to be given
with my whole heart!

In front of the divine beings

I will sing praises to You!

Psa. 138:2 I will bow myself
toward Your set apart Temple
and I will give thanks
to Your Name itself **נא**

on account of Your kindness
and on account of Your faithfulness!

**Indeed, You have caused Your Name
to be magnified above everything
by Your word!**

Psa. 138:3 On the day I called
You answered me.
You caused my life
to be emboldened with strength.

Psa. 138:4 May all the kings of the earth
give thanks to You, **YAHWEH**,
when they listen attentively
to the words of Your mouth.

Psa. 138:5 And may they sing
concerning the ways of **YAHWEH!**

Indeed, great is the splendor of **YAHWEH**.
Psa. 138:6 Indeed, **YAHWEH** is exalted!
And He observes the humble
but the arrogant He knows from a distance.

Psa. 138:7 Though I walk
in the midst of trouble
You will revive me.
Against the anger of my adversaries
You will stretch out Your hand
and Your right hand will deliver me!
Psa. 138:8 **YAHWEH** is completely behind me!
YAHWEH, Your kindness is to eternity!
Do not forsake the works of Your hands!

Psalm 139

To the supervisor.
A psalm by David.

Psa. 139:1 **YAHWEH**, You have searched me
and You know.

Psa. 139:2 You Yourself **nx** know
my sitting down and my standing up.
You have understood my thought from afar.

Psa. 139:3 My lifestyle and my lying down
You have scrutinized,
and You are familiar with all my ways.

Psa. 139:4 Indeed,
not a word *is* on my tongue
yet behold, **YAHWEH**, You know all of it!

Psa. 139:5 You have confined me
behind and before
and You have placed Your hand upon me.

Psa. 139:6 The knowledge
is too wondrous for me.
It has been elevated.
I am not able *to attain* it.

Psa. 139:7 Where can I go from Your breath
and where can I flee from Your face?

Psa. 139:8 If I ascend to the skies,
You Yourself **nx** are there!
If I make my bed in She'ol,
behold, You *are there!*

Psa. 139:9 I can take the wings of the dawn.
I can dwell in the uttermost parts of the sea.

Psa. 139:10 There, too,
Your hand will guide me,
and Your right hand will seize me!

Psa. 139:11 And *if* I say,
"Surely darkness will cover me!",
then the night will be light around me;

Psa. 139:12 Even darkness is not caused
to be dark before You,
and the night is caused
to shine like the day.
As is darkness, so is light.

Psa. 139:13 Indeed, You Yourself אַתָּה
have acquired my kidneys!
You covered me in the womb of my mother!

Psa. 139:14 I will give thanks to You
because Your deeds
have been awesome and wondrous,
and my life knows *this* well!

Psa. 139:15 My body
was not concealed from You,
that which was made in a hidden place,
woven together
in the lower parts of the earth.
Psa. 139:16 My unformed body Your eyes saw.
And upon Your scroll
all of them were written,
the days fashioned,
yet not one of them was among them.

Psa. 139:17 And to me,
how precious are Your thoughts, El!
How numerous has been the sum of them!
Psa. 139:18 I recount them.
They are more than the sand in number.
I am caused to awaken
and I am still with You.

Psa. 139:19 If only You would kill
the morally wrong, El,
even the men of bloodshed.

Depart from me,
Psa. 139:20 you who have spoken
with evil intentions!
Your enemies have been carried
to destruction!

Psa. 139:21 Do I not hate those
who are hating You **YAHWEH**?
And those rising up against You I detest!
Psa. 139:22 With extreme hatred I hate them!
They have become as enemies to me!

Psa. 139:23 Search me, El,
and know my heart!
Test me, and know my thoughts
Psa. 139:24 and see if a way of pain is in me.
Then lead me in the way of eternity!

Psalm 140

Psa. 140.0 (H 140.1)
To the supervisor. A psalm by David.

Psa. 140:1 (H 140.2)
Rescue me, **YAHWEH**, from men of evil!
Preserve me from bad human beings!
Preserve me from men of violence
Psa. 140:2 (H 140.3)
who have devised bad things in the heart!
All day they turn aside for battles.
Psa. 140:3 (H 140.4)
They have sharpened their tongues
like a serpent.
The poison of cobras is under their lips.
Selah.

Psa. 140:4 (H 140.5)
Protect me, **YAHWEH**,
from the hands of the morally wrong!
Preserve me from a man of violence
who has plotted to chase my steps!

Psa. 140:5 (H 140.6)
The arrogant have hidden
a trap for me, and cords.
They have spread out a net
next to the the road.
They have set snares for me.
Selah.

Psa. 140:6 (H 140.7)
I said to **YAHWEH**, "You are my El!
Listen attentively to the sound
of my requests for favor, **YAHWEH**!

Psa. 140:7 (H 140.8)
YAHWEH, my Sovereign,
the strength of my deliverance,
You have covered my head in the day of battle.

Psa. 140:8 (H 140.9)
Do not grant the desires
of the morally wrong, **YAHWEH**!
Cause his plans to not succeed!
Selah.

Psa. 140:9 (H 140.10)
Those who surround me lift up the head.
The trouble of their lips covers them.
Psa. 140:10 (H 140.11)
Cause burning coals to fall upon them!
Cause them to fall into the fire,
into deep pits!
Let them not get up!

Psa. 140:11 (H 140.12)
Do not let a slanderer
be established in the earth!
Let evil hunt the man of violence
for the sake of destroying him!"

Psa. 140:12 (H 140.13)
I have known that **YAHWEH** will act
for the cause of the afflicted,
for the judgment of the destitute.

Psa. 140:13 (H 140.14)
Surely the just will give thanks to Your Name!
The upright will dwell before Your face *itself* אַתָּה!

Psalm 141

Psa. 141.0 A psalm by David.

Psa. 141:1 **YAHWEH**, I have called out to You!
Hurry to me!
Give ear to my voice when I cry out to You!
Psa. 141:2 Let my prayer
be prepared before Your face like incense,
the raising of my hands
like the voluntary offering at sunset!

Psa. 141:3 **YAHWEH**, place a guard at my mouth!
Keep watch over the door of my lips!
Psa. 141:4 Cause my heart not to stretch out
toward what is bad
to do shameful acts
with the men themselves אֲנִי
who are doing worthlessness!
Then I will not eat of their delicacies.

Psa. 141:5 Let the just
strike me down with kindness
and cause them to reprove me.
Like excellent oil,
my head will not refuse it.
Indeed, my prayer
is still against their evil deeds.
Psa. 141:6 Their judges have been thrown down
at the sides of the cliff.
And they have listened attentively to my words
because they have been pleasant.

Psa. 141:7 Like one plowing
and breaking open the ground
our bones are scattered
at the mouth of She'ol.
Psa. 141:8 But my eyes are toward You,
YAHWEH, my Sovereign!
In You I have taken refuge!
Do not leave my life destitute!
Psa. 141:9 Protect me from the power
of the trap they have set for me,
even from the snares
of those doing worthlessness!

Psa. 141:10 Let the morally wrong
fall into their nets together until I pass over!

Psalm 142

Psa. 142.0 (H 142.1)
A meditation by David as he was in the cave.
A prayer.

Psa. 142:1 (H 142.2)
With my voice I cry out to **YAHWEH!**
With my voice to **YAHWEH**
I request favor for myself!
Psa. 142:2 (H 142.3)
I pour out my complaint before His face!
I cause my distress
to be declared before His face
Psa. 142:3 (H 142.4)
as my breath was growing weak within myself.
But You Yourself **nx** knew my path.
On the path on which I walk
they have hidden a trap for me.

Psa. 142:4 (H 142.5)
Look intently to the right hand!
And behold!
No one is even considering me carefully!
A refuge has perished from me!
No one is inquiring about my life!

Psa. 142:5 (H 142.6)
I cried out to You, **YAHWEH!**
I said, "You Yourself **nx** are my refuge,
my portion in the land of the living!

Psa. 142:6 (H 142.7)
Pay attention to my cry!
Indeed, I have been brought
exceedingly low!
Deliver me from those persecuting me,
because they have been stronger than I!
Psa. 142:7 (H 142.8)
Cause my life to come out of prison
for the sake of giving thanks
to Your Name *itself* **nx!**
On account of me the just will encircle.
Indeed, You will do well concerning me!"

Psalm 143

Psa. 143.0 A psalm by David.

Psa. 143:1 **YAHWEH**, listen attentively to my prayer!
Give ear to my requests for favor
according to Your faithfulness!
Answer me according to Your justice
Psa. 143:2 and do not enter into judgment
with Your servant *himself* **nx**!
Indeed, before Your face
no one is justified of all the living!

Psa. 143:3 Indeed, the adversary
has pursued my life!
He has beaten my life down to the ground!
He has caused me to dwell in darkness
like those dying long ago.
Psa. 143:4 Even my breath within me grew faint!
My heart within me is devastated!

Psa. 143:5 I remembered the days of old.
I meditated on all Your works.
I concentrate on the work of Your hands.
Psa. 143:6 I have spread out my hands to You!
My life is like a thirsty land before You.
Selah.

Psa. 143:7 Hurry!
Answer me, **YAHWEH**!
My breath fails!
Do not hide Your face from me!
Then I would be compared
with those going down into the pit!
Psa. 143:8 Cause me to hear
Your kindness at dawn!
Indeed, in You I have trusted!
Cause me to know the way
in which I should walk!
Indeed, to You I have lifted up my life!

Psa. 143:9 Deliver me
from my adversaries, **YAHWEH**!
To You *I turn for cover!*

Psa. 143:10 Teach me to do Your will!
Indeed, You Yourself **nx** are my Elohim!
Cause Your good Divine Nature
to guide me in the land of uprightness!

Psa. 143:11 For the sake
of Your Name, **YAHWEH**, revive me!
By Your justice
cause my life to come out from distress!
Psa. 143:12 And by Your kindness
cause my adversaries to cease!
And cause to perish
all those oppressing my life!
Indeed, I myself am Your servant!

Psalm 144

Psa. 144.0 By David.

Psa. 144:1 Blessing be to **YAHWEH**, my Rock,
The One teaching my hands
for the sake of battle,
my fingers for the sake of warfare;
Psa. 144:2 my kindness and my fortress,
my refuge and my deliverer, a shield to me,
and He in Whom I take refuge,
The One subduing peoples under me!

Psa. 144:3 **YAHWEH**, what is a human being,
yet You know him,
a child of a mortal,

yet You consider him?

Psa. 144:4 A human being is like vanity,
his days like a shadow passing over.

Psa. 144:5 **YAHWEH**, cause Your skies
to be spread out and come down!
Strike against the mountains!

Then they will smoke!

Psa. 144:6 Send forth lightnings
and cause them to scatter!
Send forth Your arrows and disturb them!

Psa. 144:7 Send forth Your hand from on high!
Rescue me,
and cause me to be delivered
from great waters,
from the hand of children of foreigners,
Psa. 144:8 whose mouth
has spoken worthlessness
and whose right hand
is a right hand of lying!

Psa. 144:9 Elohim, a new song I will sing to You!
On a harp of ten strings
I will sing praises to You,
Psa. 144:10 The One giving
deliverance to kings,
The One rescuing
David himself **nx**, His servant,
from the sword of evil.

Psa. 144:11 Rescue me,
and cause me to be delivered
from the hand of children of foreigners,
whose mouth has spoken worthlessness
and whose right hand
is a right hand of lying!

Psa. 144:12 When our children are like plants
having grown up in their youth,
our daughters like cornerstones
hewn of form as *for* a palace,
Psa. 144:13 our storehouses will be full,
causing them to spill over
with their varieties;
our sheep causing thousands
to be brought forth,
myriads in our fields;
Psa. 144:14 our oxen being burdened.
There will be no one breaking in,
no one miscarrying,
and no one crying out in our streets!

Psa. 144:15 Happy are the people having it so!
Happy is the person whose Elohim is **YAHWEH!**

Psalm 145

Psa. 145.0 (H 145.1) A praise by David.

Psa. 145:1 I will exalt You,
my Elohim, The King,
and I will bless Your Name
to eternity and forever!
Psa. 145:2 In all the day I will bless You
and I will praise Your Name
to eternity and forever!

Psa. 145:3 Great is **YAHWEH**
and He is to be praised exceedingly!
And His greatness cannot be searched out!
Psa. 145:4 Generation after generation
will praise Your works
and they will cause Your power
to be declared!

Psa. 145:5 The magnificence,
the splendor,
Your majesty,
and Your extraordinary acts
I will declare!
Psa. 145:6 Then of the awesomeness
of Your might they will speak
and Your greatness I will declare.
Psa. 145:7 The memory
of Your abundant kindness
they will spill forth
and they will sing of Your justice!

Psa. 145:8 **YAHWEH** shows favor
and He is compassionate!
He is slow to anger, and great of kindness!
Psa. 145:9 **YAHWEH** is good to all
and His compassions are upon all His works!

Psa. 145:10 All Your works will cause thanks
to be given to You, **YAHWEH**
and Your devoted ones will bless You!
Psa. 145:11 They will speak of the splendor
of Your kingdom
and they will speak of Your might
Psa. 145:12 for the sake of making known
to the children of the human being
His might and the splendor
of the majesty of His kingdom.

Psa. 145:13 Your kingdom is a kingdom
for all of eternity
and Your dominion is in every generation,
every generation!

Psa. 145:14 **YAHWEH** is supportive
to all those who are falling
and He is uplifting to all those
having been bowed down.

Psa. 145:15 The eyes of all
look expectantly to You
and You *Yourself* **nx** are giving to them
their food *itself* **nx** at its time.
Psa. 145:16 You are opening
Your hand *itself* **nx**
and satisfying the desire of every living thing.

Psa. 145:17 **YAHWEH** is just in all His ways
and kind in all His works.
Psa. 145:18 **YAHWEH** is near
to all who are calling to Him,
to all who call upon Him in faithfulness!

Psa. 145:19 The desire of those revering Him
He will do
and their cry for help *itself* **nx**
He will listen to attentively,
and He will deliver them.
Psa. 145:20 **YAHWEH** will keep watch over
all those *themselves* **nx** who are loving Him!
But all the morally wrong *themselves* **nx**
He will destroy!

Psa. 145:21 The praise of **YAHWEH**
my mouth will speak
and all flesh will bless His set part Name
to eternity and forever!

Psalm 146

Psa. 146:1 Praise **YAH!**
Praise **YAHWEH** *Himself* **nx**, my life!

Psa. 146:2 I will praise **YAHWEH** while I live!
I will sing praises to my Elohim while I still exist!

Psa. 146:3 Do not trust in princes,
in a child of a human being
in whom there is no deliverance!
Psa. 146:4 His breath goes forth.
He returns to his soil.
In that very day his thoughts perish.

Psa. 146:5 Happy is he for whom
the El of Ya'akob is his help,
His expectation is upon **YAHWEH**, his Elohim,
146:6 The One making skies and earth,
the sea *itself* nx
and everything *itself* nx that is in it;
The One protecting faithfulness to eternity,
Psa. 146:7 The One doing right judgment
for the sake of those being oppressed;
The One giving food
for the sake of the hungry.

YAHWEH causes those who are bound
to be set free.

Psa. 146:8 **YAHWEH** opens *the* eyes of the blind.

YAHWEH raises up
those having been bowed down.

YAHWEH is loving the just.

Psa. 146:9 **YAHWEH** is watching over
the sojourners *themselves* nx.
The fatherless and widow He restores.

But the way of the morally wrong
He will overthrow.

Psa. 146:10 **YAHWEH** will reign to eternity,
your Elohim, Tzion
to generation after generation!
Praise **YAH!**

Psalm 147

Psa. 147:1 Praise **YAH!**
Indeed, it is good to sing praises to our Elohim.
Indeed, it is delightful!
Praise is appropriate!

Psa. 147:2 **YAHWEH** is The One
building Yerushalaim.
Those being driven out of Yisra'el
He will gather.

Psa. 147:3 He is The One
healing the broken hearted
and binding up their wounds for their sakes.

Psa. 147:4 He is The One
counting up the number of the stars.
To all of them He calls out names.

Psa. 147:5 Great is our Sovereign,
and abundant in power!
There is no accounting
for His understanding!

Psa. 147:6 **YAHWEH** is The One
testifying for the humble.
He causes the morally wrong
to be brought down to the ground.

Psa. 147:7 Respond to **YAHWEH**
with thanksgiving!
Sing praises to our Elohim with a lyre,
Psa. 147:8 The One covering
the skies with clouds;
The One preparing rain
for the sake of the ground;
The One causing grass
to sprout on the mountains,
Psa. 147:9 The One giving
to the animal its food,
to the young ravens that call out.

Psa. 147:10 He does not delight
in the strength of the horse.
He takes no pleasure in the legs of a man.

Psa. 147:11 **YAHWEH** takes pleasure
in those *themselves* **nx**
who are revering Him,
in those *themselves* **nx**
who are waiting for His kindness.

Psa. 147:12 Soothe **YAHWEH Himself nx**,
Yerushalaim!
Praise your Elohim, Tzion!

Psa. 147:13 Indeed, He has strengthened
the bars of your gates!
He has blessed your children in your midst!

Psa. 147:14 The One establishing
your borders with shalom;
The One causing you to be satisfied
with the finest wheat;
Psa. 147:15 The One sending out
His word to the earth;
His word runs very speedily.

Psa. 147:16 The One giving snow like wool.
He scatters the hoarfrost like ashes,
Psa. 147:17 causing His ice
to be thrown out as chunks.
Who can stand before the face of His cold?
Psa. 147:18 He sends out His word
and He causes them to melt.
He causes His wind to blow, the waters flow.

Psa. 147:19 *He is The One*
causing His Word to be declared to Ya'akob,
His rules and His regulations to Yisra'el.
Psa. 147:20 He has not done so
for the sake of any *other* nation.
And they have not known His judgments!
Praise **YAH!**

Psalm 148

Psa. 148:1 Praise **YAH!**
Praise **YAHWEH** from The Heavens!
Praise Him in the heights!
Psa. 148:2 Praise Him, all His messengers!
Praise Him, all His assemblies!
Psa. 148:3 Praise Him, sun and moon!
Praise Him, all the stars of light!
Psa. 148:4 Praise Him, skies of The Heavens,
even the waters which are above the skies!

Psa. 148:5 Let them praise
the Name *itself* **nx** of **YAHWEH!**

Indeed, He Himself has directed,
and they were created!
Psa. 148:6 And He caused them
to be established to eternity and forever!

He gave a decree
and they do not pass over it.

Psa. 148:7 Praise **YAHWEH Himself** **nx**
from the earth, sea monsters,
even all the deep places,
Psa. 148:8 fire and hail, snow and clouds,
stormy wind that does His word,
Psa. 148:9 the mountains and all the hills,
fruit tree and all the cedars,
Psa. 148:10 wild animals and all the cattle,
creeping creatures and flying birds,
Psa. 148:11 kings of the earth
and all the peoples,
rulers and all the judges of the earth,
Psa. 148:12 both young men and virgins,
old men and children!

Psa. 148:13 Let them praise
the name *itself* **nx** of **YAHWEH!**
Indeed, His Name alone is exalted!
His majesty is above the earth and skies!

Psa. 148:14 And He causes a horn
to be lifted up for the sake of His people,
praise for the sake of all His devoted ones,
for the sake of the children of Yisra'el,
a people near to Him!
Praise **YAH!**

Psalm 149

Psa. 149:1 Praise **YAH!**
Sing to **YAHWEH** a new song,
His praise in an assembly of devoted ones!

Psa. 149:2 Let Yisra'el rejoice
in The One making them!
Let the children of Tzion celebrate
on account of their King!
Psa. 149:3 Let them praise His Name
with dancing!
Let them sing praises to Him
with the tambourine and lyre!

Psa. 149:4 Indeed, **YAHWEH** is pleased
with His people!
He beautifies the humble with deliverance!

Psa. 149:5 Let the devoted ones
rejoice with splendor!
Let them shout for joy on their couches
Psa. 149:6 with the exaltation of The El
in their throat
and a two edged sword in their hand
Psa. 149:7 for the sake of doing vengeance
among the nations,
chastisements among the peoples;
Psa. 149:8 for the sake of binding
their kings with chains,
and their princes with iron bands;
Psa. 149:9 for the sake of doing against them
the written judgments!
It is an honor for all His devoted ones!

Praise **YAH!**

Psalm 150

Psa. 150:1 Praise **YAH!**
Praise The El in His Sanctuary!
Praise Him in the expanse of His strength!
Psa. 150:2 Praise Him according to His power!!
Praise Him according to His abundant greatness!
Psa. 150:3 Praise Him with the blast of the shofar!
Praise Him with the harp and lyre!

Psa. 150:4 Praise Him with tambourine and dance!
Praise Him with stringed instruments and flutes!
Psa. 150:5 Praise Him with a sound of cymbals!
Praise Him with clamoring cymbals!

Psa. 150:6 Everything that has breath, praise **YAH!**

Praise **YAH!**

28. Proverbs - Mishlei

(Version 3.1: 7-15-2021)

Chapter 1

Prov. 1:1 The proverbs of Shelomoh,
son of David, king of Yisra'el,

mashal - from a root
meaning to rule or govern.
Here it means superior mental action,
a pithy maxim, adage, simile, parable.

Consider by comparison
the parables of **YAHUSHUA**,
King of Kings.

Shelomoh is the proper Hebrew name,
not Solomon.

Prov. 1:2 for the sake of knowing
wisdom and discipline,
for the sake of comprehending
words of knowledge,

chokma - wisdom, skill, wit.
muwcar - chastisement;
figuratively - reproof, warning,
instruction; restraint; discipline, correction,
doctrine, instruction, rebuke.
biyn - to separate mentally,
distinguish, discern, be cunning,
instruct, have intelligence, know,
perceive, to get understanding.
'emer - (from **amar** - to say,
a message) something said,
answer, saying, speech, word.
biynah - understanding,
knowledge, meaning, wisdom.

One can note
the similarity of terms used.
The meanings tend to over-lap,
with small nuances setting them apart.
They all lead in the same basic direction
- knowledge and learning;
the ability to comprehend
what is before you
by deciding what is Truth.

Prov. 1:3 for the sake of receiving
discipline, wisdom, justice,
judgment, and uprightness,

laqach - to take: accept, bring,
buy, carry way, fetch, get, receive.
muwcar - same as preceding verse
- chastisement, correction, discipline, instruction.
sakal - to be circumspect, intelligent.
To consider, instruct, prosper, deal prudently,
teach, have understanding, wisdom, guide wittingly.
tsedeq - the right (natural, moral, or legal),
equity, justice, righteousness.
This term is most often used for righteousness.
The context suggests the proper understanding.
mishpat - a verdict, sentence,
formal decree -judicially, judgment.
The sense seems to be that
of a formal determination of a matter.
Once done there is to be no doubt
as to its veracity and viability.
It is The Truth, so to speak.
meysnar - evenness, straightness,
agreement, equity, upright.

That which is proper in the eyes
of all reasonably minded people.

Prov. 1:4 for the sake of giving
insight to the unaware,
knowledge and discretion to the young.

nathan - to give, ascribe, appoint, assign, etc.
'ormah - trickery, (in a good sense)
discretion, guile, subtility, wisdom.
pthiy - silly, foolish, simple
(those lacking discretion, in essence).
na'ar - a boy - from the age of infant
to adolescent, a youth.
da'ath - knowledge, cunning, awareness.
mzimmah - a plan, sagacity, discretion, etc.

This ends the list of things
that are intended by these proverbs.
If you explore the typical translations
you'll quickly discover the lack of distinction
among the terms used.
This leads to a certain degree of confusion
about the real meaning of the text.
While generally speaking
they follow the Hebrew to some degree,
they lack the specificity
that seems apparent when you note
that there are different words
that are translated into English
using the same terms.

Prov. 1:5 The wise *one* listens attentively
and he causes learning to increase.
And the understanding *one* obtains guidance
Prov. 1:6 for the sake of understanding
a proverb or a maxim,
the words of the wise, or their riddles.

Prov. 1:7 **The reverence of YAHWEH
is the beginning of knowledge.**

Wisdom and instruction fools despise.

Prov. 1:8 Listen attentively, My son,
to the instruction of your father
and do not leave
the teaching of your mother!
Prov. 1:9 Indeed, they are a wreath of favor
for your head and chains for your neck!

References to "My" son, etc. are set within
the context of scripture overall.
YAHWEH is our "Father",
actually, our "Parent" since He has "created us".
He is also the source of ALL "wisdom",
even being understood to BE wisdom itself.
Thus, the references in "Wisdom Literature"
really refer to **YAHWEH** in all instances.
Capital letters are used for "Me, etc. to
reflect this understanding.

Prov. 1:10 My son,
if those offending deceive you
you are not to consent!
Prov. 1:11 If they say,
"Come with us *ourselves* **nx!**
We will lie in wait for blood!
We will lie in wait the innocent
without cause.
Prov. 1:12 We will swallow them alive
like she'ol, even entirely,
like those going down to the pit!

She'ol - Hades or the world of the dead.
This is traditionally translated as "the grave".
But in Hebrew culture it is viewed
as something quite different
from an earthly grave or tomb.
It's understood to be the place where "the person"
(or more accurately, their personality)
goes after death.
It does not contain their body,

but rather, their enduring essence.

Most English writers call this a "spirit".
But this is misleading
because **the Hebrews**
had no such concept.
That is entirely a Greek term
that only came into existence
within the Greek culture.

She'ol is seen as the place
where these "personalities"
await the final judgment day.

But there are many who have been taught
to view this as a place of judgment "now",
rather than a mere place of waiting.
Thus, for some,
this is viewed as "hades", or "hell"
- with all of the associated connotations.

This, too, is unfortunate
since it does not adequately identify
what She'ol is.
Sheol is more accurately
the state of being dead.

Hades, or hell, are best viewed
as the place of final retribution
for those who have rejected **YAHWEH**.

Prov. 1:13 We will find all the precious substances.
We will fill our houses with spoil.
1:14 Cast in your lot among us.
We will all have one purse."

Prov. 1:15 My son,
do not walk in the way with them!
Keep your foot from their path
Prov. 1:16 because their feet run to evil
and they hurry
for the sake of shedding blood.

Prov. 1:17 Indeed, for nothing
the net is spread out
in the eyes of any possessor of wings!

Prov. 1:18 And they will lie in wait
for the sake of their own blood.
They will lie in wait
for the sake of their *own* lives.

Prov. 1:19 According to this are the ways
of everyone gaining by violence.
The life *itself* **nx** of its owners
will be taken away.

Prov. 1:20 Wisdom shouts outside.
She gives forth her voice
in the open spaces.
Prov. 1:21 At the top of the roaring
she calls out
at the openings of the gates.
In the city she speaks her words,
Prov. 1:22 "Until when
will the unaware one love unawareness,
and the scornful delight in their scorning,
and fools hate knowledge?"

Prov. 1:23 Turn back at my correction!
Behold!
I will cause my breath
to be poured out at you!
I will cause my words to be known
to you *yourselves* **nx**!

Prov. 1:24 Because I have called out,
but you have refused,

I have stretched out My hand,
but no one has paid attention,
Prov. 1:25 and you have dismissed
all My advice,
and you have not agreed
with My correction,
Prov. 1:26 I myself will even laugh
at your calamity.
I will mock at the coming of your terror,
Prov. 1:27 at the coming of your devastation.
Then your calamity
will come like a whirlwind,
as distress and anguish come upon you!

Prov. 1:28 Then they will call Me.
But I will not answer.
They will diligently seek Me.
But they will not find Me.

Prov. 1:29 Instead,
because they hated knowledge
and they did not choose
the reverence of **YAHWEH**,
Prov. 1:30 they did not consent to My counsel.
They rejected all My correction.
Prov. 1:31 And they will eat
from the fruit of their own way.
And they will be filled with their own devices.

Prov. 1:32 Indeed,
the apostasy of the unaware will kill them,
and the security of fools will destroy them!
Prov. 1:33 But whoever listens attentively to Me
will dwell secure
and they will be at ease from the terror of evil.”

Chapter 2

Prov. 2:1 My son, if you accept My words,
and you hide away My directives
with you yourself **תך**
Prov. 2:2 for the sake of paying attention
with your ear to wisdom
you will cause your heart to expand
for the sake of understanding.

Prov. 2:3 Indeed,
if you call out for discernment,
give forth your voice
for the sake of understanding,
Prov. 2:4 if you will seek her like silver,
and search for her like hidden treasures,
Prov. 2:5 then you will understand
the reverence of **YAHWEH**,
and knowledge of The Elohim
you will find!

Prov. 2:6 Indeed, **YAHWEH** gives wisdom!
From His mouth *come*
knowledge and understanding!

Prov. 2:7 And He has hidden away
sound wisdom
for the sake of the upright,
a shield for the sake
of those walking with integrity,
Prov. 2:8 for the sake of maintaining
the paths of judgment.
And He will protect the way
of His devoted ones.
Prov. 2:9 Then you will understand justice,
and judgment, and uprightness,
every good path.

Verses 6-8 appear to be
a parenthetical expression,

inserted prior to the final conclusion
for the actions of calling out
for wisdom and discernment.
Verse 9 gives the result of such actions,
along with the following verses.

Prov. 2:10 Indeed, wisdom
will enter into your heart
and knowledge will be delightful to your life.

Prov. 2:11 Discretion will protect you,
understanding will maintain you

Prov. 2:12 for the sake of causing you
to be delivered from a bad way,
from a man speaking perversities,

Prov. 2:13 *from* those abandoning
the paths of uprightness
for the sake of walking in paths of darkness,

Prov. 2:14 *from* those being glad to do bad,
rejoicing in the perversities of what is bad,

Prov. 2:15 for whom their paths are crooked,
and they are devious in their ways;

Prov. 2:16 for the sake of causing you
to be delivered from a devious woman,
from a foreigner who causes one

to be flattered with her words,
Prov. 2:17 *one* who abandons

the companion of her youth,
and has forgotten
The Covenant *itself* nx of her Elohim.

Prov. 2:18 Indeed, her household
has sunk down to death
and her tracks *are* to the departed ones.

Prov. 2:19 Everyone going in to her
will not return.

And they will not reach
the paths of *eternal* Life.

Prov. 2:20 On account of this,
walk in the way of goodness,
and protect the paths of justice

Prov. 2:21 because the upright
will dwell in the earth,
and the blameless will remain in it.

Prov. 2:22 But the morally wrong will be cut off,
and those acting treacherously
will be torn away from it.

Chapter 3

Prov. 3:1 My son,
you are not to forget my instruction
and your heart is to maintain my directives!

Prov. 3:2 Indeed, length of days,
and years of life, and shalom
they will cause to be added to you.

Prov. 3:3 Do not let kindness
and faithfulness abandon you!
Bind them upon your neck!

Inscribe them on the tablet of your heart!

Prov. 3:4 Then you will find favor
and good insight
in the eyes of The Elohim
and a human being.

Prov. 3:5 Trust in **YAHWEH**
with all your heart!

But to your *own* understanding
you are not to lean.

Prov. 3:6 In all your ways acknowledge Him,
and He will make all your paths straight!

Prov. 3:7 Do not be wise in your *own* eyes!

Revere **YAHWEH Himself nx**
and turn away from what is bad!

Prov. 3:8 It will be health

for the sake of your navel
and moisture for the sake of your bones.

Prov. 3:9 Honor **YAHWEH Himself** **נא**
from your substance,
even from the first of all your income.
Prov. 3:10 Then your storehouses
will be filled with abundance
and the new wine of your vats will overflow.

Prov. 3:11 The discipline of **YAHWEH**,
My son, you are not to despise,
and do not be disgusted with His rebuke!
Prov. 3:12 Indeed, whomever himself **נא**
YAHWEH loves He corrects,
even as a father *does to*
the son himself **נא** he is pleased with.

Prov. 3:13 Happy is the man
who has found wisdom,
even the man who obtains understanding!
Prov. 3:14 Indeed, better is her profit
than the profit from silver
or the revenue from gold.
Prov. 3:15 She is more precious than rubies.
And all your desires
are not comparable to her.

Prov. 3:16 Length of days is in her right hand.
In her left hand *are* wealth and honor.
Prov. 3:17 Her ways are pleasant ways
and all her paths *are* shalom.
Prov. 3:18 She herself is a tree of life
to those strengthened by her
and those grasping onto her will be glad.

Prov. 3:19 **YAHWEH** with wisdom
laid a foundation for the earth.
He established the skies with understanding.
Prov. 3:20 With His knowledge
the depths have been burst open
and the clouds drop down dew.

Prov. 3:21 My son, they are not
to depart from your eyes.
Maintain sound wisdom and discretion
Prov. 3:22 and they will exist as life
for the sake of your being
and as favor for the sake of your neck.

Prov. 3:23 Then you will walk
as secure in your ways
and your foot will not stumble.
Prov. 3:24 If you lie down
you will not be frightened.
And you will lie down
and your sleep will be sweet.
Prov. 3:25 You will not be frightened
by sudden terror,
nor by the devastation of the morally wrong
when it comes
Prov. 3:26 because **YAHWEH** is at your side
and He will protect your foot from being captured.

Prov. 3:27 You are not to withhold
good from its owners
when it is in the power of your hand to do.
Prov. 3:28 You are not to say to your neighbor,
"Go!
Then return!
And tomorrow I will give it."
but it is there with you yourself **נא**.

Prov. 3:29 You are not to devise

what is bad concerning your neighbor.
Then he himself will be dwelling as secure
with you yourself תא.

Prov. 3:30 You are not to contend
with a human being without cause
if he has treated you badly.

Prov. 3:31 You are not to be jealous
of a violent man
and you are not to choose any of his ways!
Prov. 3:32 Indeed, those being perverse
are a detestable thing to **YAHWEH**,
but His secret counsel
is with the upright themselves תא.

Prov. 3:33 The curse of **YAHWEH**
is against the house of the morally wrong,
but home of the just He blesses.

Prov. 3:34 Surely He mocks the mockers,
but to the humble He grants favor.

Prov. 3:35 The wise will inherit honor,
but fools cause the lifting up of shame!

Chapter 4

Prov. 4:1 Listen attentively, children,
to the discipline of a father
and pay attention
for the sake of knowing understanding.

Prov. 4:2 Indeed, I have given to you
good instruction.

Do not abandon My teaching!

Prov. 4:3 Indeed,
I was a tender son to my father,
and the only one
before the face of my mother.

Prov. 4:4 And he caused me to learn.
And he said to me,
"Hold fast to my words with your heart!
Protect my directives!
Then live!

Prov. 4:5 Acquire wisdom!
Acquire understanding!
You are not to forget!
And you are not to turn away
from the words of My mouth!

Prov. 4:6 Do not abandon her!
Then she will protect you.
Love her!
Then she will preserve you.

Prov. 4:7 The beginning of wisdom is *this*:
Acquire wisdom!
Even among all your possessions
acquire understanding!

Prov. 4:8 Exalt her!
Then she will lift you up!
She will honor you when you embrace her.
Prov. 4:9 She will give for your head
a wreath of favor.
A crown of beauty she will present to you.

Prov. 4:10 Listen attentively, My son,
and accept My words!
And may the years of your life be many.
Prov. 4:11 I have taught you
concerning the ways of wisdom.
I have caused you to walk
on the right paths.

Prov. 4:12 In your walking
your steps will not be hindered.
And when you run you will not stumble.

Prov. 4:13 Grab hold on instruction!
Do not let go!
Maintain her because she is your life!

Prov. 4:14 Do not enter into the path
of the morally wrong
and do not go forward on the way of evil!

Prov. 4:15 Expose it!
Do not pass over on it!
Turn aside from upon it and pass by!

Prov. 4:16 Indeed, they will not sleep
unless they have caused something bad.
And their sleep is taken away
unless they cause someone to fall.
Prov. 4:17 Indeed, they have eaten the food
of moral wrong
and they drink the wine of violence.

Prov. 4:18 But the path of the just
is like a brilliant light
and it will be illuminating
until the establishing of the day.

Prov. 4:19 The way of the morally wrong
is like darkness.
They do not know how they will stumble.

Prov. 4:20 My son, pay attention to My words!
Extend your ear to My sayings!
Prov. 4:21 Do not let them depart from your eyes!
Protect them in the midst of your heart!
Prov. 4:22 Indeed, they are life
to those finding them,
and health to all their flesh!

Prov. 4:23 **With all watchfulness
maintain your heart
because from it
are the goings forth of life!**

Prov. 4:24 Cause to turn away from you
a crooked mouth.
And cause perverse lips
to be far from you.

Prov. 4:25 Cause your eyes
to look in front of you
and your eyelids to look straight before you.
Prov. 4:26 Consider the path of your feet!
Then all your ways will be established.
Prov. 4:27 Do not turn aside
to the right or the left!
Cause your foot to move away
from what is bad!

Chapter 5

Prov. 5:1 My son,
pay attention to My wisdom!
Extend your ear to My insight
Prov. 5:2 for the sake of protecting discretion.
Then your lips will maintain knowledge.

Prov. 5:3 Indeed, the lips of a devious woman
drip honey.
And her mouth is smoother than oil.
Prov. 5:4 But her final end
is bitter like wormwood,
sharp as a two edged sword.

Prov. 5:5 Her feet are going down to death.
Her steps grasp she'ol
Prov. 5:6 lest she ponder the path of life.
Her ways are unstable.
She does not know *them*.

Prov. 5:7 And now children, listen attentively to Me
and do not depart from the words of My mouth!

Prov. 5:8 Cause your feet to be far from beside her!
And do not approach toward the door of her house
Prov. 5:9 lest you give to others your vigor
and your years to the cruel,
Prov. 5:10 lest strangers are filled
with your strength
and your labors go
to the house of a foreigner.

Prov. 5:11 Then you will howl at your final end
at the consumption of your flesh and your body.
Prov. 5:12 Then you will say,
"How I hated instruction,
and my heart despised reproof!
Prov. 5:13 And I have not listened attentively
to the voice of my teachers.
And I have not extended my ear
to those who were instructing me!
Prov. 5:14 In a little while
I was into everything bad
in the midst of the assembly and congregation."

Prov. 5:15 Drink water from your *own* cistern,
and running water
from the midst of your *own* well.
Prov. 5:16 Should your springs be scattered abroad,
streams of water in the streets?
Prov. 5:17 Yours are to be for you alone,
and not for strangers to *you yourself nx*.
Prov. 5:18 Your fountain will be blessed.
Then rejoice because of the wife of your youth,
Prov. 5:19 a loving deer and a pleasant doe!
And her breasts will satisfy you at all times.
And with her love
you will be enraptured continually.

Prov. 5:20 And why are you, My son,
enraptured with a devious woman
or *why do you* embrace
the bosom of a stranger?

Prov. 5:21 Indeed,
in front of the eyes of **YAHWEH**
are the ways of a man
and He is pondering all his paths.

Prov. 5:22 The morally wrong is captured
by his own moral perversities themselves nx.
And he is held tightly
by the cords of his offense.
Prov. 5:23 He is without instruction.
And in the abundance of his foolishness
he goes astray.

Chapter 6

Prov. 6:1 My son, if you:
have become a guarantor for your friend,
have clasped hands
for the sake of a stranger,
Prov. 6:2 have been snared
on account of the words of your mouth,
have been seized on account of
the words of your mouth,
Prov. 6:3 do this now, My son,
and be delivered,

because you have come
into the authority of your friend.
Go! Humble yourself!
And urge your friend strongly!
Prov. 6:4 Do not give sleep to your eyes,
nor slumber to your eyelids!
Prov. 6:5 Be delivered like a gazelle
from the hand of a *hunter*,
and like a bird
from the hand of the trapper!

Prov. 6:6 Go to the ant, lazy one!
Observe her ways.
Then act wisely.
Prov. 6:7 She has no captain,
overseer,
nor ruler.
Prov. 6:8 She prepares her food
in the summer,
gathers her food at harvest.

Prov. 6:9 Until when, lazy one,
will you lie *there*?
When will you get up from your sleep?
Prov. 6:10 A little sleep,
a little slumber,
a little folding of the hands
for the sake of lying down
Prov. 6:11 and your poverty will come
like one traveling,
and your need like an armed man.

Prov. 6:12 A human being of worthlessness,
a man of mischief,
is walking with a deceitful mouth,
Prov. 6:13 winking with his eyes,
shuffling with his feet,
pointing with his fingers.
Prov. 6:14 Perversity is in his heart.
He is plotting harm at all times.
He sends out strifes.
Prov. 6:15 For this reason his calamity
will come suddenly.
Instantly he will be broken
and there will be no healing.

Prov. 6:16 These six things
YAHWEH has hated,
even seven
are morally disgusting to His life:
Prov. 6:17 eyes being lifted up,
a deceitful tongue,
and hands shedding the blood of the innocent,
Prov. 6:18 a heart devising schemes of mischief,
feet running swiftly to what is bad,
Prov. 6:19 a false witness uttering falsehoods,
and one sending out strife between kindred.

Prov. 6:20 My son,
maintain your father's directive
and do not forsake
the teaching of your mother.
Prov. 6:21 Bind them
over your heart continually.
Tie them upon your neck.
Prov. 6:22 When you are walking
yourself about it will guide you yourself **אָתָּךְ**.
When you are lying down
it will keep watch over you.
And when you have awakened
it will speak to you.

Prov. 6:23 Indeed, the directive is a lamp,
and The Torah is a light,

and reproofs of discipline *are* a way of life
Prov. 6:24 for the sake of protecting you
against an evil woman,
from the flattering tongue of a devious woman.
Prov. 6:25 You are not to delight in her beauty
in your heart
and you are not to be captivated by her eyelids.
Prov. 6:26 Indeed, through a woman of adultery
one is *reduced* to a crust of bread.
And the husband of an adulteress wife
will hunt a precious life.

Prov. 6:27 Can a man take fire to his chest
and his garments not be burned?
Prov. 6:28 Can a man walk on burning coals
and his feet not be scorched?
Prov. 6:29 According to this
is one going in to the wife of his neighbor.
Anyone touching on her
will not be declared innocent.

Prov. 6:30 There is no contempt for a thief
when he steals to satisfy his life
when he is hungry.
Prov. 6:31 But having been found
he will repay sevenfold.
All the wealth *itself* **nx** of his house
he will give.

Prov. 6:32 The one committing adultery
with a woman lacks a heart.
The one doing it is destroying his life.
Prov. 6:33 He will find a blow and disgrace.
And his reproach will not be erased.

Prov. 6:34 Indeed, jealousy enrages a man
and he will not have pity
in the day of revenge.
Prov. 6:35 He will not treat favorably
any ransom,
nor will he be agreeable
even when there are many gifts.

Chapter 7

Prov. 7:1 My son, protect my words,
and hide away My directives to you yourself **nx**!
Prov. 7:2 Protect My directives and live,
and My teaching as the apple of your eye!
Prov. 7:3 Bind them upon your fingers!
Inscribe them upon the tablet of your heart!

Prov. 7:4 Say to wisdom, "My sister.",
and call out to understanding,
"My intimate friend *herself* **nx**.",
Prov. 7:5 for the sake of protecting you
from a stranger,
from a foreigner
causing her words to flatter.

Prov. 7:6 Indeed, at the window of my house
I looked down through my lattice.
Prov. 7:7 And I watched among the unaware.
I discerned among the youths
a young man lacking understanding
Prov. 7:8 passing over the street
beside her corner.
And he was going the way to her house
Prov. 7:9 in the twilight, at dusk,
in the dark of night, even darkness.

Prov. 7:10 And behold!
A woman *came* to meet him
with the attire of a prostitute,
with a concealed heart.

Prov. 7:11 She was loud and stubborn.
Her feet did not stay at her house.
Prov. 7:12 Now in the street,
now in the squares,
and beside every corner she lies in wait.
Prov. 7:13 And she took hold of him.
And she kissed him.
She hardened her face.
And she said to him,
Prov. 7:14 "Sacrifices of shelem are beside me.
Today I have paid my vows.
Prov. 7:15 For this reason
I came out to meet you,
to diligently seek your face.
And I have found you.
Prov. 7:16 I have spread my bed with coverings,
colored linens of Mitsraim.
Prov. 7:17 I have sprinkled my bed
with myrrh, aloes, and cinnamon.
Prov. 7:18 Come! We will be satisfied
with love until morning.
We will enjoy ourselves with sexual intimacy!
Prov. 7:19 Indeed, the man of the house
is not at home.
He has gone on a distant journey.
Prov. 7:20 He has taken a bag of silver in his hand.
On the day of the new moon
he will come to his house."

Prov. 7:21 With her abundant persuasive speech
she causes him to go astray.
With her flattering lips she compels him.
Prov. 7:22 He goes after her immediately.
Like an ox to the slaughter he goes,
even as *if* in leg chains,
to the discipline of a fool
Prov. 7:23 until an arrow pierces his liver.
He is like a bird rushing to a snare,
but it did not know it was with its life.

Prov. 7:24 And now, children,
listen attentively to Me!
And pay attention to the words of My mouth!
Prov. 7:25 Do not turn aside
your heart to her ways!
Do not go astray into her paths!
Prov. 7:26 Indeed, many are the wounded
she has caused to fall,
and numerous are all her slain ones.
Prov. 7:27 Her house is the way to she'ol,
descending to the chambers of death.

Chapter 8

Prov. 8:1 Does not wisdom call out,
and understanding give forth her voice?
Prov. 8:2 At the top of the heights,
beside the way,
between the paths,
she has taken her stand.
Prov. 8:3 Next to the gates
at the opening to the city,
at the entrances she shouts,
Prov. 8:4 "To you men I call out,
even with my voice
to the sons of a human being!
Prov. 8:5 You unaware ones,
cause discretion to be understood!
And you foolish ones,
cause your heart to be understanding!
Prov. 8:6 Listen attentively!
Indeed, I will speak honorable words,
and with the opening of My lips, fairness!
Prov. 8:7 Indeed, My mouth speaks truth
and moral wrong

is a detestable thing to My lips.
Prov. 8:8 All the words of My mouth
are with justice.
Nothing in them *is* devious or perverse.
Prov. 8:9 All of them *are* straightforward
to the discerning,
and upright to those finding knowledge.

Prov. 8:10 Accept My instruction, but not silver,
and knowledge rather than choice gold
Prov. 8:11 because wisdom is better than rubies
and anything desirable is not comparable to her.

Prov. 8:12 I Myself, wisdom,
have dwelt with craftiness.
And I discover knowledge of schemes.

Prov. 8:13 **The reverence of YAHWEH
is to hate what is bad.**

I have hated pride, and arrogance,
and the bad way, and perversity.

Prov. 8:14 Advice is Mine, even sound wisdom.
I Myself am understanding.
Power is Mine.
Prov. 8:15 By Me kings reign
and rulers make just decrees.
8:16 By Me princes rule, and nobles,
all those judging with justice.

Prov. 8:17 I Myself love those loving Me.
And those diligently seeking me will find Me.

Prov. 8:18 Wealth and honor are with Me Myself **nx**,
enduring wealth and justice.

Prov. 8:19 My fruit is better than gold,
even fine gold,
and My revenue *better* than choice silver.

Prov. 8:20 I walk in the way of justice,
in the midst of the paths of judgment,
Prov. 8:21 causing those loving Me
to inherit what exists.
And their storehouses I will fill.

Prov. 8:22 **YAHWEH** created me
as the beginning of His ways,
as the first of His deeds of long ago.
Prov. 8:23 From eternity
I was molded long ago,
from the beginning,
from the ancient earth.

Prov. 8:24 On account of there being no depths,
I was brought forth.
On account of there being
no springs abounding with water,
Prov. 8:25 before the mountains had settled,
before the faces of the hills,
I was brought forth
Prov. 8:26 before He had made the ground
or the open spaces,
or the first dust of the world.

Prov. 8:27 When He established the skies
I myself was there.
When He decreed a circuit
on the face of the deep,
Prov. 8:28 when He established
the clouds above,
when He strengthened
the fountains of the deep,

Prov. 8:29 when He placed a decree
for the sake of the sea,
and the waters were not
to pass over His word,
when He engraved
the foundations of the earth,
Prov. 8:30 then I existed beside Him,
as a craftsman.
And I was delighted day by day,
rejoicing before His face at all the times,
Prov. 8:31 rejoicing on account of the world,
His earth.
And My delights were with
the children *themselves* נא
of the human being.

Prov. 8:32 And now, children,
listen attentively to Me!
Even blessed are those
who protect My ways.

Prov. 8:33 Listen attentively to instruction
and be wise!
And do not let loose of it!

Prov. 8:34 Happy is the man
who is listening attentively to Me,
for the sake of watching daily
beside My gates,
for the sake of keeping watch
at the doorposts of My doors.

Prov. 8:35 Indeed, the one finding Me
will be finding life
and he will obtain favor from **YAHWEH!**

Prov. 8:36 But the one offending *against* Me
is doing violence to his life.
All those hating Me have loved death."

Chapter 9

Prov. 9:1 Wisdom has built her house.
She has quarried her seven columns.
Prov. 9:2 She has slaughtered her animals.
She has mingled her wine.
She has also arranged her table.
Prov. 9:3 She has sent out her maidservants.
She calls out upon the high points of the city,
Prov. 9:4 "Whoever is unaware.
turn aside here!
Whoever is lacking of heart,
she says to him,
Prov. 9:5 "Come! Eat of my food
and drink of the wine I have mingled!
Prov. 9:6 Abandon the unaware ones and live
and go straight forward
on the way of understanding!"

Prov. 9:7 The one rebuking a scoffer
receives disgrace for himself
and one arguing with the morally wrong
receives his injury.

Prov. 9:8 Do not rebuke a scoffer
lest he hate you.
Rebuke a wise one and he will love you.

Prov. 9:9 Give *instruction* to the wise
and he will be wiser still.
Cause a just one to know
and he will cause learning to increase.

Prov. 9:10 **The beginning of wisdom
is reverence of YAHWEH.**

**And knowledge of the set apart
is understanding.**

Prov. 9:11 Indeed,
with Me your days will be many
and years of life will be added for you.

Prov. 9:12 If you have been wise,
you have been wise for your own sake.
And if you have mocked,
it is for you alone to bear it.

Prov. 9:13 A foolish woman is noisy,
unaware, and knows nothing.
Prov. 9:14 And she has sat down
at the door of her house,
on a seat at the high points of the city,
Prov. 9:15 for the sake of calling
to those passing over the road,
those going straight on their path,
Prov. 9:16 "Whoever is unaware,
turn aside here!"
And whoever is lacking of heart
she says to him,
Prov. 9:17 "Waters having been stolen
are sweet.
And food *from* a hiding place is delightful."

Prov. 9:18 But he does not know
that the departed ones are there.
Those she has been calling
are in the depths of she'ol.

Chapter 10

Prov. 10.0 The Proverbs of Shelomoh.

Prov. 10:1 A wise son makes a father glad,
but a foolish son is a grief to his mother.

Prov. 10:2 Of no benefit
are the treasures of moral wrong,
but right action causes one
to be delivered from death.

Prov. 10:3 **YAHWEH** will not cause
the just to hunger,
but He will disregard the calamities
of the morally wrong.

Prov. 10:4 Being destitute is one
acting with a deceitful hand,
but the hand of the diligent
causes one to be wealthy.

Prov. 10:5 One gathering in summer
is a prudent son.
One sleeping soundly at harvest
is a son causing shame.

Prov. 10:6 Blessings are on
the head of the just,
but the mouth of the morally wrong
is covered with violence.

Prov. 10:7 The memory of the just
is for the sake of blessing,
but the name of the morally wrong will putrefy.

Prov. 10:8 The wise of heart accepts directives,
but the lips of a fool will be ruined.

Prov. 10:9 One walking with integrity walks safely,
but one perverting his ways will be known.

Prov. 10:10 One winking the eye causes injury.
And the lips of a fool will be ruined.

Prov. 10:11 A fountain of life
is the mouth of the just,
but the mouth of the morally wrong
is covered with violence.

Prov. 10:12 Hatred stirs up strifes,
but love covers over all rebellions.

Prov. 10:13 On the lips
of one with understanding
wisdom will be found,
but a rod is for the back
of one lacking understanding.

Prov. 10:14 The wise store away knowledge,
but ruin is close by to the mouth of a fool.

Prov. 10:15 The wealth of the rich
is his fortified city.
The ruin of the poor is their poverty.

Prov. 10:16 The compensation of the just
is for the sake of life.
The revenue of the morally wrong
is for the sake of offense.

Prov. 10:17 One guarding instruction
is on the way to life,
but one abandoning rebuke is going astray.

Prov. 10:18 One concealing hatred
has lying lips,
and one sending out slander,
he is a fool.

Prov. 10:19 In an abundance of words
rebellion is not lacking,
but one restraining his lips
causes one to be wise.

Prov. 10:20 Choice silver
is the tongue of the just.
The heart of the morally wrong
is *worth* little.

Prov. 10:21 The lips of the just
will shepherd many,
but fools with a lack of heart will die.

Prov. 10:22 The blessing of **YAHWEH**,
it causes one to be rich,
and He does not add pain with it.

Prov. 10:23 The doing of wicked schemes
is as humor to a fool,
but wisdom is for a man of understanding.

Prov. 10:24 That feared by the morally wrong,
it will come to him,
but the desire of the just will be granted.

Prov. 10:25 Like the passing over
of a stormy wind,
likewise, the morally wrong
will exist no more.
But the just one
has a foundation to eternity.

Prov. 10:26 As vinegar to the teeth
and smoke to the eyes,
according to this is the lazy one

to those sending him.

Prov. 10:27 The reverence of **YAHWEH** causes days to be added, but the years of the morally wrong will be cut short.

Prov. 10:28 The just hope with joy, but the expectation of the morally wrong will perish.

Prov. 10:29 The way of **YAHWEH** is a fortress for the blameless, but *it is* ruin to those doing worthlessness.

Prov. 10:30 The just will not be shaken to eternity, but the morally wrong will not remain on the earth.

Prov. 10:31 The mouth of the just will bring forth wisdom, but the tongue of the perverse will be cut off.

Prov. 10:32 The lips of the just know what is acceptable, but the mouth of the morally wrong *speaks* perversity.

Chapter 11

Prov. 11:1 False scales are a detestable thing to **YAHWEH**, but a perfect weight is His delight.

Prov. 11:2 Pride comes, then comes shame, but with the humble *himself* **nx** is wisdom.

Prov. 11:3 The integrity of the upright will guide them, but the distortion of those acting treacherously will destroy them.

Prov. 11:4 Riches will be of no benefit in the day of wrath, but justice will cause one to be delivered from death.

Prov. 11:5 The right action of the blameless will make his way straight, but on account of his moral wrong the morally wrong will fall.

Prov. 11:6 The right action of the upright will cause them to be delivered, but on account of the desires of those acting treacherously they will be captured.

Prov. 11:7 At the death of a morally wrong human being hope will perish. Also the expectation of the worthless will perish.

Prov. 11:8 The just will be delivered from distress, and the morally wrong will come in his place.

Prov. 11:9 With the mouth of one defiled he causes his neighbor to be destroyed, but on account of knowledge

the just will be delivered.

Prov. 11:10 When the just prosper
the city rejoices.
And at the perishing of the morally wrong
there is joyful shouting.

Prov. 11:11 By the blessing of the upright
the city is lifted up,
but on account of the mouth
of the morally wrong
it is torn down.

Prov. 11:12 Despising to his neighbor
is one lacking understanding.
And a man of insight holds his peace.

Prov. 11:13 One coming with gossip
is revealing secrets,
but one faithful of breath
conceals a matter.

Prov. 11:14 With no guidance
the people will fall,
but in the abundance of advice
there is deliverance.

Prov. 11:15 Bad. Bad is one
who is guarantor for a stranger.
And one hating an agreement
will suffer harm,
but one hating the shaking of hands *in pledge*
will be secure.

Prov. 11:16 A woman showing favor obtains honor,
but ruthless men obtain wealth.

Prov. 11:17 A man of kindness
is treating his life well,
but one cruel is troubling his own flesh.

Prov. 11:18 The morally wrong
works deceitfully,
but the one sowing right action,
his compensation is sure.

Prov. 11:19 Rightly so,
justice is for the sake of life,
but pursuing what is bad
leads to one's death.

Prov. 11:20 A detestable thing to **YAHWEH**
are the perverse of heart,
but His delight are those blameless of way.

Prov. 11:21 Hand to hand!
The bad will not be declared innocent,
but the seed of the just will be rescued!
["Hand to hand." is a Hebraism.](#)
[It identifies the clasp of hands](#)
[in agreement over something.](#)
[Here it affirms what follows.](#)

Prov. 11:22 A ring of gold in the snout of a swine
is a beautiful woman who lacks good sense.

Prov. 11:23 The desire of the just
is only *what is* good.
The expectation of the morally wrong is wrath.

Prov. 11:24 There is one scattering,
yet he is increased still.
But one withholding more than is right
will only be impoverished.

Prov. 11:25 The life of blessing will prosper.
And one who is causing to drink,
he will also be watered.

Prov. 11:26 One withholding grain
people will curse.
But blessing will be for the head
of one causing it to be sold.

Prov. 11:27 One diligently seeking
what is good
will search out what is pleasing,
but one seeking what is bad,
it will come to him.

Prov. 11:28 One trusting in his riches,
he will fall,
but the just will flourish like a leaf.

Prov. 11:29 One troubling his own household
will inherit wind,
and a fool *will be* a servant
to the wise of heart.

Prov. 11:30 The fruit of the just
is a tree of life,
and one accepting persons is wise.

Prov. 11:31 Behold!
The just on the earth will be paid back.
How much more the morally wrong
and the offender!

Chapter 12

Prov. 12:1 One loving discipline
is loving knowledge,
but one hating a rebuke is stupid.

Prov. 12:2 A good *person*
obtains favor from **YAHWEH**,
but a man of hurtful schemes
He will cause to be declared wrong.

Prov. 12:3 A human being is not established
on account of moral wrong,
but the root of the just will not be shaken.

Prov. 12:4 A virtuous wife
is the crown of her husband,
but like rottenness in his bones
is one causing shame.

Prov. 12:5 The thoughts of the just
are with justice.
The plans of the morally wrong
are with deceit.

Prov. 12:6 The words of the morally wrong are,
“Lie in wait for blood!”,
but the mouth of the upright
causes them to be delivered.

Prov. 12:7 The morally wrong
will be overthrown
and they will not exist,
but the house of the just will stand.

Prov. 12:8 A man will be commended
according to his good sense,
but the one perverse of heart,
for him there will be contempt.

Prov. 12:9 Better to be lightly honored

and have a servant
than one honoring himself
but is lacking food.

Prov. 12:10 The just acknowledges
the life of his animal,
but the compassion
of the morally wrong is cruelty.

Prov. 12:11 The one working his land
will be satisfied with food.
The one working,
but the one pursuing worthlessness,
is lacking of heart.

Prov. 12:12 The morally wrong is delighted
with *what is taken in the* net of the bad,
but the root of the just gives.

The Hebrew is difficult in this verse.
It's precise meaning is unclear.
The Hebrew suggests the morally wrong
are delighted by what is "taken"
by the net of those who are bad.
The second line literally reads,
"The root of the just gives."
The parallelism here
supports the contrast given above.

Prov. 12:13 In the rebellion of the lips
is an evil snare,
but the just will come out from trouble.

Prov. 12:14 From the fruit of a man's mouth
one is well satisfied,
and the benefit of a human being's hands
will be returned to him.

Prov. 12:15 The way of a fool
is right in his own eyes,
but one listening attentively to advice is wise.

Prov. 12:16 A fool's wrath is known at once,
but a cunning one covers his disgrace.

Prov. 12:17 One speaking truth
causes justice to be declared,
but a false witness, deceit.

Prov. 12:18 There is one speaking rashly,
like piercings of a sword,
but the tongue of the wise
speaks with healing.

Prov. 12:19 A lip of truth
is established forever,
but a lying tongue
is *only* for a moment.

Prov. 12:20 Deceit is in the heart
of those devising harm,
but *in the heart*
of counselors of shalom *is* joy.

Prov. 12:21 No harm
will happen to the just,
but the morally wrong
will be filled with harm.

Prov. 12:22 Lying lips
are detestable to **YAHWEH**,
but those acting faithfully
are His delight.

Prov. 12:23 A cunning human being
conceals knowledge,

but the heart of fools
proclaims foolishness.

Prov. 12:24 The hand of the diligent will rule,
but the lazy will be for forced labor.

Prov. 12:25 Anxiety in the heart of a man
causes him to crouch,
but a good word makes him glad.

Prov. 12:26 The just searches things out
because of his friend,
but the way of the morally wrong
causes them to go astray.

Prov. 12:27 The lazy one
has no game to roast,
but the wealth of a human being
is precious to the diligent.

Prov. 12:28 In the path of justice is life
and the way of the path is not death.

Chapter 13

Prov. 13:1 A wise son
accepts his father's discipline,
but one who mocks
will not listen attentively to a rebuke.

Prov. 13:2 Because of the fruit
of a man's mouth
he will eat *what is* good,
but the life of those acting treacherously,
of violence.

Prov. 13:3 One keeping watch over his mouth
is protecting his life,
but he who opens wide his lips,
ruin is his.

Prov. 13:4 The life of a lazy one
desires for itself, but has nothing,
but the life of the diligent will prosper.

Prov. 13:5 A just one hates a lying word,
but a morally wrong one is repulsive,
and he will be disgraced.

Prov. 13:6 Justice watches over those
with a way of integrity,
but moral wrong overthrows the offender.

Prov. 13:7 There is one making himself rich,
yet he has nothing at all.
One is making himself poor,
yet he has abundant wealth.

Prov. 13:8 The ransom of a man's life
is his riches,
but the poor does not listen attentively
to a rebuke.

Prov. 13:9 The light of the just will rejoice,
but the lamp of the morally wrong
will be extinguished.

Prov. 13:10 Only with pride comes strife.
But with those being advised themselves תא
there is wisdom.

Prov. 13:11 Wealth from vanity
will be diminished,
but one gathering by hand
will be caused to increase.

Prov. 13:12 Hope delayed
causes the heart to be sick,
but a tree of life is a desire that comes.

Prov. 13:13 One holding
contempt for The Word
will be bound for the sake of it,
but one revering the directive,
he will be paid back.

Prov. 13:14 The instruction of the wise
is a fountain of life
for the sake of turning one aside
from the snares of death.

Prov. 13:15 One of good understanding
will be granted favor,
but the way of those acting treacherously
will be difficult.

Prov. 13:16 All the prudent
act with knowledge,
but a fool spreads foolishness.

Prov. 13:17 A morally wrong messenger
will fall into mischief,
but a faithful ambassador is healthful.

Prov. 13:18 Poverty and disgrace
are for one ignoring discipline,
but he who is watching over a rebuke
will be honored.

Prov. 13:19 A desire
having been accomplished
is sweet for a life,
but it is a detestable thing to fools
to turn away from what is bad.

Prov. 13:20 One walking
with the wise himself **תא**
then will be wise,
but one feeding fools
will be fed *foolishness*.

The last line is unclear
in the Hebrew text.
The word means shepherding
or pasturing a flock,
hence feeding them.
But it appears there is a word missing
at the end of the text.
The tense of the verbs
suggests what is given above.

Prov. 13:21 Evil pursues offenders,
but the just themselves **תא**
will be repaid with good.

You'll note the term "offenders"
being used instead of "sinners".
This change is based on the understanding
that what is traditionally called "sin"
is an act of rebellion against **YAHWEH**.
It offends Him because one has rejected
His instructions to His people.
Thus, it is an offense.

It's important to see this distinction.
False teaching has led many
to misunderstand the character of "sin",
and why it is such a problem
in their relationship with **YAHWEH**.

Prov. 13:22 The good one causes an inheritance
for his children's children,
but the wealth of the offender
is being stored away for the just.

Prov. 13:23 An abundance of food
is in the tillable ground
of those being destitute,
but what exists will be swept away
on account of lack of judgment.

Prov. 13:24 He who is restraining his rod
is hating his child,
but he who is loving him
examines him early with discipline.

Prov. 13:25 The just will be eating
for the sake of satisfying his life,
but the belly of the morally wrong
will be lacking *food*.

Chapter 14

Prov. 14:1 A wise woman
has built her house
but a foolish one
tears it down with her hands.

Prov. 14:2 He who is walking
in his uprightness
reveres **YAHWEH**,
but he whose ways are turned aside
despises Him.

Prov. 14:3 In the mouth of a fool
is a rod of pride,
but the lips of the wise protect them.

Prov. 14:4 When there are no oxen
the manger is clean.
But there is an abundance of crop
with the strength of an ox.

Prov. 14:5 A trustworthy witness does not lie,
but a false witness breathes out lies.

Prov. 14:6 A scoffer has sought wisdom
but has none.
But knowledge is easy
for him who has understanding.

Prov. 14:7 Go *away* from
in front of a foolish one
or you will not recognize lips of knowledge.

Prov. 14:8 The wisdom of the prudent
is to understand His way,
but the foolishness of fools is deception.

Prov. 14:9 Fools cause guilt to be mocked,
but between the upright *there is favor*.

Prov. 14:10 The heart knows
the bitterness of its life
and no stranger shares its joy.

Prov. 14:11 The house of the morally wrong
will be destroyed,
but the tent of the upright will flourish.

Prov. 14:12 There is a way which seems right
to the face of a man,
but the end of it is the ways of death.

Prov. 14:13 Even in laughter
there can be pain of heart,
and the end of *such* joy is sorrow.

Prov. 14:14 One turning away the heart

will be satisfied from his *own ways*,
but a good man *will be satisfied* from above.

Prov. 14:15 The unaware
is caused to trust at every word.
But the shrewd one
is discerning for the sake of his going.

Prov. 14:16 The wise is afraid
and he turns aside from what is bad.
But a fool passes on and is careless.

Prov. 14:17 One short of temper
acts foolishly,
and a man planning mischief
will be hated.

Prov. 14:18 The unaware
have inherited foolishness,
but the shrewd are caused
to be crowned with knowledge.

Prov. 14:19 The bad will be humiliated
before the good,
and the morally wrong
at the gates of the just.

Prov. 14:20 The destitute will be hated
even by his own neighbor,
but the friends of the rich *will be many*.

Prov. 14:21 One showing contempt
to his neighbor is offending,
but one showing favor to the afflicted,
happy is he.

Prov. 14:22 Do not those go astray
who are planning evil?
But kindness and faithfulness
are for those planning good.

Prov. 14:23 In all labor there is gain,
but the talk of the lips
only *leads* to impoverishment.

Prov. 14:24 The crown of the wise
is their riches.
The foolishness of fools is foolishness.

Prov. 14:25 A faithful witness
causes lives to be delivered,
but one breathing out lies is deceitful.

Prov. 14:26 In the reverence of **YAHWEH**
there is strong confidence,
and for His children there is shelter.

Prov. 14:27 The reverence of **YAHWEH**
is a fountain of life.
It exists for the sake of turning *one* away
from the snares of death.

Prov. 14:28 In a multitude of people
is a king's honor,
but in a lack of people
is the ruin of a prince.

14:29 One slow to anger
is of much understanding,
but one short of breath exalts foolishness.
"one short of breath" is a Hebraism
that means "quick to anger".

Prov. 14:30 A healthy heart is life to the flesh,

but jealousy is rottenness to the bones.

Prov. 14:31 One oppressing the poor
dishonors The One making him,
but the one honoring Him
shows favor to the destitute.

Prov. 14:32 By his harm
the morally wrong will be thrown down.
But the just will have hope at his death.

Prov. 14:33 In the heart
of one with understanding rests wisdom.
Even in the midst of fools it is known.

Prov. 14:34 Justice exalts a nation,
but offense is a disgrace to the peoples.

Prov. 14:35 The king' shows favor
to a wise servant,
but his wrath exists
for those causing him shame.

Chapter 15

Prov. 15:1 A gentle answer
causes wrath to turn away,
but a painful word causes anger to rise up.

Prov. 15:2 The tongue of the wise
causes beneficial knowledge,
but the mouth of fools
causes foolishness to gush forth.

Prov. 15:3 **In every place
are the eyes of YAHWEH.
They are watching the bad ones
and the good ones.**

Prov. 15:4 A healing tongue is a tree of life,
but perversion in it, a breach in the breath.

Prov. 15:5 A fool rejects
the discipline of his father,
but one regarding a rebuke is shrewd.

Prov. 15:6 The household of the just
is a great treasure,
but with the revenue of the morally wrong
there will be trouble.

Prov. 15:7 The lips of the wise
disperse knowledge,
but the heart of fools is not so.

Prov. 15:8 The sacrifice of the morally wrong
is a detestable thing to **YAHWEH**,
but the prayer of the upright is His delight.

Prov. 15:9 A detestable thing to **YAHWEH**
is the way of the morally wrong,
but one pursuing justice He loves.

Prov. 15:10 Discipline is bad
to one abandoning the way.
One hating rebuke will die.

Prov. 15:11 She'ol and Abaddon
are in front of **YAHWEH**.
Truly indeed, so *are* the hearts
of the children of human beings.

Prov. 5:12 A mocker does not love
one causing his rebuke.
He will not go to the wise.

Prov. 15:13 A joyful heart
causes a pleasing face,
but with sorrow of heart
the breath is forced out.

Prov. 15:14 The heart
of one having understanding
seeks knowledge,
but the mouth of fools
feeds on foolishness.

Prov. 15:15 All the days of the afflicted are bad,
but goodness of heart is a continual feast.

Prov. 15:16 Better is a little
with the reverence of **YAHWEH**
than much treasure, but with panic.

Prov. 15:17 Better is a meal of herbs,
and love is there,
than a fattened ox,
and hatred is with it.

Prov. 15:18 A man of wrath stirs up strife,
but one slow to anger quiets strife.

Prov. 15:19 The path of the lazy
is like a hedge of thorns,
but the path of the upright is a highway.

Prov. 15:20 A wise son makes a father glad,
but a foolish human being
dishonors his mother.

Prov. 15:21 Foolishness is joy
to one lacking understanding,
but a man of understanding
is walking uprightly.

Prov. 15:22 Without counsel
plans are caused to be broken,
but with many counselors they will stand.

Prov. 15:23 There is joy for a man
in the answer of his mouth,
and how good is a word
spoken in its season!

Prov. 15:24 The path of life
is upward for the wise,
for the sake of turning *him* aside
from she'ol below.

Prov. 15:25 The house of the proud
YAHWEH will tear away,
but He will cause to stand
the boundary of the widow.

Prov. 15:26 A detestable thing to **YAHWEH**
are the thoughts of the bad,
but undefiled words are a delight.

Prov. 15:27 One being greedy for gain
is troubling his own household,
but one hating bribes will live.

Prov. 15:28 The heart of the just
ponders how to answer,
but the mouth of the morally wrong
gushes forth what is bad.

Prov. 15:29 **YAHWEH** is far
from the morally wrong,

but He listens attentively
to the prayer of the just.

Prov. 15:30 The light of the eyes
rejoices the heart.
A good report gives prosperity.

Prov. 15:31 An ear listening attentively
to a rebuke of a life
will dwell in the midst of the wise.

Prov. 15:32 One ignoring discipline
dishonors his life,
but one listening attentively to a rebuke
obtains understanding.

Prov. 15:33 The reverence of **YAHWEH**
is the discipline of wisdom,
and before the face of honor is humility.

Chapter 16

Prov. 16:1 To the human being
belongs the arrangements of the heart,
but from **YAHWEH**
is the response of the tongue.

Prov. 16:2 All the ways of a man
are pure in his *own* eyes,
but **YAHWEH** weighs the breaths.

ruach - wind; by resemblance breath.
zak - to be clear; clean, pure.

There are two issues of importance here.
The concept of purity, cleanness,
is central to Yisra'elite thought.
Everything within the teachings of Yisra'el
revolves around purity, lack of defilement.
If one was defiled they were not permitted
anywhere near that which was holy.
They were in effect banned
from the presence of **YAHWEH**.
Thus the concept of purity is vitally important.
In one's own eyes
a person sees themselves as undefiled.
That's part one.

The second part of this proverb
is even more important than the first.
But to understand it one must comprehend
what is understood in Hebrew culture
to be represented by "the breath" of a person.

Their view of breath involved everything
that flowed in and out of a person.
It represented their inner character, or nature.

Without the breath one does not live.
Thus, without breath
the person's inner nature is no longer there.

YAHWEH is seen as The One
Who weighs in the balances
the breaths of a person, their inner nature.
He assesses whether
it is a good nature or a bad one.

Prov. 16:3 **Commit your actions to YAHWEH.**
Then your plans will be established.

Prov. 16:4 **YAHWEH** has made everything
for its purpose,
and even the morally wrong
for the day of evil.

Prov. 16:5 A detestable thing to **YAHWEH**
is everyone proud of heart.
Hand to hand!
He will not be declared innocent.

"Hand to hand" means
of a certainty!

Prov. 16:6 With kindness and faithfulness
moral perversity is atoned,
and in the reverence of **YAHWEH**
one turns away from what is bad.

Prov. 16:7 When a man's ways
are pleasing to **YAHWEH**
even his adversaries
will be caused to be at peace
with he himself **נא**.

Prov. 16:8 Better is a little with justice
than abundant revenue with no judgment.

Prov. 16:9 The heart of a human being
considers his way,
but **YAHWEH** causes
his steps to be established.

Prov. 16:10 A divination
is on the lips of a king.
In judgment his mouth
will not act treacherously.

Prov. 16:11 A just scale and balances
are **YAHWEH's**.
All the stones of a bag are His work.

Prov. 16:12 It is a detestable thing
for kings to do moral wrong.
Indeed, a throne is established by justice.

Prov. 16:13 Just lips are the delight of kings,
and one speaking uprightly they love.

Prov. 16:14 The wrath of a king
is *like* messengers of death,
but a wise man will atone for it.

Prov. 16:15 In the light
of the face of a king is life,
and his favor is like
a cloud of spring rain.

Prov. 16:16 How much better it is
to obtain wisdom than gold!
And to obtain understanding
is to be chosen more than to silver.

Prov. 16:17 The highway of the upright
is to turn away from what is bad.

One protecting his life
is maintaining his way.

Prov. 16:18 Before the face of ruin, pride.
And before the face of stumbling,
an arrogant nature.

Prov. 16:19 Better to be humble of breath
with the afflicted themselves **נא**
than to divide spoil
with the proud themselves **נא**.

Prov. 16:20 He who acts wisely
concerning a matter will find good,
and one trusting in **YAHWEH**,
happy is he.

Prov. 16:21 To the wise of heart
is called, "Discerning",
and sweetness of the lips

causes learning to increase.

Prov. 16:22 Discretion is a fountain of life
to him who masters it,
but the disciplining of fools is foolishness.

Prov. 16:23 The heart of the wise
causes the prudence of his mouth,
and upon his lips learning is added.

Prov. 16:24 *Like* the honey of a honeycomb
are pleasant words,
sweet to a life and healing to the bones.

Prov. 16:25 **There is a way that is right
before the face of a man,
but its final end is the ways of death.**

Prov. 16:26 The toiling life labors for itself
on account of of the craving of its mouth.

Prov. 16:27 A man of worthlessness
digs up what is bad
and on his lips it is like a burning fire.

Prov. 16:28 A perverse man
sends forth strife
and one finding fault
causes intimate friends to separate.

Prov. 16:29 A violent man
deceives his neighbor
and he causes him to go
in a way that is not good,
Prov. 16:30 winking his eyes
for the sake of considering fraud.
With the moving of his lips
he has completed what is bad.

Prov. 16:31 Grey hair is a decorative crown.
It is to be found in the way of justice.

Prov. 16:32 Better is one slow to anger
than the powerful,
and one ruling with his breath
than one capturing a city.

Prov. 16:33 **The lot itself נח
is hurled into the lap,
but all its determinations
are from YAHWEH.**

Chapter 17

Prov. 17:1 Better is a dry piece of food
and quietness with it
than a house filled
with the slaughterings of strife.

Prov. 17:2 A servant acting wisely
will have dominion
over a son causing shame,
and in the midst of kindred
he will have a portion of the inheritance.

Prov. 17:3 A refining pot is for silver
and a furnace for gold,
but **YAHWEH** tests the hearts.

Prov. 17:4 An evildoer pays attention
to lips of worthlessness.
A liar lends an ear to a tongue of desire.

Prov. 17:5 One mocking the destitute
defames The One making him.

One being glad for the sake of a calamity
will not be declared innocent.

Prov. 17:6 The crown of old men
is children's children
and the glory of children is their fathers.

Prov. 17:7 Excess speech
is not fitting for a fool,
much less, lying lips for a noble.

Prov. 17:8 A bribe is a stone of favor
in the eyes of its owner.
Toward whatever he turns he prospers.

Prov. 17:9 One covering a rebellion
is seeking love,
but one repeating concerning a matter
causes intimate friends to separate.

Prov. 17:10 A rebuke enters deeper
into a man of understanding
than a hundred blows to a fool.

Prov. 17:11 One who is bad
seeks only bitterness,
and a cruel messenger
will be sent against him.

Prov. 17:12 *Better is* meeting a bear
bereaved of her cubs
than a fool in his foolishness.

Prov. 17:13 One returning bad
in place of good,
what is bad will not depart from his house.

Prov. 17:14 The beginning of strife
is like the releasing of water.
Even before it itself is meddled with
leave the fight.

Prov. 17:15 One causing the morally wrong
to be justified,
and one causing the just
to be condemned,
both of them
are a detestable thing to **YAHWEH**.

Prov. 17:16 Why is this,
a price in the hand of a fool
for the sake of obtaining wisdom
but there is no heart?

Prov. 17:17 A friend loves at all times,
and kindred is born for the sake of adversity.

Prov. 17:18 A human being lacking understanding
shakes hands, conveying a pledge.
He is a guarantor
before the face of his friend.

Prov. 17:19 One loving rebellion loves strife.

One causing his doorway to be exalted
is seeking ruin.

Prov. 17:20 One crooked of heart
will find no good
and one being perverse of tongue
will fall into what is bad.

Prov. 17:21 One bringing forth a fool,
it will be to his sorrow,

and the father of a fool will not rejoice.

Prov. 17:22 A rejoicing heart
will cause good health,
but a broken nature withers the bones.

Prov. 17:23 A bribe from the chest
of the morally wrong
is taken for the sake of turning aside
the paths of judgment.

Prov. 17:24 Wisdom is before
the face *itself* ~~it~~
of one having understanding,
but the eyes of a fool
are on the extremities of the earth.

Prov. 17:25 A foolish son
is a provocation to his father
and bitterness to her who bore him.

Prov. 17:26 Also, it is not good
to punish the just,
nor to strike the generous
on account of fairness.

Prov. 17:27 One sparing his words
comprehends knowledge,
and calm of breath is a man of discretion.

Prov. 17:28 Even a fool
causing his peace to be held
is considered wise,
one shutting his lips
as one being discerning.

Chapter 18

Prov. 18:1 For the sake of desire
one seeks to be separated.
He is obstinate against all sound wisdom.

Prov. 18:2 A fool does not delight in discretion,
but rather in exposing his heart.

Prov. 18:3 At the coming of the morally wrong
contempt also comes,
and with disgrace comes scorn.

Prov. 18:4 The words of a man's mouth
are deep waters.

A fountain of wisdom is a flowing stream.

Prov. 18:5 It is not good to show partiality
to the morally wrong
nor to turn aside the just in judgment.

Prov. 18:6 A fool's lips enter into contention,
and his mouth calls out for blows.

Prov. 18:7 A fool's mouth is his ruin,
and his lips are a snare to his life.

Prov. 18:8 The words of a slanderer
are like wounds,
and they go down
into the chambers of the belly.

Prov. 18:9 Also,
he who is slacking in his work,
he himself is brother
to a master of destruction.

Prov. 18:10 **The Name of YAHWEH
is a strong tower.
The just run into it,
and they are safe.**

Prov. 18:11 The wealth of the rich
is his strong city,
even like a high wall in his imagination.

Prov. 18:12 Before the face of ruin
the heart of a man is arrogant.
And before the face of honor is humility.

Prov. 18:13 One returning a word
before he listens attentively to it,
it is foolishness to him, even a disgrace.

Prov. 18:14 The nature of a man
contains his sickness.
But who can bear a damaged nature?

Prov. 18:15 The heart of a discerning one
obtains knowledge,
and the ear of the wise seeks knowledge.

Prov. 18:16 A man's gift makes room for him,
and it causes him to come
before the face of great men.

Prov. 18:17 Just is the first in a dispute
until his neighbor comes and examines him.

Prov. 18:18 The lot causes
contentions to be settled
and causes separation between the powerful.

Prov. 18:19 Kindred rebelling
against a strong city and contentions
are like the bars of a fortress.

Prov. 18:20 From the fruit of his mouth
a man satisfies his belly.
With the produce of his lips he will be filled.

Prov. 18:21 Death and life
are in the power of the tongue,
and those loving it will eat its fruit.

Prov. 18:22 One who has found a wife
has found good,
and he has obtained favor from **YAHWEH**.

Prov. 18:23 The destitute speaks
with earnest pleas,
but the rich answers harshly.

Prov. 18:24 **Friends of a man
can be harmful to him,
but there is a loving one
adhering more *closely* than a brother!**

Chapter 19

Prov. 19:1 Better is the destitute
walking in his integrity
than one whose lips are perverse
and he is a fool.

Prov. 19:2 Also, a life with no knowledge
is not good.
And one hurrying with his feet is offending.

Prov. 19:3 The foolishness of a human being
distorts his way.
Then his heart is enraged against **YAHWEH**.

Prov. 19:4 Wealth adds many friends.
But the weak
will be separated from his friend.

Prov. 19:5 A false witness
will not be declared innocent,
and one causing lies to be breathed out
will not escape.

Prov. 19:6 Many request the favor
of the generous,
and everyone is a friend
to a man of gifts.

Prov. 19:7 All the kindred of the destitute
have hated him.
Indeed, how much more
when his friends go far away from him!
He has been pursuing with words,
but they are not *there*.

Prov. 19:8 One acquiring understanding
is loving his own life.
He is protecting discretion
for the sake of finding *what* is good.

Prov. 19:9 A false witness
will not be declared innocent,
and one causing lies to be breathed out
will perish.

Prov. 19:10 Pleasure is not fitting for a fool.
How much less *fitting is it* for a slave
to rule among leaders.

Prov. 19:11 The good sense
of a human being
causes him to be slow to anger,
and his honor is to pass over a rebellion.

Prov. 19:12 The king's wrath
is *like* the roaring of a lion,
but like dew on grass is his favor.

Prov. 19:13 A calamity to his father
is a foolish son.
And a continual dripping
is the contentions of a wife.

Prov. 19:14 A house and wealth
are the possession of fathers.
But from **YAHWEH** is a wife
who is acting prudently.

Prov. 19:15 Laziness causes one
to fall into a deep sleep,
and a life of negligence will be hungry.

Prov. 19:16 He who is protecting a directive
is protecting his life.
One despising His ways
will be put to death.

Traditionally the word "command" is used here.
But Scripture affirms that **YAHWEH**
does not issue "commands" to His people.
Instead, He gives them directions (directives).
They are then free to choose
whether to follow those directions or not.

With a command there is no freedom of choice.
It is compulsory.

Given this perspective
the use of 'His' (rather than 'his')

reflects the understanding
that the reference
is to what **YAHWEH** gives as direction,
not some human being.

Prov. 19:17 One showing favor to the weak
is lending to **YAHWEH**,
and He will repay his act.

Prov. 19:18 Discipline your son
while there is hope,
but do not let your life be carried away,
causing him to die.

Prov. 19:19 A lot cast for wrath carries a fine.
Indeed, if you cause him to be delivered
then he will do it again.

This is very different from traditional texts.
The first word in the Hebrew text is "lot",
referring to the casting of lots
to make a judicial determination.

To leave this out is to do injustice to the text.
All of what follows is dependent
upon the understanding of the use of lots
in making judicial determinations.

Prov. 19:20 Listen attentively to advice
and accept discipline
in order that you will be wise
at your final end.

Prov. 19:21 Many are the thoughts
in the heart of a man,
but the counsel of **YAHWEH**,
it will stand.

Prov. 19:22 Desirable of a human being
is his kindness.
And the goodness of the destitute
is *more desirable* than a man of the lie.

Prov. 19:23 The reverence of **YAHWEH**
is for the sake of life,
and one having it will remain satisfied.
He will not be visited with what is bad.

Prov. 19:24 A lazy one buries
his hand in a dish
and he does not cause it
to return to his mouth.

Prov. 19:25 Cause a mocker to be struck
and the unaware will be caused to be shrewd.
And cause one to be rebuked
for the sake of understanding
and he will discern knowledge.

Prov. 19:26 One ravaging a father
will cause his mother to flee.
He is a son causing shame and reproach.

Prov. 19:27 Cease, My son,
to listen attentively to discipline,
for the sake of straying
from the words of knowledge.

Prov. 19:28 A witness of worthlessness
mocks judgment
and the mouth of the morally wrong
devours worthlessness.

Prov. 19:29 Judgments will be prepared
for mockers
and stripes for the backs of fools.

Chapter 20

Prov. 20:1 The wine is a mocker,
roaring *is* of strong drink,
and everyone being deceived by it
is not wise.

Prov. 20:2 The dread of a king
is like the roaring of a lion.
Whoever provokes him
offends against his life.

Prov. 20:3 An honor for a man
is *his* ceasing from strife.
But every fool is obstinate.

Prov. 20:4 Because of autumn
the lazy one does not plow.
He will inquire at harvest time,
but there will be nothing.

Prov. 20:5 Counsel in the heart of man
is *like* deep water,
and a man of discretion will draw it out.

Prov. 20:6 Many men will call out,
each about his own kindness,
but who can find a man of faithfulness?

Prov. 20:7 A just one walks in his integrity.
Happy are his children behind him.

Prov. 20:8 A king is sitting
on the throne of judgment,
scattering with his eyes everything bad.

Prov. 20:9 Who can say,
"I have cleansed my heart.
I have been purified from my offense."?

Prov. 20:10 A stone and a stone.
An ephah and an ephah.
Both of them alike

are a detestable thing to **YAHWEH**.
It was common practice for many sellers
to have different sets of stone weights in their bag
to be used on the scales.
One was fair, the other was generally too heavy,
giving the seller the advantage.
Thus they were cheating their customers.

This practice did not please **YAHWEH**,
especially when it was done
in The Temple courtyards.

Prov. 20:11 Even a child causes himself
to be known by his actions,
whether his act is pure and upright.

Prov. 20:12 The ear listening attentively
and the eye seeing,
YAHWEH has even made both of them.

Prov. 20:13 Do not love sleep
lest you are impoverished.
Open your eyes.
Be satisfied with food!

Prov. 20:14 "Bad! Bad!"
says the one buying,
but having gone his way, then he boasts.

Prov. 20:15 There is gold
and an abundance of rubies,
but lips of knowledge are a precious vessel.

Prov. 20:16 Take the garment of one
who is guarantor for a stranger
and hold it as a pledge
when it is for foreigners.

Prov. 20:17 Food of deceit
is sweet to a man,
but afterward his mouth
will be filled with gravel.

Prov. 20:18 With advice
plans will be established,
but with wise counsel wage battle.

Prov. 20:19 One exposing secrets
is a slanderer,
but to one flattering with his lips,
you are not to associate yourself with him.

Prov. 20:20 One cursing his father
or his mother,
his lamp will be put out
with black darkness.

Prov. 20:21 An inheritance obtained
by greed at the beginning
will not be blessed at the final end.

Prov. 20:22 **You are not to say,
"I will repay evil!"
Wait for YAHWEH,
and He will deliver you.**

Prov. 20:23 A detestable thing to **YAHWEH**
are stones and stones (differing weights)
and a deceitful scale is not good.

Prov. 20:24 From **YAHWEH**
are the steps of a man.
And a human being,
what does he understand of his way?

Prov. 20:25 It is a snare for a human being
to say rashly, "It is set apart.",
and *only* afterward to consider *his* vows.

Prov. 20:26 A wise king disperses
the morally wrong
and causes the wheel
to turn back over them.

Prov. 20:27 The lamp of **YAHWEH**
is the breath of a human being,
searching out all
of the chambers of his belly.

This verse accurately describes
the Hebrew concept of the breath, *ruach*.
This word does NOT mean 'spirit'.
"Spirit" is a Greek term
that has never existed in Hebrew culture.
The Hebrew view of the breath
involved its ability to flow in and out of a life.
It reached to the most inward
portions of the body,
and it was believed to carry
the very inner nature of a person
in and out as it travelled.

Prov. 20:28 Kindness and faithfulness
will maintain a king
and his throne
will be sustained by kindness.

Prov. 20:29 The splendor of young men
is their vigor

and the magnificence of old men
is grey hair.

Prov. 20:30 The welts of a wound
cause purification in what is bad,
and likewise,
blows to the inner parts of the body.

Chapter 21

Prov. 21:1 The heart of a king
is like channels of water
in the hand of **YAHWEH**.
He causes it to turn aside
according to whatever He desires.

Prov. 21:2 All the ways of a man
are upright in his own eyes,
but **YAHWEH**
weighs the hearts in the balances.

Prov. 21:3 **Doing justice and judgment
is to be chosen for the sake of YAHWEH
more than a sacrifice.**

Prov. 21:4 A raised eye,
and an arrogant heart,
the plowing of the morally wrong,
they are *all* an offense.

Prov. 21:5 The thoughts of the diligent
are only toward gain,
but everyone hurrying,
only toward a need.

Prov. 21:6 Work *like* treasure,
is meaningless with a lying tongue,
being driven away
by those seeking death.

Prov. 21:7 The violence of the morally wrong
will destroy them
because they have refused
to act with judgment.

Prov. 21:8 The way of a guilty man is devious,
but the pure, upright is his deed.

Prov. 21:9 It is better to be dwelling
beside a corner of a house top
than with a contentious woman
in a shared house.

Prov. 21:10 The life of the morally wrong
desires what is bad.
He will not be shown favor
in the eyes of his neighbor.

Prov. 21:11 When a mocker is punished
the unaware is made wise.
And when the wise is caused to consider it
he receives knowledge.

Prov. 21:12 The just is caused to be prudent
toward house of the morally wrong,
hindering the morally wrong
for the sake of what is bad.

Prov. 21:13 One stopping up his ears
from the outcry of the weak,
he will also cry.
But there will be no response.

Prov. 21:14 A gift in secret pacifies anger,
and a bribe in the lap, strong wrath.

Prov. 21:15 It is a joy to the just
to do judgment,
but a ruin to those doing worthlessness.

Prov. 21:16 A human being who strays
from the way of understanding
will rest in the assembly of the dead.

Prov. 21:17 A man of poverty
will be one loving pleasure.
One loving wine and oil will not be rich.

Prov. 21:18 The morally wrong
is a ransom for the just,
and those acting unfaithfully,
are a ransom for the upright.

Prov. 21:19 It is better to dwell in a wilderness
than with a contentious and angry woman.

Prov. 21:20 Treasure to be desired and oil
are in the home of the wise,
but a foolish human being will swallow it up.

Prov. 21:21 One pursuing justice and kindness
will find life, justice, and honor.

Prov. 21:22 A city of mighty men
the wise one has climbed.
And he has caused to come down
the strength of its confidence.

Prov. 21:23 One protecting
his mouth and tongue
is protecting his life from trouble.

Prov. 21:24 The arrogant, the elevated,
'Mocker' is his designation.
He acts with the wrath of arrogance.

Prov. 21:25 The desire of the lazy
will cause him to die
because his hands have refused
to do something.
Prov. 21:26 All the day he longs with longing.
But the just gives
and he does not withhold.

Prov. 21:27 The sacrifice of the morally wrong
is a detestable thing,
especially when he causes it to be brought
with mischief in mind!

Prov. 21:28 A false witness will perish,
but the man who listens attentively
will speak forever.

21:29 A morally wrong man
has caused his face to be hardened.
But the upright,
he causes his way to be established.

Prov. 21:30 There is no wisdom,
and no discretion,
and no advice
for the sake of opposing of **YAHWEH**.

Prov. 21:31 A horse is prepared
for the day of battle,
but the victory belongs to **YAHWEH**.

Chapter 22

Prov. 22:1 A *good* name is to be chosen

more than great riches,
good favor more than silver
and more than gold.

Prov. 22:2 The rich
and those being destitute have met.
The One making all of them is **YAHWEH**.

Prov. 22:3 The shrewd sees what is bad
and he has hidden,
but the unaware pass over
and are punished.

Prov. 22:4 The result of humility,
the reverence of **YAHWEH**,
is riches, and honor, and life.

Prov. 22:5 Thorns *and* snares
are in the ways of the perverse.
One protecting his life will be far from them.

Prov. 22:6 Train a child
concerning the way he is to go!
Indeed, when he is old
he will not turn away from it.

Prov. 22:7 The rich has dominion
concerning the destitute,
and one borrowing is servant
to the one lending.

Prov. 22:8 One sowing injustice
will reap trouble
and the rod of his wrath will perish.

Prov. 22:9 One good of eye will be blessed
because he has given of his food to the weak.
"good of eye"
is a Hebraism for "generous".

Prov. 22:10 Drive out the mocker
and strife will go out.
Then condemnation and disgrace will cease.

Prov. 22:11 One loving purity of heart
shows favor with his lips.
The king is his friend.

Prov. 22:12 The eyes of **YAHWEH**
have preserved knowledge
and He overthrows the words
of those acting treacherously.

Prov. 22:13 The lazy one says,
"There is a lion outside!
I will be killed in the midst of the streets!"

Prov. 22:14 The mouth of a devious woman
is a deep pit.
The devious one,
being enraged at **YAHWEH**,
will fall in in there.

Prov. 22:15 Foolishness is bound up
in the heart of a young child.
The rod of discipline
will cause him to be far from it.

Prov. 22:16 One is oppressing the weak
for the sake of causing
his wealth to increase.
One is giving to the rich,
only for the sake of need.

Prov. 22:17 Extend your ear
and listen attentively
to the words of the wise!
Then set your heart toward my knowledge.
Prov. 22:18 Indeed, they are pleasant.
When you protect them within your belly
they will be established at once
upon your lips.

Prov. 22:19 **Your confidence
is to be in YAHWEH.
I have caused you to know *it* today,
even you yourself נא.**

Prov. 22:20 Have I not
written to you previously
concerning counsels and knowledge
Prov. 22:21 for the sake
of causing you to know
the certainty of the words of truth,
for the sake of returning words of truth
to those sending to you?

Prov. 22:22 You are not to rob the weak
because he is weak.
And you are not to beat down
the afflicted at the gate.
Prov. 22:23 Indeed, **YAHWEH**
will plead their cause
and He will rob those themselves נא
who are robbing them.

Prov. 22:24 You are not to be a friend
with a master of anger himself נא
and you are not to go
with a man of rage himself נא
Prov. 22:25 lest you learn his ways
and you are captured
with a snare for your life.

Prov. 22:26 You are not to be among those
shaking hands in a pledge,
one being a guarantor of debts.
Prov. 22:27 If there is nothing of yours
for the sake of paying,
why should he take away
your bed from under you?

Prov. 22:28 You are not to move
the ancient boundary
which your forefathers have made.

Prov. 22:29 Have you seen a man
who is skilled in his work?
He will stand himself
before the face of kings.
He will not stand himself
before the face of the insignificant.

Chapter 23

Prov. 23:1 When you sit to eat
with one himself נא who is ruling
consider, consider that itself נא
which is before your face.
Prov. 23:2 Then place a knife on your throat
if you are a life possessing a large appetite.
Prov. 23:3 You are not to desire his delicacies.
Even the food itself is a deception.

Prov. 23:4 You are not to labor
for the sake of being rich.
Cease from your own understanding!
Prov. 23:5 Do you set your eyes on it,
and it is no more?

Indeed it makes, makes wings for itself
like an eagle and it flies away to the skies.

Prov. 23:6 You are not to eat
the food *itself* תא
of one who is stingy,
and you are not to lust for his delicacies.

Prov. 23:7 Indeed,
according to what he thinks
he sets as a price in his life.
According to this is he.
“Eat and drink!” he says to you.

But his heart is not with you.
Prov. 23:8 The morsel you have eaten
you will be caused to vomit.
And you will corrupt your pleasant words.

Prov. 23:9 You are not to speak
in the ears of a fool
because he will have contempt
for the wisdom of your words.

Prov. 23:10 You are not to move
an ancient boundary.
And into the fields of the fatherless
you are not to enter.
Prov. 23:11 Indeed,
their *kinsman* redeemer is strong.
He himself will plead their cause *itself* תא
with you yourself תא.

Prov. 23:12 Cause discipline
to come to your heart
and your ears to words of knowledge.

23:13 You are not to withhold
discipline from a child.
If you cause him to be struck with a rod
he will not die.
Prov. 23:14 You yourself תא
are to cause him to be struck with a rod.
And you will cause his life
to be delivered from she'ol.

Prov. 23:15 My son, if your heart is wise
My heart will rejoice, even I Myself,
23:16 and My kidneys will be jubilant
when your lips speak what is right.

Prov. 23:17 Your heart is not to be zealous
concerning offenders, but rather,
concerning the reverence of **YAHWEH**
all the day,
Prov. 23:18 because for certain
there is a final end
and your hope will not be cut off.

Prov. 23:19 Listen attentively,
you yourself תא, My son,
and be wise,
and guide your heart in the way!

Prov. 23:20 You are not to be with
those drinking wine heavily
or with those gluttonously
eating their meat.
Prov. 23:21 Indeed, the drunkard and the glutton
will be impoverished,
and drowsiness will cause one
to be clothed with rags.

Prov. 23:22 Listen attentively to your father.
This one has brought you forth!

And you are not to despise your mother
when she is old.

Prov. 23:23 Buy the truth!
But you are not to sell wisdom,
or discipline,
or understanding!

Prov. 23:24 The father of the just rejoices.
He will rejoice,
the one bringing forth the wise,
and he will be glad concerning him.

Prov. 23:25 May your father
and your mother be glad,
and may she who bore you rejoice.

Prov. 23:26 My son, give your heart to Me
and let your eyes observe My ways.

Prov. 23:27 Indeed, a prostitute is a deep pit,
and a devious woman is a narrow well.

Prov. 23:28 Indeed, she lies in wait
on account of prey
and she causes treachery to increase
among human beings.

Prov. 23:29 Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has injuries without cause?
Who has redness of eyes?

Prov. 23:30 *It* is to those
staying long over wine,
to those going to search out mixed wine.

Prov. 23:31 You are not to look
at wine when it is red,
when it gives its color in the cup,
as it flows itself smoothly!

Prov. 23:32 At its final end it bites.
Even like an adder it stings.

Prov. 23:33 Your eyes will look
at devious women,
and your heart will speak perversities,

Prov. 23:34 and you will be like one
lying down in the heart of the sea,
and as one lying down
at the top of the mast saying,

Prov. 23:35 "They have caused me to be struck.
I have not been sick!
They have beaten me.

I have not known *it*!
When will I awaken?
I will continue.
I will seek it again!"

Chapter 24

Prov. 24:1 You are not to be jealous
concerning bad men,
and you are not to desire to be
with they themselves תא

Prov. 24:2 Indeed,
their heart speaks of violence
and their lips talk of trouble.

Prov. 24:3 With wisdom a house is built,
and with understanding it is prepared.

Prov. 24:4 And with knowledge
the chambers will be filled
with every substance precious and pleasant.

Prov. 24:5 The valiant man
is wise with strength,

and a man of knowledge
is courageous with power.
Prov. 24:6 Indeed, with wise counsel
you will wage your battle,
and deliverance is *found*
in a multitude of counselors.

Prov. 24:7 Wisdom is *too* high for a fool.
In the gate he will not open wide his mouth.

Prov. 24:8 One planning to cause evil
will be called a master of evil plans.

Prov. 24:9 The purpose of foolishness
is offense,
and a mocker is a detestable thing
to human beings.

Prov. 24:10 If you show yourself weak
in a day of distress your strength is small.

Prov. 24:11 Cause to be delivered
those being taken to death,
and those stumbling to the slaughter
if you are able to restrain *them*.

Prov. 24:12 If you say,
"Behold! We did not know this!",
will not The One
weighing the hearts understand?
Even The One maintaining your life,
He knows,
and will He cause
to return to a human being
according to his action.

Prov. 24:13 My son, eat honey
because it is good,
and the honeycomb
is sweet upon your palate!

Prov. 24:14 Know that wisdom
is thus to your life
if you have found it.
Then there will be a final end
and your hope will not be cut off.

Prov. 24:15 You are not to lie in wait
with the morally wrong
against the dwelling of the just.
You are not to destroy his resting place.

Prov. 24:16 Indeed,
seven times the just may fall.
Then he gets up.
But the morally wrong will be overthrown
on account of what is bad.

Prov. 24:17 When your adversary falls
you are not to be glad,
and at his stumbling
your heart is not to rejoice

Prov. 24:18 lest **YAHWEH** sees
and it is bad in His eyes,
and He turns away His wrath from him.

Prov. 24:19 You are not to fret yourself
on account of those
causing bad to be done.

You are not to be jealous
concerning the morally wrong.

Prov. 24:20 Indeed,
there is a final end for the bad.
The lamp of the morally wrong
will be extinguished.

Prov. 24:21 My son,
revere **YAHWEH Himself נא**
and the king!

You are not to mingle
with those who change *positions*.
Prov. 24:22 Indeed, their calamity
will rise up suddenly,
and the ruin of both of them, who knows?

Prov. 24:23 These also are for the wise:

To cause partiality to be shown in judgment
is not good.

Prov. 24:24 One saying to the morally wrong,
“You yourself נא are just!”,
peoples will curse him.
Nations will be enraged at him.
Prov. 24:25 But to those causing rebuke
it is pleasant,
and a good blessing will come upon them.

Prov. 24:26 One causing
a right answer to return
kisses the lips.

Prov. 24:27 Prepare your outside work,
and make ready for yourself in the field.
Afterwards you can build your house.

Prov. 24:28 You are not to be a witness
without cause against your neighbor,
and you are not to deceive with your lips.

Prov. 24:29 You are not to say,
“According to what he has done to me,
according to this I will do to him.
I will cause to return to a man
according to his actions.”

Prov. 24:30 I passed over beside the field
of a man of laziness,
even beside the vineyard
of a human being lacking understanding.

Prov. 24:31 And behold!
All of it was overgrown with thorns.
Its surface was covered with nettles
and its stone wall was torn down.

Prov. 24:32 And I saw *it*.
I set my heart on it.
Having seen I received discipline.
Prov. 24:33 A little sleep, a little slumber,
a little folding of the hands to rest,
24:34 and your poverty will come
like one travelling himself,
and your lack like an armed man.

Chapter 25

Prov. 25:1 These also
are proverbs of Shelomoh
which the men of Hizkiyah,
king of Yahudah copied:

Prov. 25:2 *It is* the honor of **YAHWEH**
to cause a matter to be concealed.
And *it is* the honor of kings
to search out a matter.

Prov. 25:3 The skies *are* for height
and the earth *is* for depth,
but the heart of kings can not be examined.

Prov. 25:4 Remove the dross from silver.

Then a vessel will go forth
to the one refining.
Prov. 25:5 Remove moral wrong
from before the face of the king
and his throne will be established with justice.

Prov. 25:6 You are not to glorify yourself
before the face of a king.
And in the place of the great
you are not to stand.
Prov. 25:7 Indeed,
it is better for him to say to you,
"Come up here!"
than that you should be caused to be lower
before the face of a noble
whom your eyes have seen.

Prov. 25:8 You are not to go forth in haste
for the sake of disputing.
Otherwise, what will you do at the end of it
when your neighbor
has caused you to be disgraced?

Prov. 25:9 Dispute your cause
with your neighbor himself **nx**.

And you are not to expose
the secret counsel of another
Prov. 25:10 lest one hearing it
puts you to shame.
Then your bad report will return.

Prov. 25:11 A word spoken at the proper time
is like apples of gold in settings of silver.

Prov. 25:12 A ring of gold,
even an ornament of fine gold,
is the wise one causing correction
to an ear listening attentively.

Prov. 25:13 Like the cold of snow
in the day of harvest
is a faithful messenger
to those sending him.
And the life of his masters
he causes to be refreshed.

Prov. 25:14 Clouds and wind without rain
is a man boasting himself falsely
concerning his gifts.

Prov. 25:15 By slowness to anger
a leader is persuaded,
and a gentle tongue will shatter a bone.

Prov. 25:16 You have found honey.
Eat what is sufficient for you
lest you be filled with it
and you are caused to vomit.

Prov. 25:17 Cause your foot to withdraw
from the house of your neighbor
lest he has enough of you
and has hated you.

Prov. 25:18 A club,
or a sword,
or a sharp arrow
is a man responding with a false witness
against his neighbor.

Prov. 25:19 A broken tooth,
or a foot out of joint
is confidence in one acting treacherously
in a day of trouble.

Prov. 25:20 One causing a garment
to be taken away on a day of cold
is like vinegar on lye
or one singing songs to a heavy heart.

Prov. 25:21 If one hating you is hungry,
cause him to eat food.
And if he is thirsty,
cause him to drink water.

Prov. 25:22 Indeed, you yourself **נא**
will be heaping coals of fire on his head!
And **YAHWEH** will pay it back to you.

Prov. 25:23 The north wind brings forth rain,
but a concealed tongue an enraged face.

Prov. 25:24 It is better to dwell
in a corner of a roof
than in a house shared
with a contentious woman.

Prov. 25:25 Like cold water upon a thirsty life
is good news from a distant land.

Prov. 25:26 A muddied spring
and a polluted fountain
is a just one shaken
before the face of the morally wrong.

Prov. 25:27 It is not good to eat much honey.

It is not good to seek one's own honor?

Prov. 25:28 A broken down city with no wall
is a man who has no control to his life.

Chapter 26

Prov. 26:1 Like snow in summer
and rain at harvest,
according to this,
honor is not fitting for a fool.

Prov. 26:2 As a bird is to wandering,
as a swallow is to flying about,
according to this is a curse without cause.
It will not come.

Prov. 26:3 A whip *is* for a horse.
A bridle *is* for a male ass.
And a rod *is* for the back of a fool.

Prov. 26:4 Do not answer a fool
according to his foolishness
lest you also be compared to him,
even you yourself **נא**.

Prov. 26:5 Answer a fool
according to his foolishness,
lest he is wise in his own eyes.

Prov. 26:6 One sending a message
by the hand of a fool
is cutting off the feet, drinking violence.

Prov. 26:7 The legs of the lame hang limp.
Likewise *does* a proverb in the mouth of fools.

Prov. 26:8 Like one binding a stone in a sling,
according to this
is one giving honor to a fool.

Prov. 26:9 A thorn has gone up
into the hand of a drunkard.

Thus is a proverb in the mouth of fools.

Prov. 26:10 An archer wounding *just* anyone,
thus is one hiring a fool
or hiring one passing by.

Prov. 26:11 As a dog returning
to his own vomit,
a fool will repeat his foolishness.

Prov. 26:12 Have you seen a man
wise in his own eyes?
There is more hope for a fool than for him.

Prov. 26:13 The lazy one says,
"There is a lion in the road!
A fierce lion is in the streets!"

Prov. 26:14 The door turns on its hinges.
And the lazy one turns on his bed.

Prov. 26:15 The lazy one buries
his hand in a dish.
It wearies him to return it to his mouth.

Prov. 26:16 A lazy one
is wiser in his own eyes
than seven returning discernment.

Prov. 26:17 One taking hold
of the ears of a dog
is one passing over into strife not his.

Prov. 26:18 Like one behaving himself
as a madman,
shooting arrows of firebrands and death,
Prov. 26:19 according to this is a man
who has deceived his neighbor himself **אָת**,
and says, "Was I myself not joking?"

Prov. 26:20 For lack of wood
the fire goes out,
and without a slanderer strife will cease.

Prov. 26:21 As charcoal is to burning coals,
and wood to fire,
likewise is a man of contentions
to the kindling of strife.

Prov. 26:22 The words of one slandering
are like things swallowed greedily
and they have gone down
to the chambers of the belly.

Prov. 26:23 Like silver dross
covering potsherds
are burning lips and an evil heart.

Prov. 26:24 One hating pretends with his lips,
but within his midst he places deceit.

Prov. 26:25 When he speaks kindly
do not trust him,
because seven detestable things
are in his heart.

Prov. 26:26 Hatred covers itself with deception.
His badness will be uncovered in the assembly.

Prov. 26:27 One digging a pit will fall into it.
And one rolling a stone,
it will turn back toward him.

Prov. 26:28 A lying tongue
hates those it crushes,

and a flattering mouth
makes destruction.

Chapter 27

Prov. 27:1 You are not to boast yourself
concerning tomorrow!
Indeed, you do not know
what a day will bring forth.

Prov. 27:2 Let another man commend you
and not your own mouth,
a stranger, and not your own lips.

Prov. 27:3 A stone is heavy
and sand is weighty,
but the wrath of a fool
is heavier than either.

Prov. 27:4 Wrath is cruel
and anger *is* overwhelming,
but who is able to stand
before the face jealousy?

Prov. 27:5 Exposed rebuke is better
than concealed love.

Prov. 27:6 The wounds of a friend
are trustworthy,
but the kisses of one hating are deceitful.

Prov. 27:7 A satisfied life
loathes the honeycomb,
but to a hungry life
everything bitter is sweet.

Prov. 27:8 Like a bird wandering from its nest,
so is a man wandering from his place.

Prov. 27:9 Ointment and perfume
gladden the heart.
Likewise is the sweetness of one's friend
because of the counsel of his life.

Prov. 27:10 Your friend
and your father's friend
you are not to abandon.
And the house of your kindred
you are not to enter
in the day of your calamity.

Better is a neighbor nearby
than kindred far away.

Prov. 27:11 Be wise, My son,
and gladden My heart.
Then I can cause
one reproaching Me to turn back.

Prov. 27:12 A shrewd man will see what is bad.
It will be concealed.
The unaware will pass over.
They will be punished.

Prov. 27:13 Take the garment of him
when he is guarantor for a stranger.
And for a devious woman take a pledge.

Prov. 27:14 One blessing his friend
with a loud voice early in the morning
will have it reckoned as a curse to him.

Prov. 27:15 A continual dripping
on a rainy day
and a contentious woman are comparable.

Prov. 27:16 One concealing her
conceals the wind,
and his right hand grasps oil.

Prov. 27:17 Iron against iron
causes it to be sharp.
And a man causes
the face of his friend to be sharp.

Prov. 27:18 One maintaining a fig tree
will eat its fruit.
And one protecting his master
will be honored.

Prov. 27:19 Like water *reflects* a face as a face,
so the heart of the human being *does*
for a human being.

Prov. 27:20 She'ol and Abaddon
are not satisfied.
Likewise the eyes of a human being
are not satisfied.

Prov. 27:21 A refining pot is for silver,
and a furnace for gold.
Likewise a man is a *refiner*
for the praise of his mouth.

Prov. 27:22 Even if you grind
the fool himself ~~TX~~
in a mortar amidst the grain with a pestle
his foolishness will not depart from him.

Prov. 27:23 Know!
Know the face of your sheep!
Place your heart toward your herds
Prov. 27:24 because wealth is not to eternity,
nor a crown to generation after generation.
Prov. 27:25 Hay is removed
and new grass is seen.
And the vegetation of the mountains
are gathered.
Prov. 27:26 The lambs *are* for your clothing,
and the goats *are* for the price of a field,
Prov. 27:27 and sufficient is goats' milk
for your food,
as food of your household,
and life for your young girls.

Chapter 28

Prov. 28:1 The morally wrong have fled,
but no one was pursuing.
But the just are as confident as a lion.

Prov. 28:2 On account of
the rebellion of a land
its leaders are many.
But with a human being
causing understanding
and having knowledge
what is right is maintained.

Prov. 28:3 A poor man oppressing the weak
is like rain sweeping *things* away.
Then there is no food.

Prov. 28:4 Those abandoning The Instruction
commend the morally wrong.
Those protecting The Instruction
contend themselves against them.
"The Instruction" is a reference
to The Torah of YAHWEH.

Prov. 28:5 Evil men
do not understand judgment.
**But those seeking YAHWEH
will understand everything.**

Prov. 28:6 Better is one being poor
who is walking in his integrity
than one of perverse ways,
yet he is rich.

Prov. 28:7 One maintaining instruction
is a child causing understanding,
but a companion of gluttons
causes disgrace to his father.

Prov. 28:8 One causing his possessions
to be increased by usury and unjust gain
gathers it for the sake of him
who is showing favor to the weak.

Prov. 28:9 One causing his ear to turn aside
from listening attentively to instruction,
even his prayer is a detestable thing.

Prov. 28:10 One causing the upright
to go astray into a bad way
will fall into his own pit.
But the blameless will inherit what is good.

Prov. 28:11 A rich man is wise
in his own eyes,
but a poor one having understanding
will search out *wisdom*.

Prov. 28:12 When the just are jubilant
there is much beauty,
but in the rising up of the morally wrong
a human being will conceal himself.

Prov. 28:13 One covering his rebellions
will not prosper,
but one confessing and abandoning them
will find compassion.

Prov. 28:14 **Happy is the human being
who is continually revering YAHWEH.**
But one causing his heart to be hardened
will fall into what is bad.

Prov. 28:15 A roaring lion and a charging bear
is one morally wrong ruling over poor people.

Prov. 28:16 A leader
with a lack of understanding
is also a great oppressor.

One hating greed will prolong his days.

Prov. 28:17 A human being
having been oppressed
on account of life blood will flee into a pit.
Let no one support him.

Prov. 28:18 One walking blamelessly
will be delivered,
but one being of perverse ways
will fall at once.

Prov. 28:19 One working his land
will be satiated with food,
but one pursuing worthless things
will be satiated with poverty.

Prov. 28:20 A faithful man
will have many blessings,
but one hurrying to be rich
will not be declared innocent.

Prov. 28:21 To show partiality is not good.
Even concerning a morsel of food
a man will rebel.

Prov. 28:22 A man hurrying to be rich
is stingy,
and he does not consider
that poverty is coming.

Prov. 28:23 One causing rebuke
to a human being
will find more favor afterward
than one causing flattery with the tongue.

Prov. 28:24 One robbing his father
or his mother,
but saying, "It is not rebellion.",
he is a companion to a man of destruction.

Prov. 28:25 A greedy life stirs up strife,
but one trusting in **YAHWEH** will prosper.

Prov. 28:26 One trusting in his own heart,
he is a fool,
but one walking with wisdom,
he will be delivered.

Prov. 28:27 One giving to the poor
will not lack,
but one hiding his eyes
will have many curses.

Prov. 28:28 With the rising up
of the morally wrong
human beings will be hidden,
but at their perishing
the just will increase.

Chapter 29

Prov. 29:1 A man reprovved often
who is causing his neck to be hardened
will be suddenly broken
and there will be no healing.

Prov. 29:2 When the just are many
the people rejoice,
but when the morally wrong rule
the people groan.

Prov. 29:3 A man loving wisdom
gladdens his father,
but one keeping company with prostitutes
destroys wealth.

Prov. 29:4 A king causes the land
to be established by right judgment,
but a man of bribes will destroy it.

Prov. 29:5 A man causing flattery
concerning his neighbor
is spreading a net for his own feet.

Prov. 29:6 On account of the rebellion
of a bad man *there is* a snare.
But the just will sing for joy,
and he will rejoice.

Prov. 29:7 The just one knows
the cause of the weak.

The morally wrong one
does not understand *such* knowledge.

Prov. 29:8 Men of scorn
cause a city to be ensnared,
but the wise turn back anger.

29:9 A wise man is being judged
by a foolish man *himself* **nx** and he trembles.
Then he laughs, but there is no rest.

Prov. 29:10 Men of blood hate the blameless,
but the upright seeks his *lifestyle*.

Prov. 29:11 A fool causes
all his breath to go forth,
but the wise soothes it in the end.

Prov. 29:12 One ruling
who is listening attentively to lying words,
all his ministers will be morally wrong.

Prov. 29:13 The destitute
and the man of oppression
have come face to face.
YAHWEH enlightens the eyes
of both of them.

Prov. 29:14 A king judging the weak
with faithfulness,
his throne will be established forever.

Prov. 29:15 A rod and correction give wisdom,
but a youth sent forth *without them*
will cause his mother to be put to shame.

Prov. 29:16 With the increase
of the morally wrong
rebellion will be abundant,
but the just will see their ruin.

Prov. 29:17 Correct your son.
Then he will cause you rest,
and he will give pleasure to your life.

Prov. 29:18 When there is no vision
the people will be exposed.
But happy is the one protecting instruction.

Prov. 29:19 A servant
is not corrected with words.
Indeed, he understands,
but he does not respond.

Prov. 29:20 You have seen a man
hasty in his words.
There is more hope for a fool than for him.

Prov. 29:21 One is pampering his servant
from youth,
and he will have him as a son in the end.

Prov. 29:22 A man of anger stirs up strife,
and a possessor of rage
abounds with rebellion.

Prov. 29:23 The pride of a human being
will cause him to be abased,
but the humble of breath will obtain honor.

Prov. 29:24 One sharing with a thief
is hating his own life.
He listens attentively to an oath,
but he does not make it known.

Prov. 29:25 The anxiety of a human being sets a snare,
but one trusting in **YAHWEH**
will be set in safety.

Prov. 29:26 Many are seeking the face
of one ruling,
but the judgment of a man is from **YAHWEH**.

Prov. 29:27 A detestable thing to the just
is a morally wrong man.
And a detestable thing to the morally wrong
is one who is the upright of way.

Chapter 30

Prov. 30:1 The words of Agur
son of Yakeh, an oracle.
This man declared to Ithi'el,
to Ithi'el and Ukal:

Agur means gathered.
Yakeh means obedient.
Ithi'el means Happy is El.
Ukal means consumed.

Prov. 30:2 Indeed,
I am more stupid than any man.
And there is for me no understanding
of a human being.

Prov. 30:3 And I have not learned wisdom,
nor do I have knowledge
of the set apart ones,.

Prov. 30:4 Who has ascended to The Heavens
and come down?

Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established
all the extremities of the earth?

What is His Name?

And what is the Name of His son?

Surely you know!

Prov. 30:5 Every Word of **YAHWEH** is refined.
He is a shield to those taking refuge in Him.

Prov. 30:6 You are not to cause *a thing*
to be added above His Words,
lest He argue with you,
and you are found to have lied.

Prov. 30:7 Two things I have requested
from You Yourself **אָו**.

Do not withhold them from me before I die.

Prov. 30:8 Cause worthlessness
and a lying word
to be far from me.

Do not give to me either poverty or riches.

Cause me to be fed my portion of food

Prov. 30:9 lest I am fully satisfied

and deny You,

and say, "Who is **YAHWEH**?";

and lest I be dispossessed and steal,

and abuse the Name of my Elohim.

Prov. 30:10 Do not slander

a servant to his master

lest he curse you

and you are found guilty.

Prov. 30:11 There is a generation
that curses its father,
and does not bless its mother **הִרְשָׁהּ אִמָּהּ**.

Prov. 30:12 There is a generation
undefiled in its own eyes,
but it has not been washed from its own filth.

Prov. 30:13 There is a generation,
how lofty have been their eyes.
Even their eyelids are lifted up.

Prov. 30:14 There is a generation,
its teeth are swords
and its jawbones are knives
for the sake of devouring
the afflicted from the earth,
and the destitute
from among human beings.

Prov. 30:15 The leech has two daughters.
Give! Give!
Three are not satisfied.
Four have not said, "Enough":
Prov. 30:16 She'ol and a barren womb,
ground not satisfied with water,
and fire have not said, "Enough."

Prov. 30:17 An eye that mocks at a father,
or mocks at obedience to his mother
the ravens of the wadi will dig it out,
and the young eagles will eat it!

30:18 Three things are extraordinary,
beyond me.
Even four I have not comprehended:
Prov. 30:19 the way of an eagle in the skies,
the way of a serpent upon a rock,
the way of a ship in the heart of the sea,
and the way of a man with a virgin.

Prov. 30:20 According to this is the way
of a woman committing adultery:
She has eaten.
And she has wiped her mouth.
And she has said,
"I have not practiced worthlessness!"

Prov. 30:21 Under three things
the earth has trembled.
Even under four
it is not able to be sustained:
Prov. 30:22 under a slave when he reigns,
or a fool when he is satisfied with food;
Prov. 30:23 under a woman being hated
when she marries,
or a female slave
when she dispossesses her mistress.

Prov. 30:24 There are four
little ones of the earth,
but they are exceedingly wise.

Prov. 30:25 The ants are a people not strong.
But they cause their food
to be prepared in summer.

Prov. 30:26 The rock badgers
are a people not powerful.
But they place their homes
among the craggy rocks.

Prov. 30:27 There is no king for the locusts.
But they go forth in ranks, all of them.

Prov. 30:28 A lizard you can catch
with the hands.
But it is in the palaces of a king.

Prov. 30:29 There are three things
majestic of pace.
Even four are majestic as they walk.
Prov. 30:30 A lion is mighty among the animals.
And he does not turn back
from the face of anything.
Prov. 30:31 A greyhound,
also a male goat,
and a king whose army is with him.

Prov. 30:32 If you have been foolish
in lifting up yourself
or if you have devised evil,
put your hand to your mouth!

Prov. 30:33 Indeed, as milk under pressure
brings forth curds,
and as a nose under pressure
brings forth blood,
so wrath under pressure
brings forth strife.

Chapter 31

Prov. 31:1 The words of King Lemu'el,
An utterance which his mother taught him.
[Lemu'el means belonging to El.](#)
[It's a symbolic name for Shelomoh.](#)

Prov. 31:2 What, my son?
Even what, son of my womb?
Even what, son of my vows?

Prov. 31:3 Do not give
your strength to women,
nor your ways to causing kings
to be wiped out.

Prov. 31:4 *It is* not for kings, Lemu'el,
it is not for kings to drink wine,
nor for princes to desire strong drink,
Prov. 31:5 lest they drink
and forget what has been decreed,
and alter the judgment
of all the sons of the afflicted.

Prov. 31:6 Give strong drink
to one who is perishing,
and wine to those bitter of life.
Prov. 31:7 He will drink.
And he will forget his poverty.
And his misery he will remember no more.

Prov. 31:8 Open your mouth wide
for the sake of the speechless
in the cause of all the sons of destruction.

Prov. 31:9 Open your mouth wide.
Judge justly!
And plead the cause
of the afflicted and the destitute.

Prov. 31:10 Who can find a virtuous woman?
She is worth far more than even rubies!

Prov. 31:11 The heart of her husband
has trusted in her
and he will have no lack of spoil.

Prov. 31:12 She will treat him good
and not bad
all the days of her life.

Prov. 31:13 She will seek wool and linen,
and with pleasure she will act with her hands.

Prov. 31:14 She will be like the ships
of those trading.

She will cause her food
to come from far away.
Prov. 31:15 And she will get up
while it is still night
and give meat to her household,
and a portion to her maidservants.
Prov. 31:16 She will consider a field
and accept it.
From the fruit of her hands
she will plant a vineyard.
Prov. 31:17 She will gird her loins
with strength.
And she will strengthen her arms.
Prov. 31:18 She will perceive
when her gain is good.
Her lamp will not be extinguished at night.
Prov. 31:19 She will extend her hand
onto the spinning wheel
and her hand will hold the spindle.

Prov. 31:20 She will stretch out her hand
to the afflicted
and she will extend her hands
for the sake of the destitute.

Prov. 31:21 She is not afraid
for her household because of snow
because all of her household
is dressed with scarlet.
Prov. 31:22 She will make
a covering for herself.
Her clothing will be fine linen and purple.
Prov. 31:23 Her husband
will be known in the gates
as he sits among the elders of the land.
Prov. 31:24 She will make linen and sell it.
And she will give belts to the merchants.
Prov. 31:25 Strength and beauty
are her clothing.
And she will laugh at the time to come.
31:26 She opens her mouth with wisdom.
Prov. And on her tongue
is the instruction of kindness.
Prov. 31:27 She is watching
the ways of her household.
And she does not eat the bread of idleness.
Prov. 31:28 Her children will rise up
and call her blessed.
Her husband *also*,
and he will commend her.
Prov. 31:29 "Many daughters have done nobly,
but you have risen above them all."

Prov. 31:30 Showing favor is deceptive
and beauty is vain.
A woman who is revering **YAHWEH**,
she is to be praised.
Prov. 31:31 Give to her
from the fruit of her hands
and commend her in the gates for her works!

29. JOB / Iyowb

(Version 3.1: 7-15-2021)

Chapter 1

Job 1:1 A man existed in the land of 'Uwts.
His name was Iyowb.
And he was the man, he himself,
that was blameless and upright.
And he revered **YAHWEH**.
And he turned aside from what is bad.

'Uwts means counsel.
lyowb means hated or persecuted.

Job 1:2 And to him were born
seven sons and three daughters.
Job 1:3 And his possessions were
seven thousand sheep,
and three thousand camels,
and five hundred yoke of oxen,
and five hundred female asses,
and exceedingly many servants.
And the man, this one himself,
was greater than all the men of the East.

Job 1:4 And his sons went.
And they prepared a banquet
in the house of each man on his day.
And they sent.
And they called their three sisters
to eat and to drink with them.

Job 1:5 And it was
when the days of banqueting
had gone around.
And lyowb sent.
And he consecrated them.
And he rose up early in the morning.
And he caused olahs to ascend,
the number of them all,
because lyowb said,
"Perhaps my children have offended
and cursed **YAHWEH** in their hearts."
lyowb did according to this all the days.

An olah is traditionally
called a burnt offering"
because it was totally consumed by fire,
turned into smoke.
It represented
a total commitment to **YAHWEH**.

Traditionally 'sinned' is used here.
It's been replaced with 'offended'
because every so-called 'sin'
is actually an offense against **YAHWEH**.
It is a failure to act according to
His instructions to His people.
It is open rebellion against His Word.

Job 1:6 And there was a day.
And the sons of the elohim came
to station themselves beside **YAHWEH**.
And The Adversary also came
into the midst of them.

There are important things
to note in this verse.
"sons of the elohim"
is a reference to beings
about whom we have little information.
It's generally understood to represent
the divine beings that exist with **YAHWEH**
in His Heaven.
Some consider it to be
a "the divine council".
Others think they are "angels"
(actually messengers)
that conduct **YAHWEH's** business
on His behalf.

The very existence of these beings
is shrouded in mystery and wonder.
It was from among this group
that the "sons of God" came to earth
and intermingled with human beings
prior to The Flood of Noah.
This indicates they have the ability
to act counter to **YAHWEH's** will.

"Satan" is the traditional translation
of the Hebrew which actually says, *hasatan*.

This should be translated as "The Adversary" in order to correctly present it.

satan means an opponent, an adversary.
It's misleading
to refer to this being as "Satan",
as if it's a name.
His name is Lucifer, not "Satan".
He is seen as the arch-enemy of **YAHWEH**.
Because of this his **title** is "The Adversary".

Job 1:7 And **YAHWEH** said to The Adversary,
"From where do you come?"
And The Adversary responded
to **YAHWEH Himself תא**.
And he said, "From roaming on the earth,
even from walking myself upon it."

Job 1:8 And **YAHWEH** said to The Adversary,
"Have you set your heart
upon My servant, Iyowb?
Indeed,
there is none compared to him on earth.
He is a blameless man, and upright,
revering **YAHWEH**
and turning aside from what is bad."

Job 1:9 And The Adversary responded to
YAHWEH Himself תא.
And he said,
"Is it for nothing
Iyowb is revering **YAHWEH**?
Job 1:10 Are not You Yourself תא
a hedge on behalf of him,
and on behalf of his household,
and on behalf of all that is his
from all around?
The work of his hands You have blessed
and his livestock has increased in the land.

Job 1:11 But stretch out Your hand now
and strike against all that is his.
He will surely curse You to Your face!"

Job 1:12 Then **YAHWEH**
said to The Adversary,
"Behold!
All that is his is in your hand,
except against him
you are not to extend a hand."
And The Adversary went out
from the face of **YAHWEH**.

Job 1:13 And there was a specific day.
And his sons and his daughters
were eating and drinking wine
in the house of their brother, the firstborn.

Job 1:14 And a messenger came to Iyowb.
And he said, "The oxen were plowing
and the male asses were feeding
close beside them.
Job 1:15 And Sheba fell *upon them*
and took them away!
And the servants themselves תא
they have caused to be killed
by the edge of a sword!
And I have escaped, only I myself alone,
to declare it to you!"

Job 1:16 This one was still speaking.
And another came.
And he said, "Fire of **YAHWEH**
has fallen from the skies!
And it has burned among the sheep
and among the servants

and it has consumed them.
But I have escaped, only I myself alone,
to declare it to you!”

Job 1:17 This one was still speaking.
And another came.
And he said,
“The Kasdim established three leaders.
And they spread out beside the camels.
And they took them away.
And the servants themselves **תא**
they caused to be struck
by the edge of a sword.
But I have escaped, only I myself alone
to declare it to you!”

Job 1:18 This one was still speaking.
And another came.
And he said, “Your sons and your daughters
were eating and drinking wine
in the house of their brother, the firstborn,
Job 1:19 And behold!
A great wind came
from beyond the wilderness.
And it struck against
the four corners of the house.
And it fell on the young men.
And they are dead.
But I have escaped, only I Myself alone,
to declare it to you!”

Job 1:20 Then Iyowb stood up.
And he tore his robe itself **תא**.
And he shaved his head itself **תא**.
And he fell down to the ground.
And he worshipped.

Job 1:21 And he said,
“Naked I came out
from the womb of my mother.
And naked I will return there.
YAHWEH has given.
And **YAHWEH** has taken away.
May the Name of **YAHWEH** be blessed.”

Job 1:22 In all this Iyowb did not offend.
And he did not ascribe
impropriety to **YAHWEH**.

Chapter 2

Job 2:1 And there was a specific day.
And the sons of the elohim came
to station themselves beside **YAHWEH**.
And The Adversary also came among them
to station himself beside **YAHWEH**.
Job 2:2 And **YAHWEH** said to The Adversary,
“From where are you coming?”
And The Adversary responded
to **YAHWEH Himself** **תא**.
And he said, “From roaming on the earth,
even from walking myself upon it.”

Job 2:3 And **YAHWEH** said to The Adversary,
“Have you placed your heart
upon My servant Iyowb?
Indeed,
there is none compared to him on earth,
a man blameless and upright,
revering **YAHWEH**,
and turning aside from what is bad.
And he is still holding firmly
onto his integrity.

But you caused Me

to be stirred up against him
for the sake of destroying him
without cause.”

Job 2:4 And The Adversary responded
to **YAHWEH Himself נא**.

And he said, “Skin on behalf of skin!
But all that a man has
he will give on behalf of his life!

The meaning of
"skin on behalf of skin"
is not understood.
It may refer to the lives already lost
instead of lyowb's life.

Job 2:5 However, stretch out Your hand now
and strike against his bone and his flesh.
Surely he will curse You to Your face!”

Job 2:6 And **YAHWEH** said to The Adversary,
“Behold!

He is in your hand,
except you are to preserve his life itself נא.”

NOTE: Thus far
we have three principles
established by the Word of **YAHWEH**
1. Satan can have power
over your material blessings.
2. Satan can have power
over your health.
3. **YAHWEH** has the final say
in ALL of these things!!!!

Job 2:7 And The Adversary went out
from the face itself נא of YAHWEH.

And he struck lyowb himself נא
with severe boils
from the sole of his foot
to the crown of his head.

Job 2:8 And he took for himself a potsherd
for the sake of scraping himself with it.
And he was sitting in the midst of the ashes.

Job 2:9 And his wife said to him,
“Will you still hold tightly to your integrity?
Curse **YAHWEH** and die!”

Job 2:10 Then he said to her,
“You are speaking
like one of the stupid speaks.
What?

Will we accept the good itself נא
from **YAHWEH Himself נא**
but not accept the bad itself נא?”

In all this lyowb did not offend with his lips.

Job 2:11 And three friends of lyowb
heard of all these bad things themselves נא
which had happened.

And each man came from his place,
Eliphaz the Temanite,
and Bildad the Shuhite,
and Tzophar the Na'amathite.

And they agreed to meet together
for the sake of coming to mourn with him
and to console him.

Eliphaz means god of gold.
Bildad - meaning uncertain.
Tzophar means departing.

Job 2:12 And they lifted up
their eyes themselves נא
from a distance.

And they did not recognize him.
And they lifted their voices and wept.

And each one tore his robe.
And they sprinkled dust on their heads
toward the skies.
Job 2:13 And they sat with him
upon the ground
seven days and seven nights.
And no one spoke a word to him
because they saw
that the pain had been great.

Chapter 3

Job 3:1 After this
Iyowb opened his mouth *itself* **אָ**.
And he cursed the day *itself* **אָ** of his birth.

Job 3:2 And Iyowb responded.

And he said,

Job 3:3 "May the day
on which I was born perish,
even the night it was said,
'A male has been conceived.'

Job 3:4 May that day be darkness,
and may a cloud of deep darkness
settle over it.

May **YAHWEH** not seek it.

And may a light not shine upon it.

Job 3:5 May darkness redeem it.

And may the shadow of death
settle upon it *like* a cloud.

May blackness terrify it.

Job 3:6 May that very night itself
be seized with darkness.

May it not be joined
with the days of the year.

May it not enter in
with the number of months.

Job 3:7 Behold!

Let that night itself be barren.

May no joyful shout come into it.

Job 3:8 May those cursing curse the day,
those ready to stir up Leviathan.

Job 3:9 May the stars of its twilight be dark.

May it wait for light but have none.

And may it not see the eyelids of the dawn

Job 3:10 because it did not shut the doors
of the womb that was mine,
and it did not hide trouble from my eyes.

Job 3:11 Why did I not die from the womb,
come forth from the belly and expire?

Job 3:12 Why were there knees to receive me?

And why were there breasts for me to suck?

Job 3:13 Indeed, now

I would be have been lying down.

I would be at rest.

I would have slept.

Then there would be rest for me

Job 3:14 with kings

and counselors of the earth

those having built
desolations for themselves,

Job 3:15 or with leaders

who had gold for themselves,

those filling their houses with silver.

Job 3:16 Or, concealed like a miscarriage,

I would not exist;

like infants who have not seen light?

Job 3:17 There the morally wrong

cease raging.

And there the weary of strength are at rest.

Job 3:18 The captives are at ease together.

They can not hear the voice of the oppressor.

Job 3:19 Small and great are the same there.
And the slave is free from his master.

Job 3:20 Why does He give light
to one toiling,
or life to the bitter of being,
Job 3:21 those waiting for death,
but it is not theirs,
so they dig for it
more than for treasures;
Job 3:22 those being joyful,
being glad to exceeding joy
when they find the grave?

Job 3:23 *Why does He give light*
to a man whose way has been concealed,
even which **YAHWEH** has caused
to be hedged in behind him?

Job 3:24 Indeed,
my groaning comes before I eat
and my moanings pour out like water.

Job 3:25 Indeed, I had great dread
and it has come to me.
Even what I feared has come to me.
Job 3:26 I have not been at ease.
And I have not been undisturbed.
And I have not been at rest.
And trouble has come!"

Chapter 4

Job 4:1 Then Eliphaz the Temanite
responded, and he said,
Job 4:2 "Has one tried a word to you?
You are weary,
but who is able to refrain from speaking?

Job 4:3 Behold!
You have corrected many.
And you have strengthened
the hands of the weak.
Job 4:4 Your words
have caused one stumbling
to be raised up.
And you have strengthened
the bending knees.

Job 4:5 Indeed, now it has come to you
and you are weary.
It strikes against you
and you are dismayed.
Job 4:6 Is not your reverence
your confidence,
your hope,
even the integrity of ways?

Job 4:7 Remember now,
who of him that is innocent has perished?
And where have the upright been destroyed?
Job 4:8 According to what I have seen
those plowing worthlessness
and planting trouble will harvest it.
Job 4:9 Because of the breath of **YAHWEH**
they will perish.
Even by the breath of His nostrils
they will be terminated.

Job 4:10 *They are like* the roaring of the lion,
even the voice of the fierce lion.
But the teeth of the young lions
have been broken.
Job 4:11 A lion will perish from lack of prey
and the cubs of the lioness

will scatter themselves.

Job 4:12 But to me
a word was secretly brought.
And my ear received a little portion of it
Job 4:13 among the thoughts
from visions of the night
as deep sleep falls on men.
Job 4:14 Terror happened to me,
even trembling
and my bones were caused to shake greatly.
Job 4:15 Then a wind passes over my face.
The hair of my body bristles.
Job 4:16 It stands still,
but I can not discern its appearance.
A form is in front of my eyes.
Silence.
Then I heard a voice,
Job 4:17 'Can a mortal
be more just than **YAHWEH**?
Can a man be more pure
than The One making Him?

Job 4:18 Behold!
He does not cause
His servants to be trusted.
Even against His messengers
He places error,
Job 4:19 how much less
those dwelling in houses of clay
whose foundation is in the dust.
He crushes them before the face of a moth.
Job 4:20 From morning to evening
they are beaten.
Because of none considering it
they perish forever.
Job 4:21 Are not the cords
of their tents pulled up?
They die, but not with wisdom!

Chapter 5

Job 5:1 "Call out now.
Is there anyone answering you?
And to whom among the devoted
will you turn?

Job 5:2 Indeed, trouble will kill the foolish.
And one being gullible will be put to death.

Job 5:3 I myself have seen
the foolish taking root.
But suddenly his home is cursed.
Job 5:4 His children are far from deliverance
and they crush themselves at the gate.
And no one is causing them to be delivered.
Job 5:5 One whose harvest
the hungry consume,
even out from the thorns it is taken away
and a snare robs their wealth.

Job 5:6 Indeed, what is bad
does not come forth from the dust,
nor does trouble sprout from the soil.

Job 5:7 Indeed,
a human being is born for trouble.
And children, like lightning,
are caused to fly upward.

Job 5:8 However, I myself,
I will inquire of **YAHWEH**.
Even to **YAHWEH** I will establish my cause,
Job 5:9 The One doing
the great and the unsearchable,

extraordinary acts until there is no number;
Job 5:10 The One giving rain
on the face of the ground,
and sending the waters
upon the face of the open space;
Job 5:11 The One placing
the oppressed on high.
Even those mourning
will be lifted to safety;
Job 5:12 The One causing the schemes
of the shrewd to be broken
and their hands to not work with ability;
Job 5:13 The One catching the wise
in their craftiness,
and the counsel of the devious to be hurried.
Job 5:14 By day they will encounter darkness
and at noon they will grope as at night.

Job 5:15 But He causes the destitute
to be delivered
from the sword,
from their mouth,
and from the hand of the strong.
Job 5:16 Then there is hope for the destitute.
And the morally wrong have shut their mouths.

Job 5:17 Behold!
Happy is the mortal whom **YAHWEH** rebukes.
And you are not to despise
the discipline of The Almighty.
Job 5:18 Indeed, He causes pain,
but He binds up.
He wounds, but His hands heal.

Job 5:19 In six distresses
He will cause you to be delivered.
Even in seven He will not strike against you
with what is bad.

Job 5:20 In famine
you will be redeemed from death,
and in battle
from the hand of the sword.
Job 5:21 At the scourge of a tongue
you will be hidden.
And you will not be frightened
because destruction comes.
Job 5:22 At destruction and at starvation
you will laugh.
And you will not be afraid
because of the animals of the land.

Job 5:23 Indeed, your covenant
is with the stones of the field.
And the animals of the field
will be at peace with you.
Job 5:24 And you will know
that your tent is safe.
And you will have charge
of your dwelling place.
And you will not offend.
Job 5:25 And you will know
that your seed are many,
and your offspring *are* like
the grass of the ground.
Job 5:26 You will go to the grave at maturity,
like the stacking of sheaves in its season.
Job 5:27 Behold!
This we have searched out!
It is according to this!
Listen attentively!
And you yourself **nx**, know it for yourself!"

Chapter 6

Job 6:1 And Iyowb responded.
And he said,

Job 6:2 "Oh that my grief
would be weighed, weighed;
even my calamity on the scales.

They would lift up together
Job 6:3 because it would be heavier
than the sand of the sea.

For this reason my words have been rash.
Job 6:4 Indeed, the arrows of The Almighty
are against me,

whose poison my life is drinking.
The terrors of **YAHWEH**
are arrayed against me.

Job 6:5 Does the wild ass bray over the grass.
Or does the ox bellow over its fodder?

Job 6:6 Is tasteless food
to be eaten without salt?

Is there any taste in the white of an egg?
Job 6:7 My life has refused to touch *these*.
They are as loathsome food.

Job 6:8 Oh that my request might come,
and what I long for **YAHWEH** will grant,

Job 6:9 even that **YAHWEH**
might chose to crush me,
cause His hand to be loosed and finish me!

Job 6:10 Then I would again have comfort,
and I would stand firm in pain without pity.
Indeed, I have not concealed the sayings
of The Set Apart One.

Job 6:11 What strength do I have
that I should hope?

And what is my end
that I should cause my life to be prolonged?
Job 6:12 Is my strength the strength of stones?
Is my flesh of copper?

Job 6:13 Is my help not in me?
And has wisdom been driven away from me?

Job 6:14 To one afflicted
his companion *is to have* kindness.
But reverence of The Almighty he abandons.

Job 6:15 My kindred
are as treacherous as a stream,
as a channel in which streams pass over,
Job 6:16 being darkened because of ice.
Over them the snow hides itself.

Job 6:17 In a time of warming they vanish.
In its heat
they are extinguished from their place.

Job 6:18 The paths of their way turn aside.
They ascend into chaos and they perish.

Job 6:19 The caravans of Tema
looked expectantly.
The travellers of Sheba hoped for them.

Job 6:20 They were ashamed
because they had trusted.
They came to them,
but they were humiliated.

Job 6:21 Indeed, now you
have been *like them!*
You see terror and you are afraid.

Job 6:22 Have I said, 'Come to me'?
or, 'Offer a bribe for me from your wealth'?

Job 6:23 or, 'Rescue me
from the hand of the enemy?'

or, 'Redeem me
from the hand of the ruthless?'

Job 6:24 Teach me!
Then I myself will be silent.
And cause me to understand
how I have gone astray.

Job 6:25 How irritable
are words of the upright!
But what does your argument correct?
Job 6:26 Is it to argue about words?
Will you consider even as wind
the sayings of one despairing?

Job 6:27 Indeed,
you cast lots over the fatherless
and bargain over your friend!

Job 6:28 But now, agree to face toward me.
Even to your faces, if I were to lie....

Job 6:29 Turn back now!
There is to be no moral wrong!
Even turn back again!
My justice is in it.

Job 6:30 Is there moral wrong on my tongue?
Can my palate not discern mischief?

Chapter 7

Job 7:1 "Is there not
an assembly of mortals on earth?
Even like the days of a hired man are his days.

Job 7:2 Like a slave desires shade
and like a hired man hoping for his wages,

Job 7:3 according to this
I have inherited months of futility,
and nights of trouble
have been appointed to me.

Job 7:4 When I lie down then I say,
'When will I get up and the night be gone?'
And I have had my fill of tossing till dawn.

Job 7:5 My body has been clothed
with maggots and clods of dirt.
My skin is crusted and it is loathsome.

Job 7:6 My days are swifter
than a weaver's shuttle.
And they end with no hope.

Job 7:7 Remember that my life is a breath!
My eye will not turn back
for the sake of seeing good.

Job 7:8 The eye of one seeing me
will not see me.
Your eyes are on me.
But I will not exist.

Job 7:9 A cloud passes and goes away.
Likewise, one going down to She'ol
will not come up.
7:10 He will not return any longer to his house
and his place will not know him any longer.

Job 7:11 I myself also,
I will not restrain my mouth.
I will speak in the distress of my breath.
I will complain in the bitterness of my life.

Job 7:12 Am I myself the sea
or a sea monster

that You set a guard over me?
Job 7:13 when I have said,
'My bed comforts me.
My couch lifts my complaint.'

Job 7:14 And You frighten me with dreams
and because of visions I am terrified.
Job 7:15 And my life chooses strangling,
death more than my life itself.

Job 7:16 I have been rejected.
I will not live to eternity.
Cease from me.
Indeed, my days are futile.

Job 7:17 What is a mortal
that You should magnify him,
or that You should set Your heart toward him,
Job 7:18 or hold him accountable at dawn,
testing him at each moment?

Job 7:19 According to when?
Will You not gaze away from me,
nor cease from me until I swallow my saliva?

Job 7:20 I have offended.
What do I do to You,
The One watching a human being?
Why have You placed me as Your target
and I have become as a burden to myself?

Job 7:21 And why do You
not pardon my rebellion
and pass over my moral perversity *itself* אָא?
Indeed, now I will lie down, *go* to dust.
And You will diligently search for me
but I will not exist."

Chapter 8

Job 8:1 Then Bildad the Shuhite responded.
And he said,
Job 8:2 "Until when will you say these things?
Even a strong wind
is the words of your mouth.

Job 8:3 Does **YAHWEH** pervert judgment?
Or does The Almighty pervert justice?

Job 8:4 If your children
have offended against Him
then He will send them into
the hand of their rebellion.

Job 8:5 If you yourself אָא
will diligently search for **YAHWEH**
then Almighty El will show Himself gracious.

Job 8:6 If you yourself אָא
are pure and upright
then indeed now,
He will arouse Himself concerning you
and He will restore
the dwelling place of your justice.
Job 8:7 And your beginning was small,
but your latter end will increase exceedingly.

Job 8:8 Indeed,
inquire now to the former generation
and prepare to examine their fathers.
Job 8:9 Indeed, we *are* of a short time ago.
And we do not know.
Indeed, our days are a shadow upon earth.
Job 8:10 Will they not teach you,
speak to you,

and from their heart
cause answers to come forth?

Job 8:11 Does papyrus rise up
with no swamp,
a bulrush grow up without water?
Job 8:12 It still has green.
It is not cut down,
but it withers before any plant.

Job 8:13 According to this are the paths
of everyone forgetting **YAHWEH**.
And the hope of the defiled will perish,
Job 8:14 whose confidence is futile,
and whose trust is a spider's web.
Job 8:15 He will lean upon his house.
But it will not stand.
He will hold fast on it.
But it will not remain.
Job 8:16 He is moist
before the face of the sun
and his branches spread out
over his garden.
Job 8:17 His roots entwine over a heap.
They are seen between the stones.
Job 8:18 If he is destroyed from his place,
then it will deny him *saying*,
'I have not seen you.'

Job 8:19 Behold!
This is the delight of his way.
And from the dust others will grow.

Job 8:20 Behold!
YAHWEH does not reject the blameless!
And He will not cause strength
in the hand of those doing what is bad.

Job 8:21 When He
fills your mouth with laughter
and your lips with shouts of joy
Job 8:22 those hating you
will be clothed with shame.
And the tent of the morally wrong
will exist no more."

Chapter 9

Job 9:1 And Iyowb responded.
And he said,
Job 9:2 "Truly, I know this is so.
But how can a mortal
be just with **YAHWEH**?
Job 9:3 If one were inclined
to contend with Him
He would not respond to him
one time of a thousand.

Job 9:4 *He is* wise of heart
and mighty of power.
Who has been harsh toward Him
and prospered?

Job 9:5 The One removing mountains,
and they have not known,
which He has overturned in His anger;
Job 9:6 The One shaking the earth
from her place.
Even its columns tremble themselves;
Job 9:7 The One speaking to the sun,
and it does not rise.
And on His behalf He seals up the stars;
Job 9:8 The One stretching out the skies
for His sake alone;
even The One treading

upon the waves of the sea;
Job 9:9 The One making Arcturus,
Orion,
and The Pleiades,
and the chambers of the south;
Job 9:10 The One doing great things
to beyond searching out,
and extraordinary acts
even beyond number.

Job 9:11 Behold!
He passes over above me.
But I do not see.
And He slips past.
But I do not perceive Him.

Job 9:12 Behold!
He snatches away!
Who can bring it back?
Who can say to Him,
'What are You doing?'

Job 9:13 **YAHWEH** will not turn back His anger.
The helpers of the proud crouch beneath Him.
Job 9:14 How much less can I respond to Him,
choose my words with Him?

Job 9:15 Indeed, if I were just I would not answer!
To The One judging me I will request favor.

Job 9:16 If I had called
and He had answered me
I would not believe that He
was listening attentively to my voice,
Job 9:17 since He crushes me with a storm
and has multiplied my wounds without cause.

Job 9:18 He does not permit me
to recover my breath.
Indeed, He causes me
to be filled with bitternesses.

Job 9:19 If it is for the sake of strength,
behold!
He is The Mighty One.
And if *it is* for the sake of judgment,
who will cause a time to be appointed?

Job 9:20 If I *were* just
my own mouth would cause me
to be condemned.
If I myself were blameless
my mouth would cause me
to be *declared* perverse.

Job 9:21 I am blameless!
I do not know my own life!
I despise my life!
Job 9:22 It is all one *thing!*
For this reason I have said,
'The blameless and the morally wrong
He will bring to an end.'

Job 9:23 If the scourge causes one
to be killed suddenly
He will laugh at the testing of the innocent.

Job 9:24 The earth has been given
into the hand of the morally wrong.
He covers the faces of her judges.
If it is not thus *then* who is it?

Job 9:25 And my days
are more swift than a runner.

They have fled.
They have not seen good.
Job 9:26 They have passed
like ships of papyrus,
like an eagle swooping upon its prey.

Job 9:27 If I say, 'I will forget my complaint.
I will abandon my sad face and I will cheer up.
Job 9:28 I have been afraid of all my pains.'
I know that You will not declare me innocent.

Job 9:29 *If* I am morally wrong
why this wearying labor?
Job 9:30 If I washed myself compared to snow
and purified my hands with soap,
Job 9:31 even then You will immerse me
in a *filthy* ditch.
Then my garments will detest me.

Job 9:32 Indeed, He is not a man like me
so *that* I can answer Him,
that we can come together in judgment.
Job 9:33 There is no mediator between us
to place his hand upon us both.
Job 9:34 Let Him cause His rod
to turn aside from me.
And let His terror not frighten me.
Job 9:35 *Then* I will speak and not fear Him.
Indeed, it is not like this with me.

Chapter 10

Job 10:1 "My existence is weary
on account of my life.
I will abandon my complaint concerning me.
I will speak in the bitterness of my life.
Job 10:2 I will say to **YAHWEH**,
'Do not cause me to be declared wrong.
Cause me to know for what reason
You are contending with me.

Job 10:3 Is it good to You that You oppress,
that You reject the work of Your hands,
but look favorably upon the counsel
of the morally wrong?

Job 10:4 Do You have eyes of flesh?
If only you would see as a mortal sees!
Job 10:5 Are the days of a mortal
like Your days,
or Your years like the days of a man
Job 10:6 that You seek
for my moral perversity
and search out my offense?

Job 10:7 According to Your knowledge
I am not wrong.
But there is no one to cause me
to be delivered from Your hand.

Job 10:8 Your hands have fashioned me
and made me altogether, all around,
yet You are devouring me.

Job 10:9 Remember, please,
that You have made me with clay
and to dust you will cause me to return.

Job 10:10 Did You not cause me
to be poured out like milk,
and cause me to be congealed like cheese?
Job 10:11 With skin and flesh you clothed me
and with bones and sinews
You have woven me.

Job 10:12 Life and kindness
You have done with me.
And Your oversight has protected my breath.
Job 10:13 And these You have hidden
in Your heart.
I know that this is with You.

Job 10:14 If I offend then You watch over me.
And because of my moral perversity
You will not declare me innocent.

Job 10:15 If I am morally wrong,
woe is to me!
And *if* I am just
I will not lift up my head filled with shame
or look at my affliction!
Job 10:16 And if it is lifted up high
You will hunt me like a lion
and You will turn Yourself back
with an extraordinary act against me.
Job 10:17 You will renew
Your testimonies against me
and You will increase
Your indignation with me.
Changes and a host are against me.

Job 10:18 And why have You caused me
to come forth from the womb?
I will expire.
Then no eye will see me.
Job 10:19 According to what I have not been,
I *now* am,
being carried from the womb to the grave.

Job 10:20 Are not my days few?
Stop!
Put me away!
Then I will be caused to cheer up a little
Job 10:21 before I go and do not return,
to a land of darkness
and the shadow of death,
Job 10:22 a land of obscurity,
comparable to the darkness
of the shadow of death,
and there is no order.
And it is caused to shine like the darkness.”

Chapter 11

Job 11:1 Then Tzophar
the Na'amathite responded.
And he said,
Job 11:2 “Should a multitude of words
not be answered?
And should a man of lips be justified?
Job 11:3 Should your braggings
cause men to be silent?
And you mock, causing disgrace.
Job 11:4 And you have said,
'My instruction is pure.'
And, 'I have been clean in Your eyes.'

Job 11:5 However,
if only **YAHWEH** would speak
and open His lips against you,
Job 11:6 and cause you to be told
the hidden things of wisdom,
that there are two sides to sound wisdom.
And know that **YAHWEH**
does not call to mind for you
some of your moral perversity.

Job 11:7 Can you find **YAHWEH** with a search?
Or can you discover
the boundary of The Almighty?

Job 11:8 The heights of the skies...
What can you do?
Deeper than she'ol...
What can you know?
Job 11:9 Its measure is longer than the earth
and broader than the sea.

Job 11:10 If He passes by
and causes it to be closed or assembles it,
then who can turn it back?

Job 11:11 Indeed,
He knows men of falsehood
and He sees worthlessness,
but He does not give consideration to it.

Job 11:12 And a man of emptiness
will have his heart stirred,
and a wild ass's colt
will be born a human being
These are two events
that Tzophar suggests will never happen.
This is placed in contrast
to one turning back an act of **YAHWEH**.

Job 11:13 if you yourself **nx**, will cause
your heart to be prepared
and you will spread out your hands to Him...

Job 11:14 If worthlessness is in your hand
cause it to be far away.
And do not cause moral perversity
to dwell in your tents.

Job 11:15 Indeed,
then you will lift up your face without blemish!
And you will be caused to be firm.
And you will not be afraid.

Job 11:16 Indeed, you yourself **nx**
will forget trouble.
You will remember it
like waters that have crossed over.

Job 11:17 And your lifespan
will rise brighter than noon.
You will shine forth.

You will be like the dawn.
Job 11:18 And you will trust
because there is hope.

And you will dig for the sake of a refuge.
You will lie down,

Job 11:19 and you will rest,
and nothing will cause you to be afraid.
And many will seek your face.

Job 11:20 But the eyes of the morally wrong
will be consumed,
and a refuge will perish from them,
and their hope will be the expiring of life!"

Chapter 12

Job 12:1 And Iyowb responded.
And he said,

Job 12:2 "Truly, you yourselves **nx** are the people
and with you wisdom will die!

Job 12:3 But I also have understanding.
Compared to you I am not more inferior.
And who himself **nx** is not like these?

Job 12:4 I have become
a laughing stock to my friends,
one calling to **YAHWEH**.
Yet He has not answered him!

A laughing stock, the just, the blameless!

Job 12:5 Toward calamity there is contempt
for those at ease,
kicking for the sake of slipping feet,
Job 12:6 for the sake of ravaging the tents
of those who are at ease,
but security for the sake of those
provoking **YAHWEH** against him
for whom **YAHWEH** has caused *things*
to come into his hand.

Job 12:7 However, please inquire of the animals.
Even they will teach you;
and the birds of the skies,
even they will declare it to you.
Job 12:8 Or speak to the ground
and it will teach you.
Even the fish of the sea will declare it to you.

Job 12:9 Who among all these
does not know that the hand of **YAHWEH**
has done this,
Job 12:10 He in Whose hand
is the life of everything living,
even the breath of all the flesh of man?

Job 12:11 Does the ear not test words,
and the palate taste food for itself?

Job 12:12 With the aged is wisdom
and with length of days *is* understanding.

Job 12:13 With Him are wisdom and power.
His are counsel and discretion.

Job 12:14 Behold!
He tears down, and it can not be built.
He shuts up concerning a man,
and it can not be opened.

Job 12:15 Behold!
He restrains the waters and they dry up.
Then He sends them out
and they overturn the ground.

Job 12:16 With Him are strength
and sound wisdom.
Those being deceived
and those deceiving are His.

Job 12:17 He causes
counselors to be stripped
and judges to be foolish.

Job 12:18 He has loosened
the bonds of kings
and He has bound a belt on their loins.

Job 12:19 He is The One causing priests
to go away stripped.

Even the mighty He overthrows.

Job 12:20 He is The One
causing the lip to turn aside
of those being trusted,
and taking away
the discernment of the elders,
Job 12:21 pouring contempt on nobles,
and causing the belt of the strong to drop.

Job 12:22 He is The One
revealing deep matters out of darkness,

even causing the shadow of death
to come forth to the light.

Job 12:23 He is The One making nations great.
And He destroys them.

He is The One spreading out as nations.
And He guides.

Job 12:24 He is The One causing to turn aside
the heart of the leaders
of the people of the earth.
And He causes them to wander
in a formless waste with no path.
Job 12:25 They grope in the darkness
and there is no light.
And He causes them
to stagger like a drunkard.

Chapter 13

Job 13:1 Behold!
My eye has seen it all.
My ear has heard
and it has understood it.

Job 13:2 According to your knowledge
I have also known, even I myself.
I am not more inferior compared to you.

Job 13:3 However, I myself,
I would speak to The Almighty
and cause to be made right
the desire of **YAHWEH**.

Job 13:4 However, you yourselves **nx**
smear with falsehood.
Those healing with worthlessness
are all of you!

Job 13:5 What I wouldn't give
to cause you to be silent!
Then it would be to you as wisdom!

Job 13:6 Please listen attentively to my argument
and cause attention to be paid
to the contentions of my lips.

Job 13:7 Will you speak moral perversity
for **YAHWEH**,
even speak deceit for Him?
Job 13:8 Will you show partiality to Him?
Or will you contend for **YAHWEH**?

Job 13:9 Will it be good
when He examines you yourselves **nx**?
Or will you cause Him to be deceived
like you cause a mortal to be deceived?

Job 13:10 He will rebuke,
rebuke you yourselves **nx**,
if you secretly show partiality!

Job 13:11 Will not His exaltedness
make you yourselves **nx** afraid,
and the dread of Him fall upon you?

Job 13:12 Your memorable sayings
are proverbs of ashes!
Your backs are backs of clay!

Job 13:13 Hold your peace from me!
Then I myself will speak!
Then whatever *happens*
will pass over upon me.

Job 13:14 Why do I lift my flesh with my teeth
and put my life in my hands?

Job 13:15 Behold!
He *may* kill me.
I will hope!
However, I will cause my ways
to be decided before His face.

Job 13:16 Also, He is my deliverance.
Indeed, one defiled
can not come before His face.

Job 13:17 Listen attentively!
Listen attentively to my words,
even with your ears to my declaration!

Job 13:18 Behold now!
I have set the case in order.
I know that I myself will be justified.

Job 13:19 Who is he that will contend with me?
Indeed, now I will be silent and die.

Job 13:20 Only two things
You are not to do with me.
Then I will not be hidden from Your face:
Job 13:21 - cause Your hand to be far from me.
- and do not let the dread of You
make me afraid.

Job 13:22 Then call, and I will answer.
Or I will speak and You will reply to me.

Job 13:23 According to what
are my moral perversities and offenses?
Cause me to know
my rebellion and my offenses.

Job 13:24 Why do You hide Your face
and regard me as Your adversary?

Job 13:25 Will You cause a leaf
being driven away to tremble?
Or will You pursue dry stubble *itself* **תא**?

Job 13:26 Indeed,
You write bitter things against me
and You cause me to inherit
the moral perversities of my youth.
Job 13:27 And You place my feet in the stocks.
And You watch over all my paths.
You set a limit upon the heels of my feet.

Job 13:28 And he, like that which is rotten,
wastes away like a garment eaten by a moth.

Chapter 14

Job 14:1 A human being,
having been born of a woman,
is of few days.
And he is filled with agitation.

Job 14:2 Like a flower he has come forth.
Then he withers and he flees like a shadow,
and he does not remain.

Job 14:3 Even upon this one
You open Your eyes.
And *me myself* **תא**
You bring into judgment with You!

Job 14:4 Who can give *what is* pure
from *what is* defiled?

No one!

Job 14:5 Since his days have been decided
the number of his months
is with You Yourself **nx**,
You have appointed his set time,
and he can not pass over.

Job 14:6 Turn Your gaze from upon him
and let him rest
until like a hired man
he takes pleasure with his day.

Job 14:7 Indeed, there is hope for a tree.
If it is cut down, then it will sprout again,
and its twig will not cease.

Job 14:8 *Even* if its root is caused
to grow old in the ground

and its stump dies in the ground,

Job 14:9 from the scent of water

it will be caused to bud

and it will make foliage like a plant.

Job 14:10 But a man dies.

Then he lies prostrate.

And a human being breathes out,

but where is he?

Job 14:11 Waters disappear from the sea.

And a river dries up and is withered.

Job 14:12 But a man will lie down

and not get up.

Until the skies are no more

they will not be caused to awaken

and they will not be aroused from their sleep.

Job 14:13 If only You would cause me

to be hidden in She'ol,

cause me to be covered

until Your anger is turned back!

Set for me a time!

Then remember me!

Job 14:14 If a man dies will he live again?

All the days of my appointed time I will wait
until my change comes.

Job 14:15 You will call,

and I will answer You.

You have longed earnestly

for the work of Your hands.

Job 14:16 Indeed now, You count my steps.

Do You not keep watch over my offense?

Job 14:17 My rebellion has been in a bag.

And You have covered over

my moral perversity.

Job 14:18 However,

a falling mountain fades away,

and a rock is moved from its place.

Job 14:19 Water pulverizes stones.

Its gushing scrapes away

the dust of the ground.

But the hope of a mortal

You have caused to perish.

Job 14:20 You overpower him to forever.

Then he goes, changing his appearance,

and You send him away.

Job 14:21 His sons are honored,

but he does not know it.

And they are brought low,

but he does not perceive it for them.

Job 14:22 Truly He *knows* only the pain
of his flesh upon him,
and he mourns concerning his life.”

Chapter 15

Job 15:1 Then Eliphaz
the Temanite responded.

And he said,

Job 15:2 “Will a wise man answer
with vain knowledge
or fill his belly with the east wind?

Job 15:3 Will he reason with useless talk
or with speeches
that do not cause one to profit by it?

Job 15:4 Indeed, you yourself אַנְ
annul reverence
and you diminish contemplation
before the face of **YAHWEH!**

Job 15:5 Indeed, your moral perversity
teaches your mouth
and you choose the tongue of the shrewd.

Job 15:6 Your own mouth condemns you
and not I myself.
Even your own lips answer against you.

Job 15:7 Were you the first human being
to be born?
Were you made even before
the face of the hills,
or were you made before the mountains?

Job 15:8 Have you listened attentively
to the secret counsel of **YAHWEH?**
Or will you reduce wisdom to yourself?

Job 15:9 What do you know
but we do not know or understand
and it is not within us?

Job 15:10 Both the grey haired
and the aged are among us,
much older than your father.

Job 15:11 Are the comforts of **YAHWEH**
too little for you,
or a word that is gentle with you?

Job 15:12 What will you take to your heart?
And why do your eyes flash?

Job 15:13 Indeed, you cause your own breath
to turn back against **YAHWEH**
and you have caused words
go out of your mouth.

Job 15:14 What is a mortal
that he can be innocent
or one born of a woman
that he can be just?

Job 15:15 Behold!
He does not trust in His set apart ones!
Even The Heavens are not pure in His eyes,
Job 15:16 how much less
one being detestable
and morally corrupt,
drinking moral perversity like water!

Job 15:17 I will explain it to you!
Listen attentively to me!
Even this I have seen and declare,

Job 15:18 that which the wise
cause to be declared
and have not concealed
from their fathers.
Job 15:19 To them alone
the land has been given
and no stranger has passed over
into their midst.

Job 15:20 All the days of the morally wrong
he has been grieving himself.

And the number of years
has been concealed for the ruthless.

Job 15:21 A dreadful sound is in his ears.
In peace one ravaging will come to him.

Job 15:22 He does not believe
he will return from darkness
and he is kept under guard for the sword.

Job 15:23 He is wandering about for food
while he knows that being prepared for him,
near at hand, is a day of darkness.

Job 15:24 He is made to fear
distress and trouble.

They overwhelm him
like a king ready to attack

Job 15:25 because he
has stretched out his hand
against **YAHWEH**.

And The Almighty causes Himself
to be strengthened.

Job 15:26 He runs against Him with the neck,
with the thick bosses of his shields.

Job 15:27 Indeed, he has covered his face
with his fat

and he makes bulges of fat upon his loins

Job 15:28 but he dwells in ruined cities,
in houses with no inhabitants in them
which have been prepared as heaps.

Job 15:29 He will not be rich,
and his wealth will not stand,
and his possessions
will not spread out on the earth.

Job 15:30 He will not turn aside
from darkness.

A flame will dry up his branches.

And he will turn aside
at the breath of His mouth.

Job 15:31 He will not trust.

By worthlessness he will be deceived.

Indeed, worthlessness
will be his compensation.

Job 15:32 Before his time
it will be accomplished.

And his branch will not be green.

Job 15:33 He will be violent
against his grape vine
and it will cast off its unripe grape
like the blossom of an olive tree.

Job 15:34 Indeed,
the assembly of the defiled will be barren
and fire will consume
the tents of bribery.

Job 15:35 They will conceive trouble
and bring forth worthlessness.

Even their womb will be caused
to prepare deception.”

Chapter 16

Job 16:1 Then Iowb responded.
And he said,

Job 16:2 "I have listened attentively
to many things like these.

Your comforting is wearisome, all of you!
Job 16:3 Is there a limit to words of wind?
And what causes you
to be grievous when you answer?

Job 16:4 Also, I might even speak like you
if only it was your life instead of my life.
I might be caused to join together
against you with words
and shake my head at you.

Job 16:5 I might strengthen you with my mouth
and the moving of my lips might bring relief.

Job 16:6 If I speak my suffering
is not relieved.
And if I refrain, will it go away from me?

Job 16:7 However,
now He has caused me to be weary.
You have caused all of my assembly
to be devastated.

Job 16:8 And You have seized me.
And it exists as a witness.
And my leanness rises up in me.
In my face it bears witness.

Job 16:9 With His anger
He has torn in pieces.
Even He hates me.
My opponent has gnashed at me
with His teeth.
He sharpens His eyes toward me.
Job 16:10 They have jeered at me.
With contempt they have struck my cheeks.
They united themselves fully against me.

Job 16:11 **YAHWEH** has surrendered me
to the morally perverse
and He casts me into the hands
of the morally wrong.

Job 16:12 I was at ease.
Then He broke me.
And He grabbed me by my neck.
And he shattered me.
And He has stood me up as His target.

Job 16:13 His archers surround me.
He splits my kidneys in two.
Even He has no pity.
He pours out my bile on the ground.

Job 16:14 He breaks through me
with a breach upon the face of a breach.
He runs against me like a mighty man.

Job 16:15 I have sown sackcloth over my skin
and I thrust my horn into the dust.

Job 16:16 My face is reddened from weeping,
and upon my eyelids is the shadow of death
Job 16:17 though no violence was in my hand
and my prayer was pure.

Job 16:18 Earth, do not cover my blood!
And let there be no resting place
for my outcry!

Job 16:19 Even now, behold!
My witness *is* in The Heavens,

and my advocate is in the heights!

Job 16:20 Those causing scorn to me
are my friends.

Toward **YAHWEH** my eyes drip tears
Job 16:21 even as a man
pleads with **YAHWEH**,
even like the child of a human being
does with his neighbor.

Job 16:22 Indeed, a number of years will arrive.
Then I will go the way of no return.

Chapter 17

Job 17:1 "My breath has been destroyed.
My days have been extinguished.
Graves are mine.

Job 17:2 If not, mockers are with me,
and concerning their rebellions
my eye will rest!

Job 17:3 Establish, please,
my pledge with You.
Who is he that will strike hands with me?

Job 17:4 Indeed, You have hidden their heart
from understanding.
For this reason You will not exalt them.

Job 17:5 For the sake of flattery
one causes friendship to be declared.
But the eyes of his children will fail.

Job 17:6 Even He has caused me
to be established as a byword of people
and I am as an object of spitting
before their faces.

Job 17:7 And my eye is dim
because of provocation.
And my members are like shadows,
all of them.

Job 17:8 The upright
are astonished concerning this
and the innocent stirs himself up
against a defiled one.

Job 17:9 But the just will hold firmly to his way
and the one with clean hands
will be caused to be strong again.

Job 17:10 Then surely
You will turn back all of them.
And they will come now,
but I will not find a wise one among them.

Job 17:11 My days have passed over.
My plans have been torn away,
the desires of my heart.

Job 17:12 They place night as day
saying 'light is near.'
in the presence of darkness!

Job 17:13 If I hope, She'ol *is* my house.
I will spread out my bed in darkness.

Job 17:14 I have said to the pit,
'You are my father.',
to the maggot,

'You yourself **תא**
are my mother and my sister.'

Job 17:15 But where, then, is my hope?
And my hope, who can observe it?

Job 17:16 To the bars of She'ol
they will go down.

Oh that altogether
we would rest upon the dust?"

Chapter 18

Job 18:1 Then Bildad the Shuhite responded.
And he said,
Job 18:2 "Until when
will you put an end to words?
Consider, and afterwards we will speak.

Job 18:3 Why are we being regarded
as stupid animals in your eyes?

Job 18:4 You who are tearing yourself
to pieces in anger,
will the earth be abandoned for your sake?
Or will a rock move from its place?

Job 18:5 Truly, the light of the morally wrong
will be extinguished
and the flame of his fire will not shine.

Job 18:6 The light will be dark in his tent
and his lamp beside him
will be extinguished.

Job 18:7 The steps of his strength
will be restricted
and his own counsel

will cause him to be thrown down.

Job 18:8 Indeed, he will be sent into a net
by his own feet,
and he will walk over a snare.

Job 18:9 A net will take hold on *his* heel.
A snare will prevail over him.

Job 18:10 His cord will be buried in the ground
and his trap *will be* beside the path.

Job 18:11 All around him will be alarms of terrors,
even scattered at his feet.

Job 18:12 His strength will be famished
and calamity is being prepared at his side.

Job 18:13 It will consume parts of his skin.
The firstborn of death will consume his parts.

Job 18:14 He will be torn away
from his tent, his security.

And they will cause him to march
before the king of terrors.

Job 18:15 Nothing of his will dwell in his tent.
Brimstone will be scattered
on his dwelling place.

Job 18:16 His roots will wither from below
and his branch will perish from above.

Job 18:17 The memory of him
will perish from the earth
and he will have no name in the street.

Job 18:18 They will drive him out
from the light into the darkness
and he will be caused

to wander away from the world.

Job 18:19 There will be no offspring
or descendant among his people,
nor any survivor in his dwellings.

Job 18:20 Those coming after him
will be astonished concerning his day.
And those having gone before
will be seized with horror.

Job 18:21 Truly, *like* these are the dwellings
of the morally bad.
And this is the position of one
who does not know **YAHWEH.**"

Chapter 19

Job 19:1 Then Iyowb responded.
And he said,

Job 19:2 "Until when will you afflict my life

and crush me with words?
Job 19:3 These ten times
you have caused me to be disgraced.
You are not ashamed to treat me badly.

Job 19:4 Even if I have indeed gone astray,
my straying is to remain with me myself **nx**.

Job 19:5 If you indeed
will magnify yourselves against me
and decide my reproach against me,
Job 19:6 know then that **YAHWEH**
has overthrown me,
and His net is over me, surrounding me.

Job 19:7 Behold!
I cry, 'Violence!'
But I am not heard.
I cry aloud.
But there is no judgment.

Job 19:8 He has walled up my way
and I can not pass over.
And upon my paths He has placed darkness.

Job 19:9 He has stripped my honor
from upon me
and He has removed
the crown from my head.

Job 19:10 He tears me down on every side.
And I go on, but He pulls up
the pegs of my hope like a tree.

Job 19:11 And He causes His anger
to be kindled against me.
And He regards me as one of His opponents.

Job 19:12 His bands come together
and they mound up their way against me,
and they encamp all around beside my tent.

Job 19:13 He has caused my kindred
to be far away from me
and my friends have been
truly estranged from me.
Job 19:14 Those of my close kindred have failed
and my friends have forgotten me.

Job 19:15 The guests in my house,
even my female servants,
regard me as a stranger.
I have become a foreigner in their eyes.
Job 19:16 I have called to my servant
but he does not respond.
I myself have to request favor from him
with my mouth.

Job 19:17 My breath is a stranger to my wife
and my request for favor
to the children of my own body.

Job 19:18 Even young children have rejected me.
At my rising up they speak against me.
19:19 All my intimate friends have loathed me.
Even those whom I have loved
have turned against me.

Job 19:20 My my skin and my flesh
cling to my bones
and I have caused myself to escape
by the skin of my teeth.

Job 19:21 Show favor to me!
Show favor to me,
you yourselves **nx**, my friends!
Indeed, the hand of **YAHWEH**
has struck against me!

Job 19:22 Why do you persecute me
like **YAHWEH**
and are not satisfied with my flesh?

Job 19:23 Who will grant it now
and inscribe my words?
Who will grant it and inscribe it on a scroll,
or engrave it
Job 19:24 with a pen of iron and lead,
forever hewn in rock?

Job 19:25 But I myself know
The One redeeming me is alive!
And at the last He will stand upon the dust!
Job 19:26 Even after my skin, this,
has been destroyed,
then, apart from my flesh,
I will see **YAHWEH!**

Job 19:27 When I myself, I, will look at Him,
even my eyes will see Him
and not a stranger!

My kidneys have failed within me.

Job 19:28 If you say,
'Why are we persecuting him?'
then the root of the matter
has been found in me.

Job 19:29 Be afraid for yourselves
before the face of the sword!
Indeed, the wrath of the morally perverse
is the sword in order
that you will know judgment."

Chapter 20

Job 20:1 Then Tzophar
the Na'amathite responded.
And he said,
Job 20:2 "For this reason
my thoughts cause me to reply,
even on account of my anxiety within me.

Job 20:3 To the instruction,
to the humiliation,
I have listened attentively.
And with the breath I will respond
from my understanding.

Job 20:4 This very thing
you have known from forever,
from *when* a human being
was placed on the earth,
Job 20:5 that the joyful shout
of the morally wrong is short,
and the glee of the defiled is for a moment.
Job 20:6 Although his loftiness ascends to the skies
and his head touches the clouds,
Job 20:7 like his own excrement,
he will perish forever.
Those having seen him will say,
'Where is he?'
Job 20:8 He will fly away like a dream.
And he will not be found.
And he will be caused to wander
like a vision of the night.
Job 20:9 The eye that has looked intently at him
will not be caused to do so any longer
and his place will not see him any longer.
Job 20:10 His children will seek
the favor of the weak
and his hands will cause his strength
to be turned back.

Job 20:11 His bones have been filled
with his youth,
but will lie down with him upon the dust.

Job 20:12 Though what is bad
is sweet in his mouth
he will be caused to hide it under his tongue.
Job 20:13 He will commiserate over it,
but he will not abandon it.
And he will restrain it within his mouth.

Job 20:14 His food will be turned
in his intestines.
The bitterness of an adder
will be in his midst.
Job 20:15 He has swallowed down riches,
but he will vomit them up.
YAHWEH will cause it
to be driven out of his stomach.
Job 20:16 He will suck the poison of adders.
The tongue of the poisonous serpent
will kill him.

Job 20:17 He will not look at water courses,
rivers flowing with honey and butter.
Job 20:18 He will be causing to return
that for which he has labored.
And he will not swallow it
like the wealth from his trade.
And he will not be joyful.

Job 20:19 Indeed, he has oppressed.
He has abandoned the weak.
He has stolen a house,
but he did not build it.

Job 20:20 Indeed, he will not know
quietness in his belly.
Among what he has been desiring
nothing will escape.
Job 20:21 There will be nothing left for him to eat.
For this reason
he will not celebrate what is good.

Job 20:22 With the fulness of his abundance
distress will be his.
The hand of everyone toiling
will come *against him*.

Job 20:23 It will exist at the filling of his belly
that He will send against him
His burning wrath
and it will be caused to rain down upon him
as he is eating.

Job 20:24 He will flee from a weapon of iron.
A bow of copper will pierce him through.
Job 20:25 One has been drawn out
and it will come out of his back,
even gleaming, out of his gall.
Terrors will come upon him.

Job 20:26 All the darkness
has been concealing *it* as his hiding places.
He will be consumed by a fire not fanned.
It will be bad for what remains in his tent.

Job 20:27 The skies will reveal
his moral perversity
and the ground will raise itself up
against him.
Job 20:28 The increase of his house
will be carried away *like* rushing water
in the day of His anger.

Job 20:29 This is the portion
of a morally wrong human being
from **YAHWEH**,
even the inheritance appointed
by **YAHWEH**.”

Chapter 21

Job 21:1 Then Iyowb responded.
And he said,
Job 21:2 “Listen attentively!
Listen attentively to my words!
Then this will be your consolations.

Job 21:3 Bear with me and I will speak!
And after my speaking you can mock.

Job 21:4 Is my complaint against a human being?
And if *it is* why should I not be impatient?
Job 21:5 Face toward me and be appalled!
Then place your hand over your mouth!
Job 21:6 Even if I take note of it
then I am frightened
and my flesh is seized with trembling.

Job 21:7 Why do the morally wrong live,
become old, even mighty in power?
Job 21:8 Their seed is established with them
before their faces,
and their offspring before their eyes.
Job 21:9 Their houses are safe from dread
and no rod of **YAHWEH** *is* upon them.
Job 21:10 His bull breeds and does not fail.
His cow brings forth and does not miscarry.

Job 21:11 They send forth their little ones
like a flock
and their children leap for joy.
Job 21:12 They sing
with a tambourine and lyre
and they rejoice to the sound of the flute.

Job 21:13 They exhaust their days with goodness.
And in a moment they descend to She'ol.

Job 21:14 And they say to **YAHWEH**,
'Turn aside from us!
and, 'We have no desire to know Your ways!
Job 21:15 Who is The Almighty
that we should serve Him?
And what benefit *is it* if we meet with Him?'

Job 21:16 Behold!
Is their good not in their own hand?

The counsel of the morally wrong
has been far from me.

Job 21:17 According to what is the lamp
of the morally wrong extinguished,
or does their calamity come upon them,
or the cords He apportions in His anger?

Job 21:18 They are like straw
before the face of the wind
and like chaff swept away
with a stormy wind.

Job 21:19 **YAHWEH** stores away
his worthlessness for his children.
He will repay it to him.
Then he will know *it*.
Job 21:20 His own eyes
will see his own condemnation

and from the wrath of The Almighty
he will drink.

Job 21:21 Indeed, what *is* his pleasure
in his house after him?
Even the number of his months
has been cut off.

Job 21:22 Can anyone
teach knowledge to **YAHWEH**,
even He Who is judging those being exalted?

Job 21:23 This one dies
with the integrity of his bones,
completely at ease and prosperous.
Job 21:24 His pails are filled with milk
and the marrow of his bones is moist.

Job 21:25 But this one dies
in the bitterness of his life
and he does not eat
according to what is good.

Job 21:26 Together
they will lie down in the dust
and the maggots will cover them.

Job 21:27 Behold!
I know your thoughts
and the intentions of wrong against me.

Job 21:28 Indeed, you say,
'Where is the house of the noble?
And where is the tent, the dwelling place,
of the morally wrong?'

Job 21:29 Have you not asked
those passing over the road?
And do you not scrutinize their signs?

**Job 21:30 Indeed, for the sake
of the day of destruction
the evil one is reserved!
For the sake of the day of wrath
they have been brought forth!**

Job 21:31 Who will cause his way
to be declared to his face?
And for what he has done,
who will repay it to him?

Job 21:32 Even he himself
will be brought to the grave
and a vigil will be kept over his tomb.

Job 21:33 The clods of the wadi
will be sweet to him.
And after him

every human being will be drawn.
Even innumerable are those
who have gone before him.

Job 21:34 But how you comfort me
with emptiness
and your replies remain treacherous acts!"

Chapter 22

Job 22:1 Then Eliphaz the Temanite responded.
And he said,

Job 22:2 "Can a man be useful to **YAHWEH**?
Surely he is useful to Him by causing insight.

Job 22:3 Is it a delight to The Almighty
that you are just,
or is it unjust gain when you
have caused your ways to be blameless?

Job 22:4 Is it because of your reverence of Him

that He rebukes you,
enters into judgment with you?

Job 22:5 Is not your evil abundant?
And is there not an end
to your moral perversities?

Job 22:6 Indeed, you take pledges
from your kindred for nothing
and the garments of the naked
you cause to be stripped off.

Job 22:7 You do not cause
the faint to drink water,
and from the hungry
you have withheld food.

Job 22:8 But the man of strength,
the earth is his.
And those showing favor dwell in it.

Job 22:9 Widows you have sent away empty,
and the arms of the fatherless
have been crushed.

Job 22:10 For this reason
snares are all around you
and sudden dread frightens you,

Job 22:11 or darkness.
You can not see.
Then an abundance of water covers you.

Job 22:12 Is not **YAHWEH**
in the height of the sky?
And look at the top of the stars.
Indeed they are lofty!

Job 22:13 But you have said,
'What has **YAHWEH** known?
Can He judge through the thick cloud?
Job 22:14 Clouds are His cover
and He can not see.
And He walks Himself
about the circuit of the skies.'

Job 22:15 Have you watched over
the paths of eternity
which persons of worthlessness
have trodden,
Job 22:16 *those* who were cut down,
but it was not time?
A flood was poured out on their foundations,
Job 22:17 those saying to **YAHWEH**,
'Turn aside from us!'
And what did The Almighty do to them?
Job 22:18 Even He had filled their houses
with the good!
"But the counsel of the morally wrong
has been far from me."

[This is a very sarcastic repetition
of Iyowb's own words.
See 21.16.](#)

Job 22:19 The just will see it
and they will be glad.
And the innocent will mock at them *saying*,
Job 22:20 'Of a certainty,
our enemies have been cut off
and fire has consumed their remains.'

Job 22:21 Be of use now to Him!
Then be at peace!
By these a blessing will come to you.

Job 22:22 Accept instruction now from His mouth
and place His words in your heart!

Job 22:23 If you will return to The Almighty
you will be built up.
You will cause moral perversity
to be far from your tents.

Job 22:24 And set your gold in the dust,
even among the stones
of the wadis of Ophir!

Job 22:25 Then The Almighty will be
your gold and your silver, your abundance.

Job 22:26 Indeed, then concerning The Almighty
you will delight yourself
and you will lift up your face
toward **YAHWEH**.

Job 22:27 You will make earnest request to Him
and He will listen attentively to you.
And you will complete your vows.

Job 22:28 And you will determine a thing
and it will be established for you.

And a light will shine upon your ways.

Job 22:29 Indeed, they have been humbled.
But you will say, 'A lifting up!'

But the humble of eyes
He will cause to be delivered.

Job 22:30 He will rescue those not innocent.
And He will cause you to be rescued
on account of the purity of your hands."

Chapter 23

Job 23:1 And Iyowb responded.
And he said,

Job 23:2 "Even today my complaint is bitter.
My hand is heavy on account of my groaning.

Job 23:3 If only I knew and I could find Him
I would go to His place!

Job 23:4 I would arrange my case
in order before His face
and fill my mouth with arguments.

Job 23:5 I would know the words
of His response to me
and I would understand
what He would say to me.

Job 23:6 Would He contend with me
in great power?
Surely He would not place it against me.

Job 23:7 There the upright
might reason with Him
and I would be delivered forever
from my Judge.

Job 23:8 Behold!
I go forward, but He is not;
and backward, but I do not perceive Him;
Job 23:9 to the left hand
according to His doing,
but I do not perceive *Him*.
He covers *Himself* with the right hand
and I do not see.

Job 23:10 Indeed, He has known
the way with me.
He has tested me.
I will come forth like gold.

Job 23:11 My foot has held fast onto His path.
I have protected His way
and I will not be caused to turn aside.

Job 23:12 I have not strayed
from the directive of His lips
and I have not departed from His decree.
I have stored away the words of His mouth

more than what is appointed to me.

Job 23:13 But He is as One,
and who can cause Him to turn back?
Even His life has desired.
Even He has done it.

Job 23:14 Indeed, He will complete
my appointed allotment,
and there are many such as this with Him.

Job 23:15 For this reason I tremble inwardly
before His face.
I consider myself.
Then I am in dread of Him.

Job 23:16 Even **YAHWEH** has caused me
to be faint hearted.

Even The Almighty
has caused me to be terrified
Job 23:17 because I was not destroyed
before the face of the darkness.
Even from my face
He has covered the thick darkness.

Chapter 24

Job 24:1 Why are times
not hidden from The Almighty
but those knowing Him
have not seen His days?

Job 24:2 They cause landmarks to be removed.
They steal a flock and feed *on it*.

Job 24:3 The ass of the fatherless
they drive away.

They take the widow's ox as a pledge.

Job 24:4 They turn aside
the destitute from the way.

Together they have concealed
the afflicted of the earth.

Job 24:5 Behold!

Like wild asses in the wilderness
they go forth with their work,
diligently seeking for prey.

The desert *gives* to him food for the young.

Job 24:6 They reap his fodder in a field
and they glean the vineyard
of the morally wrong.

Job 24:7 They spend the night naked,
without a garment,
and *there is* no covering in the cold.

Job 24:8 They are wet
from the storms of the mountains.
And because of *being* without shelter
they have hugged a rock.

Job 24:9 They steal the fatherless
from the breast.

And they take a pledge from the afflicted.

Job 24:10 Naked they will go,
without a garment.

And hungry, they will pick up a sheaf.

Job 24:11 Within their walls
they will cause oil to be pressed out.
They have treaded the winepresses,
but they are thirsty.

Job 24:12 From the city people groan
and the lives of the wounded
cry out for help,
but **YAHWEH** does not place blame.

Job 24:13 They have been like those
rebellious at the light.
They have not known His ways

and they have not remained in His pathways.

Job 24:14 At daylight one murdering rises.
He kills the afflicted and the destitute.
And at night he is like a thief.
Job 24:15 Even *like* the eye
of one committing adultery
he watches for dusk saying,
'No eye will see me.'
And he puts a cover on the face.
Job 24:16 He has dug into houses
in the darkness.
By day they shut themselves up.
They have not known the light.
Job 24:17 Indeed, to all of them
dawn is the same to them
as the shadow of death.
Indeed,
he will be caused to know the terrors
of the shadow of death.

Job 24:18 He is swift
upon the face of the waters.
Their portion is cursed on the earth.
He will not turn to the way of vineyards.

Job 24:19 Drought and heat
will steal snow waters.
She'ol *will steal* those who have offended.
Job 24:20 The womb will forget him.
The maggot will feed sweetly on him.
He will be remembered no more.
Moral evil will be broken like a tree.

Job 24:21 He is a companion to the barren
who do not give birth.
And the widow he does not treat well.

Job 24:22 But He will draw away the mighty
with His might.
He will rise up
and one will not be certain about life.
Job 24:23 He will give to him for security.
And he will be supported.
And His eyes will be upon their ways.

Job 24:24 They are exalted for a little while.
But they will not exist.
And they will be brought low.
Like everything *else* they will be gathered up.
Even like a head of grain
they will be cut down.

Job 24:25 But if it is not so
then who will cause me
to be declared a liar
or establish my words as nothing?"

Chapter 25

Job 25:1 Then Bildad the Shuhite responded.
And he said,
Job 25:2 "Dominion and dread are with Him.
He is making shalom in His high places.

Job 25:3 Is there a number to His troops?
And over whom does His light not rise?

Job 25:4 And how can a mortal
be justified with **YAHWEH**?
Or how can one be innocent
having been born of a woman?

Job 25:5 Behold as far as the moon!
Even it is not bright.

Even the stars are not pure in His eyes.
Job 25:6 How much less *is* a mortal,
a maggot,
even a son of a human being, a maggot?"

Chapter 26

Job 26:1 Then Iyowb responded.
And he said,

Job 26:2 "How have you given help
to those with no power,
caused to be delivered an arm not strong?

Job 26:3 How have you given counsel
to one with no wisdom,
or caused an abundance
to know sound wisdom?

Job 26:4 To *whom himself* ~~nx~~
have you declared matters?
And whose breath came forth from you?

Job 26:5 The dead ones writhe
from beneath the waters,
even those dwelling in them.

Job 26:6 She'ol is naked in front of Him.
Even Abaddon has no covering.

Job 26:7 He *is The One*
stretching out the north over emptiness,
hanging the earth upon nothing.
How?

Job 26:8 *He is The One* confining the waters
in His thick clouds,
but the cloud is not torn under them.

Job 26:9 *He is The One* holding the face
of the place of honor,
spreading out His cloud over it.

Job 26:10 By decree He drew a circle
on the surface of the waters
at the extremities between light and darkness.

Job 26:11 The columns of the skies tremble
and they are astonished by His rebuke.

Job 26:12 With His force
He has divided the sea
and with His understanding
He has pierced Rahab.

Job 26:13 On account of His breath
the skies are bright.
His hand has pierced the fleeing serpent.

Job 26:14 Behold!
These are the fringes of His ways!
And how faint a whisper we hear of Him!
And who can understand
the thunder of His power?"

Chapter 27

Job 27:1 And Iyowb again took up his discourse.
And he said,

Job 27:2 "By the life of **YAHWEH**
Who has turned aside my judgment,
even The Almighty,

Who has caused my life to be bitter,
Job 27:3 as long as my breath is in me,
even the breath of **YAHWEH** *is* in my nostrils,

Job 27:4 my lips will not speak moral evil,
nor will my tongue ponder treachery!

Job 27:5 It will be my defilement
if I cause you yourselves **nx** to be justified!
Until I die I will not cause my integrity
to turn aside from me!
Job 27:6 To my justness I will hold fast
and I will not let it go!
My heart will not rebuke me as long as I live!

Job 27:7 May my adversary
be like the morally wrong
and the one rising up against me
like the morally evil.

Job 27:8 Indeed,
what is the hope of a defiled one
when he is cut off,
when **YAHWEH** takes away his life?
Job 27:9 Will **YAHWEH** listen attentively to his cry
when distress comes upon him?
Job 27:10 Will he delight himself
upon The Almighty?
Will he call upon **YAHWEH** at all times?

Job 27:11 I will cause you yourselves **nx**
to be taught by the hand of **YAHWEH**.
What is with The Almighty I will not hide.

Job 27:12 Behold!
All of you yourselves **nx** have seen *this*.
But why this emptiness?
You are altogether empty?

Job 27:13 This is the portion
of a morally wrong human being
with **YAHWEH**
and the inheritance of the ruthless
which they will receive from The Almighty:
Job 27:14 If his children increase,
it will be for the sword.
And his offspring
will not be satisfied with food.

Job 27:15 Those who survive him
will be buried on account of death,
and his widows will not weep.

Job 27:16 If he heaps up silver like dust,
and prepares clothing like the mire,
Job 27:17 he will prepare it,
but the just will put it on
and the innocent will divide the silver.

Job 27:18 He has built his house like a moth,
like a booth one watching has made.
Job 27:19 He will lie down rich,
but he will not be gathered.
He has opened his eyes, but it is no more!
Job 27:20 Terrors will overtake him like a flood.
At night a stormy wind has swept him away.
Job 27:21 An east wind will lift him up
and he will go.
And it will sweep him away from his place,
Job 27:22 and it will be cast against him,
and it will not show pity.
He will flee swiftly from its power.
Job 27:23 It will clap its hands concerning him
and it will whistle at him *in scorn*
from his own place.

Chapter 28

Job 28:1 Indeed, there is a source for silver
and a place to purify gold.
Job 28:2 Iron is taken from the dirt
and copper is smelted from stones.

Job 28:3 He has established
an end for the darkness,
and to every extremity He is searching
the stones of the darkness
and the shadow of death.

Job 28:4 He has burst open a wadi
where no one is dwelling.
They have been forgotten by feet.
They have been hung low,
away from mortals.
They swing to and fro.

Job 28:5 The ground, from it goes forth food,
but underneath it is overturned like the fire.
Job 28:6 Its stones are the place of sapphires
and the dust is gold to Him.

Job 28:7 The path is not known by a bird of prey,
nor has the hawk's eye seen it.
Job 28:8 The sons of pride
have not walked upon it,
nor has the lion passed over it.

Job 28:9 He extends His hand onto the flint.
He overturns the mountains at the roots.
Job 28:10 He splits open channels in the rocks
and His eye has seen every precious thing.
Job 28:11 He binds overflowing rivers
and the hidden things
He brings forth to the light.

Job 28:12 And wisdom,
from where is it discovered?
And where is this place of understanding?

Job 28:13 A mortal does not know its value
and it is not found in the land of the living.
Job 28:14 The deep has said, 'It is not in me.'
And the sea has said, 'It is not with me.'

Job 28:15 Gold is not given in place of it
and silver is not weighed out as its price.
Job 28:16 It is not valued by the gold of Ophir,
by precious shoham, nor sapphire.

Job 28:17 Gold and crystal are not valued with it,
nor is it exchanged for a vessel of fine gold.

Job 28:18 No mention is made of coral or crystal,
and the price of wisdom is above rubies.
Job 28:19 The topaz of Kush
is not to be compared with it,
nor is it valued by pure gold.

Job 28:20 And wisdom,
from where does it come?
And where is this place of understanding?
Job 28:21 Even it has been hidden
from the eyes of all the living,
and from the birds of the skies
it has been concealed.

Job 28:22 Abaddon and Death have said,
'With our ears we have heard a report of it.'

Job 28:23 **YAHWEH** has understood its way
and He has known its place *itself* **nx**.

Job 28:24 Indeed, He watches
the extremities of the earth!
He looks beneath all the skies
Job 28:25 for the sake of making

a weight for the wind,
and the waters He has balanced
with a measure.

Job 28:26 At its making
there was a decree for the rain
and a path for the lightning of the thunders.

Job 28:27 Then He saw *wisdom*,
and He declared it.
He caused it to be established
and He also searched it out.

Job 28:28 Then He said to the human being,
'Behold!

**The reverence of YAHWEH,
that is wisdom!
And to turn aside
from what is bad
is understanding!' "**

Chapter 29

Job 29:1 And Iowb again
took up his discourse.

And he said,

Job 29:2 "What I wouldn't give if I could be
as in former months,

as in the days YAHWEH protected me

Job 29:3 by His causing His light

to shine upon my head

when His light was shining in the darkness,

Job 29:4 according to how I was

in the prime of my life,

when the private personal counsel of YAHWEH

was within my tent,

Job 29:5 when The Almighty was still with me,

when my children were around me;

Job 29:6 when my steps

were bathed with butter

and the rock poured out

streams of oil for me.

Job 29:7 At my going out

to the gate beside the city

in the open square I established my seat.

Job 29:8 The young men saw me.

Then they hid.

And the aged rose up.

They stood.

Job 29:9 Leaders restrained their words

and they placed a hand to their mouth.

Job 29:10 The voice of rulers was concealed

and their tongue clung

to the roof of their mouth.

Job 29:11 Indeed, the ear listened attentively
and it blessed me.

And the eye saw and it gave witness of me

Job 29:12 because I rescue the afflicted,

those crying crying out for help,

and the fatherless,

but no one is being a help to him.

Job 29:13 The blessing of one perishing

came upon me

and the heart of a widow

I caused to shout for for joy.

Job 29:14 With justice I was clothed,

and it clothed me like a robe.

And my judgment was a turban.

Job 29:15 I was eyes to the blind

and feet to the lame, I myself.

Job 29:16 I was a father to the destitute.
And the dispute I did not know
I searched out.

Job 29:17 And I shattered the jaws
of the morally evil,
and I plucked the prey from his teeth.

Job 29:18 And I said,
"I will expire in my nest.
And like the sand,
my days will be caused to increase,
Job 29:19 my root opening wide
toward the waters,
and the dew will lodge on my branches.

Job 29:20 My honor *will be* fresh within me
and my bow will be renewed in my hand.

Job 29:21 To me they listened attentively.
And they waited.

And they kept silence for my counsel.

Job 29:22 After my words
they did not change *them*.

And my words dropped upon them.

Job 29:23 And they waited for me like the rain.

And they opened their mouth
as toward the spring rain.

Job 29:24 I laughed at them who were not reliable
and they did not cause
the light of my face to fall.

Job 29:25 I chose their way.
And I sat as the head.
And I dwelt like a king among the troops,
like one who comforts mourners.

Chapter 30

Job 30:1 But now they have laughed at me,
those younger *than I*,
whose fathers I refused to put
with the dogs of my flocks.

Job 30:2 Also, the strength of their hands,
of what use is it to me
since their vigor has perished?

Job 30:3 On account of need
and wasting hunger
they are fleeing to a desert,
already a devastation and a ruin,
Job 30:4 stripping off the herbs
of salt marshes on the shrubs
and roots of juniper trees as their food.

Job 30:5 From the midst they are driven out
(They shouted at them as at a thief.)

Job 30:6 to dwell in dreadful wadis,
caves of dirt and rocks.

Job 30:7 Among the bushes they cry out.
Beneath the nettles they gather together,

Job 30:8 sons of the foolish,
even sons without a name.

They have been driven out of the land.

Job 30:9 But now I have become their song
and I am to them as a byword.

Job 30:10 They have loathed me.
They have been far from me.

And they have not refrained
from spitting in my face.

Job 30:11 Because He has loosened His cord
and He has afflicted me
they have thrown off restraint from my face.

Job 30:12 At my right hand a brood rises.

They have pushed away my feet
and they have built up against me
their destructive ways.

Job 30:13 They have broken up my path.

By my destruction they are caused to benefit.
No one is being of help against them.

Job 30:14 Through a wide breach they come,
rolling themselves *upon me*
beneath the devastation.

Job 30:15 Terrors have been turned against me.

They pursue my reputation like the wind.

And like a cloud
my deliverance has passed over.

Job 30:16 And now my life within me

pours itself out.

Days of affliction seize me.

Job 30:17 At night He gouges out

my bones from within in me

and my tendons do not relax.

Job 30:18 With abundant force

is my garment changed.

It girds me like the collar of my tunic.

Job 30:19 He has caused me

to be thrown into the mire

and I have compared myself

to dust and ashes.

Job 30:20 I cry out for help to You

but You do not answer me.

I have taken a stand.

And You have considered diligently
concerning me.

Job 30:21 You have become as one cruel to me.

With the power of Your hand You harass me.

Job 30:22 You lift me up to the wind.

You cause me to ride it.

And You dissolve my very substance.

Job 30:23 Indeed, I have recognized

that You will cause me to turn back to death,

even to the house appointed for all the living.

Job 30:24 However, does not one in a ruin

stretch out his hand,

or on account of a disaster cry out for help?

Job 30:25 Did I not weep for him

whose day was difficult?

Was my life grieved

for the sake of the destitute?

Job 30:26 When I waited for good,

then bad came.

And when I waited for light,

darkness came.

Job 30:27 My intestines churned

and they were not still.

Days of affliction went before me.

Job 30:28 I went about darkened,

but not by the sun.

I stood up in the assembly.

I cried for help.

Job 30:29 I have become a brother of jackals,

and a companion

to the daughters of ostriches.

Job 30:30 My skin is blackened upon me

and my bones are burned from heat.
Job 30:31 Even my harp is as mourning
and my flute as the sound of weeping.

Chapter 31

Job 31:1 I have cut a covenant
for the sake of my eyes.
How then can I consider concerning a virgin?

Job 31:2 And what is the portion
of **YAHWEH** from above
or the inheritance of The Almighty
from the heights?

Job 31:3 Is it not disaster to the morally evil
and unexpected calamity
to those doing worthlessness?

Job 31:4 Does He not see my ways
and number all my steps?

Job 31:5 If I have walked with emptiness
or if my foot has hurried to deceit
Job 31:6 may He weigh me in a just scale.
And may **YAHWEH** know my integrity.

Job 31:7 If my step turns aside from the way,
or my heart has gone after my eyes,
or if any defect has clung to my hands,
Job 31:8 may I sow but another eat.
And may my produce be uprooted.

Job 31:9 If my heart has been enticed
concerning a woman
or if I have laid in wait
beside my neighbor's door
Job 31:10 may my wife grind for another
and may others bend down over her.

Job 31:11 Indeed, that is a bad plan
and it is a moral perversity for the judges.
Job 31:12 Indeed, it is a fire consuming
as far as Abaddon
and it will uproot all my increase.

Job 31:13 If I have rejected the judgment
of my male servant or my female servant
when they contended with me
Job 31:14 then what will I do
when **YAHWEH** rises up?
And when He holds me accountable
what will I cause to answer Him?

Job 31:15 Did not The One
making me in the womb make him?
And did not The One Himself
prepare us in the womb?

Job 31:16 If I have restrained
the weak from pleasure
or caused the widow's eyes to fail,
Job 31:17 or I eat my morsel by myself
and the fatherless have not eaten from it,
Job 31:18 though from my youth
he grew up with me as with a father,
or from my mother's womb I guided her;
Job 31:19 if I have seen one perishing
from lack of clothing,
or *there is* no covering for the destitute;
Job 31:20 if his loins have not blessed me,
and he warms himself
with the fleece of my sheep;
Job 31:21 if I have waved my hand
against the fatherless
because I saw my support in the gate,

Job 31:22 may my shoulder
separate from its blade
and my arm be broken from the shaft.

Job 31:23 Indeed, a terror is my El!
Destruction *is* of **YAHWEH**
and apart from His exaltedness
I can not prevail.

Job 31:24 If I have placed
my confidence in gold
or I have said to fine gold, "My refuge.",
Job 31:25 if I have rejoiced
because my strength was great,
or because my hand had found might;
Job 31:26 if I have seen the sun
when it was caused to shine
or the moon moving with brightness
Job 31:27 and my heart was enticed in secret,
and my hand was kissed by mouth,
Job 31:28 that also is moral perversity,
liable for judgment
because I have denied **YAHWEH** above.

Job 31:29 If I rejoice at the destruction
of one hating me,
or I cause myself to be lifted up
because harm has found him,
Job 31:30 and I have not permitted
my mouth to offend
by requesting his life with an oath;
Job 31:31 if the men of my tent have not said,
'Who is there that has not been satisfied
with his meat?'

Job 31:32 A stranger did not have to spend
the night in the street.
I have opened my doors to the road.

Job 31:33 If I have covered my rebellions
like a human being
for the sake of hiding
my moral perversity in my chest
Job 31:34 because I dread a great crowd
or the contempt of families terrifies me
then I will be silent
and I will not go out the door.

Job 31:35 Who will give to me a hearing?
Behold, my signature!
May The Almighty answer me
and may a scroll be written
by the man of my dispute!

Job 31:36 Surely I will lift it up
upon my shoulder!
I will tie it to me as my crown!
Job 31:37 The number of my steps
I will declare to Him.
Like a prince I will draw near to Him.

Job 31:38 If my soil cries out against me
or its furrows weep together;
Job 31:39 if I have eaten its substance
without silver
or the life of its owners
I have caused to breath out
Job 31:40 may thistles grow instead of wheat,
and useless weed instead of barley!"

The words of Iyowb *are* ended.

Chapter 32

Job 32:1 Then these three men

ceased to respond to lyowb himself אַא
because he was just in his own eyes.

Job 32:2 Then the anger of Elihu,
son of Barak'el the Buzite
of the family of Ram,
against lyowb his anger blazed up
on account of his justifying he himself
more than **YAHWEH**.

Elihu means His El.

Barak'el means blessed by El.

Buz means disrespect.

Ram means exalted.

Job 32:3 And his anger flared up
against *his* three friends
for not having found a reply.
And they had caused lyowb himself אַא
to be declared wrong.

Job 32:4 And Elihu had waited
with *his* words for lyowb himself אַא
because they were older in days than he.

Job 32:5 And Elihu saw
in the mouth of the three men.
And his anger flared up.

Job 32:6 And Elihu, son of Barak'el the Buzite,
responded, and he said,
"I myself am young of days,

and you yourselves אַא are aged.
For this reason I was timid,
and I was frightened from revealing
to you yourselves אַא my discernment.

Job 32:7 I said *to myself*,
'Days should speak and many years
should cause wisdom to be taught.'

Job 32:8 However, there is breath in a mortal,
even the breath of The Almighty,
which causes his understanding.

Job 32:9 Not many are wise,
nor do the aged understand judgment.

Job 32:10 For the sake of this I have said,
'Listen attentively to me!
I will reveal to you my discernment,
even I myself!'

Job 32:11 Behold!
I have waited for your words!
I have listened attentively to your words.
I have extended my ear to your insights
while you searched out what to say
Job 32:12 and I paid attention to you.
But behold!
You have not been convincing to lyowb.
You are not answering his words.

Job 32:13 Lest you say,
'We have discovered wisdom.',
YAHWEH drives away, not a man.

Job 32:14 But he has not set words
in order toward me.
And with your speeches
I will not respond to him.
Job 32:15 They have broken down.
They have not answered him.
Words have departed from them.

Job 32:16 But I have waited
Indeed, they will not speak.
Indeed, they have stood still.
They have responded no more.

Job 32:17 I will respond, even I Myself,
with my portion!
I will reveal my discernment, even I myself!

Job 32:18 Indeed, I am filled with words!
The breath has been constrained
within my belly!

Job 32:19 Behold!
My belly is like wines not opened!
It will burst like new wineskins.

Job 32:20 I will speak
and I will get my relief!
I will open wide my lips
and I will respond!

Job 32:21 Now, I will not show partiality to anyone
and I will not flatter a human being.

Job 32:22 Indeed,
I have not known titles of honor.
In a little while The One making me
would take me away!

Chapter 33

Job 33:1 "Therefore, lyowb,
please listen attentively to my discourse
and pay attention to all my words.

Job 33:2 Behold now!
I will open my mouth.
My tongue in my mouth has spoken.
Job 33:3 My words are of
the uprightness of my heart.
My lips will speak knowledge clearly.

Job 33:4 The breath of **YAHWEH** has made me,
and the breath of The Almighty quickens me.

Job 33:5 If you are able, respond to me!
Set *things* in order before my face!
Station yourself!

Job 33:6 Behold!
I myself am *acting* as your mouth to **YAHWEH**!
From the clay I have been formed,
even I myself.

Elihu appears to suggest
he is acting as **YAHWEH** Himself
on lyowb's behalf.
What he says is to be taken
as though it is **YAHWEH**
speaking to lyowb.

Job 33:7 Behold!
Fear of me should not frighten you
and my pressure upon you will not be heavy.

Job 33:8 However,
you have spoken within my hearing
and to the sound of words I listen attentively.

The context suggests this should be
in the passive voice, have listened".
The Hebrew text is in the active voice.
What follows is an apparent quotation,
repeating what lyowb has said.

Job 33:9 'I myself am pure, without rebellion,
I am innocent and I have no moral perversity.

Job 33:10 Behold!
He finds pretexts against me!
He regards me as an adversary to Him!
Job 33:11 He places my feet in the stocks!
He watches over all my paths!

Job 33:12 Behold!
In this you have not been just!

I will answer you.
Indeed, **YAHWEH** is greater than a mortal!
Job 33:13 Why have you contended against Him?
Indeed,
He will not respond for all His words!
Job 33:14 Indeed,
at the first **YAHWEH** will speak,
even at the second.
One does not perceive it.

Job 33:15 In a dream, a vision of the night
as deep sleep falls upon men,
as they are slumbering upon a bed,
Job 33:16 then He opens the ears of men.
And with their instruction He seals it
Job 33:17 for the sake of turning man
aside from his work.
And He covers pride from man.

Job 33:18 He restrains his life from a pit,
and his life from passing
over against a sword.
Job 33:19 And he causes him to be corrected
by anguish on his bed,
even the permanent strife of his bones.
Job 33:20 And his life loathes bread,
and his inner being desirable food.
Job 33:21 His flesh wastes away, out of sight,
and his bones which were not seen stick out.
Job 33:22 And his life draws near to a pit,
even his existence to those causing death.

Job 33:23 If there is a messenger beside him,
a messenger, one among a thousand,
for the sake of declaring to him
his uprightness
Job 33:24 then He will show favor to him.
And He will say,
'Exempt him from going down to a pit!
I have discovered a ransom.'

Job 33:25 His flesh will be
fresher than a child's.
He will return to the days of his youth.
Job 33:26 He will request favor of **YAHWEH**,
and He will accept him.
And he will see His face with a joyful shout.
And He will restore to a mortal his justness.

Job 33:27 He will gaze upon men.
And he will say, 'I have offended,
and I have twisted what is right
but it did not benefit me.'

Job 33:28 He has ransomed my life
from passing over into a pit
and my life will look on the light.'

Job 33:29 Behold!
YAHWEH does all these two times,
three times with a man,
Job 33:30 for the sake of turning back
his life from a pit,
for the sake of being enlightened
with the light of the living.

Job 33:31 Pay attention, lyowb!
Listen attentively to me!
Keep silent and I will speak!
Job 33:32 If there are words, respond to me.
Speak,
because I have desired to justify you!
Job 33:33 If not, you yourself **nx**,
listen attentively to me!

Be silent, and I will teach you wisdom.”

Chapter 34

Job 34:1 And Elihu responded.

And he said,

Job 34:2 “Listen attentively to my words,
wise *ones*!

And those having knowledge, give ear to me!

Job 34:3 Indeed, the ear tests discourses
like the palate tastes food.

Job 34:4 May we choose judgment for us.

May we know among us what is good.

Job 34:5 Indeed, Iyowb has said,

‘I am just,

but **YAHWEH** has turned aside my judgment.

Job 34:6 Would I lie concerning my judgment?

My wound is incurable, without rebellion.’

Job 34:7 What man is like Iyowb?

He drinks derision like water.

Job 34:8 And he travels in company

with those doing worthlessness.

And he walks with men of moral wrong.

Job 34:9 Indeed, he has said,

‘It does not benefit a man

on account of his delight with **YAHWEH**.’

Job 34:10 For this reason, men of understanding,

listen attentively to me!

Far be **YAHWEH** from moral wrong,

even The Almighty from moral evil.

Job 34:11 Indeed, the work of a human being

He will repay to him.

And according to his paths

He will cause him to find.

Job 34:12 **Indeed it is certain,**

YAHWEH does not do wrong,

and The Almighty

does not pervert judgment.

Job 34:13 Who has given Him

responsibility for the earth?

And who has established the world, all of it?

Job 34:14 If He places His heart toward it

He can gather to Himself

His wind and His breath.

Job 34:15 All flesh will expire altogether

and a human being will return to dust.

Job 34:16 And if *there is* understanding

listen attentively to this!

Extend an ear to the sound of my words!

Job 34:17 Also, one hating judgment,
is he to govern?

Or if a mighty one is just,

will you condemn him?

Job 34:18 Who will say to a king,

‘Worthless one!’,

to nobles, ‘Morally wrong one!’?

Job 34:19 Who is not partial to leaders,

and does not regard the rich

more than the poor?

Indeed, they are all the work of His hands.

Job 34:20 In a moment they die.

In the middle of the night

the people are shaken.

Then they pass away.

Even the mighty are turned aside
without a hand.

Job 34:21 Indeed,
His eyes are on the ways of a man
and He sees all his steps.

Job 34:22 There is no darkness
nor deep shadow
for those doing worthlessness
to be hidden there.

Job 34:23 Indeed, He
does not place upon a man
an appointed time to come before **YAHWEH**
on account of judgment.

Job 34:24 He shatters the mighty
with no examination
and He causes others
to stand up in their places.
Job 34:25 According to this,
He causes their works to be known.
And He will overturn *them* at night
and they themselves will be crushed.

Job 34:26 Instead of the morally wrong,
He will strike them in a place of seeing,
Job 34:27 those who concerning this
have turned aside from following Him
and they have not regarded all His ways
Job 34:28 for the sake of causing
the cry of the poor to come to Him.
But to the cry of the afflicted
He listens attentively.
Job 34:29 And He causes quietness.
But who can cause what is bad?
And He causes His face to be hidden.
Then who will see it?
And concerning a nation,
or concerning a human being alone,
Job 34:30 because of the reigning
of a human being,
because of the snares of the people,
Job 34:31 indeed, to **YAHWEH** he has said,
'I have carried *it*.
I will not act corruptly.

Job 34:32 What I do not see
You Yourself **nx** will teach me.
If I have done moral wrong
I will not do it again.'

Job 34:33 From what is with you
will He repay it?
Indeed, you have refused!
Indeed, you yourself **nx** choose,
and not I myself.
And what you have known, speak!

Job 34:34 Men of understanding will say to me,
even a wise man
who is listening attentively to me,
Job 34:35 'Iyowb does not speak
with knowledge
and his words are with no wisdom.'

Job 34:36 Oh that Iyowb
would be tested until forever
since his responses
are like men of worthlessness!

Job 34:37 Indeed, he causes rebellion
to be added to his offense.

He claps his hands among us
and he multiplies his words
against **YAHWEH**.”

Chapter 35

Job 35:1 And Elihu responded.

And he said,

Job 35:2 “Is this what you
have regarded as judgment?

You have said,

‘My justness is more than *that of YAHWEH*’?

Job 35:3 Indeed, you say,

‘What benefit is it to You?

How am I caused to benefit
more than from an offense?’

Job 35:4 I myself will respond

to you yourself **תא**

and your friends with you.

Job 35:5 Look to the skies and see!

And observe the clouds.

They are higher than you.

Job 35:6 If you offend,

what do you do against Him?

And *if* your rebellions are many

what will you do to Him?

Job 35:7 If you are just,

what do you give Him?

Or what does He receive from your hand?

Job 35:8 Your wrong is for a man like you,

and your justness

for a son of a human being.

Job 35:9 Because of an abundance

of oppressions they cry out.

They cry out for help

because of the power of the mighty.

Job 35:10 But no one says,

‘Where is **YAHWEH**, The One making me,

Who is giving songs in the night;

Job 35:11 *The One* teaching us

more than the animals of the earth,

and to be more wise

than the birds of the skies?’

Job 35:12 There they cry out.

But He does not answer

because of the evil faces of the proud.

Job 35:13 However, it is deceit

that YAHWEH does not listen attentively

and *that* The Almighty

is not paying attention to it!

Job 35:14 Furthermore, you say

you do not observe Him.

But the provision of justice is before His face,

and you are waiting for Him.

Job 35:15 And now because it is not so

He has visited His anger.

But He has not acknowledged it

as exceedingly great folly.

Job 35:16 And Iyowb opens his mouth in vain.

As one without knowledge

he assembles words.”

Chapter 36

Job 36:1 Then Elihu continued.

And he said,

Job 36:2 "Gather around toward me *for* a little
and I will reveal to you that there is more
to the words of **YAHWEH**.

Job 36:3 I will lift up my knowledge from afar
and to The One making me
I will ascribe justness.

Job 36:4 Indeed assuredly,
my words are not false.
One blameless of knowledge is with you.

Job 36:5 Behold!
YAHWEH is mighty,
but He despises no one;
mighty, powerful of understanding.

Job 36:6 He will not keep alive
he morally wrong.
And He will grant judgment to the afflicted.

Job 36:7 He will not remove
His eyes from the just,
or *from kings themselves* **nx** on a throne.
And He causes them to sit forever.
And they are exalted.

Job 36:8 And if they are bound in shackles,
caught in the cords of affliction,
Job 36:9 then He declares to them
their actions and their rebellions.
Indeed, they behaved themselves arrogantly.
Job 36:10 And He exposes their ear
for discipline.
And He says, 'Turn back from worthlessness!'

Job 36:11 If they listen attentively and serve
they will complete their days in goodness
and their years in delights.
Job 36:12 But if they do not listen attentively
they will perish by the sword
and they will expire without knowledge.

Job 36:13 But the defiled of heart
establish anger.
They do not cry for help when He binds them.
Job 36:14 Their life dies in youth
and their life *dies* among the defiled.

Job 36:15 He rescues the afflicted
in his affliction
and He exposes their ears in oppression.

Job 36:16 And surely
He would have caused you
to be removed from the mouth of distress
to a broad place where there is no restraint
instead of it.
And what descends to your table
would be filled with fatness.

Job 36:17 But you have been filled
with the judgment of the morally wrong.
Justice and judgment take hold.

Job 36:18 Because of wrath *beware*,
lest it persuade you with an abundance.
Even a large ransom will not deliver you.

Job 36:19 Will He value your riches?
Not in distress,
even all the forces of *your* strength.

Job 36:20 Do not wait eagerly for the night,
for the sake of going up
instead of *other* people.

Job 36:21 Be on guard!
You are not to turn to worthlessness.
Indeed, you have chosen this
rather than affliction.

Job 36:22 Behold!
YAHWEH is exalted in His power.
Who can compare to Him as a teacher?
Job 36:23 Who has appointed His way?
And who has said,
'You have done moral wrong.'?

Job 36:24 Remember!
Indeed, you are to magnify His work
of which men have sung.
Job 36:25 Every human being
has contemplated it.
A mortal observes from a distance.

Job 36:26 Behold!
YAHWEH is exalted!
And we do not know
the number of His years.
And *there* is no searching *of Him!*

Job 36:27 Indeed,
He draws up drops of water.
He purifies the rain as His mist
Job 36:28 which the clouds drip down
upon a human being abundantly.

Job 36:29 Also, can one understand
the spreadings of the clouds,
the tumult of His temporary dwelling?

Job 36:30 Behold!
He has spread out His light upon it
and He has covered the depths of the sea.

Job 36:31 Indeed, with these
He judges peoples.
He causes food to increase.

Job 36:32 Within the hollow of the hands
He conceals the light.
And He gives direction concerning it
by causing it to come between.

Job 36:33 Its noise declares its anger above it
to the livestock upon its ascending.

Chapter 37

Job 37:1 "Even at this my heart trembles
and it leaps from its place.

Job 37:2 Listen attentively!
Listen attentively
to the agitation of His voice
and to the rumbling coming from His mouth.
Job 37:3 Beneath all the skies He lets it loose,
and His lightning
to the extremities of the earth.
Job 37:4 After it a sound roars.
He causes it to thunder
with the sound of His majesty
and He does not hold them back
when His voice is heard.

Job 37:5 **YAHWEH** thunders with His voice,
doing great extraordinary things,
but no one knows.

Job 37:6 Indeed, He says to the snow,
'Exist upon the earth!'

Also to the gentle rain,
and to the rain of His strength.

Job 37:7 He impresses it upon the hand
of every human being
for the sake of all men knowing His work.

Job 37:8 Even the animal goes into its lair
and they settle down in their dwelling places.

Job 37:9 From its chamber
comes the stormy wind,
and cold from the north.

Job 37:10 From the breath of **YAHWEH**
frost is given,
and the expanse of waters is hardened.

Job 37:11 Also, He causes the thick cloud
to be overburdened with moisture.

He causes the cloud to scatter His light

Job 37:12 and He causes it to turn
all around itself by His counsel,
for the sake of them doing
everything He directs them
above the face of the habitable earth.

Job 37:13 Whether as a rod,
or for the sake of His land,
or for the sake of kindness,
He causes it to be discovered.

Job 37:14 Listen attentively to this, Iyowb!
Stand still and consider
the extraordinary acts of **YAHWEH!**

Job 37:15 Do you know when
YAHWEH placed them above us
and caused the light of His cloud to shine?

Job 37:16 Do you know about
the balancings of the clouds,
the wondrous works of perfect knowledge?

Job 37:17 Why are your garments hot
when the earth is caused
to be quiet from the south?

Job 37:18 Did you, with Him,
hammer out the firmament,
strong as cast glass?

[This verse reflects the Hebrew view
of the "arch of the sky"
as a firm dome over the face of the earth.
It's this concept that appears in Genesis
in the story of the creation.](#)

Job 37:19 Cause us to know
what we are to say to Him!
We can not set *things* in order
because of the face of darkness.

Job 37:20 Will it be told to Him
that I will speak?
If a man were to speak
surely he will be swallowed up!

Job 37:21 And now
they will not see the bright light.
It is in the clouds.
But the wind will pass over
and it will clear them.

Job 37:22 From the golden north it will arrive.

With **YAHWEH** is awesome majesty!

Job 37:23 The Almighty,
we have not discovered Him.

Magnificent of power and justice
and abundant of justness,
He will not oppress!

Job 37:24 For this reason men revere Him.
He will not regard any
who are wise of heart!"

Chapter 38

Job 38:1 Then **YAHWEH**
answered **lyowb himself** **תא**
out of the whirlwind.

And He said,
Job 38:2 "Who is this, the one
causing counsel to be darkened
by words without knowledge?

Job 38:3 Now, gird your loins like a man!
And I will ask you
and you are to cause Me to know.

Job 38:4 Where were you at My laying
of the foundations of the earth?
Declare if you have known understanding.

Job 38:5 Who established its measurements?
Surely you know?

Or who stretched out the line upon it?

Job 38:6 Upon what were its pedestals sunk?

Or who laid its cornerstone

Job 38:7 as the morning stars

sang for joy together

and all the sons of The Elohim

shouted for joy?

Job 38:8 And *who* covered
the sea with doors as it burst forth?

From the womb it came out,

Job 38:9 at My placing the cloud, its garment,
even the thick cloud, its swaddling band.

Job 38:10 And I *appointed* over it My decree.

And I placed *its* bars and doors.

Job 38:11 And I said,

'As far as this you may come, but no farther.'

And, 'Here your majestic waves are restricted.'?

Job 38:12 Have you ever in your days

given direction to the morning

or caused the dawn to know its place:

Job 38:13 to take hold

on the extremities of the earth

so that the morally wrong

will be shaken out of it;

Job 38:14 to turn itself over

like the clay of a seal;

or to station themselves like a garment.

Job 38:15 Even their light is to be withheld

from the morally wrong

and an arm lifted up is to be broken.

Job 38:16 Have you gone

to the springs of the sea?

Or have you walked yourself

on a search of the depths?

Job 38:17 Have the gates of death

been revealed to you

or have you seen the gates

of the deepest darkness?

Job 38:18 Have you comprehended

the expanse of the earth?
Declare *it* if you have known, all of it!

Job 38:19 Where is this,
the way to where light dwells?
And the darkness, where is this, its place?
Job 38:20 Indeed, take it to its boundary!
Then, indeed, you will know
the paths to its home!

Job 38:21 Do you know?
Surely then you had been born
and the number of your days was many!

Job 38:22 Have you entered into
the storehouses of the snow?
Or have you seen the storehouses of hail
Job 38:23 which I have reserved
for the time of trouble,
for the day of war and battle?

Job 38:24 Where is this,
the way that light has been divided,
or the east wind caused
to scatter over the earth?

Job 38:25 Who split a channel for the deluge,
or paths for the sound of the lightning
Job 38:26 for the sake of causing
the rain to fall
on ground with no human being,
a wilderness with no human being in it,
Job 38:27 for the sake of satisfying
desolations and ruins
and for the sake of causing
the seeds of grass to sprout?

Job 38:28 Is there a father for the rain?
Or who has caused
the drops of dew to be born?
Job 38:29 From whose belly
does the ice come?
And who gave birth
to the frost of the skies?
Job 38:30 The waters are concealed
as if by stone
and the face of the deep is frozen.

Job 38:31 Can you bind the bands of The Pleiades
or loosen the cords of Orion?
Job 38:32 Can you cause The Mazzeroth
to go forth at its season?
Or can you guide Arcturus with her sons?

The Mazzeroth
is what we would call The Zodiac.
In Hebrew culture
it plays a very significant role,
but it is totally contrary
to our traditional use of it
for 'The horoscope'.

It tells a story
by means of the descriptions
of the various sections of it.
It tells the story
of the birth of a child to a virgin,
The Lion of The Tribe of Yahudah.

Arcturus is 'The Bear', Ursula major.

Job 38:33 Do you know the rules of the skies?
Or can you establish their dominion over the earth?
Job 38:34 Can you cause the clouds
to be lifted up with your voice?
Does an abundance of waters cover you?
Job 38:35 Can you send out the lightnings?

And will they go?
And will they say to you, 'Here we are!'

Job 38:36 Who has set wisdom
in the inward parts?
Or who has given
understanding to the heart?

Job 38:37 Who can count the clouds with wisdom?
And the bottles of the skies,
who causes them to lie down
Job 38:38 when the dust hardens to a mass
and the clods cling together?

Job 38:39 Can you hunt prey for the lion
or satisfy the life of the young lions
Job 38:40 as they crouch in dens,
sit in the cover of their hiding place
for an ambush?

Job 38:41 Who prepares game for the raven
when its young ones
cry out for help to **YAHWEH**,
as they wander about without food?

Chapter 39

Job 39:1 "Do you know the time
mountain goats bear young?
Do you watch over the deer giving birth,
Job 39:2 the number of months
they complete?
Or do you know the time
of their bringing forth?
Job 39:3 They crouch.
They bring forth their young.
They send away their labor pains.
Job 39:4 Their young ones become strong.
They grow up in the field.
They go forth and do not return to them.

Job 39:5 Who sent out free the wild ass?
And the bonds of the wild ass,
who opened *them*?

Job 39:6 For whom have I placed
the desert as his home
and the barren waste as his dwellings?
Job 39:7 He laughs at the noise of the city.
He does not hear the shouts of the driver.
Job 39:8 The range of the mountains
is his pasture
and he searches for everything green.

Job 39:9 Will the wild ox
be willing to serve you
or spend the night beside your manger?

Job 39:10 If you bind the wild ox
in a furrow *with* its rope
will he plow the valleys behind you?
Job 39:11 Will you trust him
because of his great strength?
Or will you abandon your labor to him?
Job 39:12 Will you trust him
to return your seed
and gather it to your threshing floor?

Job 39:13 The wings of the ostrich flap wildly
but are they *like* the pinions
and plumage of a stork?
Job 39:14 Indeed, she abandons her eggs
on the ground
and she warms them in the dust.

Job 39:15 But she forgets
that a foot can crush them
or an animal of the wild can trample them.
Job 39:16 She treats her offspring harshly,
as if not her own.
Her labor is for nothing, with no fear
Job 39:17 because **YAHWEH** has caused her
to forget wisdom,
and He has not apportioned
to her understanding.
Job 39:18 At a time when she lifts herself up
she laughs at the horse and its rider.

Job 39:19 Have you given the horse strength?
Have you clothed his neck with a mane?
Job 39:20 Can you make him
leap like a locust?
Majestic is his snorting, terrifying.
Job 39:21 He paws in a valley
and he rejoices in strength.
He goes forth to encounter weapons.
Job 39:22 He laughs at terror
and he will not be frightened
and he will not turn back from the sword.
Job 39:23 The quiver rattles beside him,
a glittering spear and lance.
Job 39:24 With fierceness and rage
he swallows the ground.
And he is not to be trusted
when the shofar sounds.
Job 39:25 As often as the shofar sounds
he says, 'Aha!'
And from afar he senses the battle,
the thunder of the captains
and the shout of alarm.

Job 39:26 Is the hawk caused to fly
by your wisdom,
spreading out its wings toward the south?
Job 39:27 or at your command
will the eagle mount up and nest
when he is lifted up?
Job 39:28 He dwells on a cliff
and he lodges on a projection of the cliff,
even a stronghold.
Job 39:29 From there he searches out prey.
His eyes look intently from afar.
Job. 39:30 And his young suck up the blood.
And according to where the slain are,
there *is* he."

Chapter 40

Job 40:1 Then **YAHWEH**
answered lyowb himself **וַיֹּאמֶר**.
And He said,
Job 40:2 "Will one being rebuked
contend with The Almighty?"

The one rebuking **YAHWEH**
will answer to Him."

This is different than traditional translations.
The context must serve as our guide here
since the Hebrew text is somewhat unclear.
The tense of the first verb
appears to have been
altered from the original.

lyowb is being rebuked.
That's clear from the context.
What's being asked here
is whether such a person
has a valid right to contend
with The Almighty Himself
under those circumstances.
The text suggests it is not to be so,
and the one being rebuked

must answer for
his arguing with The Almighty.

Job 40:3 And Iyowb responded
to **YAHWEH Himself** **nx**.

And he said,

Job 40:4 "Behold!

I am insignificant!

How can I reply to You?

I have placed my hand to my mouth!

Job 40:5 Once I have spoken,

but I can not respond.

Even twice, but I will not do it again!"

Job 40:6 Then **YAHWEH** responded
to **Iyowb himself nx** out of the whirlwind.

And He said,

Job 40:7 "Now, gird your loins like a man!

I will ask you,

and you, cause Me to know!

Job 40:8 Will you even annul My judgment?

Will you cause Me to be declared wrong

in order that you be *declared* just?

Job 40:9 And is your arm
like *that of YAHWEH*?

Or can you cause thunder

with a voice like His?

Job 40:10 Adorn yourself now
with majesty and grandeur
and put on splendor and magnificence!

Job 40:11 Scatter the wrath of your anger!
And look at every proud one!

Then cause him to be humiliated!

Job 40:12 Look at every proud one!

Cause him to be subdued!

Then cause the morally wrong

to be trampled under them!

Job 40:13 Conceal them in the dust together!

Wrap their faces tightly in a secret place!

Job 40:14 Then even I Myself
will confess to you

that your own right hand

can cause you to be delivered.

Job 40:15 Behold now the behemoth
which I made beside you!

He eats grass like an ox.

Job 40:16 Behold now!

His strength is in his loins

and his power is in the navel of his belly.

Job 40:17 He bends his tail like a cedar.

The sinews of his thighs are woven together.

Job 40:18 His bones are *like* tubes of copper.

His ribs *are* like bars of iron.

Job 40:19 He is the foremost
of the ways of **YAHWEH**.

The One making him

approaches with His sword.

Job 40:20 Indeed, the mountains
bear food for him
and all the animals of the field play there.

Job 40:21 He lies down under the lotus plants,
in a cover of reeds and marsh.

Job 40:22 The lotus plants

cover him with their shade.

The willows of the wadi surround him.

Job 40:23 Behold!

If a river overflows he is not startled.
He is confident when The Yarden
bursts forth toward his mouth.
40:24 In his eyes he captures it.
His nose curses at snares.

Chapter 41

[Chapter 40 continues here in the Hebrew text.](#)

Job 41:1 (H 40.25)

“Can you draw out Leviathan with a hook,
or cause his his tongue
to be held down with a rope?

Job 41:2 (H 40.26)

Will you place a rope on his nose
or pierce his jaw with a thorn?

Job 41:3 (H 40.27)

Will he make numerous requests
for favor to you
or speak gently to you?

Job 41:4 (H 40.28)

Will he cut a covenant with you
to take him as a servant to eternity?

Job 41:5 (H 40.29)

Will you play with him as with a bird,
or bind him for the sake of your young girls?

Job 41:6 (H 40.30)

Partners bargain concerning him.
They divide him among the merchants.

Job 41:7 (H 40.31)

Will you pierce his skin with spears
or his head with fishing spears?

Job 41:8 (H 40.32)

Place your hand on him!
Remember the battle!
You will not do it again!

[Chapter 41 begins here in the Hebrew text.](#)

Job 41:9 (H 41.1)

Behold!
His expectation will be false.
Will he *not* be overwhelmed
even at the sight of him?

Job 41:10 (H 41.2)

No one is fierce when he is awake.
And he will not stand himself before his face.

Job 41.11 (H 41.3)

Who has confronted Me and is safe?

Whatever is beneath the skies, it is Mine!

Job 41:12 (H 41.4)

I will not be silent concerning his parts,
nor the power of his speech,
nor his comely proportion.

Job 41:13 (H 41.5)

Who has removed the surface of his clothing?
Who will come *to him* with a double bridle?

Job 41:14 (H 41.6)

Who will open the doors of his face?
All around *are* his frightening teeth.

Job 41:15 (H 41.7)

Majestic streams of shields
having been shut *form* a tight seal.

Job 41:16 (H 41.8)
One against another they draw near.
Even a wind can not enter between them.
Job 41:17 (H 41.9)
They are joined one to another.
They hold themselves together
and they do not separate themselves.

Job 41:18 (H 41.10)
His snortings cause light to shine,
and his eyes are like
the eyelids of the morning.
Job 41:19 (H 41.11)
Out of his mouth go torches.
Sparks of fire escape.
Job 41:20 (H 41.12)
Out of his nostrils smoke goes forth
like a boiling pot
having been fanned with bulrushes.
Job 41:21 (H 41.13)
His essence *is* blazing coals
and flame goes forth from his mouth.

Job 41:22 (H 41.14)
Strength resides in his neck.
And dismay leaps before his face.

Job 41:23 (H 41.15)
The folds of his flesh cling together.
They are firm upon him.
They can not be moved.
Job 41:24 (H 41.16)
His heart has been hardened like stone,
even as hard as the lower *millstone*.

Job 41:25 (H 41.17)
Because of his height
the mighty turn aside.
Because of his destructions
they defile themselves.
*There are difficulties with this verse.
The term for height
can mean exaltedness,
lift up self, elevation, etc.
Height seems likely
since this is apparently
a large creature (a dinosaur?).*

*The last line uses **chata'**.
It means to miss the mark;
(generally) to sin (offend).
This term conveys
a very important concept
in Hebrew culture related to defilement.
A defiled one was not permitted
in the presence of **YAHWEH**
(or His Temple).*

*Here it carries a sense
of "soiling themselves",
which means they are
defiled by that soiling.*

Job 41:26 (H 41.18)
One overtaking him with a sword
will not stand firm,
nor with spear, dart, or lance.
Job 41:27 (H 41.19)
He regards iron as straw,
copper as rotten wood.
Job 41:28 (H 41.20)
An arrow will not cause him to flee.
Sling stones are as stubble,
overturned by him.
Job 41:29 (H 41.21)
Clubs are regarded as straw

and he laughs at the shaking of a spear.

Job 41:30 (H 41.22)

Under him are sharp points.

He spreads out eagerly upon the mire.

Job 41:31 (H 41.23)

He causes the deep to boil like a pot.

He established the sea as a pot of ointment.

Job 41:32 (H 41.24)

He causes the path to shine behind him.

He considers the deep

for the sake of old age.

Job 41:33 (H 41.25)

Nothing above the dust is like him,

the one having been made without dread.

Job 41:34 (H 41.26)

Everything *itself* **nx** that is exalted He sees.

He is king over all the children of pride.”

Chapter 42

Job 42:1 Then lyowb *himself* **nx**

responded to **YAHWEH**.

And he said,

Job 42:2 “You know that You

are able to do everything

and no thought can be withheld from You.

Job 42:3 Who is this, causing counsel

to be concealed without knowledge?

According to this I have expounded.

But I have not understood,

being *that* extraordinary things

are greater than me

and I have not known *them*.

Job 42:4 Listen attentively, please!

Then I will speak.

I will ask You.

Then You will cause it to be known to me.’

Job 42:5 By the listening of the ear

I have heard of You.

But now my eye sees You.

Job 42:6 For this reason I despise myself

and I repent in dust and ashes!”

Job 42:7 And it was after

YAHWEH had spoken

these words *themselves* **nx** to lyowb.

And **YAHWEH** said to Eliphaz the Temanite,

“My wrath has been kindled against you

and against your two friends

because you have not spoken concerning Me

what is established like My servant lyowb!

Job 42:8 And now, take for yourself

seven bulls and seven rams

and go to My servant lyowb

and cause an olah to ascend

on behalf of yourselves.

And lyowb, My servant, will cause himself

to intercede concerning you.

Indeed, unless I accept his face

I will deal with you disgracefully

because you have not spoken concerning Me

what is established like My servant lyowb.”

olah - an offering consumed
entirely into smoke.

Traditionally, a 'burnt offering'.

It signifies total surrender on the part
of the one presenting the offering.

Job 42:9 And Eliphaz the Temanite,

and Bildad the Shuhite,

Tzophar the Na'amathite went.
And they did according to
what **YAHWEH** had directed.

And **YAHWEH** accepted
the face *itself* **נא** of Iyowb.
Job 42:10 And **YAHWEH** turned back
the captivity *itself* **נא** of Iyowb
when he interceded himself
on behalf of his friends.

And **YAHWEH** added to everything *itself* **נא**
that was Iyowb's double.

Job 42:11 And all his brothers,
and all his sisters,
and all those who had been his friends
came to him as before.
And they and ate food with him in his house.
And they shook their heads
in sympathy for him.
And they comforted he *himself* **נא**
concerning all the harm
which **YAHWEH** had caused concerning him.
And each one gave to him a piece of silver,
and each man one ring of gold.

Job 42:12 And **YAHWEH** blessed
the latter end *itself* **נא** of Iyowb
more than his beginning.

And he had fourteen thousand sheep,
and six thousand camels,
and one thousand yoke of oxen,
and one thousand female asses.

Job 42:13 And there was to him
seven sons and three daughters.

Job 42:14 And he called
the name of the first Ymiymah,
and the name of the second Ketsi'ah,
and the name of the third Keren-Happuk.
Ymiymah means warm, affectionate.
Ketsi'ah means cassia,
similar to cinnamon.
Keren-Happuk means horn of colors.

Job 42:15 And there was not found women
in all the earth one as beautiful
as the daughters of Iyowb.
And their father gave an inheritance to them
among their brothers.

Job 42:16 And Iyowb lived after this
one hundred and forty years.
And he saw his children *themselves* **נא**
and his grandchildren *themselves* **נא**,
four generations.

Job 42:17 And Iyowb died,
old and satisfied of days.

30. Song of Songs - Shir Shirim (Version 3.1: 7-15-2021)

Chapter 1

Song 1:1 The song of songs,
which *is* by Shelomoh.

Song 1:2 He kisses me
with the kisses of his mouth.
Indeed, your love-makings

are better than wine.

Song 1:3 As a fragrance your oils are pleasing.
Your name is *like* fragrant oil.
For this reason virgins have loved you.

Song 1:4 Draw me behind you!
We will run with the king to his inner rooms.
We will be joyful
and we will rejoice with you.

I will be caused to remember
your love-makings more than wine.
The upright have loved you.

Song 1:5 I myself am dark and lovely,
daughters of Yerushalaim,
like the tents of Kedar,
like the curtains of Shelomoh.

Song 1:6 Do not look at me
because I myself am tanned
because the sun has looked upon me.
The sons of my mother scorched me.
They placed me as one keeping
the vineyards themselves **תא**.
My vineyard, that which was mine,
I have not kept.

Song 1:7 Cause it to be declared to me,
you whom my being has loved,
where you shepherd *your flock*,
where you lie down at noon.
For what *reason* am I
as one who is covered
beside the flocks of your companions?

Song 1:8 If it is not known to you,
fairest among women,
go forth for your sake
in the footsteps of the flock
and pasture your young goats themselves **תא**
beside the dwellings of the shepherds.

Song 1:9 I have compared you, my lover,
to my filly among Pharaoh's chariots.

Song 1:10 Your cheeks are beautiful
among the ornaments of your neck,
among the strings of beads.

Song 1:11 Ornaments of gold
we will make for you with spots of silver.

Song 1:12 While the king is at his table
my spikenard will give its fragrance.

Song 1:13 A bundle of myrrh
is my lover to me.
He lodges over night between my breasts.

Song 1:14 A cluster of the henna
in the vineyards of En Gedi
is my beloved to me.

En Gedi means
fountain of the young goat.

Song 1:15 Behold!
You are beautiful, my lover!
Behold!
You are beautiful!
Your eyes *are like* doves.

Song 1:16 Behold!
You are handsome, my lover!
Indeed *you are* delightful!

Also, Our bed is vibrant with life.

Song 1:17 The beams of our houses
are the cedars.
Our rafters are of fir.

Chapter 2

Song 2:1 I myself am *like*
a rose of The Sharon,
like a lily of the valleys.

Sharon means a plain, a level place.
The Sharon is a specific area
of the land of Ysira'el.

Song 2:2 Like a lily among thorns,
according to this is my lover
among the daughters.

Song 2:3 Like an apple tree
among the trees of the forest,
according to this
is my lover among the sons.
In his shadow I have delighted
and I have sat down.
And his fruit *is* sweet to my palate.

Song 2:4 He has caused me to come
to the house of the wine
and his banner over me *is* love.

Song 2:5 "Sustain me with raisin cakes!
Refresh me with apples!
Indeed, I myself am love-sick."

Song 2:6 His left hand is beneath my head,
and his right hand embraces me.

Song 2:7 I have caused you yourselves תא
to swear, daughters of Yerushalaim,
by the gazelles or by the does of the field.
You are not to cause the love itself תא
to be aroused until it desires.

Song 2:8 The voice of my lover!
Behold this!
He is coming!
He is leaping over the mountains!
He is coming close upon the hills!
Song 2:9 My lover is compared to a gazelle
or to a young of the deer.

Behold this!
He is standing behind our wall,
He is gazing from the windows,
He is peeking from the lattice.

Song 2:10 My lover responded
and he said to me,
"Get up, you yourself,
my love, my beautiful one,
and come, you yourself!

Song 2:11 Indeed, behold!
The winter has passed over.
The rain has passed on.
It itself is gone.

Song 2:12 The blossoms
have been seen in the land.
The time of the song has arrived.
Even the voice of the turtledove
has been heard in our land.

Song 2:13 The fig tree has ripened
her green figs
and the vines,
the blossoms have given a fragrance.
Get up!
Come, my love, my beautiful one
and come, you yourself,

Song 2:14 my dove,
into the clefts of the rock,
into the covering of the steep places!

Cause me to see your appearance itself **תא!**
Cause me to hear your voice itself **תא!**
Indeed, your voice is sweet,
and your appearance is beautiful!"

Song 2:15 Seize the foxes for us,
the little foxes spoiling the vineyards
even as our vines blossom!

Song 2:16 My beloved is mine
and I myself am his.
He is the one pasturing
his flock among the lilies.

Song 2:17 Until the day breathes
and the shadows have fled
turn around, my beloved,
and cause yourself to be like a gazelle
or a young of the deer
upon the mountains of Bether.
[Bether means a section.](#)

Chapter 3

Song 3:1 On my bed at night
I sought he himself **תא**
whom I loved with my life.
I sought him, but I did not find him.

Song 3:2 "I will get up now
and I will go around in the city.
In the streets and in the squares
I will seek he himself **תא**
whom I loved with my life.
I sought him, but I did not find him.

Song 3:3 Those watching,
those going around in the city found me,
I said, "Have you seen he himself **תא**
whom I loved with my life."

Song 3:4 In a little while
I passed over from beside them,
when I found he himself **תא**
whom I loved with my life.
I held onto him,
and I did not release him
until I had caused him to come
to the house of my mother,
even into the room of my conceiving.

Song 3:5 I have caused you yourselves **תא**
to swear, daughters of Yerushalaim,
by the gazelles or by the does of the field.
You are not to cause the love itself **תא**
to be aroused until it desires.

Song 3:6 Who is this
coming from the wilderness
like columns of smoke,
burning incense of myrrh and frankincense
from all the fragrant powders
of those trading?

Song 3:7 Behold!
It is the litter which is Shelomoh's.
Sixty mighty ones are all around beside it
from the mighty ones of Yisra'el.
Song 3:8 All of them are holding swords,
skilled in battle.
Each man *has* his sword on his thigh

because of dread at night.

Song 3:9 The king, Shelomoh,
had made himself a carriage
from the trees of The Lebanon.
Song 3:10 Its columns he made of silver,
its bottom of gold,
its seat of purple.
In its midst it was fitted out with love
by the daughters of Yerushalaim.

Song 3:11 Go forth and look,
daughters of Tzion,
at King Shelomoh in the crown
with which his mother crowned him
on the day of his marriage,
even on the day of the rejoicing of his heart.

Chapter 4

Song 4:1 Behold!
You are beautiful, my love!
Behold!
You are beautiful!
Your eyes are *like* doves
from behind your veil.
Your hair is like a flock of the goats
skipping down from Mount Gil'ad.
Song 4:2 Your teeth are like a flock of the shorn
which have come up from the washing,
all of whom
having been caused to bear twins.
And none is barren among them.

Song 4:3 Your lips are like
a thread of the scarlet,
and your mouth is lovely.
Like a slice of pomegranate
are your cheeks behind your veil.
Song 4:4 Your neck is like
the tower of David,
having been built as an armory,
a thousand of the shields
having been hung upon it,
all the armor of the mighty.
Song 4:5 Your two breasts
are like two fawns,
twins of a gazelle
pasturing among the lilies.

Song 4:6 Until the day breathes
and the shadows have fled
I will move myself
to the mountain of the myrrh,
and to the hill of the frankincense.

Song 4:7 All of you is beautiful, my love,
and no blemish is in you.

Song 4:8 Come to me myself **nx**
from Lebanon, my bride,
to me myself **nx** from Lebanon.
Observe from the top of Amana,
from the top of Senir and Hermon,
from the dens of lions,
from the mountains of leopards.

Song 4:9 My heart, my sister, my bride,
my heart is as one before your eyes,
as one string from your necklace.

Song 4:10 How excellent
are your love-makings, my sister, my bride!
How much better
are your love-makings than wine.

And the aroma of your ointments
is better than all the spices!

Song 4:11 Drops of a honeycomb
are your lips, my bride.
Honey and milk are beneath your tongue.
And the aroma of your garments
is like the aroma of The Lebanon.

Song 4:12 A garden locked
is my sister, my bride,
a spring locked, a fountain sealed up.
Song 4:13 Your plants are an orchard,
pomegranates with choice fruits,
henna with spikenard,
Song 4:14 Spikenard and saffron,
calamus and cinnamon
with all the trees of frankincense,
myrrh and aloes, with all the chief spices;
Song 4:15 a source of satisfaction,
a well of living waters
even flowing from The Lebanon.

Song 4:16 Awaken, north *wind*
and come, south *wind*!
Blow *in* my garden!
Let its spices flow.
Let my lover come to his garden
and let him eat its choice fruits.

Chapter 5

Song 5:1 I have come to my garden,
My sister, my bride.
I have plucked my myrrh with my spice.
I have eaten my honeycomb with my honey.
I have drunk my wine with my milk.
Eat, friends!
Drink and be intoxicated, lovers!

Song 5:2 I myself was sleeping,
but my heart was awakening to a voice.
My lover is knocking.
"Open for me, my sister, my lover,
my dove, my perfect one!
My head is drenched with dew,
my locks with the drops of the night."

Song 5:3 "I have taken off my robe *itself* **אני**.
How can I put it on?
I have washed my feet *themselves* **אני**.
How can I soil them?

Song 5:4 My lover extended
his hand for the hole.
Then my emotions surged concerning him.
Song 5:5 I got up to open for my lover.
And my hands dripped myrrh,
even my fingers with flowing myrrh,
on the handles of the lock.

Song 5:6 I opened, I myself, for my lover,
but my lover had withdrawn.
He had gone.
My life went out at his speaking.
I sought him, but I could not find him.
I called to him, but he did not respond.

Song 5:7 Those watching,
those going around the city, found me.
They struck me.
They wounded me.
The keepers of the walls
lifted my veil *itself* **אני** from upon me.

Song 5:8 I have caused you yourselves **תא**
to swear, daughters of Yerushalaim.
If you find my lover himself **תא**
what will you tell him?
I myself am love-sick!

Song 5:9 How is your lover
compared to *another* lover,
you who are the most beautiful among women?
How is your lover *better than another* lover
so that you have caused us to swear?

Song 5:10 My lover is dazzling and ruddy,
being distinguished from ten thousand.

Song 5:11 His head is as pure gold, fine gold.
His locks are wavy, as black as a raven.

Song 5:12 His eyes are like doves
beside streams of waters, washed with milk,
and set in settings.

Song 5:13 His cheeks are like
a bed of spices,
a tower of sweetness.

His lips are *like* lilies, dripping flowing myrrh.

Song 5:14 His hands are rods of gold
filled with beryl.

His belly is *like* bright ivory
covered with sapphires.

Song 5:15 His legs are *like* columns of marble
being founded upon sockets of pure gold.
His appearance is like The Lebanon,
choice like the cedars.

Song 5:16 His mouth is sweet
and all of him is desirable.
This is my lover.

Even this is my companion,
daughters of Yerushalaim!

Chapter 6

Song 6:1 "Where has your lover gone,
you who are the most beautiful among women?
Where has your lover turned aside?
Even we will seek him with you."

Song 6:2 My beloved has gone
down to his garden,
to the beds of the spices,
for the sake of feeding
his flock in the gardens
and for the sake of gathering lilies.

Song 6:3 I myself am my lover's
and my lover is mine,
the one pasturing *his flock* among the lilies.

Song 6:4 Beautiful *is my love herself* **תא**,
like Tirtzah,
lovely as Yerushalaim,
awesome like banners!"
[Tirtzah means delightsomeness.](#)

Song 6:5 "Cause your eyes
to turn from opposite me.
They overwhelm me.

Your hair is like a flock of the goats
that have skipped down from The Gil'ad.

Song 6:6 Your teeth are like a flock of sheep
that have come up from the washing,
all of them bearing twins
and none among them is barren.

Song 6:7 Like a slice of pomegranate
are your cheeks behind your veil.

Song 6:8 They are like sixty queens,
and eighty concubines,
and virgins without number.

Song 6:9 Unique is My dove,
my perfect one.
She is the one.
She is choice to her mother,
to the one giving birth to her.
The *other* daughters saw her
and they called her blessed;
queens and concubines,
and they praised her.

Song 6:10 Who is this,
the one looking down like the morning,
beautiful as the moon, pure as the sun,
awesome as banners?

Song 6:11 I went down to the garden of nuts
to look at the new growth of the wadi,
to see whether the vine had budded,
the pomegranates had bloomed.

Song 6:12 I did not know my life.
It had been established
like the chariots of Amminadab.

*Amminadab means my noble people.
There is considerable debate concerning
the actual meaning of this verse,
as well as the following one.
What's given is only an educated guess
as to its real meaning.*

**Note: Chapter 7 begins with the next verse
(v.13) in the Hebrew text.**

Chapter 7

Song 6:13 (H 7.1)
Return, return, Shulamite!
Return, return, and we will gaze at you!

Why do you gaze at the Shulamite,
as at the dancing of two camps?

Song 7:1 (H 7.2)
How beautiful are your feet in sandals,
daughter of magnificence!
The curves of your thighs are like jewels,
the work of the hands of a craftsman.

Song 7:2 (H 7.3)
Your navel is a goblet.
May it not lack the blended wine.
Your belly is *like* a heap of wheat
encircled with lilies.

Song 7:3 (H 7.4)
Your two breasts are like two fawns,
twins of a gazelle.

Song 7:4 (H 7.5)
Your neck is like a tower of the ivory,
your eyes *like* the pools at Heshbon
beside the gate of Bat Rabbim.
Your nose is like the tower of Lebanon
looking toward Damascus.

*Heshbon means contrivance.
Bat Rabbim means
daughter of abundance.*

Song 7:5 (H 7.6)
Your head above you is like Carmel,
and the hair of your head like purple.
The king is held captive by the ringlets.

Song 7:6 (H 7.7)
How beautiful and how pleasing
you have been to love with your delights!

Song 7:7 (H 7.8)
This stature of yours

is compared to a palm tree,
and your breasts to clusters.

Song 7:8 (H 7.9)

I said, "I will ascend onto the palm tree.

I will take hold of its points."

And now your breasts

are like clusters of the vine

and the aroma of your nose *is* like apples.

Song 7:9 (H 7.10)

And your palate *is* like the best wine,

going to my lover as smoothness,

moving slowly, slumbering lips.

Song 7:10 (H 7.11)

I myself am my lover's!

And his desire is upon me.

Song 7:11 (H 7.12)

Come, my lover!

We will go forth to the field.

We will stay overnight in the villages.

Song 7:12 (H 7.13)

We will rise up early to *go to* the vineyards.

We will see if the vine has budded,

if the grape blossoms have opened,

if the pomegranates have bloomed.

There I will give to you

my love-makings *themselves* **תנ**.

Song 7:13 (H 7.14)

The mandrakes have given *their* fragrance

and beside our gates

are all the choice fruits,

new as well as old.

My lover, I have reserved *them* for you!

Chapter 8

Song 8:1 Who will give him

as a brother to me,

sucking at my mother's breasts?

I will find you outside.

I will kiss you also.

I will not be condemned.

Song 8:2 I will lead you.

I will cause you to come

to the house of my mother,

She will teach me.

I will cause you to drink the spiced wine

from the juice of my pomegranate.

Song 8:3 His left hand is beneath my head

and his right hand embraces me.

Song 8:4 I have caused you to swear,

daughters of Yerushalaim.

Do not arouse or awaken love

until it desires.

Song 8:5 Who is this

coming up from the wilderness,

leaning herself upon her lover?

Beneath the apple tree I awakened you.

There she brought you forth.

There your mother was in labor with you.

There she gave birth to you.

Song 8:6 Place me as a seal

over your heart,

as a seal upon your arm!"

Indeed, love is as strong as death,
jealousy as cruel as She'ol.
Its coals are coals of fire, a blazing flame!
Song 8:7 Many waters are not able
to extinguish the love *itself* נא.
Even floods can not overwhelm it.
If a man gives
all the wealth *itself* נא of his household
on account of love
it will be utterly despised.

Song 8:8 We have a little sister
and she has no breasts.
What can we do for our sister
in the day when she is spoken for?
Song 8:9 If she was a wall
we would build upon her
an enclosure of silver.
And if she were a door
we would bind upon her boards of cedar.

Song 8:10 I myself am a wall
and my breasts *are* like towers.
Then I existed in his eyes
as one finding shalom.

Song 8:11 Shelomoh had a vineyard
in Ba'al Hamon.
He gave the vineyard *itself* נא to keepers.
Each one was caused
to bring an account of its fruit
a thousand pieces of silver.

Song 8:12 The vineyard which is mine
is before my face.
To you, Shelomoh, belongs a thousand,
and two hundred to
those who keep its fruit *itself* נא.

Song 8:13 Those sitting in the gardens,
the companions,
are listening attentively for your voice.
Cause me to hear it!
Song 8:14 Hurry, my lover.
And you yourself, be like a gazelle
or a young of the deer
upon the mountains of spices.

31. Ruth - Ruwth

(Version 3.1: 7-15-2021)

Ruth 1:1 And it was in the days
when the judges were judging.
And there was a famine in the land.
And a man from Bayit Lechem, Yahudah,
went to sojourn in the fields of Mo'ab,
he and his wife and his two sons.
Ruth 1:2 And the name of the man
was Elimelek.
And the name of his wife was Na'omi.
And the names of his two sons
were Machlon and Kilyon,
Ephrathites of Bayit Lechem, Yahudah.
And they went to the fields of Mo'ab.
And they existed there.

Elimelek means my El is king.
Na'omi means delightful.
Machlon means sick.
Kilyon means coming to an end.

Ruth 1:3 And Elimelek,
husband of Na'omi, died.

And she was left, she and her two sons.
Ruth 1:4 And they took wives for themselves
of the Mo'abites.
The name of the one was Orpah,
and the name of the other was Ruth.
And they dwelt there about ten years.
[Orpah means stiff necked.](#)
[means friend, companion.](#)

Ruth 1:5 And Machlon and Kilyon also died,
both of them.
And the woman remained,
apart from her two sons and her husband.

Ruth 1:6 And she rose up,
she and her daughters-in-law.
And she returned from the fields of Mo'ab
because she had heard
in the fields of Mo'ab
that **YAHWEH** had visited
His people *themselves* **אנ**
for the sake of giving food to them.

Ruth 1:7 And she went forth
from the place where she had been,
and her two daughters-in-law were with her.
And they went on the way
for the sake of returning
to the land of Yahudah.

Ruth 1:8 And Na'omi said
to her two daughters-in-law,
"Go! Return, each one
to the house of her mother.
May **YAHWEH** deal kindly with you
according to how you have done
concerning the dead and with me.
Ruth 1:9 May **YAHWEH** grant to you
that you will find rest,
each in the house of her husband."
Then she kissed them.
And they lifted up their voices and wept.
Ruth 1:10 And they said to her,
"Indeed, we will return *with you yourself* **אנ**
to your people."

Ruth 1:11 But Na'omi said,
"Return, my daughters!
Why are you going with me?
Do I still have sons in my womb?
And will they exist for you as husbands?
Ruth 1:12 Return, my daughters!
Go!
Indeed, I am too old
to be having *one* as a husband.
If I say hope exists for me,
even if I had a husband tonight,
and even if I had given birth to sons,
Ruth 1:13 on account of this will you wait
until they were grown up?
On account of them
will you shut yourselves in
for the sake of not having one as a husband?
No, my daughters!
Indeed, it is exceedingly more bitter
for me than for you.
Indeed, the hand of **YAHWEH**
has been sent forth against me!"

Ruth 1:14 And they lifted up their voices.
And they wept again.
And Orpah kissed
her mother-in-law *good-by*.
But Ruth clung to her.

Ruth 1:15 Then she said, "Behold!
Your sister-in-law
has returned to her people
and to her gods.
Return after your sister-in-law!"

Ruth 1:16 But Ruth said,
"Do not confront me
for the sake of abandoning you,
or for the sake of turning back
from following after you!
Indeed, wherever you go I will go!
And at wherever you lodge I will lodge!
Your people *will be* my people,
and your Elohim *will be* my Elohim!
Ruth 1:17 Where you die I will die
and there I will be buried!
YAHWEH do so to me, and more also
if death itself separates
between you and me."

Ruth 1:18 And she saw that she
was strengthening herself
for the sake of going with her herself **nx**.
And she ceased speaking to her.

Ruth 1:19 And the two of them went
until they came to BayitLechem.
And it was as they were coming
to BayitLechem.
And all the city was disturbed
on account of them.
And they said, "Is this Na'omi?"

Ruth 1:20 And she said to them,
"Do not call me Na'omi.
Call me Mara.
Indeed, The Almighty has caused me
to be exceedingly bitter.

Ruth 1:21 "I myself went full,
but **YAHWEH** has caused me to return empty.
Why do you call me Na'omi?
Even **YAHWEH** has testified against me
and The Almighty has caused
what is bad for me."

Ruth 1:22 And Na'omi returned.
And Ruth, the Mo'abitess,
her daughter-in-law, was with her.
She returned from the fields of Mo'ab.
And they came to BayitLechem
at the beginning of barley harvest.

Chapter 2

Ruth 2:1 And for Naomi
there was a kinsman,
a man of her husband,
a man mighty of wealth
from the family of Elimelek.
And his name was Bo'az.

Bo'az means in him is strength.

2:2 And Ruth, the Mo'abitess,
said to Na'omi,
"I will go now to the field.
And I will glean among the grain
behind one in whose eyes I find favor."
And she said to her, "Go, my daughter!"
Ruth 2:3 And she went.
And she came and gleaned in a field
behind the reapers,
as it happened by chance for her
to be part of the field belonging to Bo'az,

who was from the family of of Elimelek.

Ruth 2:4 And behold!

Bo'az was coming from BayitLechem.

And he said to the reapers,

"May **YAHWEH** be with you!"

And they said to him,

"May **YAHWEH** bless you!"

Ruth 2:5 And Bo'az said to his servant

who was appointed over the reapers,

"To whom does this young woman belong?"

Ruth 2:6 And the servant

who was appointed over the reapers

responded and he said,

"It is the young Mo'abite woman.

She is the one who returned with Na'omi

from the fields of Mo'ab.

Ruth 2:7 And she said, 'Please let me glean

and gather among the sheaves

behind the reapers.'

And she came.

And she has remained from then,

in the morning, even until now.

She sat a little in the house."

Ruth 2:8 And Bo'az said to Ruth,

"Have you not heard, my daughter?

You are not to go for the sake of gleaning

into the field of another.

And also,

you are not to pass over from here,

but here you are to stay

close beside my young women.

Ruth 2:9 Let your eyes

be upon the field which they reap.

And you are to go behind them.

Have I not charged

the young men themselves **nx**

to not touch you?

And *if* you have thirst then go to the vessels

and drink from what

the young men have drawn."

Ruth 2:10 And she fell on her face.

And she prostrated herself to the ground.

And she said to him,

"Why have I found favor in your eyes

for the sake of you considering me

even *though* I am a foreigner?"

Ruth 2:11 And Bo'az responded.

And he said to her,

"It has been told, it has been told to me
everything that you have done

for your mother-in-law herself **nx**

after the death of your husband.

And you have left your father

and your mother

and the land of your birth.

And you have come to a people

whom you have not known previously.

Ruth 2:12 May **YAHWEH** repay your work.

And may your compensation

be complete from **YAHWEH**,

The Elohim of Yisra'el,

to Whom you have come for protection!"

Ruth 2:13 And she said,

"May I find favor in your eyes, my master!

Indeed, you have comforted me!

And indeed, you have spoken to the heart

of your female servant

even though I do not exist

as one of your female servants!"

Ruth 2:14 And Bo'az said to her
at the *time of eating*,
"Come near, here!
And you are to eat from the food.
And you are to dip your morsel
in the vinegar."

And she sat beside those reaping.
And he handed roasted grain to her.
And she ate.
And she was filled to satisfaction.
And some remained.

Ruth 2:15 And she got up
for the sake of gleaning.
And Bo'az charged
his young men themselves **תא** saying,
"Even among the sheaves she may glean.
And you are not to cause disgrace for her.
Ruth 2:16 And also, you are to pull for her
from the bundles.
And you are to leave it for her to glean.
And you are not to rebuke her."

Ruth 2:17 And she gleaned in the field
until the evening.
And she beat out
what she had gleaned itself **תא**.
And it was about an ephah of barley.

Ruth 2:18 And she picked it up.
And she went into the city.
And her mother-in-law saw
what itself **תא** she had gleaned.
And she brought *it* forth.
And she gave to her
what itself **תא** remained
from her sufficiency.

Ruth 2:19 And her mother-in-law said to her,
"Where have you gleaned today
and where did you work?
Blessed be the one
being caused to consider you!"
And she told her mother-in-law
with whom himself **תא** she had worked.
And she said, "The name of the man
with whom I worked today is Bo'az."

Ruth 2:20 And Na'omi said
to her daughter-in-law,
"He is being Blessed by **YAHWEH**
Who has not abandoned His kindness
to the living themselves **תא**
or the dead themselves **תא**!"

And Na'omi said to her,
"He is a close relative of ours.
He is among our kinsman redeemers."

Ruth 2:21 And Ruth, the Mo'abitess, said,
"Also, he indeed said to me,
'Stay close beside my young men
until when they have completed
all the harvest itself **תא** which is mine.' "

Ruth 2:22 And Na'omi said to Ruth,
her daughter-in-law,
"It is good, my daughter!
Indeed, go out with his young women.
Then they will not confront you
in another field."
Ruth 2:23 And she stayed
with the young women of Bo'az

for the sake of gleaning until the completion
of the barley harvest and the wheat harvest.
But she dwelt
with her mother-in-law herself **תא**.

Chapter 3

Ruth 3:1 And Na'omi, her mother-in-law,
said to her,
"My daughter, shall I not seek for you
rest which will be pleasing to you?
Ruth 3:2 And now, is not Bo'az our kinsman,
of whom you have been with
his young women themselves **תא**?
Behold!
He is winnowing barley tonight
at the threshing floor itself **תא**.

Ruth 3:3 And you are to bathe.
And you are to be anointed.
And you are to put on your garments.
And you are to go down
to the threshing floor.
You are not to be known to the man
until he has finished eating and drinking.

Ruth 3:4 And it will be when he lies down
that you are to take note
of the place itself **תא** where he lies down.
And you are to go in.
And you are to uncover his feet.
And you are to lie down.
And he will make known to you
what itself **תא** you are to do."
Ruth 3:5 And she said to her,
"All that you say to me, I will do."

Ruth 3:6 And she went down
to the threshing floor.
And she did according to everything
that her mother-in-law had directed her.

Ruth 3:7 And Bo'az ate.
And he drank.
And his heart was happy.
And he went to lie down
at the end of the heap of grain.
And she came with secrecy.
And she uncovered his feet.
And she laid down.

Ruth 3:8 And it was at midnight.
And the man was startled.
And he turned himself.
And behold!
A woman *was* lying down at his feet!
Ruth 3:9 And he said,
"Who are you yourself **תא**?"
And she said, "I am Ruth,
your female servant.
And you have spread out your skirt
over your female servant.
Indeed, you are a redeeming kinsman."

The concept here
of spreading the skirt over Ruth
has to do with extending
his authority over her.
The "hem" of the garment
was a symbol of the authority of the person.

This was not a sexual encounter,
but a surrendering of herself
to the authority of Boaz,
if he would have her.
He chose to accept this request.

Boaz was accepting
the request by Ruth
to act as her Kinsman-Redeemer
(a foreshadowing of the Messiah).

Ruth 3:10 And he said, "You yourself **תָּא**
are going to be blessed
by **YAHWEH**, my daughter!
Your kindness has been
more pleasing at the end
than at the beginning,
to not go after the young men,
whether poor or rich.
Ruth 3:11 And now, my daughter,
do not be afraid.
All that you say I will do for you.
Indeed, all the people of my town know
that you yourself **תָּא** are a virtuous woman.

Ruth 3:12 And now indeed,
truly I am a redeeming one.
However, there is another redeeming one
nearer than I.

Ruth 3:13 Stay over tonight.
And in the morning it will be
that if he will redeem you, good.
Let him redeem.
But if he is not willing to redeem you
then I will redeem you,
I myself, by the life of **YAHWEH**!
Lie down until morning."

Ruth 3:14 And she laid down at his feet
until the morning.
And she got up before one man
could recognize another man himself **תָּא**.
And he said,
"It is not be known that the woman
has come to the threshing floor."

Ruth 3:15 And he said,
"Present the veil which is on you
and hold on to it firmly."
And she held on to it firmly.
And he measured six *measures* of barley.
And he set it upon her.
And she went into the city.

Ruth 3:16 And she went
to her mother-in-law.
And she said,
"Is that you yourself **תָּא**, my daughter?"
And she reported to her
everything itself **תָּא**
which the man had done for her.

Ruth 3:17 And she said,
"He gave to me these six *measures* of barley.
Indeed, he said *to me*,
'You are not to go empty
to your mother-in-law.' "

3:18 And she said, "Stay, my daughter,
until you know how the matter will fall.
Indeed, the man will not rest
until he has completed the matter today."

Chapter 4

Ruth 4:1 And Bo'az went up to the gate.
And he sat down there.
And behold!
The one redeeming passed by
of whom Bo'az had spoken.
And Bo'az said, "So and so, turn aside.
Sit down here."

And he turned aside.

And he sat down.

Ruth 4:2 And he took ten men
of the elders of the city.

And he said, "Sit down here."

And they sat down.

Ten men constitutes a quorum,
making this a legal entity for what follows.

Ruth 4:3 Then he said

to the one redeeming,

"A portion of the field which is our kindred's,

which is Elimelek's, Na'omi has sold,

the one who has returned

from the fields of Mo'ab.

Ruth 4:4 And I myself said

I will disclose it to your ear saying,

'Buy it, in front of those sitting here

and in front of the elders of my people.

If you will redeem it, redeem it.

But if you will not redeem it, tell it to me.

Then I will know.

Indeed, there is no one

besides you to redeem it.

And I am *next* after you.'

And he said, "I will redeem it."

Ruth 4:5 And Bo'az said,

"On the day of your acquiring the field

from the hand of Na'omi

and from her herself **נא**, Ruth, the Mo'abitess,

the wife of the dead, you have acquired

for the sake of causing

the the name of the dead

to stand over his inheritance."

Ruth 4:6 And the one redeeming said,

"I am not able to redeem it for myself

lest I ruin my inheritance itself **נא**.

Redeem for yourself, you yourself **נא**

my right of redemption itself **נא**

because I am not able to redeem it!"

Ruth 4:7 And this was formerly

done in Yisra'el concerning redeeming

and concerning exchanging

for the sake of confirming every word.

A man took off his sandal

and he gave it to his companion.

And this was a testimony in Yisra'el.

Ruth 4:8 And the one redeeming

said to Bo'az,

"Acquire it for yourself!"

And he took off his sandal.

Ruth 4:9 And Bo'az said to the elders

and to all the people,

"You yourselves **נא** are witnesses today

that I have acquired everything itself **נא**

that was Elimelek's,

and everything itself **נא**

that was Kilyon's and Machlon's

from the hand of Na'omi.

Ruth 4:10 And also, Ruth, the Mo'abitess,

the wife of Machlon,

I have acquired as my wife

for the sake of causing

the name of the dead

to stand over his inheritance.

Then the name of the dead

will not be cut off from among his kindred

or from the gate of his place.

You yourselves **נא** are witnesses today."

Ruth 4:11 And all the people
who were at the gate,
and the elders, said, "Witnesses!
May **YAHWEH** grant
that the woman herself **תָּא**,
the one coming to your house,
is like Rachel and like Le'ah,
the two women who have built
the house of Yisra'el itself **תָּא**,
and make you strong in Ephratah,
even a name proclaimed in Bayit Lechem.

Rachel means ewe.

Le'ah means weary.

Ephratah means fruitfulness.

Ruth 4:12 And may your house
be like the house of Peretz,
whom Tamar bore to Yahudah,
from the seed which **YAHWEH** gives to you
from this young woman."

Peretz means a breach.

Tamar means erect; palm tree.

Yahudah means **YAH** be praised.

This is an interesting statement.
Pharez was the illegitimate son
of Tamar and Judah.
An illegitimate son
could not inherit from his father,
nor could any of his children
for 10 generations.
YAHWEH is providing a way
for the Messiah to be born
that gets around this curse
that Satan thought would block
the birth of THE Messiah.

Ruth 4:13 And Bo'az took Ruth herself **תָּא**.
And she was a wife to him.
And he went in to her.
And **YAHWEH** granted conception to her.
And she gave birth to a son.

Ruth 4:14 And the women said to Na'omi,
Blessed be **YAHWEH**,
Who has not caused to fail for you
one redeeming *you* today.
And his name will be proclaimed in Yisra'el!
Ruth 4:15 And he will be for you
as one restoring life,
and as one sustaining your old age itself **תָּא**
because your daughter-in-law
who has loved you has given birth to him,
she who is better than seven sons."

Ruth 4:16 And Na'omi took the child himself **תָּא**.
And she set him on her chest.
And she was to him as a nurse.

Ruth 4:17 And the neighbors
called a name to him saying,
"A son has been born to Na'omi."
And they called his name Obed.
He was the father of Yishai,
the father of David.

Ruth and Boaz have a child, Obed.
He becomes the father of Jesse,
and through him, David,
thus establishing
the link with the Messiah
in the 10th generation.

Ruth 4:18 And these are
the generations of Peretz:
Peretz brought forth Hetzron himself **תָּא**.
Ruth 4:19 And Hetzron brought forth
Ram himself **תָּא**.
And Ram brought forth

Amminadab himself **תא**.

Ruth 4:20 And Amminadab brought forth

Nahshon himself **תא**.

And Nahshon brought forth

Salmon himself **תא**.

Ruth 4:21 And Salmon brought forth

Bo'az himself **תא**

And Bo'az brought forth Obed himself **תא**.

Ruth 4:22 And Obed brought forth

Yishai himself **תא**.

And Yishai brought forth David himself **תא**.

Peretz means breach.

Hetzron means courtyard.

Ram means high, height.

Amminadab means people of willingness.

Nashon means enchanter.

Salmon means clothing.

Bo'az means in him is strength.

Obed means servant.

Yishai means one who exists; existence.

David means beloved.

**Established here
is the lineage of The Messiah!**

32. Lamentations - Kinote

(Version 3.1: 7-15-2021)

Chapter 1

Lam. 1:1 How she has sat alone,
the city *once* full of people!

The one great among the nations
has become like a widow!

A princess among the provinces
has become forced labor!

Lam. 1:2 She weeps, weeps at night
and her tears are upon her cheeks.

There is no comfort for her

from any of those loving her.

All her friends have betrayed her.

They have become to her as adversaries.

Lam. 1:3 Yahudah has gone into exile.

Among affliction and by harsh labor

she has dwelt among the nations.

She has not found rest.

All those pursuing after her
have overtaken her among *her* distresses.

Lam. 1:4 The roads to Tzion are mourning,
with no one coming at the appointed times.

All her gates are deserted.

Her priests are groaning.

Her virgins are grieving.

And she has bitterness.

Lam. 1:5 Her oppressors

have become as the head.

Her adversaries have prospered.

Indeed, **YAHWEH** has caused her to suffer
on account of of her many rebellions.

Her children have gone into captivity
before face of the oppressor.

Lam. 1:6 Even all the majesty has departed
from the daughter of Tzion.

Her leaders have become like deer.

They have found no pasture

and they walk with no strength

before the one pursuing.

Lam. 1:7 Yerushalaim has remembered
the days of her affliction and her wanderings,

all her desirable things which she had
from the days of old.

When her people fell
into the hand of the oppressor,
then there was no one helping her.
The oppressors saw her.
They laughed at her Sabbaths.

There's a concept in Hebrew culture
that appears frequently.
Scripture uses the term "see",
or, "look at" to refer to this.
This is apparently a Hebraism
for 'gloating over' the misery
of one's opponent who has been defeated.

When you see these terms used
in relation to such situations
please recognize that to "look at",
or to "see" one's enemies
is to rejoice over their demise.

Lam. 1:8 Yerushalaim
has offended grievously!
For this reason she has existed
as one menstrually defiled.
All those honoring her
have caused her revilings
because they have seen her nakedness.
Even she herself has groaned
and she has turned back, backward.
Lam. 1:9 Her menstrual defilement
is on her skirts.
She has not taken note of her final end.
And she has gone down astonishingly,
with no one comforting her.

"Behold my affliction itself נַח, **YAHWEH!**
Indeed, the adversary has become great!"

Lam. 1:10 The oppressor
has spread his hand
over all her desirable things.
Indeed, she has seen *it!*
The nations have entered
her Set Apart Place,
those whom You have directed
were not to enter Your assembly.

Lam. 1:11 All her people
have been groaning, seeking food.
They have given their desirable things
on account of food
for the sake of reviving life.

Look, **YAHWEH**, even look intently!
Indeed, I have been reviled!
Lam. 1:12 Is it nothing to you,
all you who are passing by?

Look intently, and see
if there is anguish like my anguish
with which I have been treated harshly,
with which **YAHWEH**
has caused me to suffer
in the day of His fierce anger.

Lam. 1:13 From on high
He has sent fire into my bones
and it has overpowered them.
He has spread out a net for my feet
and He has caused me to turn back.
He has set me *down*,
devastating *me* all the day, fainting.

Lam. 1:14 The yoke of my rebellions
has been bound by His hand.

They have woven themselves together.
They are upon my neck.
He has caused my strength to stumble.
YAHWEH has given me into hands
which I am not able to withstand.

The Hebrew text has **adonai**.
This is a known corruption
of the original text.
Old manuscripts show **YHWH**.

For this reason **YAHWEH** will be used
wherever this corruption
has occurred in this book.

Lam. 1:15 **YAHWEH** has trodden down
all my mighty ones in my midst.
He has called an appointed time
concerning me
for the sake of crushing my young men.
YAHWEH has also trodden down
as in a winepress
the virgin daughter of Yahudah.

Lam. 1:16 On account of these
I myself am weeping.
My eye, my eye is running down with water.
Indeed, one comforting has been far from me,
one causing relief to my life.
My children are devastated.
Indeed, the adversary has prevailed.”

Lam. 1:17 Tzion has spread out
with her hands.
There is none comforting to her.

YAHWEH has given direction
concerning Ya'akov.
The oppressors are all around him.

Yerushalaim has existed
as a menstrually defiled woman among them.

Lam. 1:18 **YAHWEH**, He is just!
Indeed, I have rebelled against His mouth!

Listen attentively now, all peoples,
and observe my anguish!
My virgins and my young men
have gone into captivity.

Lam. 1:19 I called for my lovers.
They deceived me.
My priests and my elders
have expired in the city
while they sought food for themselves
even to revive their lives themselves **nx**.

Lam. 1:20 Look, **YAHWEH!**
Indeed, I have distress!
My inward parts have been churning!
My heart has been overturned in my midst
because I have been rebellious.
I have rebelled.
From outside the sword has bereaved.
In a house it is like death.

Lam. 1:21 They have listened attentively
while I have been groaning, I myself.
No one is being comforting to me.
All my adversaries
have heard of my calamity.
They have rejoiced
because You Yourself **nx** have done it.

Cause the day to come
that You have announced!

Then they will be like me.

Lam. 1:22 May all their evil
come before Your face!
And deal with them
according to how You have dealt with me
on account of all my rebellions!

Indeed, my groans are many
and my heart is faint!"

Chapter 2

Lam. 2:1 How **YAHWEH** in His anger
has covered with a cloud
the daughter of Tzion herself **תָּא**!
He has caused the beauty of Yisra'el
to be cast down
from the skies to the ground.
And He has not taken note
of the footstool of His feet
in the day of His anger.

Lam. 2:2 **YAHWEH** has swallowed up
with no pity
all the pasturing places themselves **תָּא**
of Ya'akov.
He has torn down In His wrath
the fortresses of the daughter of Yahudah.
He has caused them
to be struck to the ground.
He has defiled the kingdom and its leaders.

Lam. 2:3 In fierce anger
He has hacked off every horn of Yisra'el.
He has caused His right hand
to be turned back,
back from the face of the adversary.
And He has burned against Ya'akov
like a flaming fire.
He has consumed all around.

Lam. 2:4 He has bent His bow
like an adversary.
He has stationed His right hand
as an opponent.

Everything delightful to the eye
He has killed.
In the tent of the daughter of Tzion
He has poured out His wrath like fire.

Lam. 2:5 **YAHWEH** has been
like an adversary.
He has swallowed up Yisra'el.
He has swallowed up all her palaces.
He has destroyed her fortresses.
And He has caused mourning
and sorrow to increase
in the daughter of Yahudah.

Lam. 2:6 He has done violence
against the vineyard.
He has destroyed His Booth.
YAHWEH has caused
to be forgotten in Tzion
appointed time and Sabbath.
And He has rejected king and priest
in His raging anger.

Lam. 2:7 **YAHWEH** has rejected
His slaughter site.
He has renounced His Set Apart Place.
He has caused the walls of her palaces
to be shut up in the hand of the adversary.

They have made a sound
in The House of **YAHWEH**
like the day of an appointed festival.

Lam. 2:8 **YAHWEH** has determined
to destroy the wall of the daughter of Tzion.
He has stretched out a line.
He has not turned back His hand
from swallowing *it*.
And He has caused the rampart
and wall to lament.
Together they have languished.

Lam. 2:9 Her gates have sunk
into the ground.
He has destroyed and broken her bars.
Her king and her leaders
are among the nations.
There is no Instruction.
Also, her prophets have found
no vision from **YAHWEH**.

Lam. 2:10 The elders
of the daughter of Tzion
sit on the ground.
They are silent.
They have caused dust
to go upon their heads.
They have been girded with sackcloth.
The heads of the virgins of Yerushalaim
have been caused to face the the ground.

Lam. 2:11 My eyes have been
consumed with tears.
My inward parts have churned themselves.
My bile has been poured out on the ground
on account of the destruction
of the daughter of my people.

As children and infants
languish in the streets of the city
Lam. 2:12 they say to their mothers,
"Where is grain and wine?"
as they languish like the wounded
in the streets of the city,
as their life has pours itself out
against their mothers' chest.

Lam. 2:13 How can I encourage you?
To what can I compare you,
daughter of Yerushalaim?
To what shall I liken you
that I might comfort you,
virgin daughter of Tzion?
Indeed, your breach is as great as the sea.
Who can heal you?

Lam. 2:14 Your prophets have seen for you
emptiness and foolishness.
And they have not exposed
your moral perversity
for the sake of turning back your captivity,
but they have seen for you
burdens of ruin and deception.

Lam. 2:15 Everyone passing over the road
has clapped their hands at you.
They have whistled
and they have shaken their heads
concerning the daughter of Yerushalaim,
"Is this the city called
'The perfection of beauty,
the joy of the whole earth'?"

Lam. 2:16 All your adversaries
have opened their mouth concerning you.
They have whistled
and they have gnashed their teeth.
They have said,
"We have swallowed her up!
This is certainly the day we have waited for.
We have found it.
We have seen it."

Lam. 2:17 **YAHWEH** has done
what He determined.
He has completed His word
which He gave as direction
from ancient times.
He has torn down and He has not had pity.
And He has caused your adversary
to rejoice over you.
He has exalted the horn of your oppressors.

Lam. 2:18 Their heart
has cried out to **YAHWEH**,
"Wall of the daughter of Tzion,
cause tears to run down like a river
day and night.
Do not give relief to yourself!
Let the center of your eyes have no rest.

Lam. 2:19 Get up!
Shout in the night
at the beginning of the watches!
Pour out your heart like water
before the face of **YAHWEH!**
Lift your hands toward Him
concerning the lives of your young children
those fainting with hunger
at the head of every street!"

Lam. 2:20 "Look, **YAHWEH!**
Even look attentively!
Toward whom have You acted like this,
whether the women are to eat their offspring,
infants of a hand breadth,
or the priest and prophet are to be slain
in The Set Apart Place of **YAHWEH?**

Lam. 2:21 The young and the old
have laid down on the ground of the streets.
My virgins and my young men
have fallen by the sword.

You have killed them
in the day of Your anger!
You have slaughtered with no pity!

Lam. 2:22 You call as in a day
of an appointed time.
Terrors *are* all around me
and no fugitive or survivor has existed
in the day of the anger of **YAHWEH**.
Those whom I have nursed and brought up
my adversary has brought to an end."

Chapter 3

Lam. 3:1 I myself am the man
who has seen affliction
by the rod of His wrath.

Lam. 3:2 He Himself ~~nx~~ has led me
and He caused me to walk In darkness
and not light.

Lam. 3:3 Truly, He turns back His hand
against me all the day.

Lam. 3:4 He has worn out

my flesh and my skin.
He has broken my bones.
Lam. 3:5 He has built up a *siege* against me
and He has surrounded me
with bitterness and hardship.
Lam. 3:6 He has caused me
to dwell in dark places
like the ancient dead.
Lam. 3:7 He has hedged me in
and I can not go out.
He has caused my chain to be heavy.

Lam. 3:8 Also, when I cry out
and shout for help
He shuts out my prayer.
Lam. 3:9 He has blocked my ways
with hewn stone.
He has caused my paths to be crooked.
Lam. 3:10 A bear in ambush is He to me,
a lion in hiding.
Lam. 3:11 He has distorted my ways
and He has torn me in pieces.
He has established me as desolate.
Lam. 3:12 He has bent His bow
and He has stationed me
as a target for the arrow.
Lam. 3:13 He has caused
the arrows of His quiver
to pierce my kidneys.
Lam. 3:14 I have been a derision
to all my people,
their taunting song all the day.
Lam. 3:15 He has filled me with bitterness.
He has caused me
to be drunk with wormwood
Lam. 3:16 and He has broken my teeth
with gravel.
He has covered me with ashes.

Lam. 3:17 And You have removed my life
far from shalom.
I have forgotten goodness.
Lam. 3:18 And I have said,
“Even my hope
has perished forever from **YAHWEH.**”

Lam. 3:19 Remember my affliction
and my misery,
the wormwood and the gall.
Lam. 3:20 Your life remembers.
But my life bows down over me.

3:21 This I will recall to my heart.
On account of this I am caused to hope,
Lam. 3:22 the kindnesses of **YAHWEH!**
Indeed, we have not been consumed,
Indeed, His compassions have not failed.
Lam. 3:23 They are new every morning.
Great is Your faithfulness!

Lam. 3:24 “**YAHWEH** is my Portion,”
says my life.
For this reason I will wait for Him!

Lam. 3:25 **YAHWEH** is good
to those waiting for Him,
to the life that seeks Him!

Lam. 3:26 It is good
both to hope and to be still
for the deliverance of **YAHWEH.**

Lam. 3:27 It is good for a man
when he carries a yoke in his youth.

Lam. 3:28 He is to sit alone and be silent.
Indeed, He has laid it on him.
Lam. 3:29 He is to put his mouth in the dust.
Perhaps there will be hope.

Lam. 3:30 He is to give his cheek
to the one striking him.
He will have his fill of rebuke.

Lam. 3:31 Indeed, **YAHWEH**
will not reject to eternity!
Lam. 3:32 Indeed, if He causes one to suffer
then He will show compassion
according to the abundance
of His kindnesses.

Lam. 3:33 Indeed, He has not afflicted
from His heart,
nor does He grieve the children of men
Lam. 3:34 for the sake
of crushing under His feet
all the prisoners of the earth,
Lam. 3:35 for the sake of turning aside
the judgment of a man
in front of the the face of The Most High,
Lam. 3:36 for the sake of overthrowing
a man in his dispute.
*This **YAHWEH** will not approve.*

Lam. 3:37 Who is this
that had spoken and it existed?
Has **YAHWEH** not directed it?

Lam. 3:38 Do not the bad and the good
come forth from the mouth
of The Most High?

Lam. 3:39 Why does
a human being complain,
a living man on account of his offenses?

Lam. 3:40 Let us search
and examine our ways
and let us turn back to **YAHWEH**.
Lam. 3:41 Let us lift our hearts and palms
to **YAHWEH** in The Heavens *saying*,
Lam. 3:42 'We, we have rebelled,
and we have provoked You Yourself **תא!**
You have not forgiven.
Lam. 3:43 You have covered Yourself with anger
and You have pursued us.
You have killed.
You have not pitied.
Lam. 3:44 You have covered Yourself with a cloud
so that a prayer can not pass over.

Lam. 3:45 You place us as scum and refuse
in the midst of the peoples.
Lam. 3:46 All our adversaries
have opened their mouth against us.
Lam. 3:47 Terror and a snare have been ours,
the devastation and the ruin.

Lam. 3:48 Streams of water run down my eyes
on account of the destruction
of the daughter of my people.
Lam. 3:49 My eye has poured out
and it will not cease.
It will be without interruption
Lam. 3:50 until **YAHWEH** looks down
and sees from The Heavens.

Lam. 3:51 My eye has been abusive
to my heart

because of all the daughters of my city.

Lam. 3:52 My adversaries hunted me,
hunted me like a bird, without cause.

Lam. 3:53 They have cut off my life in a pit.
Then they threw stones at me.

Lam. 3:54 Waters overflowed my head.
I said, "I am finished!"

Lam. 3:55 I called Your Name, **YAHWEH**,
from the lowest pit.

Lam. 3:56 You listened attentively to my voice.
Do not cause your ear
to be concealed to my relief,
to my cry for help!

Lam. 3:57 You drew near
on the day I called You.
You said, "Do not be afraid!"

Lam. 3:58 **YAHWEH**, You have pleaded
the cause of my life.
You have redeemed my life.

Lam. 3:59 **YAHWEH**,
You have seen my oppression.
Judge my verdict.

Lam. 3:60 You have seen
all their vengeance,
all their intentions against me.

Lam. 3:61 You have heard their disgrace,
YAHWEH,

all their intentions against me;

Lam. 3:62 the lips of those
rising up against me,
and their deliberations against me all the day.

Lam. 3:63 Look intently at their sitting down
and their rising up.
I myself am their taunting song.

Lam. 3:64 Return to them
a pay back, **YAHWEH**,
according to the work of their hands!

Lam. 3:65 Give them a hardened heart,
Your curse to them!

Lam. 3:66 Pursue *them* with anger
and destroy them
from under the skies, **YAHWEH!**

Chapter 4

Lam. 4:1 How dim *is* the gold.
The best, the pure gold, has changed.
The stones of The Set Apart Place
are scattered at the head of every street.

Lam. 4:2 The precious sons of Tzion,
those being comparable to fine gold,
how they have been regarded
as clay pottery,
the work of the hands of a potter!

Lam. 4:3 Even the jackals
have drawn out the breast.
Their young ones have sucked.
The daughters of my people *are* as cruel
as ostriches in the wilderness.

Lam. 4:4 The tongue of the infant
has clung to the roof of its mouth
on account of thirst.
Children asked for food.
No one spreads it out for them.

Lam. 4:5 Those eating delicacies
have been destroyed in the streets.

Those being nurtured upon scarlet
have embraced trash heaps.

Lam. 4:6 And the moral perversity
of the daughter of my people
is greater than the offense of Sedom
which was overthrown in a moment.
And no hands were wrung over her!

Lam. 4:7 Her Nazirites
were more pure than snow,
whiter than milk,
more ruddy of body than rubies,
their polishing like a sapphire.

Lam. 4:8 Blacker than soot
is their appearance.
They are not recognized in the streets.
Their skin has shriveled upon their bones.
It has withered.
It has become like a stick.

Lam. 4:9 Better off
were those killed by the sword
than those killed by hunger.
Indeed, these slip away,
being pierced through,
apart from the fruits of the field.

Lam. 4:10 The hands
of compassionate women
have boiled their own children.
They have been as food for them
on account of the destruction
of the daughter of my people.

Lam. 4:11 **YAHWEH** has completed
His wrath *itself* נא.
He has poured out His fierce anger
and He has kindled a fire in Tzion
and it has consumed her foundations.

Lam. 4:12 The kings of the earth
were not caused to believe,
nor any of those dwelling in the world,
that an oppressor or adversary
would enter the gates of Yerushalaim.

Lam. 4:13 *It was* because of
the offenses of her prophets,
the moral perversity of her priests,
those shedding in her midst
the blood of the just.

Lam. 4:14 They wandered blindly
in the streets.
They had been defiled with blood.
One was not able
to touch against their garments.

Lam. 4:15 *They shouted,*
"Turn aside! Defiled!
Turn aside! Turn Aside!
Do not touch!"

Indeed, they wandered off.
They even staggered.

They said among the nations,
"They will stay no longer."
Lam. 4:16 The face of **YAHWEH**
has scattered them.
He will no longer regard them.
They have not respected the priests,

They have not shown favor to the elders."

Lam. 4:17 We are still here.
Our eyes are failing.
No one is helping us.
There is futility in our watchfulness.
We have watched for a nation.
None can deliver us.

Lam. 4:18 They have hunted our steps,
keeping us from going in our streets.
Our end drew near.
Our days were completed.
Indeed, our end had come.

Lam. 4:19 Those pursuing us
were swifter than the eagles of the skies.
Upon the mountains they pursued after us.
In the wilderness they laid in wait for us.

Lam. 4:20 The breath of our nostrils,
the anointed of **YAHWEH**,
has been captured in their pits,
those of whom we had said
"In His shadow
we will live among the nations."

Lam. 4:21 Rejoice and be glad,
daughter of Edom,
those dwelling in the land of Utz!
The cup will also pass over to you.
You will be drunk,
and you will make yourself naked.

Lam. 4:22 Your moral perversity
has been completed, daughter of Tzion.
He will not cause your exile
to exist any longer.

He will visit your moral perversity,
daughter of Edom.
He has caused you to go into exile
on account of your offenses!

Chapter 5

Lam. 5:1 Remember, **YAHWEH**,
what has existed for us!
Look intently and see
our reproach *itself* **nx!**

Lam. 5:2 Our inheritance
has been turned over to strangers
and our houses to foreigners.

Lam. 5:3 We have become orphans
with no fathers.
Our mothers are like widows.

Lam. 5:4 Our water
we have drunk with silver.
Our wood comes at a price.

Lam. 5:5 Upon our neck
we have been pursued.
We have labored with no rest for us.

Lam. 5:6 To Mitsraim we have given a hand;
to Asshur, for the sake
of being satisfied with food.

Lam. 5:7 Our fathers have offended.
They are no more.
We ourselves have borne
their moral perversities.

Lam. 5:8 Slaves have ruled over us.
No one is delivering *us* from their hand.

Lam. 5:9 With our lives
we cause our food to come
from before the face
of the sword of the wilderness.
Lam. 5:10 Our skin is like an oven,
having been agitated before the face
of the burning heat of famine.
Lam. 5:11 The women in Tzion
have been ravaged,
the virgins in the cities of Yahudah.
Lam. 5:12 Leaders have been hung up
by their hands.
Elders have not been honored.
Lam. 5:13 They have taken
young men to grind
and young boys have stumbled
on account of wood.
Lam. 5:14 Elders have ceased from the gate,
young men from their music.
Lam. 5:15 The joy of our heart has ceased.
Our dancing has turned to mourning.
Lam. 5:16 The crown has fallen from our head.
Woe is now *ours*
because we have offended!
Lam. 5:17 On account of this
our heart has been sick.
On account of these
our eyes have become dim,
Lam. 5:18 on account of Mount Tzion
which has been devastated.
Foxes have been walking in it.

Lam. 5:19 You Yourself **nx**, **YAHWEH**,
will remain to eternity,
Your throne to generation after generation!
Lam. 5:20 Why do You forget us forever,
abandon us for length of days?
Lam. 5:21 Turn us back to You, **YAHWEH!**
Then we will return.
Renew our days like ancient times!

Lam. 5:22 Indeed, if You have rejected,
if You have rejected us....
You have been enraged against us,
even to excess!

The unfinished sentence
is common in Hebrew literature.
It leaves the result to the imagination
of the one hearing it.
It's a form of a curse.

33. Ecclesiastes - Qohelet

(Version 3.1: 7-15-2021)

Chapter 1

Eccl. 1:1 The words of Qohelet,
son of David, king in Yerushalaim.

Qohelet refers to one who gathers
or assembles wisdom.
There is some debate
concerning its actual meaning.
Some believe it means
"leader of the assembly".
Others believe it refers to Shelomoh
as the leader of Yisra'el.
For our purposes here
consider it to mean
"Leader of the assembly."

Eccl. 1:2 "Futility of futilities!" said Qohelet.
"Futility of futilities!
Everything itself is futile!"

hebel - emptiness or vanity;
figuratively, something transitory
and unsatisfactory.
Essentially, it means
something meaningless,
not worthwhile for any good purpose.
It can also refer to idols.

The use of the double mention
plays an important role here.
Not only is there a double mention,
but there is a double mention
of a double mention.
In Hebrew literature this means
this is EXCEEDINGLY emphatic!!

Eccl. 1:3 What benefit is there
for a human being
in all his labor with which
he labors beneath the sun?

Eccl. 1:4 A generation is passing away,
and a generation is coming,
but the earth will be standing to eternity.

Eccl. 1:5 And the sun rises up.
And the sun goes down.
And it is hurrying to the place of its rising up.

Eccl. 1:6 *The wind is* going to the south,
and turning round to the north,
turning around, turning around.
Travelling on its rounds the wind returns.

Eccl. 1:7 All the rivers travel to the sea,
but the sea is not full.
To the place from which
the rivers have travelled,
there they return for the sake of travelling.

Eccl. 1:8 All matters are wearisome.
No one is able to speak of it.
The eye is not satisfied with seeing
nor the ear filled with hearing.

Eccl. 1:9 What has existed is what will exist.
What has been done is what will be done,
and not anything is new beneath the sun.
hayah - to be; to exist.
Because we do not understand Hebrew
we miss the real significance of this word.

It forms the basis for **YHWH, YAHWEH**.
His very name means, in effect,
Existence Itself,
The Eternally Existing One.

Eccl. 1:10 Is there a matter of which one says,
"Look! This is new."?
It has already existed for eternity,
which has existed before our presence.
Eccl. 1:11 There is no memory for the first
nor for the last which will exist.
A memory will not exist for them
with those who will exist at the last.

Eccl. 1:12 I myself, Qohelet,
have been king over Yisra'el in Yerushalaim.
Eccl. 1:13 And I set my heart itself **nx**
to seek and to search out with wisdom
concerning all that has been done
beneath the skies;
the bad business **YAHWEH** has given
to the children of a human being
for the sake of being oppressed by it.

Eccl. 1:14 I have seen
all the actions *themselves* ~~nx~~
that have been done beneath the sun.
And behold!
Everything is futility
and striving over wind!

Eccl. 1:15 That being crooked
one is not able to straighten.
And what is lacking
is not able to be counted.

Eccl. 1:16 I myself spoke
with my heart saying,
“I myself, behold, I have become great!
And I have increased wisdom
above all who have existed before me
over Yerushalaim.
And my heart has seen
much wisdom and knowledge.”

Eccl. 1:17 And I set my heart
for the sake of knowing wisdom,
and knowing madness and foolishness.
I have perceived that this also is madness,
striving over wind.

Eccl. 1:18 Indeed, with abundant wisdom
there is abundant aggravation.
And one causing knowledge to increase
will cause anguish to increase.

This is an interesting insight
- In much wisdom
there is much grief,
and in much understanding
there is much pain.

Yet we are told throughout the Bible
to seek wisdom with all our strength,
and to seek understanding.
Seldom do we see
this part of the equation.

It is true that the more you know
the more you are accountable for,
and the more you recognize
the effects of sin in the world
and your own helplessness
to do much about it.

Chapter 2

Eccl. 2:1 I myself said in my heart,
“Come now!
I will test you with gladness
and I will look at what is good.”
But behold!
That also was futility!

Eccl. 2:2 I said of laughter,
“It is acting foolishly.”
and of joyfulness,
“What does this accomplish?”

Eccl. 2:3 I searched with my heart
how to draw out my flesh *itself* ~~nx~~ with wine,
even with my heart being guided with wisdom,
and to lay hold on foolishness
until I could see whether this was good
for the children of a human being
to do beneath the skies
all the days of their lives.

Eccl. 2:4 I caused my works to become great.
I built houses for myself.
I planted vineyards for myself.
Eccl. 2:5 I made gardens and parks for myself
and I planted all kinds of fruit trees in them.

Eccl. 2:6 I made pools of water for myself
for the sake of causing to be watered by them
a forest of sprouting trees.

Eccl. 2:7 I acquired slaves and female servants.
And children of the household existed for me.
Also, herds of livestock
and many flocks were mine,
more than all who existed
before me in Yerushalaim.

Eccl. 2:8 I also gathered for myself
silver and gold
and the treasures of the kings
and the provinces.
I made for myself male and female singers,
and the delights of the children
of the human being,
a harem of concubines.

Eccl. 2:9 And I became great.
And I increased more than all
who had existed before me in Yerushalaim.
Also, my wisdom remained with me.

Eccl. 2:10 Even everything
that my eyes desired
I did not hold back from them.
I did not withhold my heart *itself* נא
from any pleasure.
Indeed, my heart rejoiced
because of all my labor
and this was my portion from all my labor.

Eccl. 2:11 But when I turned, I myself,
unto all the works which my hands had made
and unto the labor with which I had labored
then behold!,
everything was futility and striving over wind
and there was no advantage beneath the sun!

Eccl. 2:12 And I turned, I myself, to look
at wisdom,
and madness,
and foolishness.
Indeed, what will the human being do
who will come after the king
which *itself* נא has already been done?

Eccl. 2:13 Then I recognized, I myself,
that wisdom benefits more than foolishness
as light benefits more than darkness.

Eccl. 2:14 The wise one,
his eyes are in his head.
But the fool walks in darkness.
And I also recognized, I myself,
that one event happens
to everyone *themselves* נא.

Eccl. 2:15 And I myself said in my heart,
"Like an event of the fool,
it will also happen to me, to I myself.
But why have I been more wise than,
I myself?
And I said in my heart, "This also is futility!"

Eccl. 2:16 Indeed, there is no memory
of the wise more than of the fool
for the sake of eternity.
In the time of the coming days
everything will be forgotten.
And how does a wise man die?
Just like the fool.

Eccl. 2:17 Then I hated life itself **תא**
because the work which had been done
beneath the sun was bad to me.
Indeed, everything is futility
and striving over wind!

Eccl. 2:18 And I myself hated
all my labor itself **תא**
with which I had labored beneath the sun
because I will leave it to a human being
who will exist after me.

Eccl. 2:19 And who knows
whether he will be wise or be a fool?
Yet he will be master over all my labor
with which I have labored
and with which I have been wise
beneath the sun.
This also is futility!

Eccl. 2:20 And I changed, I myself,
for the sake of causing my heart itself **תא**
to despair concerning all the labor
with which I had labored beneath the sun.

Eccl. 2:21 Indeed, there is a human being
whose labor is with wisdom,
and with knowledge,
and with skill.
But to a human being
who has not labored for it
he will leave his portion.
This also is futility, even a great evil!

Eccl. 2:22 Indeed, what exists
for a human being
on account of all his labor
and the striving of his heart
with which he has labored beneath the sun?

Eccl. 2:23 Indeed, all his days are anguish,
and his business *is* grievous.
Even in the night his heart does not rest.
This also is futility to him!

Eccl. 2:24 **There is nothing better
for a human being
than to eat, and to drink,
and to see the good of his life itself **תא**
on account of his labor!
Even this I have seen, I myself.
Indeed, it is from the hand
of **YAHWEH** Himself!**

Eccl. 2:25 Indeed, who eats
or who enjoys without Him?

Eccl. 2:26 Indeed, to a human being
who is good before His face
He has given wisdom,
and knowledge,
and joy.

But to one offending
He has given the business
of gathering and of collecting
for the sake of giving to him who is good
before the face of **YAHWEH**.
This also is futility and striving over wind.

Chapter 3

Eccl. 3:1 **For everything
there is an appointed time,**

even a time

for every desire beneath the skies:

Eccl. 3:2 A time for giving birth,
and a time for dying;
a time for planting,
and a time for uprooting
what has been planted;
Eccl. 3:3 a time for killing,
and a time for healing;
a time for breaking down,
and a time for building up;
Eccl. 3:4 a time for weeping,
and a time for laughing;
a time for mourning,
and a time for dancing;
Eccl. 3:5 a time for causing stones
to be thrown away,
and a time for gathering stones;
a time for embracing,
and a time to refrain from embracing;
Eccl. 3:6 a time for seeking
and a time for losing;
a time for keeping,
and a time for throwing away;
Eccl. 3:7 a time for tearing,
and a time for sewing;
a time being silent,
and a time for speaking;
Eccl. 3:8 a time to love,
and a time to hate;
a time for war,
and a time for shalom.

Eccl. 3:9 What benefit *is there*
to the one working
in that which is his wearying effort?

Eccl. 3:10 I have seen
the business *itself* **nx**
which **YAHWEH** has given
to the children of the human being
for the sake of being humbled by it.

Eccl. 3:11 Everything He has made
is beautiful in its time.
Even eternity *itself* **nx**
He has set in their hearts,
by the absence of which
the human being can not discover
the work *itself* **nx** that **YAHWEH** has done,
from the beginning, even as far as the end.

Eccl. 3:12 I perceive that there is
nothing good among them except
to rejoice and to do good with their lives.

Eccl. 3:13 And also indeed,
every human being is to eat,
and to drink,
and to see the good in all his labor
as a gift of **YAHWEH** Himself.

Eccl. 3:14 I know that everything
which **YAHWEH** does,
it will exist to eternity.
Concerning it, nothing is to be added
and from it, nothing is to be subtracted!

And **YAHWEH** has done
that which is to be revered
because it is before His face.

Eccl. 3:15 Whatever has existed
already exists.

And what will exist
has already existed.
And **YAHWEH** will seek
whatever *itself* **תא** has been chased away.

Eccl. 3:16 And further,
I observed *this* beneath the sun:
in the place of judgment
- moral wrong was there.
and in the place of justice
- moral wrong was there.

Eccl. 3:17 I myself said in my heart,
“The just *themselves* **תא**
and the morally wrong *themselves* **תא**
YAHWEH will judge.
Indeed, there is an appointed time
for every desire and for every act.”

Eccl. 3:18 I myself said in my heart
concerning the case of the children
of the human being,
“*It is* for the sake of **YAHWEH** purifying them,
and for the sake of seeing for themselves
that they themselves are *like the animals*.”

Eccl. 3:19 Indeed, what happens
to the children of the human being
also happens to the animals.
Even one event happens to them both.
As this one dies, so also dies the other.
Even one breath belongs to all *of them*.
And there is no advantage
to the human being more than the animals.
Indeed, everything is futility!

Eccl. 3:20 Everything is going to one place.
Everything has existed from the dust
and everything is returning to the dust.

Eccl. 3:21 Who perceives the breath
of the children of the human being,
the one *itself* going up on high,
or the breath of the animal,
the one *itself* going down below to the earth?

Eccl. 3:22 **Then I recognized**
that there is nothing better
than for a human being to rejoice
concerning his works.
Indeed, that is his portion.
Indeed, who can cause him to come to look
at that which will exist after him?

Chapter 4

Eccl. 4:1 And I myself turned back.
And I looked at
all the oppressions *themselves* **תא**
which are being done beneath the sun.
And behold!
The tears of those being oppressed,
but there is not for them one comforting;
and the force on the side
of those oppressing,
but there is not for them one comforting.

Eccl. 4:2 Then I commended
the dead *themselves* **תא** who are already dead
more than the living who are still alive.
Eccl. 4:3 And better than both
is he *himself* **תא** who has not yet existed,
who has not seen the harmful work *itself* **תא**
that has been done beneath the sun.

Eccl. 4:4 And I looked at, I myself,
all the labor *itself* תא
and all the skill of the work *itself* תא.
Because of it a man is jealous
because of his neighbor.
This also is futility and striving over wind.

Eccl. 4:5 The foolish one
clasps his hands *themselves* תא.
But he is consuming his flesh *itself* תא.

Eccl. 4:6 Better is a hand filled with quietness
than two hands filled with labor
and striving over wind.

Eccl. 4:7 Then I turned back, I myself,
and I looked at the futility beneath the sun.

Eccl. 4:8 One exists,
but there is no second *one*.
Also, there is not for him
a child or a brother.
Yet there is no end to all his labor.
Also, his eye is not satisfied with riches.
“And for whom do I myself labor
and deprive my life *itself* תא of good?”
This also is futility
and it is a bad business.

Eccl. 4:9 The two are better than the one
since they have for themselves
good compensation in their labor.
Eccl. 4:10 Indeed, if the one falls
his companion *himself* תא
will cause him to stand up.
But woe to him
who is the one alone when he falls.
Then there is not a second
for the sake of causing him to stand up.

Eccl. 4:11 Also, if two lie down
then they have warmth.
But for one, how will he be warm?

Eccl. 4:12 And if the one can be overpowered,
the two can withstand one opposite them.
And a threefold cord
is not broken with quickness.

Eccl. 4:13 Better is a poor but wise youth
than an old and foolish king
who no longer knows how to be admonished.
Eccl. 4:14 Indeed, from the house of the prison
he has come for the sake of reigning.
Indeed, even his kingdom
has been brought forth poor.

Eccl. 4:15 I have observed
all the living *themselves* תא,
those walking beneath the sun
with the second youth
who will stand up in his place.
Eccl. 4:16 There was no end to all the people,
to all who existed before their presence.
However, even those afterward
will not rejoice in him.
Indeed, this also is futility
and striving over wind.

[Note: Verse 1 of Chapter 5 in English texts
is verse 17 of Chapter 4 in the Hebrew text.](#)

Chapter 5

Eccl 5.1 (H 4:17)
Protect your steps

according to how you walk
to The House of **YAHWEH**.
And draw near
for the sake of listening attentively
rather than giving a sacrifice of the foolish.
Indeed, they do not know
they are doing what is bad.

Chapter 5 begins here in the Hebrew text.

Eccl. 5:2 (H 5.1)
Do not be hasty with your mouth
and do not hurry your heart
for the sake of uttering a word
before the face of **YAHWEH**.
Indeed, **YAHWEH** is in The Heavens,
but you yourself **תא** are upon the earth.
For this reason your words are to be few.

Eccl. 5:3 (H 5.2)
Indeed, the dream has come
with an abundance of business
and the voice of a fool
with an abundance of words.

Eccl. 5:4 (H 5.3)
**According to how you
have vowed a vow to YAHWEH,
do not delay to pay it.**
Indeed, He has no delight with fools.
That itself תא which you have vowed, pay!

Eccl. 5:5 (H 5.4)
**It is better that one not vow
than to vow and not pay.**

Eccl. 5:6 (H 5.5)
Do not permit your mouth itself תא
to cause your flesh itself תא to offend!
And do not say before the face
of the messenger of **YAHWEH**
that it was an error.
Why should **YAHWEH** be enraged
concerning your voice
and the work of your hands itself תא
be destroyed?

Eccl. 5:7 (H 5.6)
Indeed, in an abundance of dreams
are also vanities and many words.

Instead, revere **YAHWEH Himself תא**.

Eccl. 5:8 (H 5.7)
If you see oppression of those being poor
and denial of judgment and justice
in a province
do not be astonished concerning the matter.
Indeed, one higher than the highest
is watching over *these*
and there are higher ones over them.

Eccl. 5:9 (H 5.8)
And the benefit of the land
is to be for of everyone.
The king himself
has been served from the field.

Eccl. 5:10 (H 5.9)
One loving silver is not satisfied with silver,
nor is whoever is loving abundance of *goods*.
He will not profit.
This also is futility.

Eccl. 5:11 (H 5.10)
With the increase of goods
those consuming them have increased.
Then what profit is there to their owners
except to look on them with their eyes?

Eccl. 5:12 (H 5.11)
Sweet is the sleep of the one working,
whether he eats little or much.
But the abundance of the wealthy
is not causing him to rest.

Eccl. 5:13 (H 5.12)
There is a sickly evil
I have seen beneath the sun,
riches being kept for their owner
to his own harm.

Eccl. 5:14 (H 5.13)
Then the riches perish
on account of bad business.
Then he causes a son to be brought forth,
but there is nothing in his hand.

Eccl. 5:15 (H 5.14)
According to how he has come forth,
naked from his mother's womb,
he will return.
As he came, according to this he will go.
And of anything on account of his labor,
he will take nothing in his hand.

Eccl. 5:16 (H 5.15)
And this also is a grievous evil.
Even with everything
that came alongside of him,
according to this he will go.
Then what benefit is his
with that for which he has labored?
Is is for the wind.

Eccl. 5:17 (H 5.16)
Also, all his days he eats in darkness,
even with much sorrow,
even with sickness,
even with wrath.

Eccl. 5:18 (H 5.17)
Behold what I have seen, I myself!
It is good, that which is pleasing,
for one to eat, and to drink,
and to look with pleasure on all his labor
with which he labors beneath the sun
the number of the days of his life
which **YAHWEH** has given to him.
Indeed, this is his portion.

Eccl. 5:19 (H 5.18)
Also, every human being
to whom **YAHWEH** has given
riches and wealth,
and has permitted him to eat because of them,
and to receive his portion *itself* נח
and rejoice in his labor,
this is a gift of **YAHWEH** Himself.

Eccl. 5:20 (H 5.19)
Indeed, he will not remember much
of the days of his life *themselves* נח.
Indeed, **YAHWEH** will bear witness
by the joy of his heart.

Chapter 6

Eccl. 6:1 There is something bad
which I have seen beneath the sun,

and it is extensive
concerning the human being.
Eccl. 6:2 *It is* a man to whom **YAHWEH**
has given riches and wealth and honor,
and his life is not lacking
of anything he desires,
but **YAHWEH** does not cause him
to be empowered to eat from it.
Indeed, a foreigner consumes it.
This is futility.
And it is a bad disease.

Eccl. 6:3 If a man causes to be born
a hundred children,
and the years he lives are many,
and the days of his years are great,
but his life is not satisfied from the goodness,
and also no burial place exists for him,
I say a miscarriage is better than he.

Eccl. 6:4 Indeed, it comes with futility
and it goes into the darkness,
and in the darkness its name is covered.
Eccl. 6:5 Even the sun it has not seen.
More rest has this than that man.
Eccl. 6:6 And though he lived
a thousand years twice over,
yet he will not see goodness.

Do not all go to one place?

Eccl. 6:7 All the labor of the human being
is for his mouth.
But even the life *of him* will not be satisfied.

Eccl. 6:8 Indeed,
what more is the advantage
for the wise beyond the fool?
What advantage is it for the afflicted
knowing how to walk before the living?

Eccl. 6:9 Better is what the eyes see
than the traveling of the life.
This also is futility and striving over wind.

Eccl. 6:10 Whatever has existed,
its designation has been called out.
And it is has been known
that he is a human being
and he is unable to contend
with one mightier than he.

Eccl. 6:11 When there is an abundance of words
there is an abundance of futility.
What is the advantage to a human being?

Eccl. 6:12 Indeed, who knows
what is good for a human being in life?
The number of the days of life
is *the number of* his futilities,
They are like a shadow which passes.
Who will declare to a human being
what will exist after him beneath the sun?

Chapter 7

Eccl. 7:1 A good name
is better than precious oil,
and the day of the death *is better*
than the day of one's being born.

Eccl. 7:2 It is better to go
to the house of mourning
than to go to the house of feasting,
in which is the termination

of every human being,
and the living is to set it on his heart.

Eccl. 7:3 Sorrow is better than laughter.
Indeed, by the sadness of the face
the heart is improved.

Eccl. 7:4 The heart of the wise
is in the house of mourning.
But the heart of fools
is in the house of rejoicing.

Eccl. 7:5 It is better to listen attentively
to the rebuke of the wise
than for man to be listening attentively
to the song of fools.

Eccl. 7:6 Indeed, like the sound
of thorns beneath the pot,
according to this is the laughter of the fool.
And this also is futility.

Eccl. 7:7 Indeed,
the oppression maddens the wise,
but a bribe destroys the heart *itself* נא.

Eccl. 7:8 The end of a matter
is better than its beginning.

The patient of breath
is better than the arrogant of breath.

Eccl. 7:9 Do not be hasty with your breath
for the sake of being provoked to anger.
Indeed, provocation to anger
resides in the chest of fools.

Eccl. 7:10 Do not say,
"Why have the former days
been better than these?"
Indeed, it is not from wisdom
to have asked about this.

Eccl. 7:11 Wisdom with an inheritance is good,
and it is an advantage
to those seeing the sun.

Eccl. 7:12 Indeed, wisdom is a shelter
like silver is a shelter.
But the advantage of knowledge
is that wisdom gives life
to those possessing it.

Eccl. 7:13 Observe
the work *itself* נא of YAHWEH!
Indeed, who is able to straighten
that *itself* נא which He has made crooked?

Eccl. 7:14 In the day of good be pleased!
But in the day of adversity
consider even this *itself* נא
along with what YAHWEH has done
in order that a human being
can not discover
anything that will exist after him.

Eccl. 7:15 I have seen everything *itself* נא
in the days of my futility.
There is a just one being destroyed
on account of his justness.
And there is the morally wrong
being caused to live long
on account of his evil.

Eccl. 7:16 Do not be overly just.
And do not be overly wise.
Why cause yourself to be destroyed?

Eccl. 7:17 Do not be overly bad.
And do not be a fool.
Why be put to death before your time?

Eccl. 7:18 It is good
that you take hold of this.
And even from this do not cause
your hand *itself* **nx** to rest.
Indeed, he who reveres **YAHWEH**
will go forth with all of they *themselves* **nx**.

Eccl. 7:19 Wisdom is strength for the wise,
more than ten rulers who are in the city.

Eccl. 7:20 Indeed, there is not
a just human being on earth
who does good and does not offend!

Eccl. 7:21 Also, for the sake
of all the words which are spoken,
do not set them on your heart
so that you do not hear
your servant *himself* **nx** cursing you.

Eccl. 7:22 Indeed, many times
you have known your heart,
that you *yourself* **nx** have cursed others.

Eccl. 7:23 All of this
I have tested with wisdom.
I said, "I am wise."
But it was far from me.

7:24 That which has existed is far off
and exceedingly deep.
Who can discover it?

Eccl. 7:25 I have turned round even my heart
for the sake of knowing
and for the sake of searching,
and for the sake of seeking out wisdom,
and a reason for things,
and for the sake of knowing
the moral wrong of the stupid,
even the foolishness of madness.

Eccl. 7:26 And I myself found
more bitter than death
the woman *herself* **nx**
whose heart is snares and nets,
whose hands are shackles.
One pleasing to the face of **YAHWEH**
will be caused to escape from her.
But the one offending
will be captured by her.

Eccl. 7:27 Observe!
This I have discovered," says Qohelet,
"one by one,
for the sake of discovering a conclusion
Eccl. 7:28 which my life has sought
but still has not found.
I have found a man among a thousand.
But a woman among all these
I have not found.

Eccl. 7:29 Look at this by itself!
I have discovered that **YAHWEH** has made
the human being *himself* **nx** upright!
But they have sought out many devices."

Chapter 8

Eccl. 8:1 Who is like the wise?
And who knows the interpretation of a matter?
The wisdom of a human being
causes his face to be made bright.
Then the hardness of his face is changed.

Eccl. 8:2 I myself say,
"Protect the order of the king!",
even on account of the oath to **YAHWEH**.
Eccl. 8:3 Do not hurry
to go from his presence.
Do not take a stand in a bad matter.
Indeed, he will do what pleases him."

Eccl. 8:4 Power is according to
what is the word of a king.
And who will say to him,
"What are you doing?"

8:5 One protecting the directive
will not know a bad matter.
And the heart of the wise
discerns both time and judgment.

Eccl. 8:6 Indeed, for every purpose
there is a time and a judgment,
even though the adversity
of the human being is great upon him.
Eccl. 8:7 Indeed,
he does not know what will be.
Who can declare to him when it will be?

Eccl. 8:8 No human being has power
concerning the breath
for the sake of restraining
the breath *itself* **נא**.
And no one has power
in the day of the death.

There is no discharge in battle.
And there is no escape
for the masters *themselves* **נא** of moral wrong.

Eccl. 8:9 All of this *itself* **נא** I have observed.
I gave my heart *itself* **נא** to every action
which has been done beneath the sun.

There is a time in which a human being
has ruled against *another* human being,
to his own hurt.

Eccl. 8:10 And according to this I have seen
the morally wrong being buried.
And they have gone,
even from from The Set Apart Place,
and they have caused themselves
to be forgotten in the city
where they had done according to this.
This also is futility.

Eccl. 8:11 When the sentence for an evil act
is not executed quickly, on account of this,
the heart within the children
of the human being is filled to do evil.

Eccl. 8:12 When one offending
has been doing what is bad a hundred *times*,
but his life is prolonged,
indeed, I also know, I myself,
that it will be well
for those revering **YAHWEH**,
who will be afraid before His face.

Eccl. 8:13 But it will not be well
for the morally wrong.
And he will not be long.
His days *will be* like a shadow
when he has no fear
before the face of **YAHWEH**.

Eccl. 8:14 There is a futility
which has been done upon earth
which *is this*:
there are just ones
who have been touched
according to the deeds of the morally wrong,
and there are morally wrong ones
who have been touched
according to the deeds of the just.
I said that this also is futility.

Eccl. 8:15 Then I commended
the enjoyment *itself* **נא**
in which there is nothing better
for the human being beneath the sun
except to eat, and to drink, and to rejoice.

And it will accompany him in his labor
for the days of his life
which **YAHWEH** has given him
beneath the sun.

Eccl. 8:16 On account of that
I gave my heart *itself* **נא**,
for the sake of knowing wisdom
and for the sake of seeing
the business *itself* **נא**
which has been done on earth,
even though one sees no sleep
day or night.

Eccl. 8:17 Then I saw
all the work *itself* **נא** of **YAHWEH**.

Indeed,
a human being is not able to discover
the work *itself* **נא** that has been done
beneath the sun
on account of which,
though the human being might labor
for the sake of seeking,
yet he will not discover it.
And even though the wise claims to know,
he is not able to discover it.

Chapter 9

Eccl. 9:1 Indeed, all of this *itself* **נא**
I set on my heart,
even for the sake of declaring
all of this *itself* **נא**:
that the just,
and the wise,
and their actions
are in the hand of **YAHWEH**.

Even love,
even hatred
is not known to the human being
by anything before their faces.

Eccl. 9:2 Everything is the same
for everyone.
One thing happens
to the just,
and to the morally wrong,
to the good,
and to the pure,

and to the defiled,
and to one sacrificing,
and to one who is not sacrificing.

As is the good one, so is the offender,
the one swearing, as the one fearing an oath.

Eccl. 9:3 This is bad among all
that is done beneath the sun,
that there is one event *happening* to all.

And also, the hearts
of the children of the human being
have been full of what is bad.
Even madness is in their hearts
while they live.
And after it, *they go* to the dying!

Eccl. 9:4 Indeed, for him who is joined
to all the living
there is hope.
Indeed, a living dog is better
than the dead lion.

Eccl. 9:5 Indeed, the living
are knowing they will die.
But those having died
are not knowing anything
and there is no longer
compensation for them.
Indeed, their memory has been forgotten.

There are two
important issues in this verse
that are often misrepresented
or misunderstood.
First, the dead know nothing.
They are dead.
This is contrary
to popular teaching about death
with the false hope of "instant heaven".
This is **not** what Scripture teaches.
it is a tradition of human beings.
It's a LIE!

Second is the Hebrew word, **sakar**.
It means payment of a contract,
wages, compensation.
It does NOT mean 'reward'.
A reward is a gift
for something not earned.
Wages are payment due
for service rendered.
"Reward" is a very selfish concept.
It focuses on what I can get for myself.

There are no rewards in Heaven!
There will be
certain forms of compensation,
but these are NOT rewards.

Eccl. 9:6 Even their love,
even their hatred,
even their envy
have now perished.
And there is no portion for them any longer
to eternity among all
that has been done beneath the sun.

Eccl. 9:7 Go!
Eat your food with joy
and drink your wine with a glad heart!
Indeed, **YAHWEH** has already accepted
your actions themselves **nx**.

9:8 May your garments
be white at all times
and may your head lack no oil.

Eccl. 9:9 Observe life
with the wife whom you have loved
all the days of your life of your futility
which have been given to you
beneath the sun,
all your days of futility.
Indeed, this is your portion in life
and in your labor
with which you yourself **תא**
have labored beneath the sun.

Eccl. 9:10 Everything which your hand finds to do,
do it with your might.
Indeed, there is no work, or planning,
or knowledge, or wisdom in She'ol,
to which you yourself **תא** are going.

Eccl. 9:11 I turned back.
And I observed beneath the sun
that the race is not to the swift,
and the battle is not to the mighty,
nor even food to the wise,
nor even riches to one of understanding,
nor even favor to one of knowledge.
Indeed, time and chance happen
to all of they themselves **תא**.

Eccl. 9:12 Indeed also,
the human being
does not know his time **itself** **תא**.
Like fish seized in a net of evil,
and like birds having been caught in a snare,
like those being snared at a bad time
are the children of the human being
when it falls upon them suddenly.

Eccl. 9:13 Also this I have seen
as wisdom beneath the sun,
and it is great to me.
Eccl. 9:14 *There was a little city.*
And few men *were* in it.
And a great king came against it.
And he besieged it **itself** **תא**.
And he built great siege works against it.
Eccl. 9:15 And there was found in it
a poor wise man.
And he delivered the city **itself** **תא**
with his wisdom,
but not a human being remembered
that poor human being **himself** **תא**.

Eccl. 9:16 Then I said,
"Wisdom is better than might.
But the wisdom of the poor man
has been despised,
and his words were not being heard."

Eccl. 9:17 The words of the wise,
with calmness,
are to be listened to attentively,
more than the outcry
of one ruling among fools.

Eccl. 9:18 Wisdom is better
than weapons of war.
But one offender destroys much good.

Chapter 10

Eccl. 10:1 Dead flies
cause the perfumer's ointment
to send forth a stink.
A little foolishness *does the same*
to wisdom *and* honor.

Eccl. 10:2 A wise man's heart
is at his right hand,
but a fool's heart *is* at his left.

In Hebrew culture
the right hand
is the hand of honor
and the left hand
is the hand of dishonor.

Eccl. 10:3 And even as a fool
walks along the way
his common sense is lacking,
and it says to everyone that he is a fool.

Eccl. 10:4 If the breath of the one ruling
rises up against you
do not leave your place.
Indeed, calmness causes
great offenses to rest.

Eccl. 10:5 There is an evil
I have seen beneath the sun
like an error going forth
from the face of the ruler.

Eccl. 10:6 Foolishness is set
in many high places
and the rich are put in a low place.

Eccl. 10:7 I have seen servants upon horses
and rulers walking
upon the ground like slaves.

Eccl. 10:8 One digging a pit
will fall into it.
And one breaking a wall
will be bitten by a snake.
Eccl. 10:9 One pulling up stones
will be injured by them.
One splitting wood
will be endangered by it.

Eccl. 10:10 If the iron *tool* is blunt
and one does not sharpen the edge
then *only more* strength will prevail.
And wisdom is advantageous
to cause success.

Eccl. 10:11 If the snake bites
without enchantment
then there is no advantage
to the master of the tongue.

Eccl. 10:12 Words of the mouth of the wise
show favor.

But the lips of a fool swallow him up.

Eccl. 10:13 The beginning
of the words of his mouth is foolishness
and the end of his speech
is evil madness.

Eccl. 10:14 And a fool causes
words to be many.

The human being
does not know what will exist,
and who can tell to him
what will exist after him?

Eccl. 10:15 The labor of the foolish
wearies him who does not know
how to go to the city!

Eccl. 10:16 Woe to you, land,
when your king is a child
and your princes eat in the morning!

Eccl. 10:17 Happy are you, land,
when your king is the son of nobles
and your princes eat in due season,
with self-control and not with drunkenness!

Eccl. 10:18 On account of laziness
the framework tumbles,
and with idleness of hands the house leaks.

Eccl. 10:19 Food is made for laughter
and wine gladdens life,
and the silver answers everything.

Eccl. 10:20 Do not curse the king,
even in your thought.
Do not curse the rich,
even in your bedroom.
Indeed, a bird of the skies
will cause the sound *itself* **תא** to go.
And the possessor of the wings
will cause the word to be declared.

Chapter 11

Eccl. 11:1 Send out your food
on the face of the waters.
Indeed, among the many days
you will find it.

Eccl. 11:2 Give a portion to seven,
or even to eight.
Indeed, you do not know
what evil will exist upon the earth.

Eccl. 11:3 If the clouds are filled with rain
they will be caused to empty upon the earth.

And if a tree falls in the south
or if in the north,
in the place where the tree falls,
there it will exist.

Eccl. 11:4 One watching the wind
will not sow.
And one observing the clouds
will not reap.

Eccl. 11:5 *Just* as it is not for you to know
what is the way of the wind,
or the way bones grow in the womb
of one filled *with child*,
likewise, you do not know
the works *themselves* **תא** of YAHWEH,
Who makes everything *itself* **תא**.

Eccl. 11:6 In the morning,
sow your seed *itself* **תא**,
and at evening do not rest your hand.
Indeed, it is not for you to know
whether this will succeed or that,
or whether both of them alike will be good.

Eccl. 11:7 Even the light is sweet.
And *it is* good for the eyes
to see the sun *itself* **תא**.

Eccl. 11:8 Since the human being
will surely live many years,
let him rejoice among all of them.
But let him remember
the days of the darkness *themselves* **תא**.
Indeed, they will be many.
Everything that is coming is futility.

Eccl. 11:9 Rejoice, young one,
in your childhood,
and cause your heart to be good
in the days of your youth.
Then walk in the ways of your heart
and in the sight of your eyes.
But know that on account of all these things
YAHWEH will cause you
to come into judgment.

Eccl. 11:10 And cause provocation to anger
to be removed from your heart!
And cause what is bad to pass over
away from your flesh!
Indeed, childhood and the prime of life
are futility!

Chapter 12

Eccl. 12:1 And take note of
The One creating you *Himself* **אֵל**
in the days of your youth,
as long as the bad days have not come,
or the years have been caused to draw near
when you will say,
“I have no pleasure in them!”,
Eccl. 12:2 as long as the sun,
and the light,
and the moon,
and the the stars
do not grow dim,
or the clouds return after the rain;
Eccl. 12:3 in the day when
the keepers of the house tremble,
and the strength of men is bent,
when the grinders cease
because they are few,
and the ones looking through the windows
are dim,
Eccl. 12:4 and the doors into the streets
have been shut,
when the sound of the grinding is low,
and one gets up at the sound of a bird,
and all the daughters of song
are brought low.
Eccl. 12:5 Also, they are afraid
because of heights,
and they are terrified on the way.
And the almond tree is caused to bloom.
And the grasshopper is a burden to himself.
And the desire fails.

Indeed, the human being
is going to his eternal home,
and the mourners
will be going about in the streets.

Eccl. 12:6 *Take note of Him*
until the silver cord is loosened,
and the spring of water is burst,
and the jar is shattered beside the fountain,
and the wheel broken at the well,
Eccl. 12:7 and the dust returns to the earth
as it existed *before*,
and the breath returns to **YAHWEH**,
Who has given it.

Eccl. 12:8 “Futility of futilities!”
said the Qohelet.
“Everything is futility!”

Eccl. 12:9 And beyond having been one
who is more wise
he taught knowledge
to the people *themselves* **אֵל**.

And he paid attention.
And he searched things out.
He set in order many proverbs.

Eccl. 12:10 Qohelet sought to discover
delightful words,
even words of truth, rightly written.

Eccl. 12:11 The words of the wise
are like goads,
even like nails having been driven,
the gathering of masters,
having been given by one Shepherd.

Eccl. 12:12 And more than these,
my child, be warned!
The making of many scrolls has no end,
and much study is weariness to the flesh.

Eccl. 12:13 **The conclusion
of the entire matter is this.
Everyone, listen attentively!**

**Revere YAHWEH Himself נא,
and protect His directives themselves נא!**

All of this is for every human being!

Eccl. 12:14 **Indeed, YAHWEH will cause
every act itself נא to come into judgment,
including every concealed thing,
whether good or whether bad!**

34. Esther / 'Esther

(Version 3.1: 7-15-2021)

Esth. 1:1 And it was in the days of Ahasuerus.
He is the Ahasuerus
who reigned from India to Ethiopia,
a hundred and twenty seven provinces.

Esth. 1:2 In those days as King Ahasuerus
was sitting on the throne of his kingdom
which was in the palace of Shushan.

Esth. 1:3 In the third year of his reign
he made a banquet
or all his leaders and servants.
The strength of Persia and Media,
the nobles and the leaders of the provinces,
was before his face

Esth. 1:4 as he caused to be seen
the riches themselves נא
of his glorious kingdom
and the splendor itself נא
of his excellent greatness
for many days, a hundred and eighty days.
Esth. 1:5 And when these days were completed
the king made a banquet of seven days
for all the people who were found
in the capital of Shushan,
from great to insignificant,
in the courtyard of the garden
of the palace of the king.

Esth. 1:6 White and blue linen *curtains*
were fastened with cords of fine linen and purple
upon silver rods and marble columns.
The couches of gold and silver
were on a pavement of porphyry, alabaster,
mother-of-pearl, and black marble.

Esth. 1:7 And they were caused to drink abundant royal wine with vessels of gold. And the vessels were different from one another according to the hand of the king.

Esth. 1:8 And drinking was according to royal edict. No one was compelled. Thus the king had ordered all the officers of his household to do according to the desire of each man.

Esth. 1:9 Vashti, the queen, also made a banquet for the women in the royal house which belonged to King Ahasuerus.

Esth. 1:10 On the seventh day, when the heart of the king was glad with wine, he spoke to Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Karkas, the seven of the eunuchs who were ministering before the face *itself* **nx** of King Ahasuerus, Esth. 1:11 for the sake of causing Vashti *herself* **nx**, the queen, to come before the face of the king with a royal crown for the sake of causing the people and the officials to see her beauty *itself* **nx** because she was beautiful of appearance.

Esth. 1:12 But the queen, Vashti, refused to come at word of the the king which existed by the hand of the eunuchs. And the king was enraged. And his wrath was kindled within him.

Esth. 1:13 And the king said to the wise ones, those understanding the times. According to this the matter of the king was before the faces of everyone knowing law and judgment, Esth. 1:14 and those who were close to him, Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memukan, the seven princes of Persia and Media, those seeing the face of the king, those sitting as heads in the kingdom.

Esth. 1:15 "According to law what is to be done with Queen Vashti concerning what she has not done at the proclamation *itself* **nx** of Ahasuerus the king by the hand of the eunuchs?"

Esth. 1:16 And Memukan responded before the faces of the king and the leaders, "*It is not* only concerning the king that Vashti, the queen, has done wrong, *but* indeed, concerning all the leaders and all the people who are in all the provinces of King Ahasuerus.

Esth. 1:17 Indeed, word of the queen will go forth to all the women for the sake of causing their husbands to be despised in their eyes on account of their saying,

'King Ahasuerus said
to cause Vashti *herself* **תא**, the queen,
to be come in before their faces,
but she did not come.'

Esth. 1:18 And this very day
the royal ladies of Persia and Media
will say what they have heard
of the matter *itself* **תא** of the queen
to all the king's leaders,
even with abundant contempt and wrath.

Esth. 1:19 If it is well pleasing to the king
let a royal word go forth
from before his face.
And let it be written in the laws
of the Persians and the Medes,
and it can not be passed over,
by which Vashti may not come
before the face of King Ahasuerus.
And let the king give her royal position
to another, to one better than she.

Esth. 1:20 And cause the decree of the king
which he makes to be heard
in all his kingdom, great as it is.
Then all the wives
will give honor to their husbands,
to both great and small."

Esth. 1:21 And the word was pleasing
in the eyes of the king and the leaders.
And the king did
according to the word of Memukan.

Esth. 1:22 And he sent documents
to all the provinces of the king,
to province after province in its own writing,
and to people after people
in their own language,
for the sake of it being that every man
is to rule in his own house
and is to speak in the language of his people.

Chapter 2

Esth. 2:1 After these matters,
when the wrath of King Ahasuerus
had diminished,
he remembered Vashti *herself* **תא**
and what *itself* **תא** she had done,
and what *itself* **תא**
had been decreed concerning her.

Esth. 2:2 And the servants of the king
who were ministering to him said,
"Let young virgins, beautiful of appearance,
be sought for the king.

Esth. 2:3 And let the king appoint overseers
in all the provinces of his kingdom.

And let them gather
all the beautiful young virgins *themselves* **תא**
to the capital of Shushan,
to the house of the women,
to the hand of Hegai, the king's eunuch,
guardian of the women.
And let them be given their cosmetics.

Esth. 2:4 And let the young woman
who is pleasing in the eyes of the king
be queen instead of Vashti."

And the word was pleasing to the king.
And he did according to this.

Esth. 2:5 A man of Yahudah
was in the capital of Shushan,
and his name was Mordekai,
son of Ya'ir, son of Shim'i,
son of Kish, a man of Binyamin,
Yahudah means **YAH** be praised.
Shushan - meaning unknown;
of foreign derivation.
Mordekai - meaning unknown;
of foreign derivation.
Ya'ir means one who enlightens.
Shim'i means famous.
Kish means a bow.
Binyamin means son of the right hand.

Esth. 2:6 who had been exiled
from Yerushalaim
with the captives who had been exiled
with Yekonyah, king of Yahudah,
whom Nebukadnetzar, the king of Babel,
had exiled.
Yerushalaim means
complete teaching of deliverance.
Yekonyah means
YAHWEH will establish.
Nebukadnetzar - meaning unknown;
f foreign derivation.

Esth. 2:7 And it existed
that he was bringing up
Hadassah herself **תא**, she is Esther,
daughter of his uncle,
because she had neither father nor mother.
The young woman
was lovely and of good appearance.
And when her father and mother died
Mordekai took her as his own daughter.
Hadassah means myrtle tree.
Esther - meaning unknown;
of foreign derivation.

Esth. 2:8 And it was as word
of the king's decree was being heard
and as many young women
were being gathered
to the capital of Shushan,
to the hand of Hegai.
And Esther was taken
to the house of the king,
to the hand of Hegai,
guardian of the women.

Esth. 2:9 And the young woman
was pleasing in his eyes.
And she received kindness before his face.
And he hurried
to give her cosmetics themselves **תא**
and her portions of food themselves **תא**,
and seven of the favored young women
from the house of the king.
And he moved
the young women themselves **תא**
to the best place in the house of the women.

Esth. 2:10 Esther had not caused to be known
her people themselves **תא**
or her lineage itself **תא** because Mordekai
had directed her concerning
what she was not to cause to be known.

Esth. 2:11 And in the day, every day,
Mordekai walked in the presence
of the courtyard of the house of the women
for the sake of knowing
the welfare itself **תא** of Esther
and what was being done done with her.

Esth. 2:12 And as it reached the turn of each young woman, then the young woman was to go in to King Ahasuerus at the end of there being for her twelve months, according to the law of the women. Indeed, according to this were the days of their cosmetics completed: six months with oil of the myrrh, and six months with the fragrances and with the cosmetics of the women.

Esth. 2:13 And according to this the young woman went in to the king. Anything *itself* נא which she desired was given to her for the sake of her going from the house of the women to the house of the king.

Esth. 2:14 In the evening she was going in. And in the morning she was returning to the second house, to the hand of Sha'ashgaz, the king's eunuch, guardian of the concubines.

She would not go in to the king again unless the king delighted in her and called for her by name.

Esth. 2:15 And as Esther, the daughter of Abihail, the uncle of Mordekai, who had taken her as his daughter, reached her turn to go in to the king she had not requested anything except that *itself* נא which Hegai, the king's eunuch, guardian of the women, had said.

And it happened that Esther received favor in the eyes of all who were seeing her.
[Abihail means father of might.](#)

Esth. 2:16 And Esther was taken to King Ahasuerus, to the royal house, in the tenth month, it is the month of Tebet, in the seventh year of his reign.

Esth. 2:17 And the king loved Esther *herself* נא more than the *other* women. And she received favor and kindness before his face, more than all the *other* virgins. And he placed the royal crown on her head. And he caused her to reign instead of Vashti.

Esth. 2:18 And the king made a great feast for all his leaders and his servants, The Feast of Esther *itself* נא.

And he made a release for the provinces. And he gave gifts by the hand of the king.

Esth. 2:19 And as virgins were assembled a second time Mordekai was sitting in the gate of the king.

Esth. 2:20 Esther had not caused to be declared her lineage or her people themselves נא

according to what Mordekai
had directed concerning her.
And the word *itself* תא Mordekai had spoken
Esther did on account of her being raised
by he *himself* תא.

Esth. 2:21 In those days then
Mordekai was sitting in the gate of the king.
Bigthan and Teresh,
two of the king's eunuchs
who were keeping guard of the door
were enraged.
And they sought to lay a hand
on King Ahasuerus.
Esth. 2:22 And the matter
became known to Mordekai.
And he declared it to Esther, the queen.
And Esther spoke to the king
in the name of Mordekai.
Esth. 2:23 And he researched the matter.
And it was discovered.
And both were hung upon a tree.
And it was written in the scroll
of the words of the days
before the face of the king.

Chapter 3

Esth. 3:1 After these things
King Ahasuerus promoted Haman *himself* תא,
son of Hammedatha the Agagite.
And he raised him up.
And he placed his seat *itself* תא higher
than all the leaders
who were with he *himself* תא.

Esth. 3:2 And all the servants of the king
who were in the gate of the king
were bowing down
and prostrating themselves to Haman,
because according to this
the king had commanded concerning him.
But Mordekai did not bow down,
and he did not prostrate himself.

Esth. 3:3 And the servants of the king
who were in the gate of the king
said to Mordekai,
"Why do you *yourself* תא rebel
at the command *itself* תא of the king?"

Esth. 3:4 And it was
as they were speaking to him day after day
and he had not listened to them.
And they reported it to Haman
to see whether the words of Mordekai
would stand because he had told them
that he was a Yahudean.

Esth. 3:5 And Haman saw that Mordekai
did not bow or prostrate himself.
And Haman was filled with wrath.
Esth. 3:6 But it was disrespectful in his eyes
to extend a hand against Mordekai,
toward him alone,
because they had declared to him
the people *themselves* תא of Mordekai.

And Haman sought to destroy
all the Yahudeans *themselves* תא
who were in the entire kingdom of Ahasuerus,
the people of Mordekai.

Esth. 3:7 In the first month,
it is the month of Nisan,

in the twelfth year of King Ahasuerus,
pur was caused to fall (It is the lot.)
before the face of Haman from day to day,
and from month to month.
It fell on the twelfth month.
(It is the month of Adar.)

It's interesting to consider this process.
Apparently the lot, called pur in Hebrew,
or purim in the plural,
was cast day after day
and month after month
until it gave a favorable response to Haman.
He apparently would not act
until the lot indicated the 'right moment'.

Esth. 3:8 Then Haman
said to King Ahasuerus,
"There is a certain people
having been scattered
and dispersed among the people
in all the provinces of your kingdom.
And their laws are different
from all the people.
And the king's laws themselves נא
they are not doing.
And it is not equitable to the king
to cause them to remain.

Esth. 3:9 If it is pleasing to the king,
let it be written to destroy them.
And I will pay ten thousand talents of silver
into the hands of those doing the business
for the sake of causing it to come
into the treasuries of the king."

Esth. 3:10 And the king removed
his signet ring from his hand.
And he gave it to Haman,
son of Hammedatha the Agagite,
the oppressor of the Yahudeans.
Esth. 3:11 And the king said to Haman,
"The silver and the people are given to you
for the sake of doing with them
according to what is good in your eyes."

Esth. 3:12 And the scribes of the king were called
on the thirteenth day of the first month.
And it was written, according to everything
which Haman had directed,
to the governors of the king,
and to the deputies
who were over a province,
and to province by province
according to its writing,
and to people after people
according to their language,
having been written
in the name of King Ahasuerus
and sealed with the signet ring of the king.

The 13th day of the first month
is the day before Passover.
Was it also a Friday?

Esth. 3:13 And the documents were sent
by the hand of the runners
to all the provinces of the king
for the sake of causing to be destroyed,
for the sake of killing,
and for the sake of causing to perish
all the Yahudeans themselves נא,
from the young even to the old,
little children and women,
on one day,
on the thirteenth day of the twelfth month,
it is the month of Adar,
and to plunder their possessions.

Esth. 3:14 A copy of the writing
was to be given as law
in province after province,
having been revealed to all the peoples,
for the sake of being prepared
for this very day.

Esth. 3:15 The runners went out,
hurried by word of the king.
And the decree was given
in the capital at Shushan.
And the king and Haman sat down to drink,
but the city of Shushan was in turmoil.

Chapter 4

Esth. 4:1 And Mordekai knew
everything *itself* **תא** that had been done.
And Mordekai tore his garments *themselves* **תא**.
And he put on sackcloth and ashes.
And he went out into the midst of the city.
And he cried out with a great and bitter outcry.
Esth. 4:2 And he went up to the face
of the gate of the king.

Indeed, no one was to enter
the gate of the king wearing sackcloth.

Esth. 4:3 And in province after province,
in the places to which the word of the king
and the decree reached
there was great mourning for the Yahudeans,
and fasting, and weeping, and wailing.
And many laid in sackcloth and ashes.

Esth. 4:4 And Esther's young women
and eunuchs came.
And they reported it to her.
And the queen was exceedingly grieved.
And she sent garments
for the sake of causing Mordekai *himself* **תא**
to put them on,
and to cause him to remove
his sackcloth from upon him.
But he did not accept *them*.

Esth. 4:5 And Esther called to Hatakh
from the king's eunuchs
whom he had caused
to stand before her face.
And she gave him a command,
concerning Mordekai,
to know what existed and why this existed.

Esth. 4:6 And Hatakh went out to Mordekai,
to a square of the city
which was before the gate of the king.
Esth. 4:7 And Mordekai reported to him
everything *itself* **תא** that happened,
and the exact amount of the silver *itself* **תא**
which Haman had said was to be paid
to the treasuries of the king
on account of the Yahudeans
for the sake of causing them to perish.

Esth. 4:8 And a copy *itself* **תא**
of the written decree
which had been given at Shushan
for the sake of causing them to be destroyed
was given to him for the sake of causing
Esther *herself* **תא** to see it,
and for the sake of causing it
to be explained to her,
and for the sake of pressing upon her
to go in to the king

to make supplication itself to him,
and to make a request before his face
concerning her people.

Esth. 4:9 And Hatakh went.
And he reported to Esther
the words *themselves* נא of Mordekai.

Esth. 4:10 And Esther spoke to Hatakh.
And she gave a command to Mordekai,
Esth. 4:11 "All the servants of the king
and the people of the provinces of the king
know that any man or woman
who goes to the king, to the inner court,
who has not been called has one law.
He is to be put to death,
except only the one to whom
the king extends the golden scepter *itself* נא.
Then that one will live.

But I myself have not been called
to come in to the king these thirty days."

Esth. 4:12 And they reported to Mordekai
the words *themselves* נא of Esther.

Esth. 4:13 Then Mordekai spoke
for the sake of causing them
to return to Esther,
"Do not think within your life
to escape in the house of the king
any more than all the other Yahudeans.

Esth. 4:14 Indeed, if you keep silent,
keep silent at this very time,
then relief and deliverance
will arise for the Yahudeans
from another place.
And you yourself נא
and your father's house will perish.
And who knows
whether it is on account of this
you have come to the kingdom?"

Esth. 4:15 And Esther said
as a reply to Mordekai,
Esth. 4:16 "Go!
Gather all the Yahudeans *themselves* נא,
those being found in Shushan
and fast concerning me!
And do not eat and do not drink
for three days, night or day!
I myself also and my young women
will fast according to this.
Then on account of this
I will go to the king,
which is not according to the law.
And when I have perished, I have perished."

Esth. 4:17 And Mordekai passed over.
And he did according to everything
that Esther urged upon him.

Please take note of the use
of the Hebrew term for "passed over".
This is traditionally translated
as "went away".
However, it's very significant
to see this specific term
in this specific passage
connected to this specific event.

This word occurs frequently in Scripture.
But it is virtually always given
as something else in English translations,
thereby missing the impact
of the use of "pass over"

Chapter 5

Esth. 5:1 And it was on the third day.
And Esther put on the royal apparel.
And she stood in the inner courtyard
of the house of the king,
in front of the house of the king.
And the king was sitting
on the throne of his kingdom
in the royal house
opposite the entrance of the house.

Esth. 5:2 And it was as the king saw
Esther herself **תא**, the queen,
standing in the courtyard.
She received favor in his eyes.
And the king extended to Esther
the golden scepter itself **תא**
which was in his hand.
And Esther approached.
And she touched on the top of the scepter.

Esth. 5:3 And the king said to her,
"What is it for you, Esther, the queen?
Even whatever is your request,
up to half the kingdom,
even it will be given to you!"

Esth. 5:4 And Esther said,
"If it is good to the king
let the king and Haman come today
to the banquet
which I have prepared for him."

Esth. 5:5 And the king said,
"Hurry Haman himself **תא**
for the sake of doing
that itself **תא** which Esther has said."

And the king and Haman
went to the banquet
which Esther had prepared.

Esth. 5:6 And the king said to Esther
at the banquet of the wine,
"What is your petition
that it might be given to you?
And what is your request,
up to half my kingdom, and it will be done!"

Esth. 5:7 And Esther responded.
And she said,
"My petition and request *is this*:
Esth. 5:8 "If I have found favor
in the eyes of the king,
and if it is pleasing to the king
to grant my petition itself **תא**
and to perform my request itself **תא**,
let the king and Haman come to the banquet
which I will prepare for them.
And tomorrow I will do
according to the word of the king."

Esth. 5:9 And Haman went out
on that very day
rejoicing and with a happy heart.

But when Haman saw Mordekai himself **תא**
in the gate of the king,
and he did not stand up,
and he did not tremble because of him,

then Haman was filled with wrath
against Mordekai.

Esth. 5:10 But Haman restrained himself.
And he went to his house.
And he sent and called
those loving him themselves **נא**
and Zeresh herself **נא**, his wife.

Esth. 5:11 And Haman declared to them
the glory itself **נא** of his riches,
and the multitude of his children,
and everything itself **נא**
in which the king had promoted him,
and how itself **נא** the king had exalted him
above the leaders and servants of the king.

Esth. 5:12 And Haman said,
“Furthermore, Esther, the queen,
did not cause any except me myself **נא**
to come in with the king
to the banquet which she had prepared.
And tomorrow also I myself
have been called by her with the king.

Esth. 5:13 But all this is nothing to me
as long as I see
Mordekai himself **נא**, the Yahudean,
sitting in the gate of the king.”

Esth. 5:14 And Zeresh, his wife,
and all those loving him said to him,
“Let a post be made, fifty cubits high.
And in the morning speak to the king.
And let Mordekai himself **נא**
be hung upon it.
Then go with the king
to the banquet with gladness.”
And the word pleased Haman.
And he had the post made.

Note: It should not be missed
that the words used here
that are normally
translated as 'gallows'
refers to a tree of wood.

The concept of the gallows
is a more modern conception
of what took place.
This "tree" comes to serve
as a sort of "means of deliverance"
for the Yahudeans
when Haman himself is hung upon it.
The imagery is striking.

Chapter 6

Esth. 6:1 On that night
the sleep of the king fled.
And he spoke for the sake of bringing
the scroll itself **נא** of the records
of the words of the days.
And they were read
before the face of the king.

Esth. 6:2 And it was found,
having been written,
what Mordekai had reported
concerning Bigthan and Teresh,
two of the king's eunuchs
among the doorkeepers,
who had sought to lay a hand
on King Ahasuerus.

Esth. 6:3 Then the king said,
“What has been done
of value or of respect
for Mordekai concerning this?”

And the servants of the king,
those ministering to him, said,
“Not anything has been done for him.”

Esth. 6:4 And the king said,
“Who is in the courtyard?”
And Haman had come
to the outer courtyard
of the house of the king
for the sake of speaking to the king
for the sake of hanging Mordekai himself **אָ**
upon the post which he had prepared for him.

Esth. 6:5 And the servants of the king
said to him, “Behold!
Haman is standing in the courtyard.”
And the king said, “Let him come in.”
Esth. 6:6 And Haman entered.

And the king said to him,
“What is to be done with a man
with whom the king has been pleased
on account of his honor?”
And Haman thought in his heart,
“Whom would the king be pleased
for doing honor more than me?”

Esth. 6:7 And Haman said to the king,
“For the man whom the king
has been pleased

on account of his honor,
Esth. 6:8 let a royal robe be brought
which the king has worn,
and a horse upon which the king has ridden,
and who has had a royal crown
put on his head.

Esth. 6:9 And give the robe and the horse
into the hand of a man
from the most noble leaders of the king.
Let them cause the man himself **אָ**
whom the king has been pleased to honor
to wear the robe.

And cause him to ride upon the horse
in the streets of the city
and proclaim before his face,
‘Thus it will be done to the man
whom the king has been pleased to honor!’ ”

Esth. 6:10 And the king said to Haman,
“Hurry!

Take the robe itself **אָ**
and the horse itself **אָ**
according to what you have spoken!
And do according to this
to Mordekai, the Yehudean,
who is sitting in the gate of the king!
Do not cause a word to fail
among everything you have spoken!”

Esth. 6:11 And Haman
took the robe itself **אָ**
and the horse itself **אָ**.
And he clothed Mordekai himself **אָ**.
And he caused him to ride horseback
in the streets of the city.
And he proclaimed before his face,
“Thus it will be done to the man
whom the king has been pleased to honor.”

Esth. 6:12 And Mordekai returned
to the gate of the king.
But Haman hurried to his house,
mourning and his head having been covered.
Esth. 6:13 And Haman
reported to his wife, Zeresh,
and to all those loving him

everything *itself* **תא**
that had happened to him.
And his wise men and Zeresh, his wife,
said to him,
“If Mordekai is from
the seed of the Yahudeans
whom you have caused
to be profaned before your face
you will not prevail against him.
Indeed, surely you will fall before his face.”

Esth. 6:14 They were still speaking with him.
And the king's eunuchs arrived.
And they hurried
for the sake of causing Haman *himself* **תא**
to go to the banquet
which Esther had prepared.

Chapter 7

Esth. 7:1 And the king and Haman
came to drink with Esther, the queen.
Esth. 7:2 And the king said to Esther
also on the second day
at the banquet of the wine,
“What is your petition, Esther, the queen?
Then it will be given to you.
And what is your request?
Up to half my kingdom, and it will be done!”

Esth. 7:3 And Esther, the queen, responded.
And she said,
“If I have found favor in your eyes, oh king,
and if it is good to the king,
let my life be granted to me as my petition,
also my people, as my request.
Esth. 7:4 Indeed, we have been sold,
I myself and my people,
for the sake of being destroyed,
for the sake of being killed,
and for the sake of being caused to perish.

Even if we had been sold
as male and female slaves
I would have been caused to be silent,
although the oppressor can not offset
the damage to the king.”

Esth. 7:5 Then King Ahasuerus spoke.
And he said to Esther, the queen,
“Who is he, this one?
And where is he,
this one who has filled his heart
for the sake of doing according to this?”

Esth. 7:6 And Esther said,
“The man of oppression,
even the adversary, is Haman,
this evil one!”

And Haman was terrified
before the faces of the king and the queen.

Esth. 7:7 And the king,
having stood up in his wrath
from the banquet of the wine,
went into the garden of the palace.

And Haman stood still
for the sake of asking for his life
from Esther, the queen.
Indeed, he had seen that evil
had been determined against him
by the king *himself* **תא**.

Esth. 7:8 And the king returned
from the garden of the palace
to the house, to the banquet of the wine.

And Haman was falling upon the couch
which Esther was upon.
And the king said,
“Will he even ravish the queen herself **תא**
with me in the house?”

The word went out
from the mouth of the king.
And they covered the face of Haman.
Esth. 7:9 And Harbonah, one of the eunuchs,
said to the face of the king,
“Also, behold!
The post of fifty cubits height
which Haman has made for Mordekai,
who spoke good concerning the king,
is standing at the house of Haman.”
And the king said, “Hang him on it!”
Esth. 7:10 And they hung Haman himself **תא**
on the post
that he had prepared for Mordekai.
Then the wrath of the king subsided.

Chapter 8

Esth. 8:1 On that very day
King Ahasuerus gave to Esther, the queen,
the house of Haman itself **תא**,
the oppressor of the Yahudeans.

And Mordekai came
before the face of the king
because Esther had explained
what he was to her.
Esth. 8:2 And the king removed
his signet ring itself **תא**
which he had caused
to pass over from Haman.
And he gave it to Mordekai.

And Esther placed Mordekai himself **תא**
over the house of Haman.

Esth. 8:3 And Esther added more.
And she spoke before the face of the king.
And she fell down on her face at his feet.
And she sought favor of him with tears
for the sake of putting an end
to the evil itself **תא** of Haman, the Agagite,
and his plot itself **תא** which he had devised
against the Yahudeans.

Esth. 8:4 And the king extended to Esther
the golden scepter itself **תא**.
And Esther stood up.
And she stationed herself
before the face of the king.
Esth. 8:5 And she said,
“If it is pleasing to the king,
and if I have found favor before his face,
and the word seems right
before the face of the king,
and I myself am pleasing in his eyes,
let it be written to turn back
the documents themselves **תא**,
the plot of Haman,
son of Hammedatha the Agagite,
which he had written for the sake
of destroying the Yahudeans themselves **תא**
who are in all the provinces of the king.

Esth. 8:6 Indeed, how can I endure

if I have watched the evil
which will find my people themselves **nx**?
And how can I endure *if I have* watched
the destruction of my lineage?"

Esth. 8:7 And King Ahasuerus said
to Esther, the queen
and to Mordekai the Yahudean,
"Behold!
I have given Esther the house of Haman.
And he himself **nx**
they have hung upon the post
on account of his extending his hand
against the Yahudeans.

Esth. 8:8 And you yourselves **nx**,
write concerning the Yahudeans
according to what is good in your eyes
in the name of the king
and seal it with the signet ring of the king!
Indeed, a document which is written
in the name of the king
and has been sealed
with the signet ring of the king
no one can cause to turn back!"

Esth. 8:9 And the scribes of the king
were called at that very time,
in the third month,
which is the month of Sivan,
on the twenty third day.
And it was written according to
all that Mordekai directed
to the Yahudeans,
and to the governors,
and to the deputies,
and to the leaders of the provinces
which were from India to Ethiopia,
a hundred and twenty seven provinces,
province after province in its own writing,
and to people after people
in their own language,
and to the Yahudeans in their own writing,
and in their own language.

Esth. 8:10 And he wrote
in the name of King Ahasuerus.
And he sealed it
with the signet ring of the king.
And he sent documents
by the hand of the runners on horseback,
riding on the royal horses, sons of the swift,
Esth. 8:11 that the king has granted
to the Yahudeans
who were in city after city to be assembled
and to stand concerning their lives,
for the sake of causing to be destroyed,
and for the sake of killing,
and for the sake of causing to perish
all the strength itself **nx**
of the people or province
who were besieging they themselves **nx**,
their little children, and *their* women,
and to plunder their possessions
Esth. 8:12 on one day in all the provinces
of King Ahasuerus,
on the thirteenth day of the twelfth month,
which is the month of Adar.

Esth. 8:13 A copy of the writing
was to be given as law in every province
and the province was to reveal it
to all the peoples.

And the Yahudeans were to be prepared
for that very day
for the sake of being avenged
from their adversaries.

Esth. 8:14 The runners,
riding on royal horses,
went out, hurried and urged on
by the word of the king.
And the decree was given
in the capital of Shushan.

Esth. 8:15 And Mordekai went out
from the presence of the king
in royal garments of blue and white,
and a great crown of gold,
and a garment of fine linen and purple.

And the city of Shushan shouted and rejoiced.

Esth. 8:16 For the Yahudeans
there was light,
and rejoicing,
and joy,
and honor.

Esth. 8:17 And in province after province
and in city after city
wherever the decree of the king came,
there was joy and gladness
for the Yahudeans,
a feast, and a day of goodness.
And many of the people of the land
caused themselves to be Yahudeans
because the dread of the Yahudeans
had fallen upon them.

Chapter 9

Esth. 9:1 And in the twelfth month,
that is the month of Adar,
the thirteenth day in it had been reached
whereby the word of the king
and his decree were to be done.
And that day
the adversaries of the Yahudeans
had hoped to have power against them.
But it was turned around
so that the Yahudeans
had power against those who were hating them.

Esth. 9:2 The Yahudeans assembled in their cities
in all the provinces of King Ahasuerus
for the sake of laying hands
on those who were seeking their harm.
And no man stood before their faces
because dread of them
had fallen upon all the peoples.

Esth. 9:3 And all the leaders of the provinces,
and the governors, and the deputies,
and all those doing
the stewardship for the king
were exalting the Yahudeans *themselves* **nx**.
Indeed, the dread of Mordekai
had fallen upon them.

Esth. 9:4 Indeed, Mordekai was great
in the house of the king.
And his fame had travelled
into all the provinces.
Indeed, the man, Mordekai,
was becoming greater and greater.

Esth. 9:5 And the Yahudeans
struck all their adversaries

with the stroke of the sword,
and with slaughter and destruction.
And they did among those hating them
according to what was pleasing to them.

Esth. 9:6 And in Shushan, the capital,
the Yahudeans killed.
And they destroyed five hundred men.

Esth. 9:7 And they slew
Parshandatha himself **תא**,
and Dalphon himself **תא**,
and Aspatha himself **תא**,
Esth. 9:8 and Poratha himself **תא**,
and Adalya himself **תא**,
and Aridatha himself **תא**,
Esth. 9:9 and Parmashta himself **תא**,
and Arisai himself **תא**,
and Aridai himself **תא**,
and Wayezatha himself **תא**,
Esth. 9:10 the ten sons of Haman,
son of Hammedatha,
the one oppressing the Yahudeans.
But against the plunder
they did not extend a hand.

Esth. 9:11 On that very day
the number of those having been slain
in Shushan, the capital,
was before the face of the king.
Esth. 9:12 And the king said
to Esther, the queen,
“At Shushan, the capital,
the Yahudeans have killed and destroyed
five hundred men in the capital of Shushan,
and the ten sons of Haman themselves **תא**.
In the rest of the provinces of the king
what have they done?

And what is your petition?
And it will be granted to you.
And what is your further request?
And it will be done.”

Esth. 9:13 And Esther said,
“If it is pleasing to the king,
let it be granted to the Yahudeans
who are in Shushan
to do again tomorrow
according to today’s decree.
And let
the ten sons of Haman themselves **תא**
be hung upon the post.”

Esth. 9:14 And the king said this was to be done.
According to this
the decree was given in Shushan.
And the ten sons of Haman themselves **תא**
they hung.

Esth. 9:15 And the Yahudeans
who were in Shushan
also assembled on the fourteenth day
of the month of Adar.
And they killed three hundred men
at Shushan.
But against the plunder
they did not extend
their hands themselves **תא**.

Esth. 9:16 And the rest of the Yahudeans
who were in the provinces of the king assembled.
And they withstood on account of their lives
and *on account of* rest from their adversaries,

and for the sake of killing
among their adversaries
seventy five thousand.
But against their plunder
they did not extend
their hands themselves **תא**.

Esth. 9:17 *This was* on the thirteenth day
of the month of Adar.
At the fourteenth day of the month,
then they rested.
And they made it itself **תא**
a day of feasting and joy.

Esth. 9:18 But the Yahudeans
who were at Shushan
assembled on the thirteenth day
as well as on the fourteenth day.
And on the fifteenth day of the month
they rested,
And they made it itself **תא**
a day of feasting and joy.

Esth. 9:19 For this reason
the Yahudeans of the villages,
those dwelling in the unwalled towns,
were making the fourteenth day itself **תא**
of the month of Adar
a day of joy and feasting,
and a good day,
even for sending portions to one another.

Esth. 9:20 And Mordekai recorded
these matters themselves **תא**.
And he sent documents
to all the Yahudeans
who were in all the provinces
of King Ahasuerus,
those being near and those being far,
Esth. 9:21 for the sake of establishing
concerning them to be observing
the fourteenth day itself **תא**
of the month of Adar
and the fifteenth day itself **תא** in it
according to year after year
Esth. 9:22 as the days
on which the Yahudeans
had rest from their adversaries,
and as the month
which was turned for them
from sorrow to joy,
and from mourning to a good day,
for the sake of making they themselves **תא**
days of feasting and joy,
and of sending portions to one another
and gifts to the destitute.

Esth. 9:23 And the Yahudeans
accepted that itself **תא**
which they had begun to do,
even that itself **תא** which Mordekai
had written to them

Esth. 9:24 because Haman,
son of Hammedatha the Agagite,
the oppressor of all the Yahudeans,
had plotted against the Yahudeans
for the sake of causing them to perish.
And he had cast pur, that is, the lot,
for the sake of confusing them
and for the sake of causing them to perish

Esth. 9:25 But when she, *Esther*,
went before the face of the king
he spoke with the documents

to turn back the evil plan
which Haman had plotted
against the Yahudeans
upon his own head.

And they hung he himself **תא**
and his sons themselves **תא**
upon the post.

Esth. 9:26 For this reason
they have called these days 'Purim'
on account of the designation of the pur.

For this reason,
because of all the words of this letter,
and what they had seen
concerning the matter,
and what has been caused to touch them,
Esth. 9:27 the Yahudeans have established
and accepted it concerning themselves,
and concerning their seed
and all those joining to them.

And the doing
of these two days themselves **תא**
will not fail to exist according to their writing,
even at their appointed time,
according to year after year.

Esth. 9:28 And that these days
are to be remembered and done
in every generation and family,
province after province, city after city.
And that these days of Purim
are not to be passed over
from the midst of the Yahudeans.
And that the memory of them
is not to cease from their seed.

Esth. 9:29 And Esther, the queen,
the daughter of Abihail,
with Mordekai, the Yahudean,
wrote with all authority itself **תא**
for the sake of confirming
this second letter itself **תא**
concerning Purim.

Esth. 9:30 And Mordekai sent letters
to all the Yahudeans,
to the hundred and twenty seven provinces
of the kingdom of Ahasuerus,
words of shalom and faithfulness,
Esth. 9:31 for the sake of establishing
these days of The Purim themselves **תא**
at their appointed times
according to what Mordekai the Yahudean
and Esther, the queen
had established concerning them,
and according to what they had established
concerning their lives
and concerning their seed,
matters of the fastings and their outcries.

Esth. 9:32 And the decree of Esther
has established the matters of these,
The Purim.
And it has been written in the scroll.

Chapter 10

Esth. 10:1 And King Ahasuerus
placed compulsory labor
on the land and the islands of the sea.
Esth. 10:2 And all the acts
of his power and his might,
and the exact account

of the greatness of Mordekai,
with which the king made him great,
are they not written in the scroll
of the words of the days
of the kings of Media and Persia?

Esth. 10:3 Indeed, Mordekai, the Yahudean,
was second to King Ahasuerus.
And he was great among the Yahudeans,
and pleasing to his abundant kindred,
seeking the good for his people,
and speaking shalom to all his seed.

35. Daniel - Dani'el

(Version 3.1: 7-15-2021)

Chapter 1

Dan. 1:1 In the third year of the reign
of Yahoyakim, king of Yahudah,
Nebukadnetzar, king of Babel,
came to Yerushalaim.
And he laid siege against it.

Yahoyakim means

YAHWEH will cause to stand.

Yerushalaim means

complete teaching of deliverance.

Dan. 1:2 And **YAHWEH** gave
Yahoyakim himself נח, king of Yahudah,
into his hand
and a portion of the vessels
of The House of **YAHWEH**.
And he caused them to go
to the land of Shin'ar,
to the house of his god.
And he caused the vessels themselves נח
to go to the treasure house of his god.

The text uses **adonai**.

It is known to be

an alteration of the text

based on the human tradition

of not allowing the people

to pronounce the name, **YAHWEH**,

so they did not "disrespect" it.

YAHWEH will be used

where this occurs

in the book of Daniel.

Dan. 1:3 And the king spoke to Ashpenaz,
leader of his eunuchs,
for the sake of causing to come
some of the children of Yisra'el,
and some of the seed of the kingdom,
and some of the nobles,

Dan. 1:4 young men in whom
there was not a blemish,
and pleasing of appearance,
and skillful with all wisdom,
and knowing knowledge,
and understanding what is known,
with ability in them to stand
in the palace of the king.
And he was to teach them the writing
and language of the Kasdim (Chaldeans).

Dan. 1:5 And the king allotted for them
a daily provision in its day
of the food of the king
and of the wine he drank,
for the sake of nourishing them *for* three years,
and at the end,
to stand before the face of the king.

Dan. 1:6 And there was among them
from the children of Yahudah,
Dani'el, Hananyah, Misha'el, and Azaryah.

Dani'el means El is my judge.

Hananyah means YAHWEH has favored.

Misha'el means who is like El.

Azaryah means YAHWEH has sustained.

Dan. 1:7 And the leader of the eunuchs
gave them names.

Indeed, he called Dani'el, Belteshazzar;
and Hananyah, Shadrak;
and Misha'el, Meyshak;
and Azaryah, Abed-Nego.

Dan. 1:8 And Dani'el placed it upon his heart
that he would not defile himself
with the allotment of the king
nor with the wine he drank.

And he made a request
from the leader of the eunuchs
that he might not defile himself.

Dan. 1:9 And YAHWEH granted
to Dani'el *himself* **תא**
kindness and compassion before the face
of the leader of the eunuchs.

Dan. 1:10 But the leader of the eunuchs
said to Dani'el,

"I myself am afraid

of my sovereign *himself* **תא**, the king,
who has allotted your food *itself* **תא**
and your drink *itself* **תא**.

Truly, why should he
see your faces *themselves* **תא**
more emaciated than the young men
who are your age?

Then you would endanger *my head* *itself* **תא**
before the the king!"

Dan. 1:11 And Dani'el said to the overseer
whom the leader of the eunuchs had appointed
over Dani'el, Hananyah, Misha'el, and Azaryah,

Dan. 1:12 "Please test
your servants themselves **תא**
ten days.

And we will eat vegetables
and water also we will drink.

Dan. 1:13 Then look before your faces
at our appearances
and the appearances
of the *other* young men,
those eating

the allotment itself **תא** of the king .

Then according to what you see
do with your servants."

Dan. 1:14 And he listened attentively
to them in this matter.

And he tested them ten days.

Dan. 1:15 And at the end of ten days
their appearances looked better
and fatter of flesh than all the young men,
those eating *the allotment itself* **תא**
of the king.

Dan. 1:16 And it existed that the overseer
was taking away *their allotment itself* **תא**

and their wine to drink.

And he gave to them vegetables.

Dan. 1:17 And for these four young men
YAHWEH gave to them knowledge and skill
in all writing and wisdom.

And Dani'el He caused to understand
according to all visions and dreams.

Dan. 1:18 And *it* was at the end of the days
when the king said
to cause them to come in.
And the leader of the eunuchs
caused them to come in
before the face of Nebukadnetzar.

Dan. 1:19 And the king spoke
with with they themselves **nx**.
And there was not found
among all of them
one like Dani'el, Hananyah,
Misha'el, and Azaryah.
And they stood before the face of the king.

Dan. 1:20 And in every word
of wisdom *and* understanding
which the king sought from them
he found them ten times better
than all the magicians *and* the astrologers
who were in all his kingdom.

Dan. 1:21 And Dani'el was there
until the first year of Cyrus the king.

Chapter 2

Dan. 2:1 And in the second year
of the reign of Nebukadnetzar,
Nebukadnetzar dreamed dreams.
And his breath was agitated.
And his sleep was against him.

Dan. 2:2 And the king spoke
for the sake of calling
for the horoscopists,
and for the astrologers,
and for those practicing sorcery,
and for the Chaldeans
for the sake of causing his dreams
to be reported to the king.

And they came.
And they stood before the face of king.

The term, Chaldeans, is used to designate
a group of specially trained wise men
among the Chaldeans, not the general public.
They were a priestly class specializing
in astrology and interpretation of signs.

This gets confusing
because the term Chaldeans
is also applied in a general sense
to all of the people of this kingdom.

Dan. 2:3 And the king said to them,
"I have dreamed a dream
and my breath is agitated
for the sake of knowing the dream itself **nx**."

In both verse 2 and verse 3
the word **ruach** appears.
Traditionally this is translated as "spirit".

This can not be a correct translation.
The word 'spirit' did not exist
until the Greek culture existed.
The term was "invented" by them.
Neither the Hebrews nor the Chaldeans
had any such concept.
To speak of the kings' breath
being agitated, however,
makes perfect sense.
He was upset,
probably breathing hard.

Additionally, in Hebrew culture
the breath was seen

as the very essence of a person.
It reflected their very nature itself,
or character.
It was viewed as penetrating
the deepest parts of the person,
and therefore represented
what was "within them".

Dan. 2:4 And the Chaldeans
spoke to the king in Aramaic,
"Oh king, live to eternity!
Tell the dream to your servants
and we will explain the interpretation."

Dan. 2:5 The king replied.
And he said to the Chaldeans,
"The word has gone forth from me.
If you do not cause to be known to me
the dream and its interpretation
you will be made pieces
and your houses will be made dunghills.

Dan. 2:6 But if you explain the dream
and its interpretation
you will receive gifts, and rewards,
and great honor from me.
Therefore, explain to me
the dream and its interpretation."

Dan. 2:7 They answered
a second time saying,
"Let the king tell to his servants the dream
and we will explain its interpretation."

Dan. 2:8 The king answered. And he said,
"I myself know for certain
that you yourselves are gaining *time*
because you see that the word
has gone forth from me.

Dan. 2:9 However, if you do not cause me
to know the dream
there is only one decree for you!
And you have agreed to speak lying
and corrupt words before me
until when the time has changed.
Therefore, tell the dream to me.
Then I will know that you
can explain the interpretation for me."

Dan. 2:10 The Chaldeans
answered before the king.
And they said,

"There is not a mortal upon the earth
who is able to explain the matter of the king.
Indeed, any great king or ruler
has not asked a matter like this
of any magician, or astrologer, or Chaldean.

Dan. 2:11 And the matter
which the king is asking is unusual.
And there is no other
who can explain it to the king
except the gods,
whose dwelling is not with flesh."

Dan. 2:12 On account of this
the king was enraged,
even very furious.
And he spoke for the sake of causing
all the wise ones of Babel to perish.

Dan. 2:13 And the decree went forth.
And the the wise men were being killed.
And they sought Dani'el and his companions
for the sake of killing them.

Dan. 2:14 Then with counsel and wisdom
Dani'el returned to Aryok,
captain of the guard of the king,

who had gone out for the sake of killing
the wise ones of Babel.

Dan. 2:15 He responded.
And he said to Aryok, the king's captain,
"Why has the decree been so urgent
from before the face of the king?"
Then Aryok
made the matter known to Dani'el.

Dan. 2:16 And Dani'el went in.
And he asked the king to give him time.
Then he would explain
the interpretation to the king.

Dan. 2:17 Then Dani'el went to his house.
And he made the matter known
to Hananyah, Misha'el, and Azaryah,
his companions,
Dan. 2:18 for the sake
of requesting compassions
from the face of The El of The Heavens
concerning this mystery
in order that Dani'el and his companions
might not be caused to perish
with the rest of the wise ones of Babel.

Dan. 2:19 Then the mystery
was revealed to Dani'el
in a vision of the night.
Then Dani'el blessed The El of The Heavens.

Dan. 2:20 Dani'el responded. And he said,
Blessed be the Name of **YAHWEH**
to eternity and forever,
to Whom is wisdom and power!
Indeed, they are His!
Dan. 2:21 And He is *The One*
changing times and seasons.
He is *The One*
causing kings to pass away,
and causing kings to rise up.
He gives wisdom to the wise
and knowledge
to those knowing understanding.

Dan. 2:22 He is The One
revealing deep and hidden things.
He is The One knowing
what is in the darkness
and the light has been set free by Him.

Dan. 2:23 To You, El of my fathers,
I am caused to give thanks and praise,
I myself!

Wisdom and power You have given to me!
Even now You have made known to me
what we have requested from You!
Indeed, You have made known to us
the matter of the king!"

Dan. 2:24 On account of this
Dani'el went to Aryok,
whom the king had appointed
for the sake of destroying
the wise ones of Babel.
He went and according to this
he said to him,
"Do not cause to perish
the wise ones of Babel.
Cause me to come in before the king
and I will declare the interpretation
to the king."

Dan. 2:25 Then Aryok, in haste,
caused Dani'el to come in before the king.
And according to this he said to him,
"I have found a man from the sons
of the captivity of Yahudah
who will make known to the king
the interpretation."

Dan. 2:26 The king answered.
And he said to Dani'el,
whose name was Belteshazzar,
"Are you able to cause me to know
the dream which I have seen
and the interpretation?"

Dan. 2:27 Dani'el answered before the king.
And he said,
"The mystery which the king is requiring,
the wise ones,
the astrologers,
the horoscopists,
and the diviners
are not able to declare to the king.

Dan. 2:28 However,
there is an El in The Heavens.
He reveals mysteries.
And He has caused to be known
to King Nebukadnetzar
that which will exist in the last days.

Your dream, even the visions of your head
upon your bed, were these:

Dan. 2:29 You yourself, the king,
your thoughts on your bed rose up.
'What is it that will exist after this?'
And The One revealing mysteries
has caused you to know
what it is that will exist.

Dan. 2:30 And I myself,
it is not on account of wisdom
which I have in me
being more than all the living
that this has been revealed to me,
but rather for the intent of making known
the interpretation to the king,
and that you might know
the thoughts of your heart.

Dan. 2:31 You yourself, the king,
were looking.
And you looked.
And behold!
One exceedingly large image!
This same *image* was great,
even with exceeding brightness.
It was standing in front of you
and its appearance was awesome.

Dan. 2:32 The head of the image
was of fine gold,
its chest and arms of silver,
its belly and thighs of copper,
Dan. 2:33 its legs of iron,
its feet some from iron and some from clay.

Dan. 2:34 You were watching
until a stone was cut out without hands.
And it stuck against the image,
upon its feet of the iron and the clay,
and it pulverized them.

Dan. 2:35 At that time
the iron, the clay, the copper,
the silver, and the gold
were pulverized as one.
And they existed as chaff
from the threshing floors of summer.
And the wind carried them away.
And *they were* no place.
Nothing was found of them.

And the stone
which had struck against the image
existed as a great mountain.
And it filled the whole earth.

Dan. 2:36 This is the dream.
And its interpretation
we will declare before the king.

Dan. 2:37 You yourself, the king,
are king of the kings.
Indeed, The El of The Heavens
has given you the kingdom, the power,
and the strength, and the glory.

Dan. 2:38 And among all of the children
of mortals who are living,
and the animals of the field,
and the birds of the skies,
He has given them into your hand.
And He has caused you to have dominion
among all of them.
You are the head of gold.

Dan. 2:39 And after you
will rise up another kingdom,
lesser than you,
and another third kingdom of copper
that will rule over the whole earth.

Dan. 2:40 And the fourth kingdom
will be strong like iron,
on account of which iron pulverizes
and shatters everything.
Even like the iron it will pulverize all these,
shattering and pulverizing.

Dan. 2:41 And as to your having seen
the feet and toes,
some of potter's clay and some of iron,
the kingdom will have been divided.
There will be some
of the strength of the iron in it
according to how you have seen the iron
mixed with the miry clay.

Dan. 2:42 And as the toes of the feet
were from iron and from clay,
the kingdom will be strong,
but some of it will be fragile.

Dan. 2:43 Whereas you saw iron
mixed with the miry clay,
they will have mingled themselves
with the seed of mortals.
But they will not be adhering,
one to the other,
even as iron
does not mingle itself with the clay.

Dan. 2:44 And in these days,
those of these kings,
The El of The Heavens
will raise up a kingdom
which will not be destroyed to eternity!

And the kingdom
will not be left to other people.
It will crush and terminate
all these kingdoms
and it will stand to eternity!

Dan. 2:45 On account of your
having seen a stone
which was cut out of the mountain,
which was *done* without hands,
and it crushed the iron, the copper,
the clay, the silver, and the gold,
The Great El has made known to the king
what will exist after this
and the dream is certain
and its interpretation is trustworthy.”

Dan. 2:46 At that time the king,
Nebukadnetzar,
fell upon his face.
And he worshipped toward Dani’el.
And he told them to offer to him
an offering and incense.

Dan. 2:47 The king responded to Dani’el.
And he said,
“Of a truth, your El is The El of the gods,
The Master of kings,
and a revealer of mysteries,
since you were able to reveal this mystery!”

Dan. 2:48 Then the king made Dani’el great.
And many great gifts were given to him.
And he caused him to be ruler
over all the province of Babel,
and chief of the governors
over all the wise ones of Babel.

Dan. 2:49 And Dani’el made
a request of the king.
And he appointed Shadrak,
Meysak, and Abed-Nego
over the affairs of the province of Babel.
And Dani’el was in the gate of the king.

Chapter 3

Dan. 3:1 Nebukadnetzar the king
made an image of gold.
Its height was sixty cubits
and its width six cubits.
He stood it up in the plain of Dura
in the province of Babel.
Dan. 3:2 And Nebukadnetzar the king
sent *word* for the sake of assembling
to the administrators,
the governors,
the diviners,
the treasurers,
the judges,
the lawyers,
and all the officials of the provinces,
for the sake of coming
to the dedication of the image
which King Nebukadnetzar
had caused to be stood up.

Dan. 3:3 At that time the governors,
the diviners, the treasurers, the judges,
the lawyers, and all the officials
of the provinces assembled themselves
for the dedication of the image
which Nebukadnetzar the king
had caused to be stood up.
And they stood in front of the image

which Nebukadnetzar
had caused to be stood up.

Dan. 3:4 And a herald was crying out loudly,
"To you," they were saying,
"it is commanded,
the peoples,
the nations,
and the languages.

Dan. 3:5 At the time of your hearing
the sound of the horn,
the flute,
the zither,
the lyre,
the harp,
the pipes,
and all kinds of music
you are to fall down
and you are to worship
toward the gold image
which Nebukadnetzar the king
has caused to be stood up.

Dan. 3:6 And whoever does not
fall down and worship
will in that very hour
have himself thrown into the midst
of the fire of the burning furnace."

Dan. 3:7 On account of this therefore,
at the very time
when the peoples,
the nations,
and the languages
were hearing the sound of the horn,
the flute,
the zither,
the lyre,
the harp,
all kinds of music,
they fell down and worshipped
toward the gold image
which Nebukadnetzar the king
had caused to be stood up.

Dan. 3:8 On account of this therefore,
at that very time,
men of the Chaldeans drew near
and they made slanderous accusations
against the Yahudeans.

Dan. 3:9 They responded.
And they said to Nebukadnetzar the king,
"May The king live to eternity!

Dan. 3:10 You yourself, the king,
have made a decree
that every mortal who hears the sound
of the horn, the flute, the zither,
the lyre, the harp, the pipes,
and all kinds of music
is to fall down and worship
toward the gold image.

Dan. 3:11 And whoever does not
fall down and worship
will have himself thrown into the midst
of the fire of a burning furnace.

Dan. 3:12 There are men of the Yahudeans
whom you have appointed over the affairs
of the province of Babel,
Shadrak, Meyshak, and Abed-Nego.
These men do not set
regard upon *themselves* concerning the king.
They do not serve your gods
and they are not worshipping

toward the gold image
which you have caused to stand up.”

Dan. 3:13 At that time Nebukadnetzar,
in rage and anger,
spoke for the sake of bringing
Shadrak, Meyshak, and Abed-Nego.
At that time they caused these men
to come before the king.

Dan. 3:14 Nebukadnetzar responded.
And he said to them,
“Is it intentional, Shadrak,
Meyshak, and Abed-Nego,
that you are not serving my gods,
and toward the gold image
which I have caused to stand up
you are not worshipping?

Dan. 3:15 Now, if you are ready,
at the time you hear the sound
of the horn, the flute, the zither, the lyre,
the harp, the pipes, and all kinds of music,
and you will fall down and worship
toward the image which I have made, *good!*
But if you will not worship in that very hour
you will have yourselves thrown
into the midst of the fiery burning furnace.

And who is the god who can cause you
to be delivered from my hands?”

Dan. 3:16 Shadrak, Meyshak,
and Abed-Nego responded.
And they said to the king, Nebukadnetzar,
“We do not need to respond to you
concerning this matter.

Dan. 3:17 Indeed, there exists **YAHWEH**
Whom we ourselves serve.
He is able to deliver us
from the fiery burning furnace.
Even from your hand, the king,
He can deliver!

Dan. 3:18 But if not,
let it be known to you, the king,
that to your gods we will not be serving
and toward the gold image
which you have caused to stand up
we will not worship!”

Dan. 3:19 At that time Nebukadnetzar
was filled with rage.
And the form of his face
was altered concerning
Shadrak, Meyshak, and Abed-Nego.
He was responding.
And he was saying
to make *the* heat for the furnace
seven times more
than it was observed to be heated.

Dan. 3:20 And to the most mighty men
who were in his forces
he spoke for the sake of binding
Shadrak, Meyshak, and Abed-Nego,
for the sake of throwing them
into the fiery burning furnace.

Dan. 3:21 At that very time these men
were bound in their tunics,
their trousers, and their turbans,
and their *other* garments
and they were thrown into the midst

of the fiery burning furnace.

Dan. 3:22 On account of this therefore,
because the word of the king was urgent
and the furnace exceedingly hot,
these men, those picking up
Shadrak, Meyshak, and Abed-Nego,
were killed by the flame of the fire.

Dan. 3:23 And these three men,
Shadrak,
Meyshak,
and Abed-Nego,
fell down in the midst
of the fiery burning furnace,
having been bound.

Dan. 3:24 Then Nebukadnetzar the king
was astonished.
And he stood up with haste.
And he spoke.
And he said to his counselors,
"Were not three men thrown bound
into the midst of the fire?"
They were answering
and saying to the king,
"Of a certainty, king!"

Dan. 3:25 He responded and he said,
"Behold!
I am seeing four men, loose,
walking in the midst of the fire
and there is no damage on them!
And the form of the fourth
is like a son of the gods."

Dan. 3:26 At that very time Nebukadnetzar
approached the mouth
of the fiery burning furnace.
He spoke.
And he said,
"Shadrak,
Meyshak,
and Abed-Nego,
whose god is The Highest El, come forth!"

At that very time
Shadrak,
Meyshak,
and Abed-Nego
came forth from the midst of the fire.

Dan. 3:27 And the administrators,
the princes,
and the governors,
and the king's counselors assembled
were seeing these men
for whom the fire
had no power against their bodies.
Even the hair of their head was not singed,
and their garments were not altered,
and the smell of fire
had not passed over onto them.

Dan. 3:28 Nebukadnetzar responded.
And he said, "Blessed be The Elohim
of Shadrak,
Meyshak,
and Abed-Nego,
Who has sent His messenger
and has caused His servants
to be delivered who trusted upon Him!
And they changed the word of the king.
And they gave their bodies

in order that they might not serve
nor worship toward any god
except their own El!

Dan. 3:29 And because of this
I have made a decree
that any people, nation, or language
who speaks an offense against The El
of Shadrak,
Meyshak,
and Abed-Nego,
he will be made into pieces,
and his house will be made a dunghill.

Indeed,
this is because there is no other El
who is able to deliver like this!"

Dan. 3:30 At that time the king promoted
Shadrak,
Meyshak,
and Abed-Nego
in the province of Babel.

[Note: The Hebrew text continues
as part of Chapter 3
until verse 33 of the Hebrew text.](#)

Chapter 4

Dan. 4:1 (H 3.31)
Nebukadnetzar, the king,
to all peoples, nations and languages
who are dwelling in all the earth:
Shalom be increased to you.

Dan. 4:2 (H 3.32)
It seemed good to me to declare
the signs and wonders
which The Highest El has done with me.

Dan. 4:3 (H 3.33)
How great *are* His signs
and how mighty *are* His wonders!
His kingdom is an everlasting kingdom
and His dominion
is to generation after generation.

[Chapter 4 of the Hebrew text
begins with the following verse.](#)

Dan. 4:4 (H 4.1)
I myself, Nebukadnetzar,
was at ease in my house
and prospering in my palace.

Dan. 4:5 (H 4.2)
I had seen a dream,
and it frightened me.
And the thoughts on my bed
and the visions of my head disturbed me.

Dan. 4:6 (H 4.3)
And I made a decree
for the sake of causing
all the wise ones of Babel
to come in before me
who were to make known to me
the interpretation of the dream.

Dan. 4:7 (H 4.4)
At that time the sorcerers,
the astrologers, the Chaldeans,
and the diviners came in.
And I myself told the dream before them,
but its interpretation they did not cause
to be made known to me.

Dan. 4:8 (H 4.5)

But at last Dani'el,
whose name is Belteshazzar
according to the name of my god,
came in before me.
In him is the breath of The Set Apart El.
And I related the dream before him *saying*,

ruach - breath; wind.
This word does **not** mean 'spirit'.
Spirit is a Greek term
that did not exist in Hebrew
or Babylonian culture.
To use it is not give
a correct translation of the text.

Breath is the proper translation
in this context.
In Hebrew culture the breath
represented the essence of a person
since it was thought to contact
every portion of their inner being.
It represented their nature,
their character.

It was not something separate
from them as a person
such as a "ghost" or "spirit".

This can also be referred to
as "the nature",
the inner essence of a person.

Dan. 4:9 (H 4.6)
"Belteshazzar, master of the sorcerers,
indeed, I myself know
that the breath of The Set Apart El is in you,
and no mystery is distressing to you.
Declare to me the visions of my dream
that I have seen and its interpretation.

Dan. 4:10 (H 4.7)
And the visions of my head
were upon my bed.
I looked.
And behold!

There *was* a tree in the midst of the earth.
And its height *was* great.

Dan. 4:11 (H 4.8)
The tree became great and strong
and its height reached to the skies.
And it was visible
to the end of the whole earth.

Dan. 4:12 (H 4.9)
The leaves were beautiful
and its fruit abundant.
And food for all was in it.
Beneath it was shade
for the animals of the field
and the birds of the skies
dwelt in its branches.
And all flesh was fed from it.

Dan. 4:13 (H 4.10)
I was looking.
And it was in the visions of my head
upon my bed.
And Behold!

A watcher, even a set apart one,
was descending from the skies.
Dan. 4:14 (H 4.11)
He called out loud and he said this,
'Cut down the tree and cut off its branches!
Strip off its leaves and scatter its fruit!
Let the animals flee from beneath it,
and the birds from its branches.

Dan. 4:15 (H 4.12)
However, leave the stump of its roots
in the ground, even with a band

of iron and copper,
among the tender grass of the field.
And let it be wet with the dew of the skies.
And let his portion exist with the animals
among the grass of the earth.
Dan. 4:16 (H 4.13)
Let his heart be changed
from *that of* a mortal.
Let him be given the heart of an animal.
And let seven times pass over him.

Dan. 4:17 (H 4.14)
According to this
is the decree of the watchers,
even the word of the set apart ones.
The decision is to cause the living to know
it is The Most High Who has mastery
in the realm of mortals
and He gives it to whomever He desires.
Even the lowliest of men
He causes to rise over it.'

Dan. 4:18 (H 4.15)
This *is* the dream I have seen,
I myself, the king, Nebukadnetzar.
And you yourself, Belteshazzar,
declare its interpretation,
because all the wise ones of my kingdom
are not able to cause to be known to me
the interpretation.
But you yourself are able,
you who have the breath
of The Set Apart El in you."

Dan. 4:19 (H 4.16)
Then Dani'el,
whose name was Belteshazzar,
was astonished in the same hour.
And his thoughts disturbed him.
The king was speaking and he said,
"Belteshazzar, do not let the dream
and its interpretation disturb you."

Belteshazzar responded.
And he said, "My master,
may the dream be for those hating you,
and its interpretation for your enemies!

Dan. 4:20 (H 4.17)
The tree you have seen
which became great and strong,
and its height reached to the skies
and it was visible to the whole earth,
Dan. 4:21 (H 4.18)
and its leaves were beautiful
and its fruit abundant,
and in it was food for all,
under it the animals of the field dwelt,
and on its branches
the birds of the skies were sitting;
Dan. 4:22 (H 4.19)
it is you yourself, the king.
It is you
who have become great and strong.
And your greatness has grown
and it has reached to the skies.
And your dominion
is to the end of the earth.

Dan. 4:23 (H 4.20)
"And as the king saw a Watcher,
even a set apart one,
descending from the skies,
and he said,

'Cut down the tree and destroy it,
but leave the stump of its roots
in the ground,
even with a band of iron and copper
among the tender grass of the field.
And let it be wet with the dew of the skies.
And let his portion exist
among the animals of the field
until seven times pass over him!';
Dan. 4:24 (H 4.21)
this is the interpretation for the king,
and this is the decree of The Most High
which has come upon my master the king.

Dan. 4:25 (H 4.22)
"Even you
are going to be driven away from mortals.
And your dwelling will exist
with the animals of the field.
And you will be given grass to eat like oxen.
And you will be wet
with the dew of the skies.
And seven times will pass over you
until you acknowledge
that The Most High is ruler
in the realm of the mortals,
and He gives it to whomever He desires.

Dan. 4:26 (H 4.23) And those who said
to leave the stump of its roots
which are of the tree,
your kingdom is assured to you
after you acknowledge
the ruling of The Heavens.

Dan. 4:27 (H 4.24)
For this reason, king,
may my counsel be pleasing to you,
and renounce your offenses with integrity,
and your moral perversities
by showing favor to the afflicted.
It may be your prosperity will be extended."

Dan. 4:28 (H 4.25)
All this happened
to Nebukadnetzar, the king.

Dan. 4:29 (H 4.26)
At the end of the twelve months
he was walking within the palace
of the kingdom of Babel.

Dan. 4:30 (H 4.27)
The king spoke. And he said,
"Is not this itself Babel the great
which I myself have built
as a house of the kingdom
with the power of my strength
and for the honor of my majesty?"

Dan. 4:31 (H 4.28)
The word was still in the mouth of the king.
A voice from The Heavens occurred.
"To you it is being spoken,
Nebukadnetzar, the king!
The kingdom has been removed from you!

Dan. 4:32 (H 4.29)
And from the mortals
you are being driven away!
And with the animals of the field
is your dwelling.
The grass, as for the oxen, is your food.
And seven times will pass over you
until you acknowledge

that The Most High is ruler
in the realm of mortals
and He gives it to whomever He desires.”

Dan. 4:33 (H 4.30)
In that very hour the word was fulfilled
concerning Nebukadnetzar.
And he was driven from the mortals.
And he ate the grass like oxen.
And his body was wet
with the dew of the skies
until when his hair
had grown like eagles' *feathers*
and his nails like birds' *claws*.

Dan. 4:34 (H 4.31)
And at the end of the days
I myself, Nebukadnetzar,
lifted my eyes to the skies.
And my reason returned to me.
I blessed The Most High,
and to Him Who lives to eternity
I offered praise.
And I exalted Him Whose dominion
is an everlasting dominion.
and Whose kingdom
is from generation to generation.

Dan. 4:35 (H 4.32)
And all those dwelling in the earth
are as of no account.
And according to His desire He does
with the assembly of the skies
and those dwelling in the earth.
And there is none
who can strike with his hand
or say to Him, “What have You done?”

Dan. 4:36 (H 4.33)
At that very time
my reasoning returned to me.
And for the glory of my kingdom
my majesty and splendor
were returned to me.
And my counselors and nobles
sought *me out*.
And I was established over my kingdom.
And exceeding majesty was added to me.

Dan. 4:37 (H 4.34)
Now I myself, Nebukadnetzar,
am praising, and exalting, and honoring
The King of The Heavens!
Indeed, all His actions are faithful
and His ways are just!
And those walking with arrogance
He is able to humble.

Chapter 5

Dan. 5:1 Belshazzar the king
made a great feast
for a thousand of his nobles.
And he was drinking
in front of the thousand.
Dan. 5:2 At the taste of the wine
Belshazzar said to bring
gold and silver vessels
which his father, Nebukadnetzar,
had brought out from The Temple
which was at Yerushalaim
And the king and his nobles, his wives,
and his concubines drank from them.

Dan. 5:3 At that time they caused

the gold vessels to come
which had been brought out
from The Temple
of The House of **YAHWEH**
which was at Yerushalaim.
And the king and his nobles, his wives,
and his concubines drank out of them.

Dan. 5:4 They drank the wine
and they gave praise to the gods
of the gold,
and the silver,
the copper,
the iron,
the wood,
and the stone.

Dan. 5:5 In that very hour
the fingers of a hand of a mortal came forth
and they wrote in front of the lampstand
upon the plaster of the wall
of the king's palace.
And the king was watching
the part of the hand that was writing.

Dan. 5:6 Then the king's
countenance changed.
And his thoughts disturbed him.
And the joints of his hips
loosened themselves
and his knees struck against each other.

Dan. 5:7 The king called with loudness
for the sake of causing the astrologers,
the Chaldeans, and the diviners to come in.
The king spoke.
And he said to the wise ones of Babel,
"Whichever mortal reads this writing
and declares to me its interpretation
will be clothed with purple
and *will have* a chain of gold upon his neck.
And he will be the third,
ruling in the kingdom."

Dan. 5:8 Then all the king's wise ones
were entering.
But they were not able to read the writing
or to make known its interpretation
to the king.

Dan. 5:9 Then Belshazzar the king
was exceedingly disturbed.
And his countenance
was changing on account of it.
And his nobles were astonished.

Dan. 5:10 The queen,
because of the words
of the king and his nobles,
came to the banquet house.
She spoke.
And she said,
"May the king live to eternity!
Do not let your thoughts disturb you
nor let your countenance be changed.
Dan. 5:11 There is a man in your kingdom
in whom is the breath
of the set apart gods.
In the days of your father,
illumination,
and understanding,
and wisdom,
like the wisdom of the gods,
were found in him.

And the king, Nebukadnetzar, your father,
your father the king,
established him as master of the sorcerers,
astrologers, Chaldeans, and diviners
Dan. 5:12 because an excellent nature,
and knowledge,
and understanding,
and interpreting dreams,
and explaining of puzzles,
and solving of difficult problems
had been found with him, in Dani'el,
for whom the king
established his name as Belteshazzar.
Now let Dani'el be called.
And let him declare the interpretation."

Dan. 5:13 At that time
Dani'el was brought in before the king.
The king spoke.
And he said to Dani'el,
"Are you yourself the Dani'el
who is from the children
of the captivity from Yahudah
whom my father the king
caused to come from Yahudah?
Dan. 5:14 Even I have heard concerning you
that the breath of the gods is in you,
and illumination, and understanding,
and exceeding wisdom
have been found in you.

Dan. 5:15 And now, the wise ones,
the astrologers,
have been brought in before me
who were to read this writing
and to make known to me its interpretation.
But they are not able
to declare the interpretation of the matter.

Dan. 5:16 And I myself
have heard concerning you
that you are able to give interpretations
and to solve difficult problems.

Now if you are able to read the writing
and make known its interpretation to me
you will be clothed in purple
and a chain of gold *will be* upon your neck
and you will be the third one
ruling in the kingdom."

Dan. 5:17 At that time Dani'el responded.
And he said before the king,
"Let your gifts be for yourself
and give your rewards to another.
However, I will read the writing to the king
and I will make known
the interpretation to him.

Dan. 5:18 You yourself, king,
The Most High El
gave to Nebukadnetzar, your father,
a kingdom,
and majesty,
and glory,
and honor.

Dan. 5:19 And because of the majesty
which He gave to him
all the peoples,
the nations,
and the languages
were trembling and frightened before him.
Whom he desired he was killing.

And whom he desired he was keeping alive.
And whom he desired he was raising up.
And whom he desired he was humbling.

Dan. 5:20 But when his heart was lifted up
and his nature was obstinate
for the sake of acting proudly
he was deposed
from the throne of his kingdom
and the glory was removed from him.

Dan. 5:21 And he was driven away
from the children of mortals.
And his heart was made like the animals.
And his dwelling was with the wild asses.
He fed like the oxen upon the grass.
And his body was wet
with the dew of the skies
until he acknowledged that
The Most High El
is ruling in the realm of mortals,
and whomever He desires
He establishes over it.

Dan. 5:22 But you yourself,
his son, Belshazzar,
have not humbled your heart
although you have known all of this.

Dan. 5:23 Even against
The Master of The Heavens
you have exalted yourself.
And the vessels which are of His House
you have caused to come before you.
And you yourself, and your nobles,
your wives and your concubines,
have been drinking the wine with them.
And to the gods of silver, and of gold,
of copper, of iron, of wood, and of stone,
which are not seeing, and not hearing,
and not knowing you have given praise.

But **YAHWEH**,
Who has your breath in His hand
and all your ways,
to Him you have not given honor!

Dan. 5:24 At that time, from before Him,
the part of the hand was sent!
And this writing was inscribed.

Dan. 5:25 And this is the writing
that was inscribed:
MENE, MENE, TEKEL, UPHARSIN.

Dan. 5:26 This is
the interpretation of the matter:
MENE -

YAHWEH has numbered your kingdom
and He has caused it to be completed.

Dan. 5:27 TEKEL -

You have been weighed in the balances
and you have been found lacking.

Dan. 5:28 PERES -

Your kingdom has been divided
and it has been given
to the Medes and Persians.”

Dan. 5:29 At that time Belshazzar spoke.
And they clothed Dani’el in the purple.
And a chain of gold was upon his neck.
And they proclaimed concerning him
that he is the third ruling in the kingdom.

Dan. 5:30 In that very night Belshazzar,

king of the Chaldeans, was killed.

[Once again the chapter breaks differ.](#)
[Chapter 6 begins here in the Hebrew text.](#)

Dan. 5:31 (H 6.1)

And Darius, the Mede, accepted the kingdom,
at the age of sixty two years.

Chapter 6

Dan. 6:1 (H 6.2)

It was pleasing to Darius.
And he stationed over the kingdom
one hundred and twenty governors
who were in the whole kingdom.

Dan. 6:2 (H 6.3)

And among these *were* three chief officials,
of whom Dani'el was first.
These governors
were to give an account to them.
And no loss was to exist for the king.

Dan. 6:3 (H 6.4)

Then this Dani'el was distinguishing himself
above the chief officials and the governors
because an excellent nature was in him.
And the king was considering it
for the sake of establishing him
over the entire kingdom.

Dan. 6:4 (H 6.5)

Then the chief officials and the governors
were seeking to find against Dani'el
something concerning the kingdom.
But they were unable to find a basis or a fault
because he was being faithful
and no negligence or fault
was found concerning him.

Dan. 6:5 (H 6.6)

Then these men said,
"We will not find any basis
against this Dani'el
unless we find it against him
concerning The Torah of his El."

Dan. 6:6 (H 6.7)

Then the chief officials and the governors
assembled in tumult before the king.
And according to this they spoke to him,
"May Darius the king live to eternity!

Dan. 6:7 (H 6.8)

All these chief officials of the kingdom,
the governors, and princes,
the counselors and the captains,
have consulted together
for the sake of establishing a royal decree,
and for the sake
of strengthening an injunction
that anyone who makes a request
from any god or mortal until thirty days,
except from you, the king,
will have himself thrown
into a den of the lions.

Dan. 6:8 (H 6.9)

Now, king, establish the injunction
and inscribe the writing
which is not to be changed
according to the law
of the Medes and Persians,
which may not be altered."

Dan. 6:9 (H 6.10)

According to this therefore

King Darius inscribed the written injunction.

Dan. 6:10 (H 6.11)

And Dani'el, when he knew
the writing had been inscribed,
went to his house.
And the windows
having been opened for him,
he went in to *them*, opposite Yerushalaim.
And three times in the day he did *this*,
kneeling upon his knees.
And he was praying
and giving thanks before The El
according to how he had done
from times before this.

The Aramaic is not
entirely clear in this verse.
Traditional translations
insert "upper room",
but this is not in the text.
What's given above
is a reasonable sense of the text.

Dan. 6:11 (H 6.12)

Then these men assembled in tumult.
And they found *him* as Dani'el was praying
and requesting favor before The El.

Dan. 6:12 (H 6.13)

At that time they approached.
And they spoke before the king
concerning injunction of the king.
"Have you not inscribed an injunction
that any mortal who makes a request
from any el or mortal until thirty days,
except from you, the king,
is to have himself thrown
into a den of the lions?"

The king was responding.
And he was saying, "The word is certain
according to the law
of the Medes and Persians,
which may not be altered."

Dan. 6:13 (H 6.14)

At that time they responded.
And they said before the king,
"Dani'el, who is from the children
of the captivity of Yahudah,
has no regard concerning you, the king,
nor concerning the injunction
which you have inscribed.
And three times in the day
he is making his request."

Dan. 6:14 (H 6.15)

Then the king,
according to the words he had heard,
was greatly distressed with himself.
And he set his heart upon Dani'el
for the sake of causing him to be delivered.
And until the going down of the sun
he was exerting himself
for the sake of causing him to be delivered.

Dan. 6:15 (H 6.16)

At that time these men assembled
in tumult before the king.
And they said to the king,
"Know, king, that it is the law
of the Medes and Persians
that any injunction or decree
which the king establishes

is not to be altered.”

Dan. 6:16 (H 6.17)

At that time the king spoke.
And they brought Dani’el.
And they threw him into a den of the lions.

The king responded.
And he said to Dani’el,
“Your El Whom you yourself
are serving continually,
He Himself will deliver you.”

Dan. 6:17 (H 6.18)

And one stone was brought.
And it was placed upon
the mouth of the den.
And the king sealed it with his own signet
and with the signets of his nobles
in order that the matter concerning Dani’el
might not be altered.

Dan. 6:18 (H 6.19)

Then the king went to his palace.
And he spent the night fasting.
And no entertainment
was brought before him.
And his sleep fled from upon him.

Dan. 6:19 (H 6.20)

At that time the king rose up,
at the dawn.

And with haste
he went to the den of the lions.

Dan. 6:20 (H 6.21)

And as he was approaching the den
he cried out to Dani’el with a troubled voice.
The king spoke.

And he said to Dani’el,
“Dani’el, servant of The Living El,
has your El,
Whom you yourself serve continually,
been able to deliver you from the lions?”

Dan. 6:21 (H 6.22)

Then Dani’el spoke to the king,
“May the king live to eternity!!

Dan. 6:22 (H 6.23)

My El has sent His messenger
and He has shut the mouths of the lions.
And they have not damaged me
because I was found innocent before Him.
And also before you, the king,
I have done no hurtful thing.”

Dan. 6:23 (H 6.24)

At that time the king
was exceedingly happy concerning him.
And he commanded for Dani’el
to be brought up out of the den.
And Dani’el was brought up from the den.
And nothing hurtful was found on him
who had trusted in his El.

Dan. 6:24 (H 6.25)

And the king commanded.
And they brought those men
who had obstinately accused Dani’el.
And they threw them
into the den of the lions
with their children and their wives.
And they did not reach
the bottom of the den
until the lions had power against them.

And all their bones were crushed.

Dan. 6:25 (H 6.26)

At that time Darius the king wrote
to all the peoples, the nations,
and the languages
that were dwelling in the whole earth:
"Shalom be increased to you!

Dan. 6:26 (H 6.27)

From before me a decree is made
that in every dominion of my kingdom
men are to be trembling and fearing
before The El which is Dani'el's

Indeed, He Himself is The Living El!
And He is faithful to eternity!
And His kingdom is one
which can not be destroyed!
And His dominion is until the end.

Dan. 6:27 (H 6.28)

He is *The One* delivering!
And He is *The One* rescuing!
And He is *The One*
doing signs and wonders
in the skies and on earth!
Indeed, He has delivered Dani'el
from the hand of the lions!"

Dan. 6:28 (H 6.29)

And this Dani'el prospered
in the kingdom of Darius
and in the kingdom of Cyrus, the Persian.

Chapter 7

Dan. 7:1 In the first year of Belshazzar,
king of Babel,
Dani'el had a dream
and visions of his head upon his bed.
At the time of his dream he wrote a summary
of the matter he was told.

Dan. 7:2 Dani'el responded. And he said,
"I was observing in my vision in the night.
And behold!
The four winds of the skies were churning
against The Great Sea.

Dan. 7:3 And four huge living creatures
were coming up out of the sea,
being different from one another.

Dan. 7:4 The first was like a lion.
And it had the wings of an eagle.
I observed until when its wings
had been pulled off.
And it was lifted up from the earth.
And it was caused to stand
on two feet like a mortal.
And a mortal's heart was given to it.

Dan. 7:5 And behold!
Another living creature, a second,
being like a bear.
And it was raised up toward one side.
And three ribs were in its mouth,
between its teeth.
They according to this were saying to it,
'Get up!
Devour much flesh!'

Dan. 7:6 After this I was observing.
And behold!
Another, like a leopard.

And it had four wings of a bird upon its back.
And the living creature had four heads.
And dominion was given to it.

Dan. 7:7 After this
I was observing in the night visions.
And behold!
A fourth living creature,
terrifying and exceedingly powerful.
And it had great teeth of iron.
It was devouring and crushing.
And it was trampling what remained
with its feet.
And it was different
from all the living creatures
that were before it.
And it had ten horns.

Dan. 7:8 I was contemplating
concerning the horns.
And behold!
Another little horn
was coming up among them.
And three of the first horns
were uprooted from before it.
And behold!
Eyes like the eyes of the mortal
were in this very horn
and a mouth speaking great *things*.

Dan. 7:9 I was observing
until thrones were set.
And The Ancient of Days was seated.
His garment *was* white as snow.
And the hair of His head *was* like pure wool.
His throne *was* flames of fire.
Its wheels *were* burning fire.
Dan. 7:10 A river of fire was flowing
and going forth before Him.
And thousands of thousands
ministered to Him.
And myriads of myriads
stood before Him.

The Judge was seated.
And books were opened.

Dan. 7:11 I was observing at that time
because of the sound of the great things
which the horn was speaking.
I was observing
until the living creature was killed.
And its body was caused to perish.
And it was given to the burning fire.

Dan. 7:12 And the rest
of the living creatures
had their dominion removed.
But a lengthening in life
was granted to them
until a time, even a set time.

Dan. 7:13 I was observing in the night visions.
And behold!
One like the child of a mortal
was coming in the clouds of the skies,
even to the Ancient of Days.
And they brought Him near before Him.

Dan. 7:14 And to Him was given dominion
and honor and a kingdom.
And all the peoples, the nations,
and the languages will serve Him.
His dominion is an eternal dominion

which will not pass away.
And His kingdom *is one*
which will not be destroyed.

Dan. 7:15 My breath was agitated,
I myself, Dani'el, within my body.
And the visions of my head disturbed me.
Dan. 7:16 I approached toward
one of those standing by.
And I asked him of the certainty
concerning all of this.
And he spoke to me.
And he caused me to know
the interpretation of the matters.

Dan. 7:17 'These huge living creatures,
which are four, *are* four kings
which will rise up from the earth.
Dan. 7:18 And the set apart ones
of The Most High will receive the kingdom.
And they will possess the kingdom
until eternity,
even to eternity after eternity.'

Dan. 7:19 "Then I longed for certainty
concerning the fourth living creature
which was being different from all of them,
exceedingly terrifying,
with its teeth of iron and its nails of copper,
(It was devouring, crushing,
and trampling the rest with its feet.)
Dan. 7:20 and concerning the ten horns
that were on its head,
and the other one which came up
and three fell before it,
even this horn which had eyes
and a mouth
which was speaking great things,
and its appearance was greater
than his companions.

Dan. 7:21 I was observing.
And this very horn was making war
against the set apart ones.
And it was prevailing against them
Dan. 7:22 until when
The Ancient of Days came.

And judgment was given
to the set apart ones of The Most High.
And the time arrived.
And the set apart ones
took possession of the kingdom.

Dan. 7:23 According to this he spoke,
'The fourth living creature
is the fourth kingdom to exist on the earth.
Indeed, it is different from all the kingdoms.
And it will devour the entire earth.
And it will trample it.
And it will crush it.

Dan. 7:24 And the ten horns
are ten kings from this kingdom.
They will rise up.
And another will rise up after them.
And he will be different from the first *ones*.
And he will subdue three kings.
Dan. 7:25 And he will speak things
against The Most High.
And he will wear down
the set apart ones of The Most High.
And he will attempt to alter
appointed times and law.

And they will be given into its hand
until a time and times and half a time.

Dan. 7:26 But the court will sit.
And they will cause his dominion
to be removed
for the sake of destroying it until the end.

Dan. 7:27 And the kingdom,
and the dominion,
and the majesty of kingdoms
under all the skies
has been granted to the people,
the set apart ones of The Most High.
His kingdom is an eternal kingdom.
And all dominions will serve Him
and listen attentively to Him.

Dan. 7:28 Until this is the end of the matter.'

I myself, Dani'el,
my thoughts exceedingly troubled me
and my countenance was altered within me.
And I kept the matter in my heart."

Chapter 8

Dan. 8:1 In the third year of the reign
of Belshazzar, the king,
a vision was shown to me myself, Dani'el,
after that *one* shown to me the first time.

Dan. 8:2 And I observed in the vision.
And it existed as I was observing.
And I was in the capital of Shushan
which is in the province of Elam.
And I observed in the vision.
And I myself was beside the River Ulai.

Dan. 8:3 And I lifted my eyes.
And I looked.
And behold!
One ram was standing before the river.
And it had two horns.
And the two horns were tall.
And the one was taller than the other.
And the taller one rose up at the last.

Dan. 8:4 I saw the ram itself **תא**
pushing westward,
and northward, and southward.
And none of the animals
could stand before him.
And no one was causing
deliverance from his hand.
And he did according to his desire.
And he became great.

Dan. 8:5 And I myself was considering *this*.
And behold!
A male goat of the goats
was coming from the west
above the surface of the whole earth.
And it was not touching on the ground.
And the male goat had a horn,
striking in appearance,
between his eyes.

Dan. 8:6 And he came to the ram,
the possessor of two horns,
which I had seen standing before the river.
And he ran at him
in the wrath of his strength.

Dan. 8:7 And I saw him arriving at the ram.
And he embittered himself against him.

And he struck the ram itself **תא**.
And he shattered his two horns themselves **תא**.
And there was no strength in the ram
to stand before his face.
And he threw him to the ground.
And he trampled him.
And there was no one
delivering the ram from his hand.

Dan. 8:8 And the male goat of the goats
became exceedingly great.
But when he was mighty
the large horn was shattered.
And there rose up four,
striking in appearance, in its place
toward the four winds of the skies.

Dan. 8:9 And from the one from them
came forth a little horn,
from one being small.
And it became exceedingly great
toward the south,
and toward the east,
and toward the Beautiful Land.

Dan. 8:10 And it became great,
as far as the assembly of the skies.
And it caused some of the assembly
and some of the stars to fall to the earth.
And it trampled them.

Dan. 8:11 Even unto the leader
of the assembly
it was caused to be exalted.
And by him who was caused to be exalted
the daily *sacrifice* was removed.
And it threw down the foundation
of His Set Apart Place.

Dan. 8:12 And an assembly
was granted *to the horn*
against the continual *sacrifice*
on account of rebellion.
And it threw truth down to the ground.
And it acted.
And it prospered.

Dan. 8:13 Then I listened attentively
to one set apart one who was speaking.
And the one peaking
was saying to a certain set apart one,
“Until when is the vision
of the continual *sacrifice*
and the desolating rebellion granted,
even the trampling
of the sanctuary and the assembly?”

Dan. 8:14 And he said to me,
“Until two thousand three hundred
evenings of days.
Then that which is set apart will be justified.”

Dan. 8:15 And it was as I was observing,
I myself, Dani’el, the vision itself **תא**.
And I sought understanding.
And behold!
Standing in front of me was one
with the appearance of a man.

Dan. 8:16 And I heard a voice
of a human being
between the banks of Ulai.
And he called.
And he said, “Gabri’el,

cause this man to understand
the vision *itself* **nx**.”

Gabri'el means mighty one of El.

8:17 And he came beside
where I was stationed.
And as he came I was frightened.
And I fell upon my face.
And he said to me,
“Understand, son of a human being!
Indeed, the vision is at the time of the end.”

Dan. 8:18 And as he was speaking with me
I fell asleep upon my face on the ground.
And he touched on me.
And caused me to stand up, upright.
Dan. 8:19 And he said,
“Behold!
I am causing you to know
what *itself* **nx** will exist at the last,
the intense anger,
assuredly at the appointed time of the end.

Dan. 8:20 The ram which you saw,
possessor of the two horns;
the horns are the kings of Media and Persia.

Dan. 8:21 And the hairy male goat
is the king of Javan.
And the great horn between its eyes,
he is the first king.

Javan is Greece.

Javan is a son of Yapheth.

Dan. 8:22 And the shattering,
and the rising up of four in its place;
there will be four kingdoms
rising up out of *that* nation,
but not with its strength.

Dan. 8:23 And at the end of their kingdoms,
when those rebelling
are caused to be finished,
a king, fierce of face
and understanding riddles will stand up.
Dan. 8:24 And his strength will be mighty,
but not by his own strength.
And he will be extraordinary,
causing destruction.
And he will prosper.
And he will act.
And he will cause mighty ones
to be destroyed,
even the set apart people.

Dan. 8:25 And on account of his insight
he will even cause deceit
to prosper in his hand.
And he will magnify himself in his heart.
And with prosperity
he will cause many to be destroyed.

And even against the Prince of princes
he will stand up.

But without a hand he will be broken.

Dan. 8:26 And the vision
of the evenings and mornings
which has been told, it is certain!
But you yourself **nx**, conceal the vision!
Indeed, it is for many days.”

Dan. 8:27 Then I myself, Dani'el,
existed even sick for days.
Then I got up.

And I did the king's business *itself* נא.
But I was astonished
on account of the vision.
And there was no comprehending.

Chapter 9

Dan. 9:1 In the first year of Darius,
son of Ahasuerus
from the seed of the Medes,
who was caused to be king
over the kingdom of the Chaldeans,
Dan. 9:2 in the first year of his reigning
I myself, Dani'el, understood by the scrolls
a number of the years which existed
in the word of **YAHWEH**
to Yirmyah, the prophet,
for the fulfilling
of the desolations of Yerushalaim,
seventy years.

Dan. 9:3 And I set my face *itself* נא
toward **YAHWEH**, The Elohim,
for the sake of seeking
with prayer and requests for favor,
with fasting, and sackcloth, and ashes.

Dan. 9:4 And I prayed
to **YAHWEH**, my Elohim.
And I made confession.
And I said, "Alas, **YAHWEH**,
The great and The awesome El,
The One protecting The Covenant
and the kindness to those loving Him,
and to those protecting His directives!
Dan. 9:5 We have offended.
And we have done wrong.
And we have rebelled, even turning aside
from Your directives
and from Your judgments.

Dan. 9:6 And we have not listened attentively
to Your servants, the prophets,
who have spoken in Your Name
to our kings,
our leaders,
and our fathers,
and to all the people of the land.

Dan. 9:7 To You, **YAHWEH**,
belongs the justice.
But to us *belongs* shame of the faces
as *it is* this day,
to the men of Yahudah,
to those dwelling in Yerushalaim,
and to all Yisra'el,
those near and those far off
in all the lands where You have driven them
on account of their unfaithful acts
with which they have acted unfaithfully
against You.

Dan. 9:8 **YAHWEH**, to us *belongs*
shame of the faces,
to our kings,
to our leaders,
and to our fathers,
because we have offended against You.

Dan. 9:9 To **YAHWEH**, our Elohim,
belong the compassions and forgivenesses
because we have rebelled against Him.
Dan. 9:10 And we have not
listened attentively according to
the voice of **YAHWEH**, our Elohim,

for the sake of walking in His instructions
which He has set before our faces
by the hand of His servants, the prophets.

There are several references in these verses
pertaining to what is commonly
called "Torah" or "Law".

It's very important to understand
that this word means **instruction, teaching**.

It does not mean 'law',
even though that is what
tradition has taught us.

To fully appreciate the significance of this
it's important to understand
that **there is not one "commandment"**
given by YAHWEH to human beings.

A command **requires** action.
Instruction, on the other hand, offers a choice
- to do, or not to do.
This foundational principle is the essence
of one's relationship with YAHWEH.

He will **NEVER** compel you
to do what He desires.
He wants you to choose to serve Him
because you WANT to serve Him.

Dan. 9:11 And all of Yisra'el
have passed over Your Instruction *itself* נח,
even turning aside for the sake
of not listening attentively to Your voice.

And the curse and the oath
which has been written
in the instruction of Moshe,
servant of **YAHWEH**,
have been poured out upon us
because we have offended against Him.

Dan. 9:12 And He has caused
His words *themselves* נח to stand
which have been spoken concerning us
and concerning those judging us
who have judged us
by bringing upon us a great evil,
that which has not been done
beneath all the skies,
according to what has been done
concerning Yerushalaim.

Dan. 9:13 According to what has been written
in The Torah of Moshe,
all this harm *itself* נח has come upon us.
Yet we have not sought favor
of the face *itself* נח
of **YAHWEH**, our Elohim,
for the sake of turning back
from our moral perversities,
and for the sake of intelligence
concerning Your truth.

Dan. 9:14 And **YAHWEH**
has watched over the evil.
And He has caused it to come upon us.

Indeed, **YAHWEH**, our Elohim, is just
concerning all the actions
which He has done!
But we have not listened attentively
to His voice.

Dan. 9:15 And now, **YAHWEH**, our Elohim,
You Who have caused
Your people *themselves* נח
to come out from the land of Mitsraim
with a strong hand

and have made for Yourself a Name,
as it is this day,
we have offended!
We have done wrong!

Dan. 9:16 **YAHWEH**,
according to all Your justice,
turn back, now, Your anger and Your wrath
from Your city, Yerushalaim,
Your set apart mountain.
Indeed, on account of our offenses,
and on account of of the moral perversities
of our fathers,
Yerushalaim and Your people
are as a derision
to all those surrounding us.

Dan. 9:17 And now,
listen attentively, our Elohim,
to the prayer of Your servant
and to his requests for favor.
And cause Your face to shine
upon Your Set Apart Place, the desolation,
for the sake of **YAHWEH!**

Dan. 9:18 My Elohim, incline Your ear,
and listen attentively!
Open Your eyes!
And look at our desolations,
even the city which is called by Your Name.

Indeed, not on account of our justness
do we cause our requests for favor
to fall before You,
but rather on account
of Your great compassions.

Dan. 9:19 **YAHWEH**, listen attentively!
YAHWEH, forgive!
YAHWEH, pay attention and act!
Do not delay for Your own sake, my E!
Indeed, Your city and Your people
are called by Your Name!"

Dan. 9:20 And I myself was still speaking,
and praying, and confessing my defilement
and the defilement of my people, Yisra'el,
and causing my request for favor
to fall before the face **YAHWEH**, my Elohim,
concerning the set apart mountain
of my Elohim,

Dan. 9:21 even I myself
was still speaking in prayer.
And the man, Gabri'el,
whom I had seen
in the vision at the beginning,
was approaching me in swift flight,
at the time of the evening offering.

Dan. 9:22 And he caused me to understand.
And he spoke with me.
And he said,
"Dani'el, I have now come forth
for the sake of causing you
to be wise with understanding.

Dan. 9:23 At the beginning
of your requests for favor
a word went forth.
And I myself have come
for the sake of declaring it
because you yourself **nx** are delightful.
And understand concerning the word.
And understand concerning the vision.

Dan. 9:24 Seventy weeks
have been decreed
concerning your people
and concerning your set apart city,
for the sake of putting an end
to the rebellion,
and for the sake of putting an end
to the defilements,
and for the sake of making atonement
for moral perversity,
and for the sake of bringing in
eternal justice,
and for the sake of sealing up
vision and prophet,
and for the sake of anointing
The Most Set Apart.

Dan. 9:25 And know and understand.
From the going forth of the word
for the sake of causing the restoration
and the building of Yerushalaim
until an anointed leader
will be seven weeks and sixty two weeks.
It will be restored.
And it will be built
with a broad place and a moat,
but in the distress of the times.

mashiach nagid - means literally
anointed + leader.
This is traditionally translated
as "Messiah The Prince".

But within Hebrew culture
a person with this designation
has simply meant an anointed leader,
which in and of itself
carries great weight within the culture.

All of Scripture points to such a one
as The One Who
will eventually deliver Yisra'el
from all its troubles.
Because of this it's easy to see
why so many "interpret" this
(not translate it)
to be "The Messiah".

One needs to be very careful
with taking such liberties.

Dan. 9:26 And after the sixty two weeks
the anointed *one* will be cut off.
And he will have no one.

And the people of the coming leader
he will cause to destroy the city
and The Set Apart Place.
And the end of him will be in a flood.
And until the final end
desolations of war have been determined.

Dan. 9:27 And he will cause a covenant
to prevail for many for one week.
But in the middle of the week
he will cause to cease
sacrifice and meal offering.
And on account of
overspreading abominations
he will be laying waste,
even until the very end.

Then that which has been determined
will be poured out on the one laying waste."

Chapter 10

Dan. 10:1 In the third year
of Cyrus, king of Persia,
a word was revealed to Dani'el,
whose name was called Belteshazzar.
And the word was true.
And the assembly was great.
And he understood the word itself **תא**.
And he had understanding
concerning the vision.

Dan. 10:2 In those days I myself, Dani'el,
had been mourning three weeks of days.
Dan. 10:3 Desirable food I did not eat
and meat and wine
did not come to my mouth.
And I did not anoint myself at all
until three weeks of days were completed.

Dan. 10:4 And on the twenty fourth day
of the first month,
I myself was on the side of the great river,
that is Hiddekel (Tigris).

Dan. 10:5 And I lifted up
my eyes themselves **תא**.
And I looked.
And behold!
A certain man clothed in linen.
And his loins had been girded
with pure gold of Uphaz!
Dan. 10:6 And his body was like beryl.
And his face was like
the appearance of lightning.
And his eyes were like torches of fire.
And his arms and feet
were like polished copper in appearance.
And the sound of his words
was like the sound of a multitude.

Dan. 10:7 And I myself, Dani'el,
as I was alone,
saw the vision itself **תא**.
But the men who were with me
did not see the vision itself **תא**.
Truly, a great trembling fell upon them.
And they ran away into hiding.

Dan. 10:8 And I myself
had been left alone, by myself.
And I saw this great vision itself **תא**.
And no strength remained in me.
And my vigor was changed within me
to corruption.
And I retained no strength.

Dan. 10:9 Then I heard
the sound itself **תא** of his words.
And as I listened attentively
to the sound itself **תא** of his words
then I myself was sleeping upon my face.
And my face was toward the ground.

Dan. 10:10 And behold!
A hand touched on me.
And it caused me to tremble
upon my knees and the palms of my hands.

Dan. 10:11 And he said to me,
"Dani'el, man desirable,
understand concerning the words
I am speaking to you.
And stand up, upright,
because I have now been sent to you."

And as he was speaking with me
this word *itself* נא I stood trembling.

Dan. 10:12 And he said to me,
"Do not be afraid, Dani'el!
Indeed, from the first day
in which you set your heart *itself* נא
for the sake of understanding,
and for the sake of humbling yourself
before the face of your Elohim
your words have been heard.
And I myself have come
on account of your words.

Dan. 10:13 But the leader
of the kingdom of Persia
was standing in front of me twenty one days.
And behold!
Mikha'el, one of the foremost leaders,
came to help me.
And I myself had been left there
beside the kings of Persia.
[Mikha'el means who is like El.](#)

Dan. 10:14 And I have come
for the sake of causing you to understand
what *itself* נא will happen to your people
in the last days.
Indeed, the vision is yet for days *to come*."

Dan. 10:15 And as he was speaking with me
according to these words
I put my face toward the ground.
And I was silent.

Dan. 10:16 And behold!
One like the likeness
of the children of a human being
touched upon my lips.
And I opened my mouth.
And I spoke.
And I said to the one standing in front of me,
"My master, on account of the vision
I have been churned.
Pains *are* within me
and I have retained no strength.
Dan. 10:17 And how
is this servant of my master
able to speak with my master,
even I myself, at this time?
No strength remains in me,
and no breath is left in me."

Dan. 10:18 And he continued.
And the one
with an appearance of a human being
touched on me.
And he strengthened me.
Dan. 10:19 And he said,
"Do not be afraid, desirable man!
Shalom to you!
Be strong! Even be strong!"
And as he was speaking to me
I was strengthened.
And I said, "Let my master speak.
Indeed, you have strengthened me."

Dan. 10:20 And he said,
"Have you comprehended
why I have come to you?
But now I am returning
for the sake of fighting
with the leader of Persia.
And I myself am going forth.
And behold!

The head of Yavan (Greece) has come.

Dan. 10:21 However, I will cause
to be declared to you
that *itself* **nx** which has been inscribed
in the writing of Truth.
And there is no one
strengthening himself with me
against these except Mikha'el, your leader."

Chapter 11

Dan. 11:1 "And I myself,
in the first year of Darius the Mede,
was standing up for the sake
of strengthening and defending him.

Dan. 11:2 "And now
I will declare the truth to you.
Behold!
Three more kings are rising up for Persia.
And the fourth will be far more rich than they.
And with his power with his riches
he will stir up everyone
of the kingdom *itself* **nx** of Greece.

Dan. 11:3 And a mighty king will rise up.
And he will rule with great authority.
And he will do according to his desire.
Dan. 11:4 But when he has risen up
his kingdom will then be divided
to the four winds of the skies,
but not to his descendants,
nor according to his authority
with which he has ruled.
Indeed, his kingdom will be uprooted,
even for others apart from these.

Dan. 11:5 And a king of the south
will become strong.
And from his leaders
one will become strong above him.
And he will rule with great authority.

Dan. 11:6 And at the end of years
they will join themselves together.
And a daughter of the king of the South
will come to the king of the North
for the sake of making an alliance.
But she will not retain
the strength of her arm,
nor will he stand nor his arm.
And she will be given up,
she and those bringing her,
even those bringing her forth
and those strengthening her in *these* times.

Dan. 11:7 But from a sprout of her roots
one will rise up to his place.
And he will come against the forces.
And he will enter into a stronghold
of the king of the North.
And he will act against them.
And he will prevail.

Dan. 11:8 And also their gods,
with their libations,
with their precious utensils
of silver and gold,
like captives, he will bring to Mitsraim.
And he will stand more years
than the king of the North.
Dan. 11:9 Then he will go into the kingdom
of the king of the South.
But he will return to his own soil.

Dan. 11:10 And his sons
will stir themselves up.
And they will assemble a multitude of forces.
And he will certainly come.
And he will overwhelm.
And he will pass over.
And he will return,
even stirring himself up,
to his own fortress.

Dan. 11:11 Then the king of the South
will be embittered.
And he will go forth.
And he will fight with him,
with the king of the North.
And he will cause
a great multitude to stand up.
And the multitude
will be given into the his hand.

Dan. 11:12 And he will carry away
the multitude,
his heart having been exalted.
And he will cause tens of thousands to fall.
But he will not prevail.

Dan. 11:13 And the king of the North
will return.
And he will cause to stand up
a multitude greater than the former.
And at the end of the time of years
he will come with a great force
and many supplies.
Dan. 11:14 And in those times
many will rise up against the king of the South.
And some violent ones of your people
will exalt themselves
for the sake of establishing a vision.
But they will be overthrown.

Dan. 11:15 Then the king of the North
will come.
And he will build a siege mound.
And he will capture a city of fortresses.
And the powers of the South will not stand,
nor his best people.
And there is no strength
for the sake of standing.

Dan. 11:16 And the one coming against him
will do according to his desire.
And none will be standing before his face.

And he will stand in The Beautiful Land
And annihilation *will be* in his hand.
Dan. 11:17 And he will establish his face
for the sake of entering
with the power of his entire kingdom,
even with upright ones with him.
And he will act.
And he will give to him the daughter as wife
for the sake of destroying her.
But she will not stand nor exist as his.

Dan. 11:18 Then he will turn back his face
to the coastlands and he will capture many.
But a commander will cause
his disgrace against him to cease.
With the failure of his disgrace
he will turn back against him.

Dan. 11:19 Then he will turn back his face
toward the strongholds of his own land.
But he will be tripped up.
And he will fall.

And he will not be found.

Dan. 11:20 And one will stand up
in his place
who will be one imposing taxes
for the glory of the kingdom.
But within a few days he will be broken,
but not in anger, and not in battle.

Dan. 11:21 And one being despised
will stand up in his place.
But they will not give to him
the majesty of the kingdom.
But he will come with quietness
and he will seize the kingdom with flatteries.

Dan. 11:22 And the powers of the flood
will be overflowing from before his face.
And they will be broken,
even a leader of a covenant.

Dan. 11:23 And after they
have joined themselves to him
he will act with deceit.
And he will come up.
And he will become strong with a few people.

Dan. 11:24 He will enter with quietness
even into fattest places of the province.
And he will do
what his fathers have not done,
nor his father's fathers.
He will distribute to them
plunder and spoil and goods.
And against strongholds
he will devise his plans,
even for a time.

Dan. 11:25 And he will stir up
his power and his heart
against the king of the South
with a great force.
And the king of the South
will stir himself up for the sake of battle
with a very great and mighty force.
But he will not stand
because they will devise plans against him.

Dan. 11:26 And those eating
a portion of his spoils will break him.
And his force will be overthrown.
And many will fall down killed.

Dan. 11:27 And the hearts
of both these kings are evil.
And they speak lies at the same table.
But they will not prosper
because the end is still
at an appointed time.

Dan. 11:28 And he will return to his land
with much property.
But his heart will be against
The Set Apart Covenant.
And he will act.
And he will return to his own land.

Dan. 11:29 At the appointed time
he will return.
And he will go into the south.
But it will not be like the former or the latter.

Dan. 11:30 And ships will come against him
from Kittim.
And he will be disheartened.
And he will turn back.
And he will be enraged

against The Set Apart Covenant.
And he will act.
And he will turn back.
And he will be discreet concerning those
forsaking The Set Apart Covenant.

Dan. 11:31 And powers will rise up from him.
And they will defile The Set Apart Place,
The Refuge.
And they will remove the daily *sacrifice*.
And they will set up
the abomination that is desolating.

Dan. 11:32 And those
doing wrong to The Covenant
he will cause to be defiled.

But the people who know their Elohim
will be caused to be strong.
And they will act.

Dan. 11:33 And the people with insight
will cause many to understand.
But they will be toppled
by sword and by flame,
by captivity, and by plundering for days.
Dan. 11:34 And when they have been toppled
they will be helped with a little help.
But many will join them with hypocrisies.

Dan. 11:35 And some of those with insight
will be caused to stumble
for the sake of a refining among them,
and for the sake of purifying,
and for the sake of spotlessness
until the time of the end.
Indeed, it is still for an appointed time.

Dan. 11:36 And the king will do
according to his desire.
And he will exalt himself.
And he will magnify himself
above every god.
Even against The El of gods
he will speak extraordinary things.
And he will prosper
until the indignation has been accomplished.

Indeed, what has been determined
will be done!

Dan. 11:37 And he will have no regard
concerning the gods of his fathers,
nor concerning the desire of women,
nor concerning any god.
Indeed, he will magnify himself
above them all!

Dan. 11:38 But to a god of fortresses,
upon his places he will give honor.
And to a god which his fathers
have not known,
he will give honor with gold and silver,
with precious stones and desirable things.

Dan. 11:39 And he will act against
the strongest of strongholds
with a foreign god
which he will acknowledge.
He will increase *its* honor.
And he will cause *it* to rule among many.
And he will divide the soil at a price.

Dan. 11:40 But at the time of the end
the king of the South

will push himself against him.
And the king of the North
will whirl himself against him
with chariots, and with horsemen,
and with many ships.
And he will enter countries.
And will overthrow *them*.
And he will pass over.
Dan. 11:41 And he will enter into
The Beautiful Land.
And many will be overthrown.
But these will escape from his hand,
Edom, and Mo'ab,
and the leader of the sons of Ammon.

Dan. 11:42 And he will send forth his hand
against countries.
Even the land of Mitsraim
will not be a deliverance.

Dan. 11:43 And he will have dominion
with treasures of the gold and the silver,
and with all the desirable things of Mitsraim.
And Libya and Kush *will be* at his steps.

Dan. 11:44 But reports will disturb him
from the east and the north.
And he will go forth with great wrath
to annihilate
and to devote many to destruction.

Dan. 11:45 And he will establish
the tents of his pavilion between the seas
at the glorious set apart mountain.
But he will come to his end.
And none will be helping him.

Chapter 12

Dan. 12:1 And at that time it will exist
that Mikha'el will stand up,
the great leader,
the one standing up
concerning the children of your people.
And there will be a time of distress
which has not existed
since there was a nation
until that very time.

And at that time your people
will be caused to escape,
all of those being found
having been written on the scroll.

Dan. 12:2 And many from those
sleeping in the dust
will be caused to awaken,
these to eternal life,
and those to disgraces,
to eternal contempt.

Dan. 12:3 And those having insight
will be caused to shine
like the brilliance of the expanse.
And those causing justification of the many,
like the stars, to eternity, even forever.

Dan. 12:4 But *you yourself* **nx**, Dani'el,
close up the words and seal the scroll
until the time of the end!

Many will wander to and fro.
And the knowledge will increase.”

Dan. 12:5 Then I looked, I myself, Dani'el.

And behold!
Two others were standing,
one here on the bank of the river
and one there on the bank of the river.
12:6 And one said
to the man clothed in the linen
who was above the waters of the river,
“How long until the end
of the extraordinary matters?”

Dan. 12:7 And I was listening attentively
to the man himself **nx** clothed in the linen
who was above the waters of the river.
And he raised his right hand
and his left hand toward the skies.
And he swore by Him Who lives to eternity
that it was for an appointed time,
appointed times, and a half,
even at the completion of the shattering
of the hand of the set apart people.
Then all these will be completed.

Dan. 12:8 And I myself heard,
but I do not understand.

And I said, “My master,
what is the final end of these *matters*?”

Dan. 12:9 And he said, “Go, Dani’el!
Indeed, the words are closed up and sealed
until the time of the end.

Dan. 12:10 Many will be purified
and made spotless
and many will be refined.
But the morally wrong will do wrong
and not any of the morally wrong
will understand.

But those being caused to have insight
will understand.

Dan. 12:11 And from the time
that which is continual
is caused to be removed,
and the abomination that is desolating
is set up
is one thousand two hundred
and ninety days.

Dan. 12:12 Happy is the one waiting
and who reaches to
the one thousand three hundred
and thirty five days.

Dan. 12:13 But you yourself **nx**,
go to the very end!
Then you will rest.
And you will stand up for the sake of your lot
at the end of the days.”

36. Ezra - 'Ezrah

(Version 3.1: 7-15-2021)

Chapter 1

Ezra 1:1 And in the first year of Cyrus,
king of Persia,
for the sake of fulfilling the word of **YAHWEH**
by the mouth of Yirmyah,
YAHWEH stirred up the breath itself **nx**
of Cyrus, king of Persia.

And he caused a proclamation to pass over
into all his kingdom,
even also in writing, saying,

Yirmyah means **YAHWEH** will exalt.
ruach means wind, breath.
Traditionally,
this is translated as "spirit".
This can not be a correct translation.
The word 'spirit' did not exist
until the Greek culture existed.
The term was "invented" by them.
Neither the Hebrews nor the Persians
had any such concept.

To speak of the kings' breath
being being stirred up however,
makes perfect sense.

In Hebrew culture
the breath was seen
as the very essence of a person.
It reflected their inner nature itself,
their character.
It was viewed as penetrating
to the deepest parts of the person
and therefore represented
what was "within them".

Ezra 1:2 "Thus said Cyrus, king of Persia,
'**YAHWEH**, 'The Elohim of The Heavens,
has given to me
all the kingdoms of the earth.
And He Himself has given a charge to me
to build a house for Him in Yerushalaim
which is in Yahudah.

Ezra 1:3 Whoever is among
you of all His people,
may his Elohim be with His people!
And let him go up to Yerushalaim
which is in Yahudah.
And let him build
The House *itself* **תא** of **YAHWEH**,
The Elohim of Yisra'el.
He is The Elohim Who is in Yerushalaim.

Ezra 1:4 And all those remaining
from all the places where he sojourns,
let the men of his place help him
with silver and with gold,
and with goods and with animals,
besides the voluntary offerings
for The House of The Elohim
which is in Yerushalaim.' "

Ezra 1:5 And the heads of the fathers
of Yahudah and Binyamin,
and the priests, and the Levites,
with all those whose breath *itself* **תא**
YAHWEH had stirred up
rose up for the sake of going up
and for the sake of building
The House *itself* **תא** of **YAHWEH**
which is in Yerushalaim.

1:6 And everyone all around them
strengthened *them* with their hands,
with objects of silver, with gold,
with goods and with animals,
and with precious things,
in addition to everything
that was voluntarily offered by itself.

Ezra 1:7 And the king, Cyrus,
brought out the utensils *themselves* **תא**
of The House of **YAHWEH**
which Nebukadnetzar
had brought from Yerushalaim

and put in the house of his gods.

Ezra 1:8 And Cyrus, king of Persia,
brought them out
into the hand of Mithredath, the treasurer.
And he accounted for them to Sheshbazzar,
the leader of Yahudah.

Ezra 1:9 And these were their numbers.
Thirty gold dishes,
one thousand silver dishes,
twenty nine knives,
Ezra 1:10 thirty gold basins,
next, four hundred and ten silver basins,
and one thousand other utensils.
Ezra 1:11 All the utensils of gold and of silver
were five thousand four hundred.
Sheshbazzar caused all of them
to go up with those of the captivity
who were going up from Babel to Yerushalaim.

Chapter 2

Ezra 2:1 And these
are the children of the province,
those going up from exile, the captives
whom Nebukadnetzar, king of Babel,
had exiled to Babel,
but who returned
to Yerushalaim and Yahudah,
each person to his own city,
Ezra 2:2 who came with Zerubbabel.
Yahshua, Nehemyah, Serayah, Re'elayah,
Mordekai, Bilshan, Mispar, Bigwai,
Rehum, Ba'anah.

The number of the men
of the people of Yisra'el:

Zerubbabel means born in Babel.
Yahshua (from Yahoshua,
traditionally, Joshua)
means **YAH** is deliverance.
Nehemyah means comfort of **YAH**.
Serayah means **YAH** has prevailed.
Re'elayah means
YAH has caused to reel.
Mordekai - of foreign derivation.
Bilshan - meaning uncertain.
Mispar means a number; a record.
Bigwai - foreign origin.
Rehum means compassionate.
Ba'anah means in/with affliction.

Ezra 2:3 sons of Parosh,
two thousand one hundred and seventy two;
Parosh means a flea.

Ezra 2:4 sons of Shephatyah,
three hundred and seventy two;
Shephatyah means
YAH has judged.

Ezra 2:5 sons of Arah,
seven hundred and seventy five;
Arah means travelling one.

Ezra 2:6 sons of Pahath-Mo'ab,
of the sons of Yashua and Yo'ab,
two thousand eight hundred and twelve;
Pahath-Mo'ab means pit of Mo'ab.
Mo'ab means of my father.
Yo'ab means **YAH** is my father.

Ezra 2:7 sons of Elam,
one thousand two hundred and fifty four;
Elam means distant; eternal.

Ezra 2:8 sons of Zattu,
nine hundred and forty five;
Zattu - meaning uncertain.

Ezra 2:9 sons of Zakkai,
seven hundred and sixty;
Zakkai means pure.

Ezra 2:10 sons of Bani,
six hundred and forty two;
[Bani means built.](#)

Ezra 2:11 sons of Bebai,
six hundred and twenty three;
[Bebai - of foreign origin.](#)

Ezra 2:12 sons of Azgad,
one thousand two hundred and twenty two;
[Azgad means fierce troop.](#)

Ezra 2:13 sons of Adonikam,
six hundred and sixty six;
[Adonikam means the sovereign has raised up.](#)

Ezra 2:14 sons of Bigwai,
two thousand and fifty six;
[Bigwai - of foreign origin.](#)

Ezra 2:15 sons of Adin,
four hundred and fifty-four;
[Adin means given to pleasures.](#)

Ezra 2:16 sons of Ater, of Hizkiyah,
ninety-eight;
[Ater means maimed.](#)
[Hizkiyah means strengthened by YAH.](#)

Ezra 2:17 sons of Betsai,
three hundred and twenty three;
[Betsai means domineering.](#)

Ezra 2:18 sons of Yorah,
one hundred and twelve;
[Yorah means flowing.](#)

Ezra 2:19 sons of Hashum,
two hundred and twenty three;
[Hashum means enriched.](#)

Ezra 2:20 sons of Gibbar,
ninety five;
[Gibbar means mighty man.](#)

Ezra 2:21 sons of Bayit Lechem,
one hundred and twenty three;
[Bayit Lechem means house of food, bread.](#)

Ezra 2:22 men of Netophah,
fifty six;
[Netophah means distilled.](#)

Ezra 2:23 men of Anathoth,
one hundred and twenty eight;
[Anathoth means answers.](#)

Ezra 2:24 sons of Azmaveth,
forty two;
[Azmaveth means power of death.](#)

Ezra 2:25 sons of Kiryat Yearim,
Kephirah, and Be'eroth,
seven hundred and forty three;
[Kiryat Yearim means city of forests.](#)
[Kephirah means walled village.](#)
[Be'eroth means wells.](#)

Ezra 2:26 sons of Ramah and Geba,
six hundred and twenty one;
[Ramah means a height.](#)
[Geba means a hill.](#)

Ezra 2:27 men of Mikmas,
one hundred and twenty two;
[Mikmas means hidden.](#)

Ezra 2:28 men of Bayit El and Ai,
two hundred and twenty three;
[Bayit El means house of El.](#)
[Ai means a ruin.](#)

Ezra 2:29 sons of Nebo,
fifty two;
[Nebo - of foreign derivation.](#)

Ezra 2:30 sons of Magbish,
one hundred and fifty six;
[Magbish means stiffening; frozen.](#)

Ezra 2:31 sons of the other Elam,
one thousand two hundred and fifty four;

Ezra 2:32 sons of Harim,
three hundred and twenty;
[Harim means devoted.](#)

Ezra 2:33 sons of Lod, Hadid, and Ono,
seven hundred and twenty five;

Lod - meaning uncertain.
Hadid means sharp; severe.
Ono means powerful.

Ezra 2:34 sons of Yericho,
three hundred and forty five;

Yericho means fragrance.

Ezra 2:35 sons of Sena'ah,
three thousand six hundred and thirty.

Sena'ah means thorny.

Ezra 2:36 The priests:

sons of Yedayah, of the house of Yahshua,
nine hundred and seventy three;

Yedayah means YAH knows.

Ezra 2:37 sons of Immer,
one thousand and fifty two;

Immer means talkative.

Ezra 2:38 sons of Pashhur,
one thousand two hundred and forty seven;

Pashhur means a claw.

Ezra 2:39 sons of Harim,
one thousand and seventeen.

Ezra 2:40 The Levites:

sons of Yahshua and Kadmi'el,
of the sons of Hodavyah,
seventy four.

Kadmi'el means in front of El.
Hodavyah means majesty of YAH.

Ezra 2:41 The singers:

sons of Asaph,
one hundred and twenty eight.

Asaph means collector.

Ezra 2:42 Sons of the gatekeepers:

sons of Shallum, sons of Ater,
sons of Talmon, sons of Akkub,
sons of Hatita, sons of Shobai,
one hundred and thirty nine in all.

Shallum means a reward.
Ater means closed up.
Talmon means oppressive.
Akkub means insidious.
Hatita means explorer.
Shobai means captor.

Ezra 2:43 The Nethinim:

sons of Tziha, sons of Chasupha,
sons of Tabba'oth,

Nethinim means givers.
These were the Temple servants.
Tziha means parched.
Chasupha means nakedness.
Tabba'oth means seals; signets.

Ezra 2:44 sons of Keros, sons of Si'aha,
sons of Padon,

Keros means ankle.
Si'aha means to converse.
Padon means ransom.

Ezra 2:45 sons of Lebanah, sons of Hagabah,
sons of Akkub,

Lebanah means white; i.e., the moon.
Hagabah means locust.

Ezra 2:46 sons of Hagab, sons of Shalmal,
sons of Hanan,

Hagab means locust.
Shalmal means my peace offerings.
Hanan means favored.

Ezra 2:47 sons of Giddel, sons of Gahar,
sons of Re'ayah,

Giddel means stout.
Gahar means to hide; lurker.
Re'ayah means YAH has seen.

Ezra 2:48 sons of Retzin, sons of Nekoda,
sons of Gazzam,

Retzin means delight.
Nekoda means distinctive.
Gazzam means one who devours.

Ezra 2:49 sons of Uzza, sons of Paseah,
sons of Besai,

Uzza means strength.
Paseah means skipped over.
Besai means domineering.

Ezra 2:50 sons of Asnah, sons of Me'unim,
sons of Nephusim,

Asnah - meaning uncertain.
Me'unim means resident.
Nephusim means scatterings.

Ezra 2:51 sons of Bakbuk, sons of Hakupha,
sons of Harhur,

Bakbuk means gurgling.
Hakupha means bent, crooked.
Harhur means inflamed.

Ezra 2:52 sons of Batsluth, sons of Mehida,
sons of Harsha,

Batsluth means a peeling; onion.
Mehida means junction.
Harsha means knotted.

Ezra 2:53 sons of Barkos, sons of Sisera,
sons of Temah,

Barkos - meaning uncertain.
Sisera - meaning uncertain.
Temah - meaning uncertain.

Ezra 2:54 sons of Netziyach, sons of Hatipha.

Netziyach means conspicuous.
Hatipha means thief; grabber.

Ezra 2:55 Sons of Shelomoh's servants:
sons of Sotai, sons of Sophereth, sons of Peruda,

Shelomoh means peaceful.
This is Solomon.
Sotai means roving.
Sophereth means a scribe.
Peruda means break through.

Ezra 2:56 sons of Ya'ala, sons of Darkon,
sons of Giddel,

Ya'ala means climbing one.
Darkon - meaning is uncertain.
Giddel means stout.

Ezra 2:57 sons of Shephatyah, sons of Hattil,
sons of Pokereth Tzebaim, sons of Ami.

Shephatyah means **YAH** has judged.
Hattil means waving, fluctuating.
Pokereth Tzebaim means
trapper of gazelles
Ami means my people.

Ezra 2:58 All the Nethinim
and the children of Shelomoh's servants
were three hundred and ninety two.

Ezra 2:59 And these were the ones
going up from Tel Melah,
Tel Harsha, and Kerub:
Addan, Immer.
But they were not able
to show their father's house or their seed,
whether they were from Yisra'el:

Addan means firm.
Immer means talkative.

Ezra 2:60 sons of Delayah, sons of Tobiyah,
sons of Nekoda,
six hundred and fifty two;

Delayah means **YAH** has delivered.
Tobiyah means
my goodness is of **YAH**.

Ezra 2:61 and of the sons of the priests:
sons of Habayah, sons of Hakkots,
sons of Barzillai,
who took a wife from the daughters
of Barzillai the Gil'adite,
and was called by their name.

Habayah means **YAH** has hidden.
Hakkots - meaning uncertain.
Barzillai means iron hearted.

Ezra 2:62 These sought their record
among they themselves
having been enrolled by genealogy.
But they were not found.
And they were defiled,
apart from the priesthood.
Ezra 2:63 And the governor said to them
they were not to eat
of the most set apart things
until a priest was standing
before the Urim and Tummim.

Urim means lights.
Tummim means perfections.
These were objects kept
in the breastpiece of the Great Priest.
They were used to determine
YAHWEH's directions to His people.

It is not known now what they were.
It's generally thought
they consisted of two objects,
one light colored
and the other dark colored,
or one gold and one silver,
so that there was a distinct
difference between them.
One represented "yes",
the other "no".

Ezra 2:64 The entire assembly as one
was forty two thousand
three hundred and sixty,
Ezra 2:65 besides their male
and female servants.
These *were* seven thousand
three hundred and thirty seven.
They also had two hundred
men and women singers.

Ezra 2:66 Their horses were seven hundred
and thirty six,
their mules, two hundred and forty five,
Ezra 2:67 their camels,
four hundred and thirty five,
asses,
six thousand seven hundred and twenty.

Ezra 2:68 And from of the heads of the fathers,
at their coming to The House of **YAHWEH**
which is in Yerushalaim,
they offered themselves freely
to The House of **YAHWEH**
for the sake of establishing it in its place.

Ezra 2:69 According to their ability
they gave to the treasury for the work
sixty one thousand gold drachmas,
and five thousand minas of silver,
and one hundred priestly garments.

Ezra 2:70 And the priests,
and the Levites,
and some of the people,
and the singers,
and the gatekeepers,
and the Nethinim,
dwelt in their cities.
And all Yisra'el was in their cities.

Chapter 3

Ezra 3:1 And the seventh month arrived.
And the children of Yisra'el
were in the cities.
The people gathered
as one man to Yerushalaim.

In the SEVENTH month
they gathered in Jerusalem.
This puts it at the Feast of Trumpets.

Ezra 3:2 And Yahshua, son of Yotzadak,
and his brothers, the priests,
and Zerubbabel, son of She'alti'el,
and his brothers rose up.
And they built the slaughter site itself **nx**
of The The Elohim of Yisra'el
for the sake of offering olahs upon it
as it has been written
in The Torah of Moshe,
the man of The Elohim.

Yotzadak means **YAH** is just
mitzbeach - an altar.
The word is based on **zabach**
- to slaughter an animal;
by implication, a sacrifice.

It's difficult for Western minds
to comprehend what it was like
to experience the function of an "altar".
For us it's viewed as a fancy platform
at the front of a church.
But the sacrificial system of the Hebrews
was a bloody, messy, and smelly affair.
For this reason the term "slaughter site"
is used in this text.
That's exactly what it was.

An **olah** is traditionally
called a burnt offering.
It represents total surrender
to **YAHWEH**.

Torah does not mean 'law'.
The word means instruction.
What is given in the "Torah"
is the instruction **YAHWEH** gave to Moshe,
not only at Sinai,
but also at several other points
as he led the children of Yisra'el,
especially as they were ready
to enter the Promised Land.

Ezra 3:3 And they erected the slaughter site
upon its bases,
because of the peoples of the lands.
And they offered olahs upon it to **YAHWEH**,
olahs for the morning
and olahs for the evening.

Ezra 3:4 And they prepared
The Festival of Succoth itself **nx**
as it is written,
and the daily olahs by number
according to the regulations,
the word for the day according to the day,
Succoth is traditionally known
as The Feast of Booths, or Tabernacles.
It served to remind the people
of their time in the wilderness
as they came out of Egypt.

Ezra 3:5 and afterward, the continual olahs,
and *those* for New Moons,
and *those* for all
the appointed times of **YAHWEH**
those having been set apart,
and for everyone
who willingly of themselves
offered a voluntary offering to **YAHWEH**.

Ezra 3:6 From the first day
of the seventh month
they began to offer olahs to **YAHWEH**.
But the foundation
of The Temple of **YAHWEH**
had not been laid.

Ezra 3:7 And they gave silver
to the rock cutters and to the craftsmen,
and food, and drink, and oil
to the Tzidonians and Tzorians
for the sake of causing them to bring
cedar logs from Lebanon
to the sea at Yapho,
according to the authority
of Cyrus, king of Persia.

Ezra 3:8 And in the second month
of the second year
of their coming to The House of **YAHWEH**,
to Yerushalaim,
Zerubbabel, son of She'alti'el,
and Yahshua, son of Yotzadak,
and the rest of their brothers,
the priests and the Levites,
and all those who having come
from the captivity to Yerushalaim, began.
And they established
the Levites themselves **nx**
from twenty years old and upward
for the sake of overseeing the work
of The House of **YAHWEH**.

Ezra 3:9 And Yahshua stood up,
his sons and his brothers,
Kadmi'el and his sons,
the sons of Yahudah together as one,
for the sake of overseeing concerning
those working on The House of **YAHWEH**;
the sons of Henadad with their sons
and their kindred, the Levites.

Ezra 3:10 And the builders
laid the foundation
of the Temple of **YAHWEH** itself **nx**.
And they caused the priests to stand,
wearing their apparel,
with *the silver* trumpets,
and the Levites, the sons of Asaph,
with cymbals, for the sake of praising
YAHWEH Himself **nx**
according to the hand
of David, king of Yisra'el.

Ezra 3:11 And they responded
by praising and giving thanks to **YAHWEH**,
"Indeed, He is good!
Indeed, to eternity
is His kindness concerning Yisra'el!"

And all the people shouted greatly
with praise to **YAHWEH** on account of
the foundation having been laid
of The House of **YAHWEH**.

Ezra 3:12 But many
of the priests, and Levites,
and the heads of the fathers,
the old men who had seen
the first house itself **nx**,
when the foundation of this house
was laid in their sight
were weeping with a loud voice.
And many were shouting with joy
as they lifted up their voices.

Ezra 3:13 And the people could not distinguish
the sound of the joyful shouting
from the sound of the weeping of the people
because the people were shouting

with a loud shout.
And the sound was heard far away.

Chapter 4

Ezra 4:1 And the oppressors
of Yahudah and Binyamin
heard that the children of the captivity
were building The Temple of **YAHWEH**,
The Elohim of Yisra'el.

Ezra 4:2 And they came near to Zerubbabel
and to the heads of the fathers.
And they said to them, "Let us build with you.
Indeed, we seek your Elohim as you do.
But we have not been sacrificing
since the days of Esarhaddon,
king of Asshur, he himself **nx**
having caused us to come here."

Ezra 4:3 But Zerubbabel and Yahshua
and the rest of the heads
of the fathers of Yisra'el
said to them,
"It is not for you and for us
to build a house for our Elohim.
Indeed, we ourselves together will build
for the sake of **YAHWEH**,
The Elohim of Yisra'el,
according to what King Cyrus,
king of Persia, has commanded us."

Ezra 4:4 And it existed
that the people of the land
were weakening the hands
of the people of Yahudah
and frightening they themselves **nx**
as they were building,
Ezra 4:5 even hiring advisors against them
for the sake of frustrating their plans
all the days of Cyrus, king of Persia,
even until the kingdom
of Darius, king of Persia.

Ezra 4:6 And in the reign of Ahasuerus,
at the beginning of his reign,
they wrote an accusation against those
dwelling in Yahudah and Yerushalaim.

Ezra 4:7 And in the days of Artaxerxes
Bishlam, Mithredath, Tabe'el,
and the rest of his companions
wrote to Artaxerxes, king of Persia.
And the letter had been written in Aramaic.
And it was being interpreted with Aramaic.

Ezra 4:8 Rehum, the governor,
and Shimshai, the scribe,
wrote a letter against Yerushalaim
to King Artaxerxes according to this.
Ezra 4:9 Then *wrote* Rehum, the governor,
and Shimshai, the scribe,
and the rest of their companions,
the Dinaites,
and the Apharsachites,
the Tarpelites,
the Apharsites,
the Archevites,
the Babylonians,
the Susanchites,
the Dehavites,
and the Elamites,
Ezra 4:10 and the rest of the nations
whom Asnapper, the great and the noble,
had taken into captivity
and had settled in the cities of Shomeron

and the rest beyond the River,
even at such a time.

Ezra 4:11 This is a copy of the letter
which they sent to him:
To Artaxerxes, the king,
from your servants,
the mortals beyond The River:

'And now,
Ezra 4:12 let it be known to the king
that the Yahudeans who came up from you
have come to us at Yerushalaim.
And they are building
the rebellious and evil city.
And they are completing its walls
and repairing the foundations.

Ezra 4:13 Now let it now be known to the king
that if this city is built
and the walls are completed
they will not give tribute, tax, or custom.
And the revenue of the king will be damaged.

Ezra 4:14 Now then, because we
have received maintenance from the palace,
then it was not appropriate for us
to witness disrespect for the king.

Therefore we have sent and caused it
to be made known to the king
Ezra 4:15 in order that
a search may be made
in the scroll of the records of your fathers,
and you find it in the scroll of the records,
and you recognize that this city
is a city of the rebellious,
even causing loss to kings and provinces.
And revolt was being done in it
from the days of long ago,
on account of which
this city was utterly destroyed.

Ezra 4:16 We ourselves
are making known to the king
that if this city is rebuilt
and its walls are completed,
then you will have no portion
beyond The River.

Ezra 4:17 The king sent a message:
To Rehum, the governor,
and Shimshai, the scribe,
to the rest of their companions
who are dwelling at Shomeron,
and the rest beyond the River:
Shalom! And now:

Ezra 4:18 The letter
which you have sent to us
has been plainly read before me.

Ezra 4:19 And I made a decree.
And it has been searched.
And it was found that this city
from the days of long ago
has lifted itself up against kings.
And rebellion and revolt
have been done in it.

Ezra 4:20 And mighty kings
have existed over Yerushalaim.
And they have ruled over
everything beyond The River.
And tribute, tax, and toll
were being paid to them.

Ezra 4:21 Now, make a decree
for the sake of causing these men to cease,

and that this city is not to be built
until the command is given from me.

Ezra 4:22 And take heed of failure to do this.
Why should the damage increase
to the hurt of the kings?

Ezra 4:23 Now when a copy of the letter,
which was from King Artaxerxes,
had been read before Rehum,
and Shimshai, the scribe,
and their companions,
they went up with haste
to Yerushalaim, to the Yahudeans.
And they caused them to cease
by force and strength.

Ezra 4:24 At that time the work ceased
on The House of **YAHWEH**
which is at Yerushalaim.
And it existed as ceased
until the second year
of the reign of Darius, king of Persia.

Chapter 5

Ezra 5:1 Then Haggai, the prophet,
and Zekaryah, the prophet, son of Iddo,
prophesied concerning the Yahudeans
who were in Yahudah and Yerushalaim
in the Name of The El of Yisra'el
Who was over them.

Haggai means festive.
Iddo means timely.
Zekaryah means
YAH has taken note of.

Ezra 5:2 At that time Zerubbabel,
son of She'alti'el,
and Yahshua, son of Yotzadak, rose up.
And they began to build
The House of **YAHWEH**
which is in Yerushalaim.
And the prophets of **YAHWEH**
were being a help to them.

Ezra 5:3 At that time Tattenai,
a governor beyond The River,
and Shethar-Bozenai,
and their companions came to them.
And according to this they said this to them,
"Who has made a decree
for you to build this House
and to complete this wall?"

Ezra 5:4 Then on account of this
we told them the names
of the men who were building this building.

Ezra 5:5 And the eye of their El
was upon the elders of the Yahudeans.
And that they did not cause them to cease
until the matter went to Darius.
And then they replied
with a letter concerning this.

Ezra 5:6 *This is* a copy
of the letter that Tattenai,
a governor beyond the River, had sent,
he and Shethar-Bozenai,
and his companions,
the Apharsachites beyond the River,
to Darius, the king.

Ezra 5:7 They sent a letter concerning this.

And according to this it was written in it:
To Darius, the king:
Every shalom!
Ezra 5:8 Let it be known to the king
that we have gone
into the province of Yahudah,
to The House of The Great El.
And it is being built with great stones.
And timber is being placed in the walls.
And this work is going quickly.
And it is prospering in their hands.

Ezra 5:9 Then we asked the elders of these
according to this manner.
We said, "Who has made a decree for you
to build this House
and to complete these walls?"

Ezra 5:10 And we also asked
their names of them
for the sake of causing you to know,
whose names we are writing
of the men among their leaders.

Ezra 5:11 And according to this manner
they replied to us saying,
"We ourselves are the servants
of The El of heaven and earth.
And we are building The House
which had been built
many years before this.
And a great king of Yisra'el
had built it and completed it.
Ezra 5:12 However,
our fathers provoked to anger
The El of The Heavens.
He gave them into the hand
of Nebukadnetzar, king of Babel,
the Chaldean.
And he demolished this House.
And he exiled the people to Babel.

Ezra 5:13 But in the first year of Cyrus,
the king of Babel,
Cyrus the king made a decree
to build this House of **YAHWEH**.
Ezra 5:14 And also the utensils
of The House of **YAHWEH**,
of the gold and the silver
which Nebukadnetzar had taken
from The Temple that was in Yerushalaim
and had brought them
to the temple of Babel,
Cyrus, the king, brought those out
from the temple of Babel.
And he caused them to be delivered
to one named Sheshbazzar,
whom he had made governor.
Ezra 5:15 And he said to him,
'Take these utensils!
Go!
Deposit them in The Temple
which is in Yerushalaim.
And let The House of **YAHWEH**
be built upon its place.'

Ezra 5:16 Then this same Sheshbazzar came.
He laid the foundation
of The House of **YAHWEH**
which is in Yerushalaim.
And since that time, even until now,
it has been being built.
But it has not been completed."

Ezra 5:17 And now,
if it seems good to the king,
let him search in the house
of the treasure of the king
which is there in Babel
whether it is so that a decree was made
by Cyrus, the king,
for the sake of building
this House of **YAHWEH** at Yerushalaim.
And let the decision of the king
be sent to us concerning this."

Chapter 6

Ezra 6:1 At that time Darius, the king,
made a decree.
And they searched
in the house of the scrolls
where the treasures of Babel
had been deposited there.

Ezra 6:2 And at Ahmeta, in the palace
which is in the province of Media,
a scroll was found.

And this is the record
that was written within it:

Ezra 6:3 "In the first year of Cyrus, the King,
Cyrus, the king, made a decree concerning
The House of **YAHWEH** in Yerushalaim.

"The house is to be built
in the place where sacrifices
were being offered.

And its foundations being laid,
its height *is to be* sixty cubits,
its width sixty cubits,

Ezra 6:4 three rows of great stones
and a row of new timber.

The expenses are to be given
from the house of the king.

Ezra 6:5 And also, the utensils
of The House of **YAHWEH**,
the gold and silver which Nebukadnetzar
had taken from The Temple
which is in Yerushalaim
and had brought to Babel,
they are to be returned.

And they are to go to The Temple
which is in Yerushalaim, to its place.

And you are to deposit them
in The House of **YAHWEH**."

Ezra 6:6 And now, Tattenai,
governor beyond The River,
and Shethar-Bozenai, and your companions,
the Apharsachites, beyond the River,
you are to be far from there!

Ezra 6:7 Leave the work
of this House of **YAHWEH** alone!
The governor of the Yahudeans
and the elders of the Yahudeans are to build
this House of **YAHWEH** upon its place!

Ezra 6:8 And moreover, I make a decree
as to what you are to do
with the elders of these Yahudeans
for the sake of building
this House of **YAHWEH**.

Even from the property of the king,
of the tribute from beyond The River,
the expenses are diligently
to be given to these men,
who are not to be stopped!

Ezra 6:9 And whatever they need,

even young bulls and rams, and lambs,
for the olahs to The El of The Heavens,
wheat, salt, wine, and oil,
according to the decree of the priests
who are at Yerushalaim,
it is to be given to them day by day
without fail,
Ezra 6:10 those who are offering
soothing aromas
to The El of The Heavens,
and who are praying for
the life of the king and his children.

Ezra 6:11 And I also make a decree
that any mortal who causes
this word to be altered,
a timber will be pulled from his house
and it will be stood up.
He will be hung upon it.
And his house will be made a dunghill
on account of this.

Ezra 6:12 And may **YAHWEH**,
Who has caused His Name to dwell there,
overthrow any king or people
who cause their hand to be extended
for the sake of altering,
for the sake of ruining
this House of **YAHWEH**
which is in Yerushalaim!
I myself, Darius, make a decree!
Let it be done diligently!

Ezra 6:13 Then Tattenai,
governor beyond The River,
Shethar-Bozenai, and their companions
who were before them
diligently did according to
what Darius the king had sent.

Ezra 6:14 And the elders of the Yahudeans
were building.
And they prospered
on account of the prophesying
of Haggai, the prophet,
and Zekaryah, son of Iddo.
And they built it.
And they finished it
because of the discretion
of The El of Yisra'el,
and because of the decree of Cyrus,
and Darius, and Artaxerxes, king of Persia.

Ezra 6:15 And this House was finished
on the third day of the month of Adar,
which was in the sixth year
of the reign of Darius the king.

Ezra 6:16 And the children of Yisra'el,
the priests, and the Levites,
and the rest of the children of the captivity
made a dedication
of this House of **YAHWEH** with joy.

Ezra 6:17 And they caused to approach
for the sake of the dedication
of this House of **YAHWEH**,
one hundred bulls,
two hundred rams,
four hundred lambs,
and as an offense offering
concerning all Yisra'el,
twelve male goats,
according to the number

of the tribes of Yisra'el.

Ezra 6:18 And they stationed the priests according to their divisions and the Levites according to their divisions concerning the service of **YAHWEH** at Yerushalaim according to what is written in the scroll of Moshe.

Ezra 6:19 And the children of the captivity performed The Passover *itself* **nx** on the fourteenth day of the first month.

Ezra 6:20 Indeed, the priests and the Levites as one had undefiled themselves. All of them were undefiled. And they slaughtered The Passover for all the children of the captivity, and for their kindred, the priests, and for themselves.

Ezra 6:21 And the children of Yisra'el, those returning from the exile, and all those having separated themselves from the defilement of the nations of the land for the sake of seeking **YAHWEH**, The Elohim of Yisra'el, ate.

Ezra 6:22 And they prepared The Festival of Unleavened Bread seven days with joy. Indeed, **YAHWEH** had caused them to rejoice! And He had turned around the heart of the king of Asshur concerning them, for the sake of strengthening their hands in the work of The House of **YAHWEH**, The El of Yisra'el.

Chapter 7

Ezra 7:1 And after these things in the kingdom of Artaxerxes, king of Persia, Ezra, son of Serayah, son of Azaryah, son of Hilkiyah,
7:2 son of Shallum, son of Tzadok, son of Ahitub,
7:3 son of Amaryah, son of Azaryah, son of Merayot,
7:4 son of Zerahyah, son of Uzzi, son of Bukki,
7:5 son of Abishua, son of Phinehas, son of El'azar, son of Aharon, the great priest,
Ezra 7:6 Ezra, he himself, went up from Babel. And he himself was a scribe, skillful in the Instruction of Moshe which **YAHWEH**, The Elohim of Yisra'el, had given.

And the king gave into his hand everything he requested on account of the hand of **YAHWEH**, his Elohim, *being* upon him.

Ezra 7:7 And some of the children of Yisra'el, and the priests, and the Levites, and the singers, and the gatekeepers, and the Nethinim went up to Yerushalaim in the seventh year of Artaxerxes, the king.

Ezra 7:8 And he came to Yerushalaim
in the fifth month.
It was in the seventh year of the king.

Ezra 7:9 Indeed, on the first *day*
of the first month
he himself began the ascent from Babel.
And on the first *day* of the fifth month
he came to Yerushalaim
on account of to the good hand
of his Elohim *being* over him.

Ezra 7:10 Indeed, Ezra
had prepared his heart
for the sake of seeking
The Instruction *itself* ~~nx~~ of YAHWEH,
and for the sake of doing it,
and for the sake of teaching in Yisra'el
the rules and regulations.

It's important
to consider **torah** in this verse.
Traditionally it's taught to mean "law".
However, the word
actually means **instruction**.
It includes far more than just "laws".
Torah includes every instruction
YAHWEH has ever given to His people.
Even the teachings
of The New Covenant
are, technically speaking, "Torah".

Think of it this way,
all of Scripture is His "Owner's Manual",
His Instruction Manual
to teach His people what He desires.
If one does not follow His instructions
the "product" will be "ruined".

Ezra 7:11 And this is a copy of the letter
which the king, Artaxerxes,
gave to Ezra, the priest, the scribe,
a scribe of the words
of the directives of **YAHWEH**,
and of His rules concerning Yisra'el:

Ezra 7:12 Artaxerxes, king of kings,
to Ezra, the priest, a scribe of the law
which The El of The Heavens has perfected.

And now,

Ezra 7:13 I myself make a decree
that all those in my kingdom
from the people of Yisra'el
and the priests and Levites
who are willing to go up to Yerushalaim,
may go with you.

Ezra 7:14 Therefore, you are being sent
by the king and his seven counselors
for the sake of inquiring
about Yahudah and Yerushalaim
concerning the law of your El
which is in your hand,

Ezra 7:15 and for the sake of carrying
the silver and the gold
which the king and his counselors
have freely offered to The El of Yisra'el,
for Whom His dwelling is in Yerushalaim,
Ezra 7:16 and all the silver and the gold
that you discover in all the province of Babel,
along with the donation of the people
and the priests, freely offered
for The House of their El in Yerushalaim.

Ezra 7:17 Therefore, because of this,

diligently purchase with this silver
bulls, rams, lambs, and their grain offerings,
and their drink offerings,
and offer them upon the slaughter site
which is in The House of your El
in Yerushalaim.

Ezra 7:18 Whatever is good
to you and your kindred
with the rest of the silver and the gold
is for the sake of doing
according to the desire of your El.

Ezra 7:19 And the utensils
which are being given to you
for the service of The House of your El,
deliver before The El of Yerushalaim.

Ezra 7:20 And the rest of the needs
of The House of your El,
which falls to you to give,
give from the treasure house of the king.

Ezra 7:21 And I, I myself,
Artaxerxes the king,
do make a decree to all the treasurers
who are beyond The River
that whatever Ezra the priest,
the scribe of the law
of The El of The Heavens
requests of you, diligently perform,
Ezra 7:22 up to one hundred talents of silver,
and up to one hundred kors of wheat,
and up to one hundred baths of wine,
and up to one hundred baths of oil,
and salt without reckoning.

Ezra 7:23 Whatever is ordered
by The El of The Heavens,
let it be diligently done
for the sake of The House
of The El of The Heavens.
Indeed, why should there be wrath
against the kingdom of the king
and his sons?

Ezra 7:24 And furthermore
we are making known to you
that there is no authority
to impose tax, excise, or tribute
on any of the priests and Levites,
singers, gatekeepers, Nethinim,
and servants of this House of **YAHWEH**.

Ezra 7:25 And you yourself, Ezra,
according to the wisdom of your El
which is in your hand,
appoint magistrates and judges
who are to be judging all the people
who are beyond The River,
to everyone knowing the laws of your El.
And those who do not know, teach them.

Ezra 7:26 And anyone who does not do
the law of your El and the law of the king,
let the judgment
be diligently executed upon him,
whether it be death, or banishment,
or confiscation of goods, or imprisonment.

Ezra 7:27 Blessed be **YAHWEH**,
The Elohim of our fathers,
Who has put according to this
in the heart of the king,
to beautify The House of **YAHWEH** *itself* **אֵל**

which is in Yerushalaim,
Ezra 7:28 and has extended kindness to me
before the king and his counselors,
and before all the mighty leaders of the king.

And I myself was strengthened
according to this
by the hand of **YAHWEH**, my Elohim,
being upon me.

And I assembled the leaders from Yisra'el
for the sake of going up with me.

Chapter 8

Ezra 8:1 These are the heads
of their fathers
and the genealogy of those
going up with me from Babel,
in the kingdom of King Artaxerxes.

*Note: The meanings of the names
are not listed here
since many of them are duplicates,
already given,
and/or foreign names
whose meaning is unknown.*

Ezra 8:2 Of the sons of Phinehas, Gershom;
of the sons of Itamar, Dani'el;
of the sons of David, Hattush;
Ezra 8:3 of the sons of Shekanyah,
of the sons of Parosh, Zekaryah,
and registered with him
were one hundred and fifty males;
Ezra 8:4 of the sons of Pahath-Mo'ab,
Elyeho'eynai, son of Zerahyah,
and with him two hundred males;
Ezra 8:5 of the sons of Shekanyah,
the son of Yahazi'el,
and with him three hundred males;
Ezra 8:6 and of the sons of Adin,
Ebed, son of Yahnathan,
and with him fifty males;
Ezra 8:7 and of the sons of Elam,
Yeshayah son of Athalyah,
and with him seventy males;
Ezra 8:8 and of the sons of Shephatyah,
Zebadyah, son of Mika'el,
and with him eighty males;
Ezra 8:9 of the sons of Yo'ab,
Obadyah, son of Yehi'el,
and with him two hundred
and eighteen males;
Ezra 8:10 and of the sons of Shelomith,
the son of Yosiphyah,
and with him one hundred and sixty males;
Ezra 8:11 and of the sons of Bebai, Zekaryah,
son of Bebai,
and with him twenty-eight males;
Ezra 8:12 and of the sons of Azgad,
Yohanan, son of Hakkatan,
and with him one hundred and ten males;
Ezra 8:13 and of the last sons of Adonikam,
whose names are these;
Eliphelet, Yei'el, and Shemayah,
and with them sixty males;
Ezra 8:14 and of the sons of Bigwai,
Uthai and Zabbud,
and with them seventy males.

Ezra 8:15 And I assembled them
at the river that flows to Ahava.
And we encamped there three days.
And I considered among the people
and among the priests.
But the sons of Levi I did not find there.
Ezra 8:16 And I sent for Eli'ezer, for Ari'el,
for Shemayah, and for Elnathan,

and for Yarib,
and for Elnathan, and for Nathan,
and for Zekaryah,
and for Meshullam, the heads;
also for Yoyarib and Elnathan,
those with understanding.
Ezra 8:17 And I sent out they themselves **נא**
to Iddo, the leader at the place Kasiphya.
And I placed in their mouth words to speak
to Iddo and his kindred, the Nethinim,
at the place Kasiphya,
for the sake of causing him to bring to us
ministers for The House of our Elohim.

Ezra 8:18 And by the good hand
of our Elohim over us,
they caused to come to us
a man of understanding of the sons of Mahli,
son of Levi, son of Yisra'el, and Sherebyah,
with his sons and brothers, eighteen;
Ezra 8:19 and Hashabiyah himself **נא**,
and with he himself **נא**
Yeshayah of the sons of Merari,
his brothers and their sons, twenty;
Ezra 8:20 and of the Nethinim,
whom David and the leaders had appointed
for the service of the Levites,
two hundred and twenty Nethinim,
all of them designated by name.

Ezra 8:21 And I proclaimed a fast there
at the river of Ahava
for the sake of humbling ourselves
before the face of our Elohim
for the sake of seeking from Him
the right way for us and for our little ones,
and for all our possessions.

Ezra 8:22 Indeed, I was ashamed
to request from the king
soldiers and horsemen to help us
against the adversary on the way
because we had spoken to the king saying,
"The hand of our Elohim
is over all those seeking Him
for the sake of good.
But His power and His anger
are against all those abandoning Him."

Ezra 8:23 And we fasted.
And we prayed to our Elohim
concerning this.
And He answered our prayer.

Ezra 8:24 And I separated twelve
from the leaders of the priests:
Sherebyah, Hashabiyah,
and with them, ten of their kindred.

Ezra 8:25 And I weighed to them
the silver itself **נא**,
and the gold itself **נא**,
and the utensils themselves **נא**,
the voluntary offerings
for The House of our Elohim
raised by the king, and his counselors,
and his leaders, and all Yisra'el,
those being found there.

Ezra 8:26 And I weighed into their hands
six hundred and fifty talents of silver,
and silver objects of one hundred talents,
one hundred talents of gold,
Ezra 8:27 and twenty gold basins

of a thousand drachmas,
and two utensils of fine polished copper,
as desirable as gold.

Ezra 8:28 And I said to them,
“You yourselves **תַּח**
are set apart to **YAHWEH**
and the objects are set apart.
And the silver and the gold
are a voluntary offering
to **YAHWEH**, The Elohim of your fathers.
Ezra 8:29 Watch! And protect them
until you weigh them before the leaders
of the priests, and the Levites,
and the heads of the fathers of Yisra’el
in Yerushalaim,
in the chambers of The House of **YAHWEH!**”

Ezra 8:30 And the priests and the Levites
accepted the silver, and the gold,
and the utensils,
for the sake of causing them
to go to Yerushalaim,
to The House of our Elohim.

Ezra 8:31 Then we set out
from the river Ahava
the twelfth of the first month
for the sake of going to Yerushalaim.
And the hand of our Elohim existed over us.
And He caused us to be delivered
from the hand of the adversary
and from ambush upon the way.

Ezra 8:32 And we came to Yerushalaim.
And we stayed there three days.
Ezra 8:33 And on the fourth day
the silver and the gold and the utensils
were weighed in The House of our Elohim
by the hand of Meremoth,
son of Uriyah, the priest.
And with him was El’azar, son of Phinehas.
And with them were the Levites,
Yozabad, son of Yahshua,
and No’adyah, son of Binnui,
Ezra 8:34 according to the number
and the weight of all.
And all the weight was recorded at that time.

Ezra 8:35 The children of the captivity
who had come from the exile
brought near olahs
to The Elohim of Yisra’el;
twelve bulls on behalf of all Yisra’el,
ninety and six rams,
seven and seventy lambs,
and twelve male goats
as an offense offering,
everything as an olah to **YAHWEH**.

Ezra 8:36 And the orders
of the king themselves **תַּח**
were given to the governors of the king
and the deputies beyond The River.
And they helped the people themselves **תַּח**
and The House of **YAHWEH** itself **תַּח**.

Chapter 9

Ezra 9:1 And when these things
had been done
the leaders came to me saying,
“The people of Yisra’el
and the priests and the Levites
have not separated themselves

from the peoples of the lands
concerning their detestable things,
those of the Kena'anites,
the Hittites,
the Perizzites,
the Yebusites,
the Ammonites,
the Mo'abites,
the Mitsraites,
and the Amorites.
Ezra 9:2 Indeed,
they have taken from their daughters
wives for themselves and for their sons.
And the set apart seed has mingled itself
among the peoples of the lands.
And the hand of the leaders and the rulers
has been foremost in this treachery.”

Ezra 9:3 And when I heard
this word *itself* nx
I tore my garment *itself* nx and my robe,
and I pulled out some of the hair
of my head and my beard.
And I sat down astonished.

Ezra 9:4 Then all those who trembled
at the words of The Elohim of Yisra'el
gathered to me concerning
the treachery of the exiles.
And I myself sat astonished
until the evening sacrifice.

Ezra 9:5 And at the evening sacrifice
I got up from my fasting.
And with my garment and my robe torn
I fell on my knees.
And I spread out my hands
to **YAHWEH**, my Elohim.
Ezra 9:6 And I said, “My Elohim,
I am too ashamed and humiliated
to cause my face to be lifted up
toward You, my Elohim.
Indeed,
our moral perversities have increased
to above our heads
and our guilt has risen to the skies.

Ezra 9:7 From the days of our fathers
we ourselves *have been* among great guilt,
even until this very day.
And because of our moral perversities
we ourselves, our kings, and our priests
have been given into the hand
of the kings of the lands,
to the sword, to captivity, and to plunder,
and to shame of faces, as it is this day.

Ezra 9:8 And now, in a brief space of time,
favor has been granted
from **YAHWEH Himself nx**, our Elohim,
for the sake of leaving to us an escape,
and for the sake of giving to us
a peg in His Set Apart Place
for the sake of **YAHWEH**
to enlighten our eyes
and for the sake of giving to us
a little reviving in our bondage.

Ezra 9:9 Indeed, we were slaves.
But in our bondage
our Elohim did not abandon us.
And He extended kindness over us
before the faces of the kings of Persia
for the sake of giving to us a reviving,

for the sake of raising up
The House of our Elohim *itself* nx,
for the sake of restoring
its ruins *themselves* nx,
and for the sake of giving to us a wall
in Yahudah and Yerushalaim.

Ezra 9:10 And now, our Elohim,
what can we say after this?
Indeed, we have abandoned Your directives
Ezra 9:11 which You have given as direction
by the hand of Your servants
the prophets saying,
'The land which you yourselves nx
are going in to possess,
the land *is* defiled by their ritual defilement
of the peoples of the lands,
by their detestable things
with which they have filled it
from one end to another
with their ritual defilement."

niddat - properly, rejection;
by implication, impurity.
The term is based
on the concept of menstrual impurity.
tum'at - religious (ritual) impurity.

This form was related to that
which contaminates everything around it.
It often referred to the contamination
of The House of **YAHWEH** itself,
which required specific steps
to remove the defilement.

Ezra 9:12 'And now,
you are not to give your daughters
to their sons as *wives*,
nor are you to take their daughters
for your sons as *husbands*.
And you are not to seek their shalom
or their goodness *even* to eternity,
in order that you will be strong,
and will eat
the goodness *itself* nx of the land,
and leave it as an inheritance
to your children until eternity.'

Verse 12 does not fit the conversation
Ezra is having with **YAHWEH**.
This appears to be a fragment
inserted in the wrong place in the text.
It is addressed to the Yisra'elites.

9:13 And after all that has come upon us
on account of our bad actions
and on account of our great guilt,
since You Yourself nx, our Elohim,
have been restrained to less
than our moral perversities *deserve*,
and have given us
a deliverance such as this,
Ezra 9:14 are we to turn back,
for the sake of breaking Your directives
and for the sake of marrying ourselves
with the people of these detestable things?
Will You not be enraged with us
until You had consumed *us*
so that there is no remnant or survivor?

Ezra 9:15 **YAHWEH**, The Elohim of Yisra'el,
You Yourself nx are just!
Indeed, we have been left as a remnant,
as it is this day.
Behold!
We are before Your face in our guilt.
Indeed, there is no one
to stand before Your face concerning this!"

Chapter 10

Ezra 10:1 And as he was praying,
even as he was confessing,
weeping, and bowing himself down
before The House of **YAHWEH**
a very great assembly of men
and women and children,
gathered to him from Yisra'el.
Indeed, the people wept with much weeping.

Ezra 10:2 And Shekanyah, son of Yehi'el,
from the sons of Elam, responded.
And he said to Ezra,
"We ourselves have acted unfaithfully
against our Elohim.
And we have taken foreign wives
from the peoples of the land.
But now there is hope in Yisra'el
concerning this.

Ezra 10:3 And now,
let us cut a covenant with our Elohim
for the sake of putting away all *these* wives
and those having been born to them,
according to the counsel of **YAHWEH**,
even those who tremble
concerning the directive of our Elohim.
And let it be done
according to The Instruction.

Ezra 10:4 Stand up!
Indeed, the matter is upon you
but we ourselves are with you.
Be strong and act!"

Ezra 10:5 And Ezra stood up.
And he caused the leaders themselves **תא**
of the priests, the Levites, and all Yisra'el
to swear to do according to this word.
And they swore.

Ezra 10:6 Then Ezra got up
from before The House of **YAHWEH**.
And he went into the chamber
of Yahohanan, son of Elyashib.

Yahonahan means **YAH** has favored.
Elyashib means El will restore.

And he went there.
Food he did not eat
and water he did not drink
because he was mourning
on account of the unfaithful act of the exiles.

Ezra 10:7 And they caused a proclamation
to pass over into Yahudah and Yerushalaim
for all the children of the exile
to be gathered to Yerushalaim.

Ezra 10:8 And anyone who did not come
by the third day according to the counsel
of the leaders and the elders,
all his property
would be devoted to destruction.
And he himself would be separated
from the assembly of the exiles.

Ezra 10:9 And all the men
of Yahudah and Binyamin
assembled at Yerushalaim by three days.
It was the ninth month,
on the twentieth of the month.

And all the people sat in the square
of The House of **YAHWEH**,
being caused to tremble

on account of the matter,
and because of the rain.

Ezra 10:10 And Ezra the priest stood up.
And he said to them,
"You, *you yourselves* **תא**
have acted unfaithfully.
And you have taken foreign wives,
adding to the guilt of Yisra'el.
Ezra 10:11 And now, confess it to **YAHWEH**,
The Elohim of your fathers
and do His will
and separate from the peoples of the land
and from the foreign wives!"

Ezra 10:12 And all the assembly answered.
And they said with a loud voice,
"According to this,
according to your word concerning us
we will do!

Ezra 10:13 However, the people are many
and it is the time of rain
and we are not able to stand outside.
And the work *is* not for one day,
and not for two days,
because we have rebelled greatly
in this matter.

Ezra 10:14 Please let the leaders
of the entire assembly stand.
And let all those in our cities
who have taken foreign wives
come at appointed times.
And with them *will be* the elders
and judges of their cities,
until the burning wrath of our Elohim
has been turned back from us
on account of this matter."

Ezra 10:15 Only Yonatan, son of Asah'el,
and Yahzeyah, son of Tikvah,
stood against this.
And Meshullam and Shabbethai, the Levite,
supported them.

Ezra 10:16 And the children of the captivity
did according to this.
And Ezra the priest,
with the heads of the fathers houses,
separated the men,
even all of them by name.
And they sat down
on the first day of the tenth month
for the sake of examining the matter.

Ezra 10:17 And they finished
with all the men,
those having taken foreign wives,
by the first day of the second month.

Ezra 10:18 And there were found
among the sons of the priests
those who had taken foreign wives
among the sons of Yahshua,
son of Yotzadak,
and his kindred, Ma'aseyah, and Eli'ezer,
and Yarib, and Gedalyah.
Ezra 10:19 And they gave
their hand in pledge
to send out their wives,
and being guilty,
to offer a ram of the flock,
on account of their guilt.

Ezra 10:20 And from the sons of Immer:
Hanani and Zebadyah;
Ezra 10:21 and from the sons of Harim:
Ma'aseyah, and Eliyah, and Shemayah,
and Yehi'el, and Uzziyah;
Ezra 10:22 and from the sons of Pashhur:
Elyo'eynai, Ma'aseyah, Yishma'el,
Nethane'l, Yozabad, and El'asah.
Ezra 10:23 And of the Levites:
Yozabad, Shim'i, Kelayah, he is Kelita,
Pethahyah, Yahudah, and Eli'ezer.
Ezra 10:24 And of the singers:
Elyashib.
And of the gatekeepers:
Shallum, and Telem, and Uri.
Ezra 10:25 And from Yisra'el,
from the sons of Parosh:
Ramyah, and Yizziyah, and Malkiyah,
and Miyamin,
and El'azar, and Malkiyah, and Benayah;
Ezra 10:26 and from the sons of Elam:
Mattanyah, Zekaryah, and Yehi'el, and Abdi,
and Yeremoth, and Eliyah;
Ezra 10:27 and from the sons of Zattu:
Elyo'eynai, Elyashib, Mattanyah,
and Yeremoth, and Zabad, and Aziza;
Ezra 10:28 and from the sons of Bebai:
Yahohanan, Hananyah, Zabbai, and Athlai;
10:29 and from the sons of Bani:
Ezra Meshullam, Malluk, and Adayah,
Yashub, and She'al, *and* Ramoth;
Ezra 10:30 and from the sons
of Pahath-Mo'ab:
Adna, and Kelal, Benayah, Ma'aseyah,
Mattanyah, Betsal'el, and Binnui,
and Menashsheh;
Ezra 10:31 and from the sons of Harim:
Eli'ezer, Yishshiyah, Malkiyah,
Shemayah, Shim'on,
Ezra 10:32 Binyamin, Malluk,
and Shemaryah;
Ezra 10:33 from the sons of Hashum:
Mattenai, Mattattah, Zabad, Eliphelet,
Yeremai, Menashsheh, and Shim'i;
Ezra 10:34 from the sons of Bani:
Ma'adai, Amram, and U'el,
Ezra 10:35 Benayah, Bedeyah, Keluhu,
Ezra 10:36 Wanyah, Meremoth, Elyashib,
Ezra 10:37 Mattanyah, Mattenai, and Ya'asu,
Ezra 10:38 and Bani, and Binnui, Shim'i,
Ezra 10:39 and Shelemyah, and Nathan,
and Adayah,
Ezra 10:40 Maknadebai, Shashai, Sharai,
Ezra 10:41 Azar'el, and Shelemyah,
Shemaryah,
Ezra 10:42 Shallum, Amaryah, and Yoseph;
Ezra 10:43 from the sons of Nebo:
Yei'el, Mattithyah, Zabad, Zebina, Yaddu,
and Yo'el, *and* Benayah.

Ezra 10:44 All these
had taken foreign wives.
And some of them had wives
who had borne children.

37. Nehemiah - Nehemyah

(Version 3.1: 7-15-2021)

Chapter 1

Neh. 1:1 The words of Nehemyah,
son of Hakalyah.

And it was in the month of Kislev,
in the twentieth year.

And I was at Shushan, the capital.

Nehemyah means comfort of **YAH**.

Hakalyah means brilliance of **YAH**.

Neh. 1:2 And Hanani, one of my brothers,
came and men from Yahudah.

And I asked them

concerning the Yahudeans,

the escaped *ones*

who had survived from the captivity,

and concerning Yerushalaim.

Neh. 1:3 And they said to me,

“Those remaining

who are left from the captivity

there in the province

are there in great harm and in disgrace.

And the wall of Yerushalaim

has been broken down

and its gates have been burned with fire.”

Neh. 1:4 And it was

as I was listening attentively

to these words themselves **תא**.

I sat down.

And I wept.

And I mourned for days.

And I was fasting and praying

before the face

of The Elohim of The Heavens.

Neh. 1:5 And I said, “Alas now, **YAHWEH**,

Elohim of The Heavens,

great and awesome El,

The One protecting

The Covenant and kindness

for those loving You,

and for those protecting Your directives,

There are two things to note here.

“The Covenant” is capitalized

to draw attention to the fact

that this is a reference

to The Covenant of Sinai.

Second, “directives” is used

in place of the traditional use

of “commandments”.

Tradition ignores the Truth of Scripture.

YAHWEH does not give “commands”,

He gives instructions,

directions for His people to follow

of their own free will.

A command **requires** action.

A direction permits the one hearing it

to choose to act or not act.

This fundamental understanding

of YAHWEH’s relationship with His “children”

is crucial to comprehend.

It affects everything within Scripture!

“Sin” is an act of **rebellion**.

In its most basic form

it is a refusal to act according to

YAHWEH’s instructions, directions.

This is seen by Him as an **offense**

(traditionally called a ‘sin’)

against Him personally.

Neh. 1:6 Please, let Your ear be attentive

and Your eyes having been opened

for the sake of listening attentively

to the prayer of Your servant

which I myself am praying before Your face

this day, day and night,

concerning the children of Yisra’el,

Your servants,
and confessing the offenses
of the children of Yisra'el
with which we have offended against You!

I myself and my father's house
have offended.
Neh. 1:7 We have acted corruptly,
corruptly toward You.
And we have not protected
the directives themselves **תא**,
nor the rules themselves **תא**,
nor the regulations themselves **תא**
which You gave as direction
to Moshe himself **תא**, Your servant.

Neh. 1:8 Remember, now, the word itself **תא**
which You gave as direction
to Moshe himself **תא**, Your servant saying,
'If you yourselves **תא** act unfaithfully
I Myself will cause you yourselves **תא**
to be scattered among the peoples.
Neh. 1:9 But if you turn back to Me,
and protect My directives,
and do they themselves **תא**,
although they have been driven out
into the extremity of the skies,
from there I will gather them.
And I will bring them
to the place which I have chosen
for the sake of causing
My Name to dwell there.'

Neh. 1:10 And they are Your servants,
even Your people
whom You have redeemed
by the greatness of Your power,
and by the strength of Your hand.

Neh. 1:11 Alas now, **YAHWEH**,
please let Your ear be attentive
to the prayer of Your servant,
and to the prayer of Your servants,
those delighting to revere
Your Name itself **תא**,
and cause Your servant
to prosper now this day,
and grant him compassion
before the face of this man."
(Even I myself was cupbearer to the king.)

Chapter 2

Neh. 2:1 And it was in the month of Nisan,
in the twentieth year of Artaxerxes the king.
Wine was before my face.
And I lifted up the wine itself **תא**
and I gave it to the king.
And I had not been sad before his face.

Neh. 2:2 And the king said to me,
"Why is your face sad
but you yourself **תא** are not sick?
This is nothing except sadness of heart."

Then I was afraid, exceedingly afraid.
Neh. 2:3 And I said to the king,
"May the king live to eternity!
Why should my face not be sad?
The city, the place of my fathers' tombs,
is desolate, and its gates
have been consumed with fire?"

Neh. 2:4 And the king said to me,
"What are you yourself **תא** seeking

concerning this?"

Then I prayed
to The Elohim of The Heavens.
Neh. 2:5 And I said to the king,
"If it seems good to the king,
and if your servant is pleasing before you,
I ask that you send me to Yahudah,
to the city of my fathers' tombs,
that I may build it."

Neh. 2:6 And the king,
and the queen was sitting beside him,
said to me,
"How long will your journey be?
And when will you return?"

And it seemed good
before the the face of the king
And he sent me.
And I gave to him a set time.

Neh. 2:7 And I said to the king,
"If it seems good to the king,
let letters be given to me
to the governors beyond The River,
to whom I will pass over
until I come to Yahudah,
Neh. 2:8 and a letter to Asaph,
the keeper of the king's forest,
who can give to me timber
to set the beams
for the gates *themselves* **nx**
of the citadel which is at The House,
and for the wall of the city,
and for the house which I will enter."

And the king granted them to me
according to the good hand
of my Elohim upon me.

Neh. 2:9 And I came to the governors
beyond The River.
And I gave to them
the letters *themselves* **nx** of the king.

Now the king had sent with me
captains of the forces and horsemen.
Neh. 2:10 And Sanballat, the Horonite,
and Tobiyah, the Ammonite, heard of it.
And to them it was exceedingly bad
that a human being had come
for the sake of seeking goodness
for the children of Yisra'el.

Neh. 2:11 And I came to Yerushalaim.
And I was there three days.
Neh. 2:12 And I got up at night,
I myself and a few men with me.
And I told no one what my Elohim
had put in my heart to do at Yerushalaim.

And no animal was with me
except the animal on which
I myself was riding.

Neh. 2:13 And I went out
at The Valley Gate at night,
then to before The Well of The Jackals,
then to The Dung Gate.
And I was looking
at the walls of Yerushalaim
which had been broken down
and its gates

which had been consumed by fire.
Neh. 2:14 And I passed over
to The Fountain Gate
and to The King's Pool
but there was no room for the animal
that was under me to pass over.

Neh. 2:15 And I was going up at night
in the wadi.

And I was looking at the wall.

And I turned back.

And I entered into The Valley Gate.

And I returned.

Neh. 2:16 And the deputy rulers
did not know where I had gone,
nor what I myself had done.

And to the Yahudeans, or to the priests,
or to the nobles, or to the deputy rulers,
or to the others doing the work
I had not reported it.

Neh. 2:17 Then I said to them,
“You yourselves **תַּכּוּ** are seeing
the badness which we ourselves are in,
how Yerushalaim is ruined,
and its gates have been burned with fire.
Come, and we will build
the wall itself **תַּכּוּ** of Yerushalaim.
Then we will not exist any longer
as a disgrace.”

Neh. 2:18 And I reported to them
of the hand itself **תַּכּוּ** of my Elohim
which had been good concerning me,
and also the words of the king
which he had spoken to me.

And they said,

“We will get up and we will build.”

And they strengthened their hands
for the sake of goodness.

Neh. 2:19 But Sanballat, the Horonite,
and Tobiyah the servant, the Ammonite,
and Geshem, the Arab, heard.

And they mocked at us.

And they ridiculed us.

And they said, “What is this thing

you yourselves **תַּכּוּ** are doing?

Are you yourselves **תַּכּוּ** rebelling
against the king?”

Neh. 2:20 And I answered

they themselves **תַּכּוּ**.

And I said to them,

“The Elohim of The Heavens,

He Himself will cause us to prosper.

And we ourselves, His servants,

will stand up and build.

But for you there will be no portion,
or right, or memorial in Yerushalaim.”

Chapter 3

Neh. 3:1 And Elyashib, the great priest,
rose up, and his kindred, the priests.

And they built The Sheep Gate itself **תַּכּוּ**.

They set it apart.

And they stood up its doors.

And as far as The Tower of The Hundred
they set it apart,

as far as The Tower of Hanan'el.

Elyashib means El will restore.

Hanane'el means El will favor.

Neh. 3:2 And next to him
the men of Yericho built.

And next to them Zakkur, son of Imri, built.

Zakkur means mindful.

Imri means wordy.

Neh. 3:3 And The Fish Gate *itself* **תַּח** was built by the sons of Hassena'ah, who laid its beams and stood up its doors, its bolts, and its bars.

Hassena'ah means to prick.

Neh. 3:4 And next to them Meremoth, son of Uriyah, son of Hakkoz, made repairs.

And next to them Meshullam, son of Berekyah, son of Mesheyzab'el, made repairs.

And next to them Tzadok, son of Ba'ana made repairs.

Meremoth means heights.

Uriyah means light of **YAH**.

Hakkoz - meaning uncertain.

Meshullam means friendly.

Berekyah means blessing of **YAH**.

Mesheyzab'el means left by **YAH**.

Tzadok means the just.

Ba'ana means in affliction.

Neh. 3:5 And next to them the Tekoites made repairs. But their nobles did not put their shoulders to the work of their Sovereign.

Neh. 3:6 And Yahoyada, son of Paseah, and Meshullam, son of Besodeyah repaired The Old Gate *itself* **תַּח**.

They laid its beams, and stood up its doors, and its bolts and its bars.

Yahoyada means **YAH** knows.

Paseah means limping.

Besodeyah means secret counsel of **YAH**.

Neh. 3:7 And next to them Melatyah, the Gib'onite, and Yadon, the Meronothite, the men of Gib'on and Mitzpah, repaired the official seat of the governor beyond The River.

Melatyah means clay of **YAH**.

Yadon means thankful.

Neh. 3:8 Next to him Uzzi'el, son of Harhayah, one of the goldsmiths, made repairs. And next to him Hananyah, one of the perfumers, made repairs. And they restored Yerushalaim as far as The Broad Wall.

Uzzi'el means strength of El.

Harhayah means revering **YAH**.

Hannanyah means favored of **YAH**.

Neh. 3:9 And next to them Rephayah son of Hur, ruler of half the district of Yerushalaim, made repairs.

Rephayah means **YAH** has healed.

Hur means white.

Neh. 3:10 And next to them Yedayah, son of Harumaph, made repairs, even in front of his house. And next to him Hattush, son of Hashabneyah, made repairs.

Yedayah means praised of **YAH**.

Harumaph means flat of nose.

Hattush - meaning uncertain.

Hashabneyah means considered by **YAH**.

Neh. 3:11 Malkiyah, son of Harim, and Hashshub, son of Pahath-Mo'ab, repaired another section, and The Tower of The Ovens *itself* **תַּח**.

Malkiyah means **YAH** is my king.

Harim means flat nosed.

Hashshub means cunning.

Neh. 3:12 And next to him
Shallum, son of Hallohesh,
ruler of half the district of Yerushalaim,
made repairs, he and his daughters.

Shallum means repayment.

Hallohesh meaning uncertain.

Neh. 3:13 Hanun and those
dwelling at Zanoah
repaired The Valley Gate itself תא.
They built it, and they stood up its doors,
its bolts and its bars,
and a thousand cubits of the wall,
as far as The Dung Gate.

Hanun means favored one.

Zanoah means rejected.

Neh. 3:14 And The Dung Gate itself תא
was repaired by Malkiyah, son of Rekab,
ruler of the district of BayitHakkerem.
He built it and stood up its doors,
its bolts, and bars.

Neh. 3:15 And The Fountain Gate itself תא
was repaired by Shallum, son of Kol-Hozeh,
ruler of the district of Mitzpah.
He built it and he covered it,
and he stood up its doors,
its bolts and its bars,
also the wall itself תא of The Pool of Shiloah
by the King's Garden, as far as the stairs
going down from The City of David.

Shiloah means sent forth.

Neh. 3:16 After him Nehemyah, son of Azbuk,
ruler of half the district of BayitTzur,
made repairs as far as
in front of the tombs of David,
and to the man-made pool,
and as far as the house of the mighty men.

Nehemyah means comfort of YAH.

Azbuk means fierce exterminator.

Neh. 3:17 After him the Levites,
Rehum son of Bani, made repairs.
Next to him repaired Hashabyah,
ruler of half the district of Ke'ilah,
for his district.

Rehum means compassionate.

Bani means built by me.

Hashabyah means

YAH has considered.

Ke'ilah means citadel.

Neh. 3:18 After him their kindred,
Bavvai, son of Henadad,
ruler of the other half
of the district of Ke'ilah,
made repairs.

Bavvai - Persian origin.

Henadad means favor of Hadad.

Neh. 3:19 And next to him Ezer,
son of Yahshua,
the ruler of Mitzpah,
repaired another section
before the going up
to the armory at the corner.

Ezer means help.

Yahshua means YAH is deliverance.

Neh. 3:20 After him Baruk, son of Zabbai,
eagerly repaired the other section
from the buttress to the door of the house
of Elyashib, the great priest.

Baruk means blessing.

Zabbai means pure.

Neh. 3:21 After him Meremoth,
son of Uriyah, son of Hakkotz,
repaired another section
from the door of the house of Elyashib
to the end of the house of Elyashib.

Neh. 3:22 And after him the priests,
the men of the valley, made repairs.
Neh. 3:23 After him Binyamin and Hashshub
made repairs in front of their house.
After them Azaryah son of Ma'aseyah,
son of Ananyah,
made repairs near his house.

Binyamin means
son of the right hand.
Hashshub means flat nosed.
Azaryah means **YAH** has helped.
Ma'aseyah means the action of **YAH**.
Ananyah means **YAH** has covered.

Neh. 3:24 After him Binnui, son of Henadad,
repaired another section,
from the house of Azaryah to the angle,
even as far as the corner.

Binnui means built up.
Henadad means favor of Hadad.

Neh. 3:25 Palal, son of Uzai, made repairs
in front of the the corner
and on the tower which projects
from the king's upper house
that was by the courtyard of the prison.
After him Pedayah, son of Parosh.

Palal means judge.
Uzai means strong.
Pedayah means
YAH has ransomed.
Parosh means a flea.

Neh. 3:26 And the Nethinim
were dwelling in Ophel
as far as in front of The Water Gate
toward the east,
and on the projecting tower.

Neh. 3:27 After him the Tekoites
repaired another section
in front of the great projecting tower
and as far as the wall of Ophel.

Neh. 3:28 Beyond The Horse Gate
the priests made repairs,
each in front of his own house.

Neh. 3:29 After them Tzadok, son of Immer,
made repairs in front of his own house.
After him Shemayah, son of Shekanyah,
keeper of the East Gate, made repairs.

Shemayah means **YAH** has heard.
Shekanyah means **YAH** has dwelt.

Neh. 3:30 After him Hananyah,
son of Shelemyah,
and Hanun, the sixth son of Tzalaph,
repaired another section.
After him Meshullam, son of Berekyah,
made repairs in front of his chamber.

Neh. 3:31 After him Malkiyah,
one of the goldsmiths,
made repairs as far as
the house of the Nethinim
and of the merchants,
in front of The Miphkad Gate,
and as far as the going up of the corner.

Neh. 3:32 And between the going up
of the corner to The Sheep Gate,
the goldsmiths
and the merchants made repairs.

Note: Chapter 3 continues after this
in the Hebrew text.
Verses 3:33 through 3:38
do not exist in the English text.
They are equivalent to
4:1 through 4:6 in the Hebrew text.

Chapter 4

Neh. 4:1 (H 3:33)

And it was when Sanballat heard
that we ourselves

were building the wall *itself* נא.

And he was very angry,
even greatly enraged.

And he mocked at the Yahudeans.

Neh. 4:2 (H 3:34)

And he spoke
before the face of his kindred
and the forces of Shomeron.

And he said,

“What are these feeble Yahudeans doing?
Are they going to restore to themselves
the sacrifice?

Will they complete it in a day?

Will they revive the stones *themselves* נא

from the heaps of the rubbish,
those which have been burned?”

Neh. 4:3 (H 3:35)

And Tobiyah, the Ammonite,
was beside him.

And he said,

“Even whatever they build,
if a fox were to go up on it
then he will break down
the wall of their stones.”

Neh. 4:4 (H 3:36)

“Listen attentively, our Elohim!
Indeed, we have been despised.

And turn back their reproach
on their own heads!

And give them as a prey
into a land of captivity!

Neh. 4:5 (H 3:37)

And do not cover over
their moral perversity!
And do not let their offense be blotted out
from before Your face

because they have caused You to be grieved
before the faces of those building!”

Neh. 4:6 (H 3:38)

Then we built the wall *itself* נא.

And the entire wall was joined together
up to half of it.

And the people had a heart to work.

Note: Chapter 4 begins here in the Hebrew text.

Neh. 4:7 (H 4.1)

And it was when

Sanballat,

and Tobiyah,

and the Arabs,

and the Ammonites,

and the Ashdodites heard

that the walls of Yerushalaim

had gone up with soundness,

that the gaps had been stopped up.

And they their anger flared up exceedingly.

Neh. 4:8 (H 4.2)

And all of them conspired together

for the sake of coming

to fight against Yerushalaim

and to make a disturbance for it.

Neh. 4:9 (H 4.3)

But we prayed to our Elohim.

And we caused a guard

to stand up over them

day and night before their faces.

Neh. 4:10 (H 4.4)

And Yahudah said,
“The strength of the burden bearers
has faltered.
And there the rubbish is abundant
and we ourselves
are not able to build the wall.”

Neh. 4:11 (H 4.5)

Then our oppressors said,
“They will not know nor see
until when we come into the midst of them.
And we will kill them.
And we will cause
the work *itself* **תא** to cease.”

Neh. 4:12 (H 4.6)

And it was when
the Yahudeans came
who were dwelling beside them.
And they said to us ten times,
“From every place you turn back,
they are against us.”

Neh. 4:13 (H 4.7)

Then I stationed men
behind the lowest parts of the wall,
at the exposed places.
And I stationed the people *themselves* **תא**
by families, with their swords,
their spears, and their bows.

Neh. 4:14 (H 4.8)

And I observed.
And I stood up.
And I said to the nobles,
and to the deputy rulers,
and to the rest of the people,
“Do not be afraid because of them!
Remember **YAHWEH** *Himself* **תא**
the great and the awesome *One*,
and fight on account of your kindred,
your sons and your daughters,
your wives and your houses!”

Neh. 4:15 (H 4.9)

And it was when
our adversaries had heard
that it was known to us,
and that **YAHWEH**
had frustrated their conspiracy *itself* **תא**.
And all of us returned to the wall,
each man to his work.

Neh. 4:16 (H 4.10)

And it existed from that very day
that half of my young men
were doing according to the work
and the other half were strengthening *them*,
even with the spears, the shields,
and the bows, and the body armor.

And the leaders were behind
all the house of Yahudah,

Neh. 4:17 (H 4.11)

those building on the wall,
and those carrying burdens, those loading,
with one hand working at the work
and the other holding a weapon.

Neh. 4:18 (H 4.12)

And those building,
each man had his sword

girded upon his side as he built.
And the one sounding on the ram's horn
was beside me.

Neh. 4:19 (H 4.13)
And I said to the nobles,
and to the deputy rulers,
and to the rest of the people,
"The work is great and spread out.
And we ourselves are being separated
upon the wall, far from one another.
Neh. 4:20 (H 4.14)
In the place where you hear
the sound *itself* נח of the ram's horn,
assemble there to us!
Our Elohim will fight for us!"

Neh. 4:21 (H 4.15)
Then we ourselves
labored with the work.
And half of them
were strengthening with spears
from the rising of the dawn
until the stars were appearing.

Neh. 4:22 (H 4.16)
Also at that time I said to the people,
"Each man and his servant
is to spend the night
in the midst of Yerushalaim.
And they will be to us a guard in the night
and labor in the day."

Neh. 4:23 (H 4.17)
And neither I myself,
nor my kindred,
nor my servants,
nor the men of the guard
who were behind me,
none of us took off our garments.
Each man *had* his weapon,
even at the water.

Chapter 5

Neh. 5:1 And there was a great outcry
of the people and their wives
against their kindred, the Yahudeans.

Neh. 5:2 And there were those saying,
"We, our sons, and our daughters are many.
And we will take grain.
And we will eat.
And we will live."

Neh. 5:3 And there were those
who were saying,
"Our lands,
and our vineyards,
and our houses
we ourselves have mortgaged.
And we will take grain
on account of the hunger."

Neh. 5:4 And there were those
who were saying,
"We have borrowed silver
for the king's tribute
on our lands and vineyards.
Neh. 5:5 And now our flesh
is like the flesh of our kindred,
our children like their children.
And behold!
We ourselves are subjecting
our sons *themselves* נח

and our daughters themselves **תא**
to be slaves.
And some of our daughters
have already been subjected.
And there is no power in our hands.
And our lands and our vineyards
belong to other men.”

Neh. 5:6 And my anger
blazed up exceedingly
when I heard their outcry itself **תא**
and these words themselves **תא**.

Neh. 5:7 And my heart ruled over me.
And I contended
with the nobles themselves **תא**
and with the deputy rulers themselves **תא**.
And I said to them,
“You yourselves **תא** are exacting usury,
one man against his kindred.”
And I set against them a great assembly.

Neh. 5:8 Then I said to them,
“We ourselves have redeemed
our kindred themselves **תא**, the Yahudeans,
those having been sold to the nations,
according to our ability among us.
But you yourselves **תא** are even selling
your brothers themselves **תא**!
And they have been sold to us!”
And they were silent.
And they found no word.
Neh. 5:9 And I said, “The thing
which you yourselves **תא** are doing
is not good!
Should you not be walking
in the fear of our Elohim
because of the reproach of the nations,
our adversaries?

Neh. 5:10 And also, I myself, my kindred,
and my servants,
are lending to them silver and grain.
Now abandon this usury itself **תא**!
Neh. 5:11 Return to them now, even today,
their lands, their vineyards,
their olive trees, and their houses,
and even the hundredth part of the silver,
and of the grain, and of the new wine,
and of the oil, which you yourselves **תא**
have taken from them!”
Neh. 5:12 And they said, “We will return it.
And from them we will ask nothing.
According to what
you yourself **תא** are saying,
according to this we will do.”

Then I called the priests themselves **תא**.
And I caused them to swear to do
according to this very word.
Neh. 5:13 I also shook out
the fold of my garment.
And I said, “According to this may **YAHWEH**
shake out any man himself **תא**
who does not cause
this word itself **תא** to stand
from his house and from his labor;
even thus may he
be shaken out and emptied!”
And all the assembly said, “Amen!”
And they praised **YAHWEH Himself** **תא**.
And the people did according to this word.

Neh. 5:14 Also, from the day

when I myself **nx** was appointed
to be their governor in the land of Yahudah,
from the twentieth year even until
the thirty second year
of Artaxerxes, the king,
twelve years, I myself and my kindred
have not eaten the food of the governor.
Neh. 5:15 But the former governors
who were before me
had caused heaviness upon the people.
And they had taken from them
in food and wine,
besides forty shekels of silver also.
Their servants also ruled over the people.
But I myself have not done so
because of the reverence of **YAHWEH**.
Neh. 5:16 And I also, in the work of this wall,
I caused it to be strengthened.
And we purchased no land.
And all my servants
had been gathered there
concerning the work.

Neh. 5:17 And at my table
were one hundred and fifty
of the Yahudeans
and deputy rulers,
besides those who came to us
from the nations which were all around us.

Neh. 5:18 And that which was prepared
for one day
was one ox, six choice sheep.
And birds were prepared for me
even every ten days
among all kinds of wine for many.
But among this
I sought no food of the governor
because the bondage
was heavy on this people.

Neh. 5:19 Take note of me, my Elohim,
for the goodness of everything
that I have done concerning this people.

Chapter 6

Neh. 6:1 And it was when Sanballat,
and Tobiyah, and Geshem, the Arab,
and the rest of our adversaries heard
that I had built the wall itself **nx**,
and that there were no breaches left in it,
though at that time
I had not caused the doors
to be stood up in the gates.

Neh. 6:2 And Sanballat and Geshem
sent to me saying,
"Come, and we will meet together
in the villages in the plain of Ono."
But they were planning to do harm to me.

Neh. 6:3 And I sent messengers
to them saying,
"I myself am doing a great work
and I am not able to come down.
Why should the work cease
on account of my I leaving it
and I come down to you?"

Neh. 6:4 And they sent me
according to this word four times.
And I replied to they themselves **nx**
according to this word.

Neh. 6:5 And Sanballat sent to me
according to this word

a fifth time with his servant *himself* **תא**.

And an open letter was in his hand.

Neh. 6:6 In it was written:

"Among the nations it has been heard
and Geshem is saying that *you yourself* **תא**
and the Yahudeans are planning to rebel.

For this reason *you yourself* **תא**
are building the wall.

And *you yourself* **תא** are going
to be to them as king

according to these words.

Neh. 6:7 And you have also

appointed prophets
for the sake of proclaiming concerning you
at Yerushalaim saying,
'A king is in Yahudah!'

And now it is being heard by the king
according to these words.

And now come,
and we will take counsel together.

Neh. 6:8 Then I sent to him saying,

"Such things as this do not exist
as what *you yourself* **תא** are saying.

Indeed, *you yourself* **תא**
are inventing them out of of your own heart."

Neh. 6:9 Indeed, all of them were afraid
of *us ourselves* **תא** saying,

"Let their hands cease from the work.
Then it will not be done."

But now, strengthen my hands!

Neh. 6:10 Then I myself went

to the house of Shemayah,
son of Delayah, son of Mehetab'el.

And he was being restrained.

And he said,

"Let us meet in The House of **YAHWEH**,
in the midst of The Temple.

And let us shut the doors of The Temple
because they are coming
for the sake of killing you.

Even at night they are coming
for the sake of killing you."

Shemayah means YAH has heard.

Delayah means YAH has delivered.

Mehetab'el means improved by El.

Neh. 6:11 And I said, "Will a man like me flee?

And who is there like me
who will go into The Temple and live?
I will not go in!"

Neh. 6:12 And I discerned.

And behold!

YAHWEH had not sent him!

Indeed, he had spoken
this prophecy against me.

And Tobiyah and Sanballat had hired him,

Neh. 6:13 because he was a hireling,

in order that I would be afraid,
and do according to this and offend.

Then it would exist for them
as a bad name for me
for the sake of disgracing me.

Neh. 6:14 My Elohim,

remember Tobiyah and Sanballat,
according to these works of theirs,
and also No'adyah, the prophetess,
and the rest of the prophets
who would have been afraid of
me myself **תא**.

Neh. 6:15 And the wall was completed
on the twenty fifth of the month of Elul,
in fifty two days.

Neh. 6:16 And it existed
when all our adversaries had heard
that all the nations all around were afraid.
And they fell exceedingly in their own eyes.
And they recognized
that our Elohim Himself **תא**
had done this work.

Neh. 6:17 Also, in those days,
many of the nobles of Yahudah
were sending letters to Tobiyah.
And those of Tobiyah were coming to them.

Neh. 6:18 Indeed, many in Yahudah
were sworn to him as their master
because he was the son-in-law
of Shekanyah, son of Arah,
and his son Yahohanan,
had married the daughter of Meshullam,
son of Berekyah.

Neh. 6:19 They were also speaking
concerning his good deeds to my face.
And my words were being given out to him.
Tobiyah had sent letters
for the sake of frightening me.

Chapter 7

Neh. 7:1 And it was when
the wall had been built
and I had stood up the doors.
And the gatekeepers, and the singers,
and the Levites had been appointed.

Neh. 7:2 And I charged
Hanani himself **תא**, my brother,
and Hananyah himself **תא**,
the leader of the citadel,
concerning Yerushalaim
because he was a trustworthy man
and revered YAHWEH Himself **תא**
more than many.

Neh. 7:3 And I said to them,
"The gates of Yerushalaim
are not to be opened until the sun *rises*.
And while they are standing by,
cause the doors to be shut and bolt them.
And cause guards to be appointed
of those dwelling in Yerushalaim,
each man at his watch,
and each man in front of his own house."

Neh. 7:4 And the city was wide
on both sides and large,
but the people were few within it
and the houses had not been built.

Neh. 7:5 And my Elohim set it in my heart.
And I assembled the nobles themselves **תא**,
and the deputy rulers themselves **תא**,
and the people themselves **תא**,
for the sake of registering them
by genealogy.

And I found a scroll of the genealogy
of those who had come up at the beginning.
And I found written in it:

Neh. 7:6 These are the children of the province,
those coming up
from the captivity of the exiles

whom Nebukadnetzar, king of Babel,
had exiled,
and who have returned to Yerushalaim
and to Yahudah, each man to his city,
7:7 who came with Zerubbabel,
Yahshua, Nehemyah, Azaryah, Ra'amyah,
Nahamani, Mordekai, Bilshan, Mispereth,
Bigvai, Nehum, Ba'anah.

The number of the men
of the people of Yisra'el:

Note: The meanings of the names
are not repeated here
since they have already
been given above.

Neh. 7:8 sons of Parosh,
two thousand one hundred and seventy two;
Neh. 7:9 sons of Shephatyah,
three hundred and seventy two;
Neh. 7:10 sons of Arah,
six hundred and fifty two;
Neh. 7:11 sons of Pahath-Mo'ab,
of the sons of Yahshua and Yo'ab,
two thousand eight hundred and eighteen;
Neh. 7:12 sons of Elam,
one thousand two hundred and fifty four;
Neh. 7:13 sons of Zattu,
eight hundred and forty five;
Neh. 7:14 sons of Zakkai,
seven hundred and sixty;
Neh. 7:15 sons of Binnui,
six hundred and forty-eight;
Neh. 7:16 sons of Bebai,
six hundred and twenty eight;
Neh. 7:17 sons of Azgad,
two thousand three hundred and twenty two;
Neh. 7:18 sons of Adonikam,
six hundred and sixty seven;
Neh. 7:19 sons of Bigvai,
two thousand and sixty seven;
Neh. 7:20 sons of Adin,
six hundred and fifty five;
Neh. 7:21 sons of Ater of Hizkiyah,
ninety eight;
Neh. 7:22 sons of Hashum,
three hundred and twenty eight;
Neh. 7:23 sons of Betsai,
three hundred and twenty four;
Neh. 7:24 sons of Hariph,
one hundred and twelve;
Neh. 7:25 sons of Gib'on,
ninety five;
Neh. 7:26 men of Bayit Lechem and Netophah,
one hundred and eighty eight;
Neh. 7:27 men of Anathoth,
one hundred and twenty eight;
Neh. 7:28 men of Bayit Azmaveth,
forty two;
Neh. 7:29 men of Kiryat Ye'arim,
Kephirah, and Be'eroth,
seven hundred and forty three;
Neh. 7:30 men of Ramah and Geba,
six hundred and twenty one;
Neh. 7:31 men of Mikmas,
one hundred and twenty two;
Neh. 7:32 men of Bayit El and Ai,
one hundred and twenty three;
Neh. 7:33 men of the other Nebo,
fifty two;
Neh. 7:34 sons of the other Elam,
one thousand two hundred and fifty four;
Neh. 7:35 sons of Harim,
three hundred and twenty;
Neh. 7:36 sons of Yericho,

three hundred and forty five;
Neh. 7:37 sons of Lod, Hadid, and Ono,
seven hundred and twenty one;
Neh. 7:38 sons of Sena'ah,
three thousand nine hundred and thirty.

Neh. 7:39 The priests:
sons of Yedayah, of the house of Yahshua,
nine hundred and seventy three;
Neh. 7:40 sons of Immer,
one thousand and fifty two;
Neh. 7:41 sons of Pashhur,
one thousand two hundred and forty seven;
Neh. 7:42 sons of Harim,
one thousand and seventeen.

Neh. 7:43 The Levites:
sons of Yahshua, of Kadmi'el,
of the sons of Hodevah, seventy four.

Neh. 7:44 The singers:
sons of Asaph,
one hundred and forty eight.

Neh. 7:45 The gatekeepers:
sons of Shallum, sons of Ater,
sons of Talmon, sons of Akkub,
sons of Hatita, sons of Shobai,
one hundred and thirty eight.

Neh. 7:46 The Nethinim: sons of Tsiha,
sons of Hasupha, sons of Tabba'oth,

Neh. 7:47 sons of Keyros, sons of Si'a,
sons of Padon,

Neh. 7:48 sons of Lebanah, sons of Hagaba,
sons of Shalmal,

Neh. 7:49 sons of Hanan, sons of Giddel,
sons of Gahar,

Neh. 7:50 sons of Re'ayah, sons of Retzin,
sons of Nekoda,

Neh. 7:51 sons of Gazzam, sons of Uzza,
sons of Paseah,

Neh. 7:52 sons of Besai, sons of Me'unim,
sons of Nephishesim,

Neh. 7:53 sons of Bakbuk, sons of Hakupha,
sons of Harhur,

Neh. 7:54 sons of Batslith, sons of Mehida,
sons of Harsha,

Neh. 7:55 sons of Barkos, sons of Sisera,
sons of Temah,

Neh. 7:56 sons of Netziyah,
and sons of Hatipha.

Neh. 7:57 The sons of Shelomoh's servants:
sons of Sotai, sons of Sophereth,
sons of Perida,

Neh. 7:58 sons of Ya'ala, sons of Darkon,
sons of Giddel,

Neh. 7:59 sons of Shephatyah, sons of Hattil,
sons of Pokereth of Tzebaim, sons of Amon.

Neh. 7:60 All the Nethinim
and the sons of Shelomoh's servants
were three hundred and ninety two.

Neh. 7:61 And these were those
going up from Tel Melah,
Tel Harsha, Kerub, Addon, and Immer.
But they were not able to show their father's house
or their seed, whether they were of Yisra'el:
Neh. 7:62 sons of Delayah, sons of Tobiyah,
sons of Nekoda,
six hundred and forty two.

Neh. 7:63 And of the priests:
sons of Habayah, sons of Hakkots,
sons of Barzillai,

who took a wife of the daughters
of Barzillai the Gil'adite,
and were called by their name.

Neh. 7:64 These sought their registry
among those enrolled by genealogy,
but it was not found.
And they were defiled,
separated from the priesthood.

Neh. 7:65 And the governor said to them
that they were not to eat
from the most set apart things
until a priest stood up
with the Urim and Tummim.

Neh. 7:66 All the assembly together
was forty two thousand
three hundred and sixty,
Neh. 7:67 besides their male
and female servants.
These were seven thousand
three hundred and thirty seven.
And there were to them
two hundred and forty five
men and women singers.

Neh. 7:68 Their horses were
seven hundred and thirty six,
their mules two hundred and forty five,
Note: This verse
is omitted from the Hebrew text.

Neh. 7:69 (H 7.68)
camels four hundred and thirty five,
asses, six thousand seven hundred and twenty.

Neh. 7:70 (H 7.69)
And some of the heads of the fathers' houses
contributed to the work.
The governor gave to the treasury
one thousand gold drachmas, fifty basins,
and five hundred and thirty
priestly garments.

Neh. 7:71 (H 7.70)
Some of the heads of the fathers' houses
gave to the treasury of the work
twenty thousand gold drachmas,
and two thousand two hundred silver minas.

Neh. 7:72 (H 7.71)
And the rest of the people
gave twenty thousand gold drachmas,
two thousand silver minas,
and sixty seven priestly garments.

Neh. 7:73 (H 7.72)
And the priests, and the Levites,
and the gatekeepers, and the singers,
and some of the people, and the Nethinim,
and all Yisra'el dwelt in their cities.
This is a very important verse.
It reveals that ALL of Yisra'el
was in their cities.

This indicates that there
has never been a "lost tribe".
Scripture itself proclaims this fact!

Chapter 8

Neh. 8:1 And all the people
had been gathered
as one man to the square
which was in front of The Water Gate.

And they spoke to Ezra, the scribe,
for the sake of bringing the scroll *itself* נא
of The Torah of Moshe
which **YAHWEH** had given as direction
to Yisra'el *itself* נא.

Neh. 8:2 And Ezra, the priest,
brought The Torah *itself* נא
before the faces of the assembly,
from men and even to women,
even everyone with understanding,
for the sake of listening attentively,
on the first day of the seventh month.

This day is known as Yom Kippur.

Neh. 8:3 And he read it aloud
before the square
which is before The Water Gate
from dawn until the middle of the day,
in front of the men and the women,
even those with understanding.
And the ears of all the people
were toward the Scroll of The Torah.

*There is great value
in reading Scripture out loud.
It impacts the mind much more profoundly
than reading it silently.*

Neh. 8:4 And Ezra, the scribe,
stood on a tower of wood
which had been made for the matter.
And beside him stood
Mattithyah, and Shema,
and Anayah, and Uriyah,
and Hilkiyah, and Ma'aseyah
at his right hand.
And at his left *stood*
Pedayah, and Misha'el,
and Malkiyah,
and Hashum, and Hashbaddanah,
Zekaryah, Meshullam.

*Mattithyah means gift of YAH.
Shema means something heard.
Anayah means YAH as answered.
Uriyah means light of YAH.
Hilkiyah means portion of YAH.
Ma'aseyah means work of YAH.
Pedayah means YAH has ransomed.
Misha'el means who is as El.
Malkiyah means YAH is my king.
Hashum means enriched.
Hashbaddanah means considerate judge.
Zekaryah means YAH has remembered.
Meshullam means friendly.*

Neh. 8:5 And Ezra opened the scroll
before the eyes of all the people
because he was above all the people.
And when he opened it
all the people stood up.

Neh. 8:6 And Ezra blessed
YAHWEH *Himself* נא,
The Great Elohim.
Then all the people responded,
"Amen, Amen!"
as they were lifting up their hands.

And they bowed their heads.
And they worshipped **YAHWEH**
with *their* faces to the ground.

Neh. 8:7 And Yahshua, and Bani,
and Sherebyah, Yamin, Akkub,
Shabbethai, Hodiyah, Ma'aseyah,
Kelita, Azaryah, Yozabad, Hanan, Pelayah,
and the Levites

caused the people *themselves* **nx**
to have understanding of The Torah.
And the people were fixed in their places.

Neh. 8:8 And they read aloud with The Scroll
concerning the instructions of **YAHWEH**.
And they gave the sense.
And they caused *them* to understand
according to the reading.

There are times when it is vital
to give the sense
of the words of Scripture.
Many times the full meaning
is not clear
from just the words themselves.

Neh. 8:9 And Nehemyah,
he was the governor,
and Ezra, the priest, the scribe,
and the Levites,
those causing understanding
for the people *themselves* **nx**,
said to all the people,
“This day is set apart
to **YAHWEH**, your Elohim.
You are not to mourn yourself,
and you are not to weep.”,
because all the people were weeping
as they listened attentively
to the words *themselves* **nx** of The Torah.

Neh. 8:10 Then he said to them,
“Go!
Eat the fat and drink the sweet!
And send portions to those
for whom nothing has been prepared.

Indeed, this day is set apart to **YAHWEH**
and you are not to be grieved
because the joy of **YAHWEH**,
it is your strength!”

Neh. 8:11 And the Levites
were causing all the people
to be silent saying, “Be quiet!
Indeed, the day is set apart
and you are not to be grieved.”

Neh. 8:12 And all the people went
to eat, and to drink, and to send portions,
and to make a great rejoicing
because they had understanding
according to the words
which had been declared to them.

Neh. 8:13 And on the second day
the heads of the fathers of all the people,
the priests, and the Levites
had been gathered to Ezra, the scribe
even for the sake of causing them
to have insight
concerning the words of The Torah.

Neh. 8:14 And they found
written in The Torah,
which **YAHWEH** had given as direction
by the hand of Moshe,
that the children of Yisra’el
were to dwell in booths
at the festival of the seventh month.

Neh. 8:15 And that they
were to cause *it* to be heard
and to pass *it* over into all their cities,
and into Yerushalaim saying,

“Go out to the mountains
and bring olive branches,
branches of oil trees,
and myrtle branches,
and palm branches,
and branches of leafy trees
for the sake of making booths
according to what is written.”

Neh. 8:16 And the people went out.
And they brought them.
And they made themselves booths,
each one on the roof of his house,
and in their courtyards,
and in the courtyards
of The House of **YAHWEH**,
and in the square of The Water Gate,
and in the square of The Gate of Ephraim.

Neh. 8:17 And the entire assembly of those
having returned from the captivity
made booths.
And they sat in the booths.

Indeed, the children of Yisra'el
had not done according to this
from the days of Yahoshua, son of Nun,
until that very day.
And there was exceedingly great rejoicing.

Neh. 8:18 And he read aloud
with the scroll of The Torah of **YAHWEH**
day by day,
from the first day until the last day.

And they prepared the festival seven days.
And on the eighth day
there was an assembly,
according to the regulations.

Chapter 9

Neh. 9:1 And on the twenty fourth day
of this month
the children of Yisra'el had gathered
with fasting
and with sack cloths,
and dust upon them.

Neh. 9:2 And the seed of Yisra'el
had been separated
from all the children of foreigners.
And they stood.
And they themselves confessed
concerning their offenses
and the moral perversities of their fathers,

Neh. 9:3 And they stood in their place.
And they read aloud
with The Scroll of the Torah
of **YAHWEH**, their Elohim,
a fourth of the day.
And a fourth
they were confessing themselves
and prostrating themselves
to **YAHWEH**, their Elohim.

Neh. 9:4 Then Yahshua and Bani,
Kadmi'el, Shebanyah,
Bunni, Sherebyah, Bani, *and* Kenani
stood upon the stairs of the Levites.
And they cried out with a loud voice
to **YAHWEH**, their Elohim.

Neh. 9:5 Then the Levites,

Yahshua and Kadmi'el, Bani,
Hashabneyah, Sherebyah, Hodayah,
Shebanyah, *and* Petahyah, said,
"Stand up!
Bless **YAHWEH** *Himself* **תָּא**, your Elohim,
from eternity to eternity!

And may they bless Your majestic Name,
And may it be exalted
above every blessing and praise!

Neh. 9:6 **You Yourself** **תָּא** are **YAHWEH**,
You alone!
The One Himself **תָּא** making the skies,
The Heavens of the skies
and all their assembly,
the earth and everything which is upon it,
the seas and everything which is in them!
And **You Yourself** **תָּא**
are *The One* causing to live
all of they themselves **תָּא**!
Even the assemblies of the skies
are bowing themselves to You!

Neh. 9:7 **You Yourself** **תָּא** are He,
YAHWEH, The Elohim, Who chose Abram.
And You brought him out
from Ur of the Chaldees.
And You gave him the name Abraham.
Neh. 9:8 And You found
his heart itself **תָּא** faithful
before Your face.
And You cut a covenant with him
for the sake of giving the land itself **תָּא**
of the Kena'anites, the Hittites, the Amorites,
and the Perizzites, and the Yebusites,
and the Girgashites,
for the sake of giving it to his seed.

And You have caused to stand
Your words themselves **תָּא**!
Indeed, You Yourself **תָּא** are just!

Neh. 9:9 And You saw the affliction itself **תָּא**
of our fathers in Mitsraim.
And You listened attentively to
their outcry itself **תָּא**
beside The Sea of Reeds.

Neh. 9:10 And You gave signs and wonders
against Pharaoh,
and against all his servants,
and against all the people of his land.

Indeed, You knew that they
would act arrogantly against them.

And You made a Name for Yourself,
as it is this day.

Neh. 9:11 And You divided the sea
before their faces.
And they passed over
into the midst of the sea on the dry land.
And those themselves **תָּא** pursuing them
You caused to be thrown into the depths,
like a stone, into the mighty waters.

Neh. 9:12 And with a column of cloud
You guided them by day,
and with a column of fire by night,
to illuminate for them
the way itself **תָּא** in which they were to go.

Neh. 9:13 "And You descended upon Mount Sinai.
And You spoke with them from The Heavens.
And You gave to them upright regulations and instructions of truth, good rules and directives.

Neh. 9:14 And Your set apart Sabbath *itself* נא
You caused them to know.
And directives, and rules, and instructions You gave as direction to them by the hand of Moshe, Your servant.

Neh. 9:15 And food from The Heavens You gave to them for their hunger.
And water from the rock You brought forth to them for their thirst.

And You said to them to go in for the sake of possessing the land *itself* נא, for which You had lifted Your hand *itself* נא in an oath for the sake of giving it to them.

Neh. 9:16 But they and our fathers acted arrogantly.
And they hardened their necks *themselves* נא.
And they did not listen attentively to Your directives.

Neh. 9:17 And they refused to listen attentively.
And they did not remember Your extraordinary acts that You had done among them.
And they hardened their necks *themselves* נא.
And they appointed a leader for the sake of returning to their bondage on account of their rebellion.

But You Yourself נא are a forgiving El, showing favor, and compassionate, slow to anger, and of great kindness!
And You did not abandon them,
Neh. 9:18 even when they made for themselves a molded calf and said,
'This is your god that brought you up from Mitsraim.'
and made great blasphemies.

Neh. 9:19 And You Yourself נא, on account of Your abundant compassion, did not abandon them in the wilderness.
The column *itself* נא of the cloud did not depart from them by day for the sake of leading them on the way, nor the column *itself* נא of the fire by night for the sake of illuminating for them the way in which they were to go.

Neh. 9:20 And You gave Your beneficial Divine Nature for the sake of instructing them.
And You did not withhold Your manna from their mouths.
And You gave water to them for their thirst.

ruach - wind or breath.
While this is traditionally "translated" as 'spirit' that is **not** what this term means.
To do so is to **incorrectly** "translate" the word.

'Spirit' is a Greek term.
The concept never existed
until the Greek culture arose.

You do not have a 'spirit'.
But you do have breath.
And that is the essence of the term.

It is the "living breath of **YAHWEH**"
that is instilled in each being
at their creation.
It is "the breath of life."

In the Hebrew culture it is viewed
as that which penetrates
to the deepest parts of the person,
moving in and out of them.
As it does this it is perceived
to "pick up" the very essence of the person,
their character, or their "nature".

When considering **YAHWEH**
this becomes "**The Divine Nature**".
And it is THIS which is in view
each time the term is used
in reference to Him.

Neh. 9:21 And *for* forty years
You sustained them in the wilderness.
They lacked nothing.
Their garments did not wear out,
and their feet did not swell.

Neh. 9:22 "And You gave to them
kingdoms and peoples.
And You apportioned to them their lot.

And they took possession
of the land itself **נא** of Sihon,
and the land itself **נא** of the king of Heshbon,
and the land itself **נא** of Og, king of Bashan.

Neh. 9:23 And You multiplied their children
like the stars of the skies.
And You brought them into the land
of which You had spoken to their fathers
for the sake of going in to possess.

Neh. 9:24 And the children went in.
And they possessed the land itself **נא**.
And You humbled before their faces
those themselves **נא** who were dwelling
in the land, the Kena'anites.
And You gave them into their hands,
and their kings themselves **נא**,
and the people themselves **נא** of the land,
for the sake of doing with them
according to their desire.

Neh. 9:25 And they captured walled cities
and a rich soil.
And they possessed houses
filled with every goodness,
wells already dug, vineyards,
and olive trees, and fruit trees,
in abundance.
And they ate.
And they were satisfied.
And they grew fat.
And they delighted themselves
on account of Your great goodness.

Neh. 9:26 But they became resistant.
And they rebelled against You.
And they cast
Your Instructions themselves **נא**
behind their backs.

And they killed
Your prophets themselves **nx**
who had testified among them
for the sake of causing them
to return to You.
And they committed great blasphemies.

Neh. 9:27 Then You gave them
into the hand of their oppressors.
And they caused distress for them.
And in the time of their distress
they cried out to You.

And You Yourself **nx** listened attentively
from The Heavens.
And according to
Your abundant compassions
You gave them deliverers.
And they delivered them
from the hand of their oppressors.

Neh. 9:28 But on account of having
rest for themselves
they turned back to doing
what is bad before Your face.

Then You abandoned them
into the hand of their adversaries.
And they ruled among them.

Then they turned back.
And they cried out to You.

And You Yourself **nx** listened attentively
from The Heavens.
And You caused them to be delivered
according to Your compassions many times.

Neh. 9:29 And You testified against them
for the sake of bringing them
back to Your Instructions.
But they acted arrogantly.
And they did not listen attentively
to Your directives.
And they offended against Your regulations,
which if a human being will do *them*
then he will live on account of them.

And they gave a rebellious shoulder.
And they hardened their necks.
And they would not listen attentively.

There are several terms
used in this section that differ
from traditional translations.
This is due to a failure
to properly understand
the teachings of Scripture.

Scripture teaches voluntary action
for each person.
It's your choice to do, or to not do,
what **YAHWEH** tells you He desires.

There is no forced "obedience".
The term traditionally translated as "obey"
means to listen attentively.
That's all!

**The concept of "obedience"
was ADDED BY HUMAN TRADITION
- not by YAHWEH!**

If you don't listen attentively
you will not understand
what **YAHWEH** desires.
If you do not understand
then you will not do what He desires.

You have REJECTED HIS WORD!
You are in a state of **rebellion!**

There is no "law" that's mandatory.
Torah means instruction.
It does not mean "law" in Scripture.
That teaching is based on human tradition alone.

There is also no "commandment".
Since Torah means **instruction**
it means you are given directions,
NOT commandments.

You must choose.

Will you listen attentively?
Will you choose to follow
YAHWEH's instruction, His directives?

When you refuse to follow them
you are in a state of rebellion.
You also have offended Him
because He has told you
what He desires,
but you've chosen to refuse to listen
to The One Who created you!

The very essence of "sin"
is this very act of self-will.

Neh. 9:30 And You drew close over them
many years.
And You testified against them
with Your Divine Nature
by the hand of Your prophets.
But they would not give ear.

Then You gave them into the hand
of the peoples of the lands.

Neh. 9:31 But on account of
Your abundant compassions
You did not make an end of them.
And You did not abandon them,
because You are an El of favor.
And You Yourself **nx** are compassionate.

Neh. 9:32 And now, our Elohim,
The Great,
The Mighty,
and The Awesome El,
The One protecting
The Covenant and the kindness,
not few before Your face
are all the troubles *themselves nx*
which have been found,
for our kings, and for our leaders,
for our priests, and for our prophets,
for our fathers, and for all Your people,
from the days of the kings of Asshur
until this very day.

Neh. 9:33 But You Yourself **nx** are just
concerning everything
that has been coming upon us!
Indeed, You have done truth!
But we have done moral wrong!

Neh. 9:34 And our kings *themselves nx*,
our leaders, our priests, and our fathers,
have not done Your Instruction.
And they have not paid attention
to Your directives or to Your testimonies,
with which You have testified against them.

Neh. 9:35 And they, in their kingdom,
and according to Your great goodness
that You have given to them,

and in the spacious and rich land
which You set before their faces,
they have not served You.
And they have not turned back
from their evil deeds.

Neh. 9:36 Behold!
We ourselves are servants today!
And the land which You
have given to our fathers
for the sake of eating its fruit *itself* **תא**
and its goodness *itself* **תא**, behold!
We ourselves are servants upon it!
9:37 And its abundant produce
is for the kings You have set over us
on account of our offenses.
And they are ruling over our bodies
and our livestock at their pleasure.
And we ourselves are in great distress!

Chapter 10 begins here in the Hebrew text.

9:38 (H 10.1)
And on account of of all this
we ourselves are cutting a covenant.
And we are writing it.
And our leaders, our Levites, our priests
are setting their seal upon it.”

Chapter 10

Neh. 10:1(H 10.2)
And those who set their seal were:
Nehemyah the governor,
son of Hakalyah, and Tzidkiyah,
Neh. 10:2 (H 10.3)
Serayah, Azaryah, Yirmeyah,
Neh. 10:3 (H 10.4)
Pashhur, Amaryah, Malkiyah,
Neh. 10:4 (H 10.5)
Hattush, Shebanyah, Malluk,
Neh. 10:5 (H 10.6)
Harim, Meremoth, Obadyah,
Neh. 10:6 (H 10.7)
Dani'el, Ginnethon, Baruk,
Neh. 10:7 (H 10.8)
Meshullam, Abiyah, Miyamin,
Neh. 10:8 (H 10.9)
Ma'azyah, Bilgai, and Shemayah.
These were the priests.

Neh. 10:9 (H 10.10)
And the Levites:
Yahshua son of Atzanyah, Binnui,
of the sons of Henadad, Kadmi'el.

Neh. 10:10 (H 10.11)
And their kindred:
Shebanyah, Hodiyah, Kelita,
Pelayah, Hanan,

Neh. 10:11 (H 10.12)
Mika, Rehob, Hashabiyah,
Neh. 10:12 (H 10.13)
Zakkur, Sherebyah, Shebanyah,
Neh. 10:13 (H 10.14)
Hodiyah, Bani, and Beninu.

Neh. 10:14 (H 10.15)
The leaders of the people:
Parosh, Pahath-Mo'ab, Elam, Zattu, Bani,
Neh. 10:15 (H 10.16)
Bunni, Azgad, Bebai,
Neh. 10:16 (H 10.17)
Adoniyah, Bigwai, Adin,
Neh. 10:17 (H 10.18)

Ater, Hizkiyah, Azzur,
Neh. 10:18 (H 10.19)
Hodiyah, Hashum, Betsai,
Neh. 10:19 (H 10.20)
Hariph, Anathoth, Nebai,
Neh. 10:20 (H 10.21)
Magpi'ash, Meshullam, Hezir,
Neh. 10:21 (H 10.22)
Mesheyzab'el, Tzadok, Yaddua,
Neh. 10:22 (H 10.23)
Pelatyah, Hanan, Anayah,
Neh. 10:23 (H 10.24)
Hoshea, Hananyah, Hashshub,
Neh. 10:24 (H 10.25)
Hallohesh, Pilha, Shobek,
Neh. 10:25 (H 10.26)
Rehum, Hashabnah, Ma'aseyah,
Neh. 10:26 (H 10.27)
Ahiyah, Hanan, Anan,
Neh. 10:27 (H 10.28)
Malluk, Harim, Ba'anah.

Neh. 10:28 (H 10.29)
And the rest of the people,
the priests, the Levites, the gatekeepers,
the singers, the Nethinim,
and all those
who had separated themselves
from the peoples of the lands
according to the Instruction of **YAHWEH**,
their wives, their sons, and their daughters,
all who had knowledge and understanding,
Neh. 10:29 (H 10.30)
were joining with their kindred, their nobles,
and were entering into
a curse and into an oath
for the sake of walking
according to The Instruction of **YAHWEH**
which He had given by the hand of Moshe,
the servant of of **YAHWEH**,
and for the sake of protecting and doing
all the directives themselves **תא**
of **YAHWEH**, our Sovereign,
and His regulations and His rules;
Neh. 10:30 (H 10.31)
and that we will not give our daughters
as wives to the peoples of the land,
nor take their daughters themselves **תא**
for our sons;
Neh. 10:31 (H 10.32)
and the peoples of the land,
those bringing the wares themselves **תא**
or any grain on The Sabbath
for the sake of selling it,
we will not accept it from them
on The Sabbath
or on a set apart day.
And we will leave alone *the produce*
of the seventh year itself **תא**
and the usury of every hand.

Neh. 10:32 (H 10.33)
And we will cause directives
to stand concerning us
to set upon ourselves
one third of the shekel according to a year
for the service of The House of our Elohim,
Neh. 10:33 (H 10.34)
for the showbread,
and for the continual grain offering,
and for the continual olah of The Sabbaths,
of the New Moons, for the appointed times,
and for the set apart offerings,
and for the offense offerings

for the sake of making atonement
concerning Yisra'el,
and all the work of The House of our Elohim.

Neh. 10:34 (H 10.35)
And we cast the lots
concerning the offering of the wood
among the priests,
and the Levites,
and the people,
for the sake of bringing it
to The House of our Elohim
by the houses of our fathers
at the appointed times year by year,
for the sake of burning
on the slaughter site
of **YAHWEH**, our Elohim,
as it has been written in The Instructions;
Neh. 10:35 (H 10.36)
and for the sake of bringing
the first fruits *themselves* **תא** of our soil
and the first fruits of all fruit of all trees,
year by year,
to the House of **YAHWEH**,
Neh. 10:36 (H 10.37)
and the firstborn *themselves* **תא**
of our children and our animals
as it has been written in The Instructions,
and the firstborn *themselves* **תא**
of our herds and our flocks
for the sake of causing them to come
to The House of our Elohim,
to the priests, those ministering
in The House of our Elohim.

Neh. 10:37 (H 10.38)
And the first fruits *themselves* **תא**
of our dough,
and of our elevated offerings,
and of the fruit from all kinds of trees,
of the new wine and of the oil,
we will bring for the priests,
to the chambers
of The House of our Elohim,
and the tithes of our soil to the Levites.
And they, the Levites,
are to receive the tithings
in all towns of our works.

Neh. 10:38 (H 10.39)
And the priest, a son of Aharon,
will be with the Levites
when the Levites are receiving tithes.
And the Levites are to bring up
a tithe *itself* **תא** of the tithes
to The House of our Elohim,
to the chambers of the storehouse.

Neh. 10:39 (H 10.40)
Indeed, the children of Yisra'el
and the children of Levi
will bring the elevated offering *itself* **תא**,
the grain, the new wine, and the oil.
And the vessels of The Set Apart Place
will be there,
and the priests who are ministering,
and the gatekeepers, and the singers.
And we will not abandon
The House *itself* **תא** of our Elohim.

Chapter 11

Neh. 11:1 And the leaders of the people
were dwelling in Yerushalaim.
And the rest of the people

caused lots to fall
for the sake of bringing one out of ten
for the sake of dwelling in Yerushalaim,
the set apart city.
And nine tenths were in the *other* cities.

Neh. 11:2 And the people gave a blessing
to all the men
who were volunteering themselves
to dwell in Yerushalaim.

Neh. 11:3 And these are
the leaders of the province
who dwelt in Yerushalaim.
And in the cities of Yahudah
each man dwelt in his possession
according to their cities in Yisra'el,
the priests,
and the Levites,
and the Nethinim,
and the sons of Shelomoh's servants.

Neh. 11:4 And in Yerushalaim dwelt
some of the children of Yahudah,
and some of the children of Binyamin.
Of the children of Yahudah:
Athayah son of Uzziyah, son of Zekaryah,
son of Amaryah, son of Shephatyah,
son of Mahalal'el, of the children of Perets;
[The meanings of the names
are not given in the lists that follow.
Most of them have already been identified.
The rest do not play
a significant role within Yisra'el.
They are recorded here
for the historical record
of the return from captivity.](#)

Neh. 11:5 and Ma'aseyah son of Baruk,
son of Kol-Hozeh, son of Hazayah,
son of Adayah, son of Yahoyarib,
son of Zekaryah, son of Shiloni.

Neh. 11:6 All the sons of Peretz
who were dwelling in Yerushalaim
were four hundred and sixty eight
brave men.

Neh. 11:7 And these are the sons of Binyamin:
Sallu son of Meshullam, son of Yo'ed,
son of Pedayah, son of Kolayah,
son of Ma'aseyah, son of Iti'el,
son of Yeshayah.

Neh. 11:8 And after him, Gabbai, Sallai,
nine hundred and twenty eight.

Neh. 11:9 And Yo'el, son of Zikri,
was their overseer.
And Yahudah, son of Senuah,
was second over the city.

Neh. 11:10 Of the priests:
Yedayah son of Yoyarib, Yakin,
Neh. 11:11 Serayah son of Hilkiyah,
son of Meshullam,
son of Tzadok, son of Merayoth,
son of Ahitub,
leader of The House of **YAHWEH**.

Neh. 11:12 And their kindred,
those doing the work of The House,
eight hundred and twenty two.
And Adayah, son of Yeroham,
son of Pelalyah, son of Amtzi,
son of Zekaryah, son of Pashhur,
son of Malkiyah,

Neh. 11:13 and his kindred,
heads of the fathers,
two hundred and forty two.
And Amashai, son of Azar'el, son of Ahzai,
son of Meshillemoth, son of Immer,
Neh. 11:14 and their kindred,
mighty men of valor,
one hundred and twenty eight.
And their overseer above them
was Zabdi'el, son of the great ones.

Neh. 11:15 Also of the Levites:
Shemayah son of Hashshub, son of Azrikam,
son of Hashabayah, son of Bunni;
Neh. 11:16 and Shabbethai and Yahozabad,
from the heads of the Levites,
were over the affairs
outside of The House of **YAHWEH**,
Neh. 11:17 and Mattanyah, son of Mika,
son of Zabdi, son of Asaph,
who was the leader of the beginning
thanksgiving, of prayer.
And Bakbukyah was second
among his kindred.
And Abda son of Shammua, son of Galal,
son of Yeduthun.

Neh. 11:18 All the Levites in the set apart city,
two hundred and eighty four.
Neh. 11:19 And the gatekeepers:
Akkub, Talmon, and their kindred,
those keeping guard at the gates,
one hundred and seventy two.

Neh. 11:20 And the rest of Yisra'el,
of the priests, Levites,
were in all the cities of Yahudah,
each man according to his inheritance.

Neh. 11:21 And the Nethinim
were dwelling in Ophel.
And Tsiha and Gishpa
were over the Nethinim.

Neh. 11:22 And the overseer of the Levites
at Yerushalaim was Uzzi, son of Bani,
son of Hashabayah, son of Mattanyah,
son of Mika.
The sons of Asaph, the singers,
were over the affairs
of The House of **YAHWEH**.
Neh. 11:23 Indeed, the command of the king
was over them.
And support concerning the singers
was a matter of a day in its day.

Neh. 11:24 And Pethahyah,
son of Mesheyzab'el,
of the children of Zerah, son of Yahudah,
was as the hand of the king
for all matters for the people.

Neh. 11:25 And in the villages with their fields,
some of the children of Yahudah dwelt;
in Kiryat Arba and its villages,
and in Dibon and its villages,
and in Yekabtze'el and its villages,
Neh. 11:26 and in Yahshua, and in Moladah,
and in BayitPelet,
Neh. 11:27 and in Hatzar Shu'al,
and in Be'ersheba and its villages,
Neh. 11:28 and in Tziklag,
and in Mekonah and its villages,

Neh. 11:29 and in En Rimmon,
and in Tzorah, and in Yarmuth,
Neh. 11:30 Zanoah, Adullam,
and their villages;
in Lachish and its fields;
in Azekah and its villages.
And they dwelt from Be'ersheba
to the Valley of Hinnom.

Neh. 11:31 And the children of Binyamin:
from Geba, Mikmash, and Ayyah,
and Bayit El, and their villages;
Neh. 11:32 Anathoth, Nob, Ananyah;
Neh. 11:33 Hatzor, Ramah, Gittaim;
Neh. 11:34 Hadid, Tzebo'im, Neballat;
Neh. 11:35 Lod, and Ono,
and the Valley of Craftsmen.

Neh. 11:36 And of the Levites,
the divisions of Yahudah were for Binyamin.

Chapter 12

Neh. 12:1 And these were the priests
and the Levites who came up
with Zerubbabel, son of She'alti'el,
and Yahshua:
Serayah, Yirmeyah, Ezra,
Neh. 12:2 Amaryah, Malluk, Hattush,
Neh. 12:3 Shekanyah, Rehum, Meremoth,
Neh. 12:4 Iddo, Ginnethoi, Abiyah,
Neh. 12:5 Miyamin, Ma'adyah, Bilgah,
Neh. 12:6 Shemayah, and Yahoyarib, Yedayah,
Neh. 12:7 Sallu, Amok, Hilkiyah, and Yedayah.
These were the heads of the priests
and their kindred in the days of Yahshua.

Neh. 12:8 And the Levites:
Yahshua, Binnui, Kadmi'el, Sherebyah,
Yahudah, Mattanyah
were over the thanksgiving,
he and his kindred.

Neh. 12:9 And Bakbukyah and Unni,
their kindred
were in front of them as guards.

Neh. 12:10 And Yahshua brought forth
Yahoyakim himself **nx**,
and Yahoyakim brought forth
Elyashib himself **nx**,
and Elyashib brought forth
Yahoyada himself **nx**,
Neh. 12:11 and Yahoyada brought forth
Yonathan himself **nx**,
and Yonathan brought forth
Yaddua himself **nx**.

Neh. 12:12 And in the days of Yahoyakim,
the priests, the heads of the fathers, were:
of Serayah, Merayah;
of Yirmeyah, Hananyah;
Neh. 12:13 of Ezra, Meshullam;
of Amaryah, Yahohanan;
Neh. 12:14 of Meliku, Yonathan;
of Shebanyah, Yoseph;
Neh. 12:15 of Harim, Adna;
of Merayoth, Helkai;
Neh. 12:16 of Iddo, Zekaryah;
of Ginnethon, Meshullam;
Neh. 12:17 of Abiyah, Zikri, son of Minyamin;
of Mo'adyah, Piltai;
Neh. 12:18 of Bilgah, Shammua;
of Shemayah, Yahnathan;

Neh. 12:19 of Yahoyarib, Mattenai;
of Yedayah, Uzzi;
Neh. 12:20 of Sallai, Qallai;
of Amok, Eber;
Neh. 12:21 of Hilkiyah, Hashabayah;
and of Yedayah, Nethane'el.

Neh. 12:22 The Levites and priests
in the days of Elyashib,
Yahoyada, and Yohanan, and Yaddua,
have been recorded as head of the fathers,
and of the priests
upon the reign of Darius the Persian.

Neh. 12:23 The sons of Levi,
the heads of the fathers
have been recorded upon the scroll
of the words of the days even as far as
the days of Yohanan, son of Elyashib.

Neh. 12:24 And the heads of the Levites
were Hashabayah, Sherebyah,
and Yahshua, son of Kadmi'el.
And their kindred *were* in front of them
for the sake of praising,
for the sake of giving thanks,
according to the directive of David,
man of The Elohim,
watch beside watch.

Neh. 12:25 Mattanyah, and Bakbukyah,
Obadyah, Meshullam,
Talmon, Akkub were gatekeepers,
keeping watch as guards
at the storerooms of the gates.

Neh. 12:26 These were in the days
of Yahoyakim, son of Yahshua,
son of Yahotzadak,
and in the days of Nehemyah, the governor,
and of Ezra, the priest, the scribe.

Neh. 12:27 And at the dedication
of the wall of Yerushalaim
they sought the Levites *themselves* **תא**
from all their places
for the sake of bringing them to Yerushalaim
for the sake of doing the dedication,
even with gladness, and with thanksgivings,
and with singing, cymbals, harps and lyres.

Neh. 12:28 And the children of those
doing the singing gathered together,
even from the district all around Yerushalaim,
from the villages of the Netophathites,
Neh. 12:29 and from the house of Gilgal,
and from the fields of Geba and Azmaveth,
because the singers had built for themselves
villages all around Yerushalaim.

Neh. 12:30 And the priests and Levites
undefiled themselves.
And they undefiled
the people themselves תא,
and the gates themselves תא,
and the wall itself תא.

Traditionally this is identified
as 'cleansed' or 'purified'.
It's crucial to understand, however,
that this process was not
some kind of cleaning party.

Defilement of any kind
was not permitted
in the presence of **YAHWEH**.

The defilement must be dealt with
before one could enter His presence.
Note that even the gates and the wall
required this process of becoming undefiled.

Neh. 12:31 And I brought
the leaders *themselves* ~~nx~~ of Yahudah
up to the top of the wall.

And I established
two large thanksgiving *choirs*.

And the processions went to the right
from above the wall to The Dung Gate.

Neh. 12:32 And behind them went Hoshayah
and half of the leaders of Yahudah,

Neh. 12:33 then Azaryah, Ezra,
and Meshullam,

Neh. 12:34 Yahudah, and Binyamin,
and Shemayah, and Yirmyah,

Neh. 12:35 and some of the sons
of the priests with trumpets:

Zekaryah son of Yonathan,
son of Shemayah, son of Mattanyah,
son of Mikayah, son of Zakkur, son of Asaph,

Neh. 12:36 and his kindred,
Shemayah and Azar'el, Milalai, Gilalai,
Ma'ai, Nethane'l, and Yahudah,

Hanani with instruments of songs of David,
man of The Elohim,
with Ezra the scribe before them.

Neh. 12:37 And at The Fountain Gate
and opposite them
they went up upon the stairs
of The City of David,
at the ascent of the wall
beyond the house of David,
as far as The Water Gate, eastward.

Neh. 12:38 And the other thanksgiving *choir*
went opposite them.

And I myself *was* behind them.

And half of the people from on the wall
went to The Tower of The Ovens,
even as far as The Broad Wall,

Neh. 12:39 then over The Gate of Ephraim,
and over The Old Gate,

and over The Fish Gate,
and The Tower of Hanan'el,

and The Tower of the Hundred,
as far as The Sheep Gate.

And they stood still
at The Gate of The Prison.

Neh. 12:40 Then the two thanksgiving *choirs*
took their stand in The House of **YAHWEH**,
and I myself,

and half of the deputy rulers with me,

Neh. 12:41 and the priests,
Eliyakim, Ma'aseyah, Minyamin,

Mikayah, Elyo'eynai, Zekaryah,
and Hananyah, with trumpets,

Neh. 12:42 and Ma'aseyah, and Shemayah,
and El'azar, and Uzzi, and Yahohanan,
and Malkiyah, and Elam, and Ezer.

And the singers were caused to be heard,
with Yizrahyah the overseer.

Neh. 12:43 And they sacrificed
great sacrifices on that day.

And they rejoiced because **YAHWEH**
had caused them to rejoice with great joy.

And the women and the children
also rejoiced.

And the joy of Yerushalaim

was heard from far away.

Neh. 12:44 And they appointed men
on that day
over the chambers
for the storehouses
for the elevated offerings,
for the first fruits, and for tithes,
for the sake of gathering into them
from the fields of the cities
the portions of The Torah
for the priests and for the Levites.
Indeed, Yahudah was rejoicing
over the priests and the Levites,
those standing up.

Neh. 12:45 And the singers
and the gatekeepers
were protecting the duty of their Elohim
and the duty of the purification
according to the directive of David,
and Shelomoh, his son.

Neh. 12:46 Indeed, in the days
of David and Asaph,
from long ago
there was a leader of the singers
and the songs of praise
and thanksgiving to **YAHWEH**.

Neh. 12:47 And all Yisra'el,
in the days of Zerubbabel
and in the days of Nehemyah,
gave portions for the singers
and the gatekeepers,
a portion for the day according to the day.
And they set apart for the Levites.
And the Levites set apart
for the children of Aharon.

Chapter 13

Neh. 13:1 On that day
it was read aloud
in The Scroll of Moshe
in the ears of the people.
And in it was found,
having been written in it,
that an Ammonite or a Mo'abite
was not to enter into
the assembly of **YAHWEH**
as far as eternity

Neh. 13:2 because they had not met
the children of Yisra'el themselves **nx**
with food or with water.
And they had hired Bil'am himself **nx**
against them
for the sake of cursing them,
But our Elohim
turned the curse to a blessing.

Neh. 13:3 And it was when they
had listened attentively
to The Torah itself **nx**.
And they caused all the mixed multitude
to be separated from Yisra'el.

Neh. 13:4 But before this, Elyashib, the priest,
having oversight concerning the storerooms
of The House of our Elohim,
was a relative of Tobiyah.

Neh. 13:5 And he had prepared for him
a great chamber.
And previously had been stored there
the grain offerings themselves **nx**,

the frankincense, and the utensils,
and the tithes of the grain, the new wine,
and the oil as commanded for the Levites,
and the singers, and the gatekeepers,
and the elevated offerings for the priests.

Neh. 13:6 But with all this
I was not in Yerushalaim.
Indeed, in the thirty second year
of Artaxerxes, king of Babel,
I went to the king.
And after some days
I made a request from from the king.

Neh. 13:7 And I came to Yerushalaim.
And I understood concerning the evil
which Elyashib had done for Tobiyah
by preparing a chamber for him
in the courtyards of The House of **YAHWEH**.

Neh. 13:8 And it was exceedingly bad to me.
Therefore I threw
all the articles *themselves* **nx**
of the household of Tobiyah
out of the chamber.

Neh. 13:9 And I spoke.
And I purified the chambers.
And I returned there the utensils
of The House of **YAHWEH**,
the grain offering *itself* **nx**,
and the frankincense.

Neh. 13:10 Then I recognized
that the portions for the Levites
had not been given.
And each man
of the Levites and the singers,
those doing the work,
had run away to his field.

Neh. 13:11 And I contended
with the deputy rulers *themselves* **nx**.
And I said to them,
"Why is The House of **YAHWEH** abandoned?"
And I assembled them.
And I caused them to stand in their place.

Neh. 13:12 And all Yahudah brought the tithe
of the grain and the new wine
and the oil to the storehouse.

Neh. 13:13 And I put in charge
over the storehouses
Shelemyah, the priest,
and Tzadok, the scribe,
and Pedayah of the Levites.
And next to them was Hanan,
son of Zakkur, son of Mattanyah
because they were considered faithful.
And it was upon them
to distribute to their kindred.

Neh. 13:14 Remember me, my Elohim,
concerning this
and do not wipe out my kindnesses
which I have done
concerning The House of my Elohim
and for its services!

Neh. 13:15 In those days I saw in Yahudah
those treading wine presses on The Sabbath,
and bringing in the sheaves,
and loading upon the asses
even also wine, grapes, and figs,

and all kinds of burdens.
And they were bringing them
into Yerushalaim on the day of The Sabbath.
And I witnessed against it
on the day they sold wild game.

Neh. 13:16 And men of Tzor
dwelt among them,
bringing in fish and all kinds of goods.
And they were selling them on The Sabbath
to the children of Yahudah,
and in Yerushalaim.

Neh. 13:17 Then I contended
with the nobles themselves **תא** of Yahudah.
And I said to them,
“What evil matter is this
that you yourselves **תא** are doing,
even defiling
the day itself **תא** of The Sabbath?
Neh. 13:18 Have your fathers
not done according to this,
and caused our Elohim
to bring all this harm itself **תא**
on us and on this city?
And you yourselves **תא**
are adding more wrath upon Yisra’el
by defiling The Sabbath itself **תא**.”

Neh. 13:19 And it was
as the gates of Yerushalaim
began to be dark before The Sabbath.
And I spoke.
And I shut the gates.
And I said that they were not to be opened
until after The Sabbath.
And I stationed some of my servants
at the gates.
No burden was brought in
on the day of The Sabbath.

Neh. 13:20 And the merchants and the sellers
of all kinds of wares
spent the night outside of Yerushalaim
once or twice.
Neh. 13:21 And I testified against them.
And I said to them,
“Why are you yourselves **תא**
spending the night in front of the wall?
If you do so again I will lay hands on you!”
From that very time
they came no more on The Sabbath.

Neh. 13:22 And I said to the Levites
that they were to purify themselves.
And they were to be coming
and protecting the gates,
for the sake of setting apart
the day itself **תא** of The Sabbath.

Also for this remember me, my Elohim,
and be compassionate concerning me
according to the abundance
of Your kindness!

Neh. 13:23 Also in those days
I observed the Yahudeans themselves **תא**
who had dwelt with women
of Ashdod, Ammon, *and* Mo’ab.
Neh. 13:24 And half of their children
were speaking *the language of* Ashdod.
And they were not speaking
the language of Yahudah,
but rather, according to the language

of people after people.

Neh. 13:25 And I contended with them.
And I cursed them.
And I struck some of their men.
And I pulled out their hair.
And I made them swear
by **YAHWEH**, saying,
“If you give your daughters to their sons,
or if you take their daughters
for your sons or for yourselves....

This is one of many
unfinished sentences in Scripture.
They are not shown in traditional texts.

Apparently the writers did not understand
that this is a form of curse.
The consequences are left to the imagination
of the one hearing such a statement.
The implication was certain disaster.

Neh. 13:26 Did not Shelomoh,
king of Yisra'el,
offend on account of these?
And among the many nations
there had not existed a king like him.
And he was being loved by his Elohim.
And **YAHWEH** set him as king
over all Yisra'el.
Even he himself **תא**
the foreign women caused to offend.

Neh. 13:27 And will you
listen attentively to them
for the sake of doing
all this great evil itself **תא**,
by rebelling against our Elohim,
by dwelling with foreign women?”

Neh. 13:28 And one of the sons of Yahoyada,
son of Elyashib, the great priest,
was a son-in-law of Sanballat the Horonite.
And I drove him away from before my face.

Neh. 13:29 Remember them, my Elohim,
on account of their defilement
of the priesthood and the covenant
of the priesthood and the Levites.

Neh. 13:30 And I purified them
from all foreigners.
And I appointed duties
to the priests and the Levites,
each man according to his task,
Neh. 13:31 even for the wood offering
according to its appointed times,
and for the first fruits.

Remember me, my Elohim,
for the goodness!

38. 1 Chronicles - Divrei

(Version 3.1: 7-15-2021)

Chapter 1

1Chr. 1:1 Adam, Shet, Enosh,
Adam means ruddy;
human being; dirt.
He was created
from the soil, **adamah**.
But the term generically
means a human being,
one made from dirt.

Shet means established.
Enosh means mortal; finite.

1Chr. 1:2 Kenan, Mahalal'el, Yered,
Kenan means nest, fixed dwelling.
Mahalal'el means praise of El.
Yered means descent, to go down.

1Chr. 1:3 Hanok, Metushelah, Lemek,
Hanok means
disciplined; initiated or taught.
This is "Enoch".
Metushelah means
man of the spear; missile of attack.
Lemek meaning uncertain.

1Chr. 1:4 Noah, Shem, Ham, and Yepheth.
Noah means relief, consolation.
Shem means
a designation of individuality.
Ham means hot.
Yepheth means expansion.

1Chr. 1:5 The sons of Yepheth:
Gomer, and Magog, and Madai, and Yavan,
and Tubal, and Meshek, and Tiras.

The sons of Javan
became Gomer, Magog,
Tubal, and Meshech,
which are mentioned
in the Last Days scenario.

Yepheth means expansion.
Gomer means completion
Magog means covering; fear - uncertain.
Madai means sufficiency.
Yavan means effervescing one.
Tubal means brought back.
Meshek means to draw off.
Tiras means to distress.

1Chr. 1:6 And the sons of Gomer:
Ashkenaz, and Riphath, and Togarmah.

Ashkenaz means
a fire that spreads.
Riphath means slander; fault.
Togarmah means
bone of sorrow - uncertain.

1Chr. 1:7 And the sons of Yavan:
Elishah and Tarshish, Kittim and Dodanim.

Elishah means my El is deliverance.
Tarshish means will shatter.
Kittim means my mark; crushers.
Dodanim means nipples - uncertain.

1Chr. 1:8 The sons of Ham:
Kush and Mitsrayim, Put and Kena'an.

Ham means hot.
Kush means black, dark; terror.
Mitsrayim means double straits.
(This is Egypt.)
Put means afflicted.
Kena'an means humiliated.
(also called Canaanites)

1Chr. 1:9 And the sons of Kush:
Seba, and Havilah, and Sabtah,
and Ra'amah, and Sabteka.

And the sons of Ra'amah:
Sheba and Dedan.

Of the sons of Kush,
Sheba and Dedan,
are mentioned in
the Last Days scenarios.

Seba means drunk.
Havilah means circular.
Sabhah means to encompass.
Ra'amah means thunder; trembling.
Sabteka means the striking.
Sheba means seven; oath.
Dedan means their love.

1Chr. 1:10 And Kush brought forth
Nimrod himself **נא**.
He was made profane,
existing as a mighty one in the land.

Nimrod means rebellion.
chahal means to bore or pierce,
wound; **to profane**.
The combination of these two terms
within the context of these verses
suggests a very different translation
than the one that is normally given.

There are other sources
that add information
concerning Nimrod,
also identifying him as one
who rebelled against **YAHWEH**,
and was a hunter of people lives.
As the founder of Babel,
where rebellion against **YAHWEH**
began after the flood,
we can even see a possible
connection with the Nephilim.
The same terminology is used of them.

From them came
"the mighty men of old", "heroes".
This is exactly how
Nimrod is characterized.

1Chr. 1:11 And Mitsrayim brought forth
the Ludim themselves **נא**,
and the Anamim themselves **נא**,
and the Lehabim themselves **נא**,
and the Naphtuhim themselves **נא**,

Keep in mind
that Mitsraim is Egypt.
Mitsraim is a son of Ham.

From him we see
the development of
the "giants" of the land,
including the Philistines,
the Jebusites, the Amorites,
the Gergashites, the Hivvites, etc.,
whom **YAHWEH** later
commanded Yisra'el to destroy
for their abominations against God.

Ludim means firebrands.
Anamim means afflictions.
Lehabim means flames.
Naphtuhim means struggles,
wrestlings.

1Chr. 1:12 and the Pathrusim themselves **נא**,
and the Kasluhim themselves **נא**
from whom came the Philistim,
and the Kaphtorim themselves **נא**.

Pathrusim means morsels.
Kasluhim means foolish ones
- uncertain.
Philistim means overturners;
sojourners - uncertain.
The Philistim are the Philistines.
Kaphtorim means bindings.

1Chr. 1:13 And Kena'an brought forth
Tzidon himself **נא**, his first-born,
and Heth himself **נא**,

Tzidon means fishery.
Heth means terror.

1Chr. 1:14 and the Yebusite themselves **נא**,
and the Amorite themselves **נא**,
and the Gergashite themselves **נא**,

Yebusite means trampled.
Amorite means a proclaimer.
Gergashite means stranger.

1Chr. 1:15 and the Hivvite themselves **נא**,
and the Arkite themselves **נא**,

and the Sinite *themselves* **תא**,

Hivite means a villager.

Arkite means gnawing.

Sinite means thorns.

1Chr. 1:16 and the Arvadite *themselves* **תא**,

and the Tzemarite *themselves* **תא**,

and the Hamathite *themselves* **תא**.

Arvadite means fugitive, wanderer.

Tzemarite means wool; shaggy.

Hamathite means warmth; enclosure.

1Chr. 1:17 The sons of Shem:

Elam, and Asshur, and Arpakshad, and Lud,

and Aram, and Uts, Hul, and Gether,

and Meshek.

Elam means hidden, distant.

Asshur means straight step.

Arpakshad means spread out

- uncertain.

Lud means firebrand; dry, thirsty.

Aram means high, exalted.

Meshek means to draw off.

1Chr. 1:18 And Arpakshad

brought forth Shelah *himself* **תא**.

And Shelah brought forth Eber *himself* **תא**.

Shelah means spear; missile of attack.

Eber means one

who crosses over (passes over).

He is the father of Abram.

His name, Eber, is the foundation

for the term 'Hebrew' (Eberim),

which also means

he who crosses over.

1Chr. 1:19 And to Eber were born two sons.

The name of one was Peleg,

because in his days the earth was divided.

And his brother's name was Yoktan.

Here we have reference

to the earth being "divided"

during the life of Peleg.

It is thought that

it was at this point

that the continents were formed

and people were separated

from each other.

This may also be connected to

the Tower of Babel experience

where God divided the peoples

into nations and tongues.

Peleg means earthquake;

from a root that means to split.

Yoktan means diminished, made little.

1Chr. 1:20 And Yoktan brought forth

Almodad *himself* **תא**,

and Sheleph *himself* **תא**,

and Hatzarmaveth *himself* **תא**,

and Yerah *himself* **תא**,

Almodad means desolate - uncertain.

Sheleph means extract. draw out.

Hatzarmaveth means village of death.

Yerah means month, moon.

1Chr. 1:21 and Hadoram *himself* **תא**,

and Uzal *himself* **תא**,

and Diklah *himself* **תא**,

Hadoram means honor - uncertain.

Uzal means desired of El.

Diklah means crushed.

1Chr. 1:22 and Ebal *himself* **תא**,

and Abima'el *himself* **תא**,

and Sheba *himself* **תא**,

Ebal means bare; bald.

Abima'el means El is my father.

Sheba means oath; seven.

1Chr. 1:23 and Ophir *himself* **תא**,

and Havilah *himself* **תא**,

and Yobab *himself* **תא**.

All these were the sons of Yoktan.

Ophir means fruitful - uncertain.

Havilah means circular.

Yobab means howler; cry out.

1Chr. 1:24 Shem, Arpakshad, Shelah,

1Chr. 1:25 Eber, Peleg, Re'u,

Re'u means neighbor.

1Chr. 1:26 Serug, Nahor, Terah,

Serug means root, tendril.

Nahor means snorer.

Terah - meaning uncertain.

1Chr. 1:27 Abram, he is Abraham.

Abram means exalted father.

Abraham means father of a multitude.

1Chr. 1:28 The sons of Abraham:

Yitzhak and Yishma'el.

Yitzhak means laughter.

Yishma'el means El will hear.

1Chr. 1:29 These are their generations:

The first born of Yishma'el was Nebayoth,

and Kedar, and Abde'el, and Mibsam,

Nebayoth means fruits.

Kedar means dark skinned.

Abde'el means disciplined by El.

Mibsam means fragrant.

1Chr. 1:30 Mishma, and Dumah, and Massa,

Hadad, and Tema,

Mishma means a report.

Dumah means silent.

Massa means burden.

Hadad means fierce.

Tema means right hand, south.

1Chr. 1:31 Yetur, Naphish, and Kedemah.

These were the sons of Yishma'el.

Yetur means encircled.

Naphish means refreshed; lively.

Kedemah means precedent.

1Chr. 1:32 And the sons born to Keturah,

Abraham's concubine:

Zimran himself נז,

and Yokshan, and Medan,

and Midyan, and Yishbak, and Shuwah.

The sons of Yokshan:

Sheba and Dedan.

Keturah means sweet incense.

Zimran means musical.

Yokshan means insidious.

Medan means contentious.

Midyan means brawling.

Yishbak means remaining.

Shuwah means depression.

Sheba means oath; seven.

Dedan - meaning uncertain.

1Chr. 1:33 And the sons of Midyan:

Ephah, and Epher, and Hanok,

and Abida, and Elda'ah.

All these were the children of Keturah.

Ephah means obscurity.

Epher means gazelle.

Hanok means initiated.

Abida means knowing father.

Elda'ah means El knows.

1Chr. 1:34 And Abraham brought forth

Yitzhak himself נח.

The sons of Yitzhak:

Esau and Yisra'el.

Esau means rough.

Yisra'el means

who is right with El.

1Chr. 1:35 The sons of Esau:

Eliphaz, Re'uw'el, and Ye'ush,

and Ya'lam, and Korah.

Eliphaz means god of gold.

Re'uw'el means friend of El.
Ye'ush means hasty.

1Chr. 1:36 And the sons of Eliphaz:
Teman, and Omar, Tzephi, and Gatam,
and Kenaz, and Timna, and Amalek.

Teman means right hand, south.
Omar means talkative.
Tzephi means observant.
Gatam - meaning uncertain.
Kenaz means hunter.
Timna means restraint.
Amalek - foreign origin.

1Chr. 1:37 The sons of Re'uw'el:
Nahath, Zerah, Shammah, and Mizzah.

Nahath means quiet.
Zerah means rising light.
Shammah means stunning.
Mizzah means terror.

1Chr. 1:38 And the sons of Se'ir:
Lotan, and Shobal, and Tzib'on, and Anah,
and Dishon, and Etzer, and Dishan.

Se'ir means means rough.
Lotan means covering.
Shobal means overflowing.
Tzib'on means variegated.
Anah means an answer.
Dishon means leaper.
Etzer means treasure.
Dishan means leaper.

1Chr. 1:39 And the sons of Lotan:
Hori and Homam.

Lotan's sister was Timna.

Hori means cave dweller.
Homam means raging.
Timna means restraint.

1Chr. 1:40 The sons of Shobal:
Alyan, and Manahath, and Ebal,
Shephi, and Onam.

The sons of Tzib'on:

Ayah and Anah.

Alyan means lofty.
Manahath means rest.
Ebal means bare, bald.
Shephi means edge.
Onam means strong.
Ayah means screamer.
Anah means an answer.

1Chr. 1:41 The son of Anah was Dishon.
The sons of Dishon: Hamran, and Eshban,
and Yithran, and Keran.

Hamran means red.
Eshban means vigorous.
Yithran means excellent.
Keran - meaning uncertain.

1Chr. 1:42 The sons of Etzer:
Bilhan, and Za'avan, and Ya'akan.

The sons of Dishan:

Uts and Aran.

Bilhan means timid.
Za'avan means disquiet.
Ya'akan means twisted.
Uts means consultation.
Aran means loud; harsh.

1Chr. 1:43 And these were the kings
who reigned in the land of Edom
before a king was reigning
over the children of Yisra'el:
Bela son of Be'or,
and the name of his city was Dinhabah.

Edom means red.
Bela means devouring.

1Chr. 1:44 And when Bela died,
Yobab, son of Zerah of Botzrah,
reigned in his place.

Yobab means howler.
Zerah means rising light.

1Chr. 1:45 And Yobab died.
And Husham, of the land of the Temanites,
reigned in his place.

Husham means hurried.

1Chr. 1:46 And when Husham died,
Hadad son of Bedad, who struck Midyan
in the field of Mo'ab, reigned in his place.
The name of his city was Avith.

Hadad - foreign origin.
Bedad means separation.

1Chr. 1:47 And Hadad died.
And Samlah of Masrekah
reigned in his place.

Samlah means mantle.

1Chr. 1:48 And Samlah died.
And Sha'ul of Rehobot-by-the-River
reigned in his place.

Sha'ul means asked, requested.

1Chr. 1:49 And Sha'ul died.
And Ba'al-Hanan, son of Akbor,
reigned in his place.

Ba'al Hanan means
possessor of favor.
Akbor means nibbling.

1Chr. 1:50 And Ba'al-Hanan died.
And Hadad reigned in his place.
And the name of his city was Pai.
And his wife's name was Mehetab'el,
the daughter of Matred,
the daughter of Meyzahab.

1Chr. 1:51 And Hadad died.

And the chiefs of Edom were
Chief Timnah,
Chief Alyah,
Chief Yetheth,

1Chr. 1:52 Chief Oholibamah,
Chief Elah,
Chief Pinon,

1Chr. 1:53 Chief Kenaz,
Chief Teman,
Chief Mibtsar,

1Chr. 1:54 Chief Magdi'el,
and Chief Iram.

These were the chiefs of Edom.

Chapter 2

1Chr. 2:1 These were the sons of Yisra'el:
Re'uben, Shim'on, Levi and Yahudah,
Yissaskar and Zebulun,

Now we have a list
of the sons of Yisra'el (Ya'akov),
to the time of David.
Thus David's line is traced
all the way back to Adam.

Re'uben means Behold, a son.
Shim'on means hearing.
Levi means attached.
Yahudah means **YAH** be praised.
Yissaskar means
he will bring a reward.
Zebulun means enclosed; resident.

1Chr. 2:2 Dan, Yoseph and Binyamin,
Naphtali, Gad and Asher.

Dan means judge.
Yoseph means he will add.

Binyamin means
son of the right hand.
Naphtali means my wrestling.
Gad means a troop.
Asher means happy.

1Chr. 2:3 The sons of Yahudah:
Er, and Onan, and Shelah,
the three born to him
by the daughter of Shua, the Kena'anitess.

And Er, the first born of Yahudah,
was evil in the eyes of **YAHWEH**.
And He put him to death.
Er means watchful.
Onan means strong.
Shelah means request.
Shua means wealth.

1Chr. 2:4 And Tamar, his daughter-in-law,
bore him Peretz *himself* **תא**,
and Zerah *himself* **תא**.
All the sons of Yahudah were five.
Peretz means breach; divided.
Zerah means rising light.

1Chr. 2:5 The sons of Peretz:
Hetzron and Hamul.
Hetzron means courtyard.
Hamul means pitied.

1Chr. 2:6 And the sons of Zerah:
Zimri, and Eythan, and Heman,
and Kalkol, and Dara, five of them in all.
Zimri means musical.
Eythan means permanent.
Heman means faithful.
Kalkol means sustenance.
Dara means pearl of knowledge.

1Chr. 2:7 And the son of Karmi was Akar,
the troubler of Yisra'el, who trespassed
in that which was devoted to destruction.
Karmi means gardener.
Akar means troublesome.

1Chr. 2:8 And the son of Eythan was Azaryah.
Azaryah means **YAH** has helped.

1Chr. 2:9 And the sons of Hetzron
who were born to him:
Yerahme'el *himself* **תא**,
and Ram *himself* **תא**,
and Kaleb *himself* **תא**.
Yerahme'el means
El is compassionate.
Ram means high.
Kaleb means attacker.

1Chr. 2:10 Ram brought forth
Amminadab *himself* **תא**,
and Amminadab brought forth
Nahshon *himself* **תא**,
leader of the children of Yahudah;
Amminadab means
people of liberality.
Nahshon means enchanter.

1Chr. 2:11 Nahshon brought forth
Salma *himself* **תא**.
And Salma brought forth
Bo'az *himself* **תא**.
Salma means clothing.
Bo'az - meaning uncertain.

1Chr. 2:12 Bo'az brought forth
Obed *himself* **תא**.

And Obed brought forth

Yishai himself **תא**.

Obed means servant.

Yishai means existing one.

1Chr. 2:13 Yishai brought forth

Eliy'ab himself **תא**, his first born himself **תא**,

and Abinadab the second,

and Shim'a the third,

Eliy'ab means El is my father.

Abinadab means
father of generosity.

Shim'a means annunciation.

1Chr. 2:14 Nethane'l the fourth,

Raddai the fifth,

Nethan'el means gift of El.

Raddai means domineering.

1Chr. 2:15 Otzem the sixth,

David the seventh.

David is the seventh
son of Jesse.

David means beloved.

Otzem means strength.

1Chr. 2:16 And their sisters:

Tzeruyah and Abigayil.

And the sons of Tzeruyah:

Abishai, and Yo'ab, and Asah'el, three.

Tzeruyah means wounded;
injured, by **YAH**.

Abigayil means source of joy.

Abishai means gift of the father.

Yo'ab means fathered by **YAH**.

Asah'el means El has made.

1Chr. 2:17 And Abigayil bore

Amasa himself **תא**.

And the father of Amasa

was Yether, the Yishma'elite.

Amasa means burden.

1Chr. 2:18 And Kaleb, son of Hetzron,

brought forth children

by Azubah herself **תא**, his wife,

and by Yeriy'oth herself **תא**.

Now these were her sons:

Yeshar, and Shobab, and Ardon.

Azubah means abandoned.

Yeriyoth means curtains.

Yeshar means upright.

Shobab means rebellious.

Ardon means roaming.

1Chr. 2:19 And Azubah died.

And Kaleb took for himself

Ephrath herself **תא**,

And she brought forth to him

Hur himself **תא**.

Ephrath means fruitfulness.

Hur means white as linen.

1Chr. 2:20 And Hur brought forth

Uri himself **תא**.

And Uri brought forth

Betzal'el himself **תא**.

Uri means fiery.

Betzal'el means
protected by El.

1Chr. 2:21 And afterward Hetzron went in

to the daughter of Makir, the father of Gil'ad,

whom he took when he was sixty years old.

And she bore him Segub himself **תא**.

Makir means merchant.

Gil'ad means heap of witness.

Segub means aloft.

1Chr. 2:22 And Segub brought forth

Ya'ir himself **תא**.

And he had twenty three cities
in the land of Gil'ad.

Ya'ir means enlightener.

1Chr. 2:23 And he took from
they themselves **תא**
Geshur and Aram, Kenath itself **תא**
and its towns themselves **תא**, sixty towns,
the towns themselves **תא** of Ya'ir.
All these belonged to the sons of Makir,
the father of Gil'ad.

1Chr. 2:24 And *it was* after
the death of Hetzron
in Kaleb of Ephrathah.
And the wife of Hetzron, Abiyah,
brought forth to him Ashchur himself **תא**,
the father of Tekowa.

1Chr. 2:25 And the sons of Yerahme'el,
the first born of Hetzron, were
Ram the first-born, and Bunah, and Oren,
and Otzem, and Ahiyah.

Ram means high; height.

Bunah means discretion.

Oren means harsh.

Otzem means strength.

Ahiyah means kindred of **YAH**.

1Chr. 2:26 And Yerahme'el had another wife.
And her name was Atarah.
She was the mother of Onam.

Atarah means a crown.

Onam means strong.

1Chr. 2:27 And the sons of Ram,
the first-born of Yerahme'el,
were Ma'ats, and Yamin, and Eker.

Ma'ats means attached.

Yamin means right hand.

Eker means hamstrung.

1Chr. 2:28 And the sons of Onam
were Shammai and Yada.
And the sons of Shammai:
Nadab and Abishur.

Shammai means destructive.

Yada means knowing.

Nadab means liberal.

Abishur means father of the wall.

1Chr. 2:29 And the name
of the wife of Abishur was Abihayil.
And she bore him Ahban himself **תא**
and Molid himself **תא**.

Abihayil means

my father is mighty.

Ahban means

kindred of understanding.

Molid means genitor.

1Chr. 2:30 And the sons of Nadab:
Seled and Appayim.
And Seled died with no children.

Seled means exultation.

Appayim means two nostrils.

1Chr. 2:31 And the son of Appayim was Yishi.
And the son of Yishi was Sheshan.
And the son of Sheshan was Ahlai.

Yishi means deliverer.

Sheshan means trumpet.

Ahlai means wishful.

1Chr. 2:32 And the sons of Yada,
the brother of Shammai:
Yether and Yathonathan.
And Yether died with no children.

Yether means superior.
Yahonathan means gift of **YAH**.

1Chr. 2:33 And the sons of Yonathan:
Peleth and Zaza.
These were the sons of Yerahme'el.
Peleth means swift.
Zaza means prominent.

1Chr. 2:34 And Sheshan had no sons,
only daughters.
And Sheshan had an Egyptian servant
whose name was Yarha.
1Chr. 2:35 And Sheshan gave
his daughter herself **תא**
to Yarha, his servant, as wife.
And she bore him Attai himself **תא**.
Yarha - foreign origin.
Attai means timely; appropriate.

1Chr. 2:36 And Attai brought forth
Nathan himself **תא**.
And Nathan brought forth
Zabad himself **תא**,
Nathan means given.
Zabad means giver.

1Chr. 2:37 And Zabad brought forth
Ephlal himself **תא**.
And Ephlal brought forth
Obed himself **תא**.
Ephlal means judge.
Obed means servant.

1Chr. 2:38 And Obed brought forth
Yahu himself **תא**.
And Yahu brought forth
Azaryah himself **תא**.
Yahu means **YAHWEH** exists.
Azaryah means **YAH** has helped.

1Chr. 2:39 And Azaryah brought forth
Heletz himself **תא**.
And Heletz brought forth
El'asah himself **תא**,
Heletz means to pull off.
El'asah means El has made.

1Chr. 2:40 And El'asah brought forth
Sismai himself **תא**.
And Sismai brought forth
Shallum himself **תא**.
Sismai - meaning uncertain.
Shallum means retribution.

1Chr. 2:41 And Shallum brought forth
Yekamyah himself **תא**.
And Yekamyah brought forth
Elishama himself **תא**.
Yekamyah means
YAH will rise up.
Elishama means
El listens attentively.

1Chr. 2:42 And the sons of Kaleb,
the brother of Yerahme'el:
Meysha, his first born,
who was the father of Ziph,
and the sons of Mareshah,
the father of Hebron.
Meysha means safety.
Ziph means flowing.
Mareshah means summit.
Hebron means seat of association.

1Chr. 2:43 And the sons of Hebron:
Korah, and Tappuwah,
and Rekem, and Shema.
Korah means make bald.

Tappuwah means apple.
Rekem means multi-colored.
Shema means something heard.

1Chr. 2:44 And Shema brought forth
Raham *himself* **תא**, the father of York'am.
And Rekem brought forth
Shammai *himself* **תא**.

Raham means pity.
York'am means
a people will be poured forth.
Shammai means destructive.

1Chr. 2:45 And the son of Shammai
was Ma'on.
And Ma'on was the father of Bayit Tzur.
Ma'on means a dwelling place.
Bayit Tzur means house of the rock.

1Chr. 2:46 And Ephah, Kaleb's concubine,
bore Haran *himself* **תא**,
and Motza *himself* **תא**,
and Gazez *himself* **תא**.
And Haran brought forth
Gazez *himself* **תא**.

Ephah means obscurity.
Haran means parched.
Motza means an exit; going forth.
Gazez means shaver; shearer.

1Chr. 2:47 And the sons of Yahdai:
Regem, and Yotam, and Geyschan,
and Pelet, and Ephah, and Sha'aph.

Yahdai means of Yahudah.
Regem means stone heap.
Yotam means **YAH** is perfect.
Geyschan means lumpy.
Pelet means escape.
Ephah means obscurity.
Sha'aph means fluctuating.

1Chr. 2:48 Ma'akah, Kaleb's concubine,
bore Sheber and Tirhanah *himself* **תא**.

Ma'akah means depression.
Sheber means a fracture.
Tirhanah - meaning uncertain.

1Chr. 2:49 And she bore Sha'aph,
the father of Madmannah,
Sheva *himself* **תא**, the father of Makbena
and the father of Gib'a.

And the daughter of Kaleb was Aksah.
Sha'aph means fluctuating.
Madmannah means dunghill.
Sheva means false.
Makbena means knoll.
Gib'a means hill.
Aksah means anklet.

1Chr. 2:50 These were
the descendants of Kaleb:
The sons of Hur, the first born of Ephratah:
Shobal, the father of Kiryat Ye'arim,

Shobal means overflowing.

1Chr. 2:51 Salma, the father of Bayit Lechem,
Hareph, the father of Bayit Gader.

Salma means clothing.
Hareph means reproachful.
Bayit Lechem means
house of food/bread.
Bayit Gader means
house of the wall.

1Chr. 2:52 And Shobal,
the father of Kiryat Ye'arim,
had descendants:
Haro'eh, half of the Menuhethites.
Haro'eh means the prophet.

1Chr. 2:53 And the families of Kiryat Ye'arim:
the Yithrites, and the Puthites,
and the Shumathites, and the Mishraites.
From these went out the Tzor'athites
and the Eshta'olites.

1Chr. 2:54 The sons of Salma:
Bayit Lechem, the Netophathites,
Atroth Bayit Yo'ab,
and half of the Menahtites,
and the Tzor'ites.

1Chr. 2:55 And the families of the scribes,
dwelt at Yabetz:
the Tirathites,
the Shim'athites,
the Sukathites.
These were the Kenites,
those having come from Hammath,
the father of the house of Rekab.
[Hammath means hot springs.](#)
[Rekab means rider.](#)

Chapter 3

1Chr. 3:1 And these were the sons of David
who were born to him in Hebron:
The first-born was Amnon,
by Ahino'am the Yizre'elitess;
the second, Dani'el,
by Abigayil the Carmelitess;

[Amnon means faithful.](#)
[Dani'el means El is my judge.](#)

1Chr. 3:2 the third, Abshalom son of Ma'akah,
the daughter of Talmi, king of Geshur;
the fourth, Adoniyah son of Haggith;

[Abshalom means peace of the father.](#)
[Ma'akah means depression.](#)
[Talmi means ridged.](#)
[Adoniyah means YAH is my Sovereign.](#)

1Chr. 3:3 the fifth, Shephatyah, by Abital;
the sixth, Yithre'am, by his wife Eglah.
[Shephatyah means YAH has judged.](#)
[Abital means dew of the father.](#)
[Yithre'am means](#)
[excellence of the people.](#)
[Eglah means heifer.](#)

1Chr. 3:4 Six were born to him in Hebron.
And he reigned there
seven years and six months.
And he reigned in Yerushalaim
thirty-three years.

1Chr. 3:5 And these
were born to him in Yerushalaim:
Shim'a,
and Shobab,
and Nathan,
and Shelomoh,
four by Batshua, the daughter of Ammi'el.

[Shim'a means annunciation.](#)
[Shobab means rebellious.](#)
[Nathan means given.](#)
[Shelomoh means peaceful.](#)
[Batshua means](#)
[daughter of deliverance.](#)
[Ammi'el means people of El.](#)

1Chr. 3:6 Yibhar also,
and Elishama,
and Eliphelet,
[Yibhar means choice.](#)
[Elishama means My El listens.](#)
[Eliphelet means El of deliverance.](#)

1Chr. 3:7 and Nogah,
and Nepheg,
and Yaphiya,
[Nogah means brilliancy.](#)

Nepheg means a sprout.
Yaphiya means bright.

1Chr. 3:8 and Elishama,
and Elyada,
and Eliphelet, nine,

Elishama means my El hears.
Elyada means El knows.
Eliphelet means
El of deliverance.

1Chr. 3:9 all the sons of David,
besides the sons of the concubines,
and Tamar their sister.

Tamar means erect, a palm tree.

1Chr. 3:10 And Shelomoh's son
was Rehab'am,
Abiyah his son, Asa his son,
Yahoshaphat his son,

Rehab'am means expanded people.
Abiyah means YAH is my father.
Asa - meaning uncertain.
Yahoshaphat means judged by YAH.

1Chr. 3:11 Yoram his son, Ahazyah his son,
Yo'ash his son,

Yoram means YAH has exalted.
(A form of Yahoram.)
Ahazyah means YAH has seized.
Yo'ash means fire of YAH.
(A form of Yahow'ash.)

1Chr. 3:12 Amatzyah his son, Azaryah his son,
Yotam his son,

Amatzyah means strength of YAH.
Azaryah means YAH has helped.
Yotam means YAHWEH is perfect.

1Chr. 3:13 Ahaz his son, Hizkiyah his son,
Menashe his son,

Ahaz means possessor.
Hizkiyah means strengthened by YAH.
Menashe means causing to forget.

1Chr. 3:14 Amon his son, Yoshiyah his son.

Amon means skilled.
Yoshiyah means
established by YAH.

1Chr. 3:15 And the sons of Yoshiyah:

Yohanan the first-born,
the second Yahoyakim,
the third Tzidkiyah,
the fourth Shallum.

Yohanan means given by YAH.
Yahoyakim means
YAH will establish.
Tzidkiyah means justice of YAH.

1Chr. 3:16 And the sons of Yahoyakim:
Yekonyah his son, and Tzidkiyah his son.

Yekonyah means
YAH will raise up.

1Chr. 3:17 And the sons of Yekonyah the captive:
She'alti'el his son,

She'alti'el means
requested of my El.

1Chr. 3:18 and Malkiram, and Pedayah,
and Shenazar, Yekamyah,
Hoshama, and Nedabyah.

Malkiram means exalted king.
Pedayah means YAH has ransomed.
Shenazar - foreign origin.
Yekamyah means YAH will raise up.
Hoshama means YAH has listened.
Nedabyah means YAH is willing.

1Chr. 3:19 And the sons of Pedayah:

Zerubbabel and Shim'i.
The sons of Zerubbabel:
Meshullam, and Hananyah,
and Shelomith their sister,

Zerubbabel means born in Babel.
Shim'i means famous.
Meshullam means my friend.
Hananyah means favored by YAH.

Shelomith means peaceableness.

1Chr. 3:20 and Hashubah, and Ohel,
and Berekyah, and Hasadyah,
Yashub-hesed, five.

Hashubah means estimation.

Ohel means a tent.

Berekyah means blessing of **YAH**.

Hasadyah means kindness of **YAH**.

1Chr. 3:21 And the sons of Hananyah:
Pelatyah and Yeshayah,
the sons of Rephayah,
the sons of Arnan,
the sons of Obadyah,
the sons of Shekanyah.

Pelatyah means **YAH** has rescued.

Yeshayah means **YAH** is deliverance.

Rephayah means **YAH** has healed.

Arnan means noisy.

Obadyah means servant of **YAH**.

Shekanyah means dweller with **YAH**.

1Chr. 3:22 And the son of Shekanyah:
Shemayah.

The sons of Shemayah:

Hattush, and Yig'al, and Bariyah,
and Ne'aryah, and Shaphat, six.

Shemayah means **YAH** has listened.

Hattush - meaning uncertain.

Yig'al means avenger.

Bariyah means fugitive.

Ne'aryah means youth of **YAH**.

Shaphat means judge.

1Chr. 3:23 And the sons of Ne'aryah:
Elyo'eynai, and Hizkiyah, and Azrikam, three.

Elyo'eynai means

my eyes are toward **YAH**.

Azrikam means help has arisen.

1Chr. 3:24 And the sons of Elyo'eynai:
Hodavyah, and Elyashib,
and Pelayah, and Akkub,
and Yohanan, and Delayah,
and Anani, seven.

Hodavyah means majesty of **YAH**.

Elyashib means El will restore.

Pelayah means

YAH has distinguished.

Akkub means insidious.

Yohanan means given by **YAH**.

Delayah means

YAH has delivered.

Anani means cloudy.

Chapter 4

1Chr. 4:1 The sons of Yahudah:
Peretz, Hetzron, and Karmi,
and Hur, and Shobal.

1Chr. 4:2 And Re'ayah son of Shobal
brought forth Yahath himself **תן**,
and Yahath brought forth Ahumai himself **תן**
and Lahad himself **תן**.

These were the families of the Tzor'athites.

Re'ayah means **YAH** has seen.

Yahath means unity.

Ahumai means brother of water.

Lahad means bright, glowing.

1Chr. 4:3 And these were the fathers of Etam:
Yizre'el, and Yishma, and Yidbash.
And the name of their sister
was Hatzelelponi;

Etam means hawk ground.

Yizre'el means El will plant.

Yishma means desolate.

Yidbash means stickiness.

Hatzelelponi - meaning uncertain.

1Chr. 4:4 and Penu'el was the father of Gedor,
and Ezer was the father of Hushah.
These were the sons of Hur,
the first-born of Ephratah
the father of Bayit Lechem.

Penu'el means face of El.
Gedor means enclosure.
Ezer means help.
Hushah means haste.

1Chr. 4:5 And Ashhur, the father of Tekoa,
had two wives, Helah and Na'arah.

Helah means rust, scum.
Na'arah means young woman.

1Chr. 4:6 And Na'arah bore him

Ahuzzam himself **תא**,
and Hepher himself **תא**,
and Temeni himself **תא**,
and Ha'ahashtari himself **תא**.

These were the sons of Na'arah.

Ahuzzam means seizure.
Hepher means pit of shame.
Temeni means of Teman.
Ha'ahashtari means the courier.

1Chr. 4:7 And the sons of Helah:
Tzereth, and Yitzchar, and Ethnan.

Tzereth means splendor.
Yitzchar means he will shine.
Ethnan means hire.

1Chr. 4:8 And Kots brought forth

Anub himself **תא**,
and Tzobebah himself **תא**,
and the families of Aharhel, son of Harum.

Kots means a thorn.
Anub means humble.
Tzobebah means tent maker.
Aharhel means behind defenses.
Harum means high.

1Chr. 4:9 And Yabetz was more honorable
than his brothers.

And his mother called his name Yabetz,
saying, "Because I bore him in pain."

Yabetz means sorrowful.

1Chr. 4:10 And Yabetz called
to The Elohim of Yisra'el saying,
"If *only* You will bless me,
bless me and enlarge my boundary itself **תא**;
and have Your hand upon me,
and keep me from evil
for the sake of not hurting me..."
And The Elohim gave
that itself **תא** which he requested.

1Chr. 4:11 And Kelub, the brother of Shuhah,
brought forth Mehir himself **תא**.

He was the father of Eshton.

Kelub means bird trap.
Shuhah means a chasm.
Mehir means price.
Eshton means restful.

1Chr. 4:12 And Eshton brought forth

Bayit Rapha himself **תא**,
and Paseah himself **תא**,
and Tehinnah himself **תא**,
the father of Ir-Nahash.

These were the men of Rekah.

Bayit Rapha means
house of the giant.
Paseah means limping.
Tehinnah means graciousness.
ir-Nahash means city of the serpent.
Rekah means softness.

1Chr. 4:13 And the sons of Kenaz:
Othni'el and Serayah.

And sons of Othni'el: Hathath,
Othni'el means my force is of El.
Serayah means YAH has prevailed.

1Chr. 4:14 and Me'onothai,
who brought forth Ophrah *herself* **נח**.
And Serayah brought forth Yo'ab *himself* **נח**.
He was the father of Ge-Harashim
because they were craftsmen.

Me'onothai means residing.
Ophrah means female fawn.
Yo'ab means fathered by YAH.
Ge-Harashim means
valley of the craftsmen.

1Chr. 4:15 And the sons of Kaleb,
the son of Yephunneh:
Iru, Elah, and Na'am.
And the son of Elah was Kenaz.

Kaleb means attacker.
Yephunneh means
he will be prepared.
Elah means strong tree.
Ma'am means pleasure.
Kenaz means hunter.

1Chr. 4:16 And the sons of Yahallel'el:
Ziph, and Ziphah, Tireya, and Asar'el.

Yahallel'el means praising El.
Ziph means pitch.
Ziphah means flowing.
Tireya means fearful.
Asar'el means El is upright.

1Chr. 4:17 And the sons of Ezra:
Yether, and Mered, and Epher, and Yalon.

And she bore Miryam *herself* **נח**,
and Shammai *himself* **נח**,
and Yishbah *himself* **נח**,
the father of Eshtemoa.

Ezra means helper.
Yether means superior.
Mered means rebel.
Epher means gazelle.
Yalon means lodging.
Miryam means rebellious.
Shammai means destructive.
Yishbah means he will praise.

1Chr. 4:18 And his wife Yahudiyah
bore Yered *himself* **נח**,

the father of Gedor,
and Heber *himself* **נח**,
the father of Soko,
and Yekuthi'el *himself* **נח**,
the father of Zanoah.

And these were the sons of Bithyah,
the daughter of Pharaoh, whom Mered took.

Yahudiyah means YAH is my praise.
Yered means descender.
Gedor means enclosure.
Heber means community.
Soko means fenced.
Yekuthi'el means obedient to El.
Zanoah means rejected.

1Chr. 4:19 And the sons of Hadiyah's wife,
the sister of Naham,
were the fathers of Ke'ilah the Garmite,
and of Eshtemoa, the Ma'akathite.

Hadiyah means a Yahudean.
Naham means consolation, comfort.
Ke'ilah means citadel.

1Chr. 4:20 And the sons of Shimon:
Amnon, and Rinnah, the favored sons,
and Tulon.

And the sons of Yishi:
Zoheth and Ben-Zoheth.

Shimon means dry.
Amnon means faithful.
Rinnah means gladness.
Tulon means piled up, elevated.
Yishi means deliverance.
Zoheth - meaning uncertain.

1Chr. 4:21 The sons of Shelah,
the son of Yahudah:
Er, the father of Lekah,
and La'dah, the father of Mareshah,
and the families
of the house of the linen workers
of the house of Ashbea;

Shelah means request.
Er means watchful.
Lekah means a journey.
La'dah - meaning uncertain.
Mareshah means summit.
Ashbea means one who swears.

1Chr. 4:22 and Yokim,
and the men of Kozeba,
and Yo'ash,
and Saraph, who ruled in Mo'ab,
and Yashubi-Lechem.

But the records were ancient.

Yokim means **YAH** will exalt.
Kozeba means liar.
Yo'ash means fire of **YAH**.
Saraph means burning.
Yashubi-Lechem
means refuser of food.

1Chr. 4:23 These were the potters.
And they were dwelling
at Neta'im and Gederah with the king.
On account of his work they dwelt there.

1Chr. 4:24 The sons of Shim'on:
Nemu'el, and Yamin, Yarib, Zerah, Sha'ul,

Nemu'el means the day of El.
Yamin means right hand.
Yarib means contentious.
Sha'ul means requested.

1Chr. 4:25 Shallum his son, Mibsam his son,
Mishma his son.

1Chr. 4:26 And the sons of Mishma:
Hammu'el his son, Zakkur his son,
Shim'i his son.

Hammu'el means a report of El.
Zakkur means mindful.

1Chr. 4:27 And Shim'i had sixteen sons
and six daughters.
But his brothers did not have many children.
And their families did not increase
as much as the children of Yahudah.

1Chr. 4:28 And they dwelt at Be'ersheba,
and Moladah, and Hatzar Shu'al,

1Chr. 4:29 and at Bilhah, and at Etzem,
and at Tolad,

1Chr. 4:30 and at Bethu'el, and at Hormah,
and at Tziklag,

1Chr. 4:31 and at Bayit Markaboth,
and at Hatzar Susim,
and at BayitBir'i, and at Sha'arayim.

These were their cities
until the reign of David.

1Chr. 4:32 And their villages
were Etam, and Ayin,
and Rimmon, and Token, and Ashan,
five cities,

1Chr. 4:33 and all the villages
that were around these cities as far as Ba'al.
These were their dwelling places,
and the generations for them.

1Chr. 4:34 And Meshobab, and Yamlek,
and Yoshah, son of Amatzyah;

Meshobab means returned.
Yamlek means he will make a king.
Yoshah means stationed by YAH.
Amatzyah means strength of YAH.

1Chr. 4:35 and Yo'el, and Yahu,
son of Yoshiyah, son of Serayah,
son of Asi'el;

Yo'el means YAH is his El.
Yahu means YAHWEH exists.
Yoshiyah means YAH will settle.

1Chr. 4:36 and Elyo'eynai, and Ya'akovah,
and Yeshohayah, and Asayah, and Adi'el,
and Yesimi'el, and Benayah;

Elyo'eynai means
my eyes are toward YAH.
Ya'akovah means heel catcher.
Yeshohayah means YAH will empty.
Asayah means YAH has made.
Adi'el means finery of El.
Yesimi'el means El will establish.
Benayah means YAH has built.

1Chr. 4:37 and Ziza, son of Shiphi,
son of Allon,
son of Yedayah, son of Shimri,
son of Shemayah.

Ziza means prominent.
Shiphi means abundance.
Allon means strength.
Yedayah means praised of YAH.
Shimri means watchful.
Shemayah means
YAH has listened.

1Chr. 4:38 These having come by name
were leaders among their families.
And the household of their fathers
increased greatly.

1Chr. 4:39 And they went
to the entrance of Gedor,
as far as the east side of the valley,
for the sake of seeking pasture
for their flocks.

1Chr. 4:40 And they found rich
and good pasture.
And the land was spacious,
quiet, and peaceful
because some from Ham
had been dwelling there before.

1Chr. 4:41 And these came,
those having been written by name,
in the days of Hizkiyah, king of Yahudah.
And they struck their tents themselves **תך**
and the houses themselves **תך**
which they found there.
And they devoted them to destruction,
as it is to this day.
And they dwelt in their place
because there was pasture for their flocks there.

1Chr. 4:42 And from them,
from the sons of Shim'on,
five hundred men went to Mount Se'ir.
And Pelatyah, and Ne'aryah,
and Rephayah, and Uzzi'el,
the sons of Yishi, were as their commanders.

1Chr. 4:43 And they struck
the remainder themselves **תך**
of the Amalekites who had escaped.

And they dwell there until this day.

Chapter 5

1Chr. 5:1 And the sons of Re'uben,
the first-born of Yisra'el.
Indeed, he himself was the first-born.
But on account of his defiling
of the bed of his father
his birthright had been given
to the sons of Yoseph, son of Yisra'el.
And he himself
is not reckoned by genealogy
as the first born.

1Chr. 5:2 Indeed, Yahudah
prevailed among his brothers,
and as ruler above him.
But the birthright was for Yoseph.

1Chr. 5:3 The sons of Re'uben,
the first born of Yisra'el:
Hanok and Pallu, Hetzron and Karmi.
[Hanok means initiated; disciplined.](#)
[Pallu means distinguished.](#)
[Karmi means gardener.](#)

1Chr. 5:4 The sons of Yo'el:
Shemayah his son, Gog his son,
Shim'i his son,
[Shemayah means YAH has heard.](#)
[Gog - meaning uncertain.](#)
[Ba'al means possessor,](#)
[husband, master.](#)
[Shim'i means famous.](#)

1Chr. 5:5 Miykah his son, Re'ayah his son,
Ba'al his son,
[Miykah means who is like YAH.](#)
[Re'ayah means YAH has seen.](#)

1Chr. 5:6 and Be'erah his son,
whom Tiglath-Pileser, king of Asshur,
took into exile.
He was leader of the Re'ubenites.
[Be'erah means a well.](#)

1Chr. 5:7 And his brothers by families
according to the genealogy
of their generations:
the chief, Ye'i'el, and Zekaryah,
[Ye'i'el means carried away by El.](#)
[Zekaryah means](#)
[YAH has remembered.](#)

1Chr. 5:8 and Bela, son of Azaz,
son of Shema, son of Yo'el,
who dwelt in Aro'er,
as far as Nebo and Ba'al Me'on.
[Bela means devourer.](#)
[Azaz means stout.](#)
[Shema means famous.](#)
[Yo'el means YAH is El.](#)

1Chr. 5:9 And he dwelt eastward
as far as the entrance of the wilderness
next to The River Euphrates
because their livestock had increased
in the land of Gil'ad.

1Chr. 5:10 And in the days of Sha'ul
they made war with the Hagrites.
And they fell by their hand.
And they dwelt in their tents
over all the eastern surface of Gil'ad.

1Chr. 5:11 And the children of Gad
dwelt opposite to them
in the land of Bashan as far as Salkhah.

1Chr. 5:12 Yo'el was the head,
and Shapham was the next,
then Ya'anai, then Shaphat in Bashan.

Yo'el means **YAH** is El.
Shapham means bare spot.
Ya'anai means responsive.
Shaphat means judge.

1Chr. 5:13 And their kindred
of the household of their father:
Mika'el, and Meshullam, and Sheba,
and Yorai, and Yakan,
and Ziya, and Eber, seven.

Yorai means rainy one.
Yakan means troublesome.
Ziya means agitator.
Eber means
one who crosses over.

1Chr. 5:14 These were the children of Abihayil,
son of Huri, son of Yarowah, son of Gil'ad,
son of Mika'el, son of Yeshishai,
son of Yahdo, son of Buz;

Abihayil means
my father is mighty.
Huri means my fine linen.
Yarowah means
born at the new moon.
Gil'ad means heap of witness.
Mika'el means who is like El.
Yeshishai means an old man.
Yahdo means united.
Buz means disrespectful.

1Chr. 5:15 Ahi son of Abdi'el, son of Guni,
was chief of their father's house.

Ahi means my brother.
Abdi'el means servant of El.
Guni means protected.

1Chr. 5:16 And they dwelt in Gil'ad,
in Bashan and in its villages,
and in all the open lands of The Sharon
within their borders.

1Chr. 5:17 All these were registered
by genealogies
in the days of Yotam, king of Yahudah,
and in the days of Yarob'am, king of Yisra'el.

1Chr. 5:18 The sons of Re'uben,
and the Gadites,
and half the tribe of Menashe
had forty four thousand seven hundred
and sixty strong men,
men carrying shield and sword,
and shooting *with* the bow,
and skilled with battles,
who were going out to war.

1Chr. 5:19 And they made war
against the Hagrites,
and Yetur, and Naphish, and Nodab.

Yetur means enclosed.
Naphish means lively.
These two were sons of Yishma'el.
Nodab means noble.

1Chr. 5:20 And they were helped against them.
And the Hagrites were given into their hand,
and all who were with them
because they had cried out to **YAHWEH**
in the battle
and He listened to their prayer
because they had trusted in Him.

1Chr. 5:21 And they carried away
their livestock:
their camels, fifty thousand,
and sheep, two hundred and fifty thousand,
and asses, two thousand,
and lives, one hundred thousand.
1Chr. 5:22 Indeed, many were killed.

They fell because the battle was of **YAHWEH**.
And they dwelt in their place until the exile.

1Chr. 5:23 And the children
of the half-tribe of Menashe
dwelt in the land.
From Bashan to Ba'al Hermon, and Senir,
and Mount Hermon they increased.

1Chr. 5:24 And these were the heads
of the houses of their fathers:
Epher, and Yishi, and Eli'el, and Azri'el,
and Yirmeyah, Hodavyah, and Yahdi'el,
mighty brave men, men of name,
and heads of the house of their father.

Epher means a gazelle.
Yishi means deliverer.
Eli'el means El is my el.
Azri'el means help of El.
Yirmeyah means **YAH** will raise up.
Hodavyah means majesty of **YAH**.
Yahdi'el means Oneness of EL.

1Chr. 5:25 But they acted unfaithfully
against The Elohim of their fathers.
And they committed adultery after the gods
of the peoples of the land,
whom **YAHWEH** had caused
to be destroyed from before their faces.

1Chr. 5:26 And The Elohim of Yisra'el
stirred up the breath *itself* נַח
of Pul, king of Asshur,
and the breath *itself* נַח of Tiglath-Pileser,
king of Asshur.
And he exiled the Re'ubenites,
and the Gadites,
and the half-tribe of Menashe.
And he brought them to Halah,
and Habor, and Hara,
and the river of Gozan until this very day.

ruach - breath, wind.
It does **not** mean 'spirit'.
'Spirit' is a Greek term.
It was unknown to Yisra'el
and the surrounding nations
prior to the Greek culture.

The Hebrews viewed the breath
as representing
the inner essence of a person,
their character, or their nature.
It was this that **YAHWEH** stirred up.

Chapter 6

1Chr. 6:1 (H 5.27)

The sons of Levi:

Gershom, Kohath, and Merari.

Note: In the Hebrew text
Chapter 5 continues.
It does not stop with verse 26.

Levi means attached.
Gershom means driven away.
Kohath means allied; partner.
Merari means bitter.

1Chr. 6:2 (H 5.28)

And the sons of Kohath:

Amram, Yitzhar, and Hebron, and Uzzi'el.

Amram means exalted people.
Yitzhar - meaning uncertain.
Hebron means seat of association.
Uzzi'el means strength of El.

1Chr. 6:3 (H 5.29)

And the children of Amram:

Aharon, and Moshe, and Miryam.

And the sons of Aharon:

Nadab and Abihu, El'azar and Ithamar.

Aharon - meaning unknown.

Moshe means drawn out.
Miryam means rebellious.
Nadab means liberal.
Abihu means He is my father.
El'azar means El is helper.
Ithamar means desirable; upright.

1Chr. 6:4 (H 5.30)

El'azar brought forth

Pinehas himself **תא**,

Pinehas brought forth

Abishua himself **תא**;

Pinehas means mouth of a serpent.

Abishua means father of abundance.

1Chr. 6:5 (H 5.31)

and Abishua brought forth

Bukki himself **תא**.

And Bukki brought forth

Uzzi himself **תא**.

Bukki means wasteful.

Uzzi means forceful.

1Chr. 6:6 (H 5.32)

And Uzzi brought forth

Zerahyah himself **תא**.

And Zerahyah brought forth

Merayoth himself **תא**.

Zerahyah means

YAH is a rising light.

Merayoth means rebellious.

1Chr. 6:7 (H 5.33)

Merayoth brought forth

Amaryah himself **תא**.

And Amaryah brought forth

Ahitub himself **תא**.

Amaryah means **YAH** has spoken.

Ahitub means brother of goodness.

1Chr. 6:8 (H 5.34)

and Ahitub brought forth

Tzadok himself **תא**.

And Tzadok brought forth

Ahima'atz himself **תא**.

Tzadok means a just one.

Ahima'atz means angry brother.

1Chr. 6:9 (H 5.35)

and Ahima'atz brought forth

Azaryah himself **תא**,

and Azaryah brought forth

Yohanan himself **תא**;

Azaryah means **YAH** has helped.

Yohanan means favored by **YAH**.

1Chr. 6:10 (H 5.36)

and Yohanan brought forth

Azaryah himself **תא**.

He is the one who served as priest
in The House which Shelomoh
had built in Yerushalaim.

1Chr. 6:11 (H 5.37)

And Azaryah brought forth

Amaryah himself **תא**,

and Amaryah brought forth

Ahitub himself **תא**.

1Chr. 6:12 (H 5.38)

and Ahitub brought forth

Tzadok himself **תא**.

And Tzadok brought forth

Shallum himself **תא**.

1Chr. 6:13 (H 5.39)

And Shallum brought forth

Hilkiyah himself **תא**.

And Hilkiyah brought forth

Azaryah himself **תא**.

1Chr. 6:14 (H 5.40)

and Azaryah brought forth

Serayah himself **תא**,

and Serayah brought forth

Yahotzadak himself יחזקאל.

Serayah means **YAH** has prevailed.
Yahotzadak means justified by **YAH**.

Note: It becomes difficult to discern who is being identified in other parts of Scripture when the names given here are used since there is so much duplication.

In our culture a 'last name' allows us to distinguish who is being identified. Hebrew culture did not have this feature.

1Chr. 6:15 (H 5.41)

And Yahotzadak went when **YAHWEH** caused Yahudah itself יחזקאל and Yerushalaim to go into exile by the hand of Nebukadnetzar.

Note: Chapter 6 begins at the next verse in the Hebrew text.

1Chr. 6:16 (H 6.1)

The sons of Levi:
Gershom, Kohath, and Merari.

1Chr. 6:17 (H 6.2)

And these are the names of the sons of Gershom:
Libni and Shim'i.

Libni means white.
Shim'i means famous.

1Chr. 6:18 (H 6.3) And the sons of Kohath:
Amram, and Yitzhar,
and Hebron, and Uzzi'el.

1Chr. 6:19 (H 6.4) The sons of Merari:
Mahli and Mushi.

Mahli means sickly.
Mushi means sensitive.

And these are the families of the Levites by their fathers:

1Chr. 6:20 (H 6.5)

To Gershom by Libni, his son:
Yahath his son, Zimmah his son,

Yahath means unity.
Zimmah means mischief.

1Chr. 6:21 (H 6.6)

Yo'ah his son, Iddo his son,
Zerah his son, Ye'atherai his son.

Yo'ah means kindred of **YAH**.
Iddo means timely.
Zerah means a rising of light.
Ye'atherai - meaning uncertain.

1Chr. 6:22 (H 6.7)

The sons of Kohath:
Amminadab his son, Korah his son,
Assir his son,

Amminadab means people of liberality.
Korah means bald.
Assir means prisoner.

1Chr. 6:23 (H 6.8)

Elkanah his son, Ebyasaph his son,
Assir his son,

Elkanah means El has procured.
Ebyasaph means
father of gathering.

1Chr. 6:24 (H 6.9)

Tahath his son, Uri'el his son,
Uzziyah his son, and Sha'ul his son.

Tahath means the bottom.
Uri'el means my light is **YAH**.
Uzziyah means my strength is **YAH**.
Sha'ul means requested.

1Chr. 6:25 (H 6.10)
And the sons of Elkanah:
Amasai and Ahimoth.

Amasai means burdensome.
Ahimoth means brother of death.

1Chr. 6:26 (H 6.11)
Elkanah his son,
Tzophai his son,
and Nahath his son,

Tzophai means honeycomb.
Nahath means quiet.

1Chr. 6:27 (H 6.12)
Eliyab his son,
Yeroham his son,
Elkanah his son.

Eliyab means El is my father.
Yeroham means compassionate.

1Chr. 6:28 (H 6.13)
And the sons of Shemu'el:
Yo'el the first-born, and Abiyah the second.

Shemu'el means
El has listened. (Samuel)

1Chr. 6:29 (H 6.14)
The sons of Merari:
Mahli, Libni his son, Shim'i his son,
Uzzah his son,

1Chr. 6:30 (H 6.15)
Shim'a his son, Haggiyah his son,
and Asayah his son.

Shim'a means announcement.
Haggiyah means festival of YAH.
Asayah means YAH has made.

1Chr. 6:31 (H 6.16)
And these are the ones whom David
appointed over the service of song
in The House of **YAHWEH**
after The Chest had come to rest.

1Chr. 6:32 (H 6.17)
And they were ministering in song
before the dwelling place
of The Tent of Assembly
until Shelomoh built
The House *itself* נא of YAHWEH
in Yerushalaim.

And they stood according to their regulations
concerning their service.

1Chr. 6:33 (H 6.18)
And these are the ones who were standing
and their sons:

Of the sons of the Kohathites were:
Heman the singer,
son of Yo'el, son of Shemu'el,

Heman means faithful.

1Chr. 6:34 (H 6.19)
son of Elkanah, son of Yeroham,
son of Eli'el, son of Toah,

Yeroham means compassionate.
Eli'el means El is my El.
Toah means humble.

1Chr. 6:35 (H 6.20)
son of Tzuph, son of Elkanah,
son of Mahath, son of Amasai,

1Chr. 6:36 (H 6.21)
son of Elkanah, son of Yo'el,
son of Azaryah, son of Tzephanyah,

Tzephanyah means YAH has hidden.

1Chr. 6:37 (H 6.22)
son of Tahath, son of Assir,
son of Ebyasaph, son of Korah,

1Chr. 6:38 (H 6.23)
son of Yitzhar,

son of Kohath,
son of Levi,
son of Yisra'el.

1Chr. 6:39 (H 6.24)
And his brother, Asaph,
who stood at his right hand,
was Asaph, son of Berekyah,
son of Shim'a,

Asaph was a Levite, a Kohathite.
He stood at the right hand
- the hand of favor.

1Chr. 6:40 (H 6.25)
son of Mika'el, son of Ba'aseyah,
son of Malkiyah,
1Chr. 6:41 (H 6.26)
son of Ethni, son of Zerah, son of Adayah,
1Chr. 6:42 (H 6.27)
son of Ethan, son of Zimmah, son of Shim'i,
1Chr. 6:43 (H 6.28)
son of Yahath, son of Gershom, son of Levi.

1Chr. 6:44 (H 6.29)
And their brothers, the sons of Merari:
on the left hand, were Ethan son of Kishi,
son of Abdi, son of Malluk,

The sons of Merari
stood on the left hand.

1Chr. 6:45 (H 6.30)
son of Hashabiyah, son of Amatzyah,
son of Hilkiyah,
1Chr. 6:46 (H 6.31)
son of Amtzi, son of Bani, son of Shemer,
1Chr. 6:47 (H 6.32)
son of Mahli, son of Mushi, son of Merari,
son of Levi.

1Chr. 6:48 (H 6.33)
And their brothers, the Levites,
were given for all the service
of The Tabernacle
of The House of **YAHWEH**.

1Chr. 6:49 (H 6.34)
And Aharon and his sons
made offerings upon the altar of the olahs
and upon the altar of the incense,
for all the work of The Most Set Apart Place,
and for the sake of making atonement
concerning Yisra'el
according to all that Moshe,
the servant of **YAHWEH**,
had given as direction.

1Chr. 6:50 (H 6.35)
And these are the sons of Aharon:
El'azar his son,
Pinehas his son,
Abishua his son,
1Chr. 6:51 (H 6.36)
Bukki his son, Uzzi his son,
Zerahyah his son,
1Chr. 6:52 (H 6.37)
Merayoth his son,
Amaryah his son, Ahitub his son,
1Chr. 6:53 (H 6.38)
Tzadok his son, Ahima'ats his son.

1Chr. 6:54 (H 6.39)
And these were their locations
for their dwellings
among their borders
for the sons of Aharon,
for the family of the Kohathites,

because to them was the lot.

1Chr. 6:55 (H 6.40)

And they gave to them Hebron itself **תא**
in the land of Yahudah,
with its open lands themselves **תא** all around.

1Chr. 6:56 (H 6.41)

But the fields themselves **תא**
of the city
and its villages themselves **תא**
they gave to Kaleb, son of Yephunneh.

1Chr. 6:57 (H 6.42)

And to the sons of Aharon they gave
the cities of refuge themselves **תא**:
Hebron itself **תא**, and Libnah itself **תא**
with its open lands themselves **תא**,
and Yattir itself **תא**, and Eshtemoa itself **תא**
and its open lands themselves **תא**,

1Chr. 6:58 (H 6.43)

and Hilen itself **תא**
and its open lands themselves **תא**,
Debir itself **תא**
and its open lands themselves **תא**,

1Chr. 6:59 (H 6.44)

and Ashan itself **תא**
and its open lands themselves **תא**,
and BayitShemesh itself **תא**
and its open lands themselves **תא**.

1Chr. 6:60 (H 6.45)

And from the tribe of Binyamin:
Geba itself **תא**
and its open lands themselves **תא**,
and Alemeth itself **תא**
and its open lands themselves **תא**,
and Anathoth itself **תא**
and its open lands themselves **תא**.
All their cities were thirteen cities
among their families.

1Chr. 6:61 (H 6.46)

And to the remaining sons of Kohath
from the family of the tribe, according to lot,
ten cities from half the tribe of Menashe.

1Chr. 6:62 (H 6.47)

And to the sons of Gershom,
to their families, thirteen cities
from the tribe of Yissaskar,
and from the tribe of Asher,
and from the tribe of Naphtali,
and from the tribe of Menashe in Bashan.

1Chr. 6:63 (H 6.48)

To the sons of Merari,
to their families from the tribe of Re'uben,
and from the tribe of Gad,
and from the tribe of Zebulun,
according to lot, twelve cities.

1Chr. 6:64 (H 6.49)

And the children of Yisra'el
gave to the Levites the cities themselves **תא**
and their open lands themselves **תא**.

1Chr. 6:65 (H 6.50)

And they gave according to lot
from the tribe of the children of Yahudah,
and from the tribe of the children of Shim'on,
and from the tribe of the children of Binyamin
these cities themselves **תא**
which they themselves **תא**

call by *these* names.

1Chr. 6:66 (H 6.51)

And some of the families
of the sons of Kohath
had cities of their borders
from the tribe of Ephraim.

1Chr. 6:67 (H 6.52)

And they gave to them

the cities of the refuge themselves **תא**:

Shekem itself **תא**

and its open lands themselves **תא**

in the mountains of Ephraim,

and Gezer itself **תא**

and its open lands themselves **תא**,

1Chr. 6:68 (H 6.53)

and Yokme'am itself **תא**

with its open lands *themselves* **תא**,

and Bayit Horon itself **תא**

and its open lands themselves **תא**,

1Chr. 6:69 (H 6.54)

and Ayalon itself **תא**

and its open lands themselves **תא**,

and Gat Rimmon itself **תא**

and its open lands themselves **תא**.

1Chr. 6:70 (H 6.55)

And from half of the tribe of Menashe:

Aner itself **תא**

and its open lands themselves **תא**,

and Bil'am itself **תא**

and its open lands themselves **תא**,

to the family of the sons of Kohath

who were remaining.

1Chr. 6:71 (H 6.56)

To the sons of Gershom,

from the family of the half-tribe of Menashe:

Golan itself **תא** in Bashan

and its open lands themselves **תא**

and Ashtaroth itself **תא**

and its open lands themselves **תא**.

1Chr. 6:72 (H 6.57)

And from the tribe of Yissaskar:

Kedesh itself **תא**

and its open lands themselves **תא**,

Dabrat itself **תא**

and its open lands themselves **תא**,

1Chr. 6:73 (H 6.58)

Ramot itself **תא**

and its open lands themselves **תא**,

and Anem itself **תא**

and its open lands themselves **תא**.

1Chr. 6:74 (H 6.59)

And from the tribe of Asher:

Mashal itself **תא**

and its open lands themselves **תא**,

and Abdon itself **תא**

and its open lands themselves **תא**,

1Chr. 6:75 (H 6.60)

and Hukok itself **תא**

and its open lands themselves **תא**,

and Rehob itself **תא**

and its open lands themselves **תא**.

1Chr. 6:76 (H 6.61)

And from the tribe of Naphtali:

Kedesh itself **תא** in Gailil

and its open lands themselves **תא**,

and Hammon itself **תא**

and its open lands themselves **תא**,

and Kiryathayim itself **תא**

and its open lands themselves **תא**.

6:77 (H 6.62)

To the children of Merari,
those remaining,
from the tribe of Zebulun:

Rimmon itself **תא**

and its open lands themselves **תא**

and Tabor itself **תא**

and its open lands themselves **תא**.

1Chr. 6:78 (H 6.63)

And from beyond The Yarden of Yericho,
on the east side of The Yarden,
from the tribe of Re'uben:

Betzer itself **תא** in the wilderness

an its open lands themselves **תא**,

and Yahatz itself **תא**

and its open lands themselves **תא**,

1Chr. 6:79 (H 6.64)

Kedemoth itself **תא**

and its open lands themselves **תא**,

and Mepha'at itself **תא**

and its open lands themselves **תא**.

1Chr. 6:80 (H 6.65)

And from the tribe of Gad:

Ramot itself **תא** in Gil'ad

and its open lands themselves **תא**,

and Mahanaim itself **תא**

and its open lands themselves **תא**,

1Chr. 6:81 (H 6.66)

and Heshbon itself **תא**

and its open lands themselves **תא**,

and Ya'zer itself **תא**

and its open lands themselves **תא**.

Chapter 7

1Chr. 7:1 And the sons of Yissaskar:

Tola, and Pu'ah, Yashub, and Shimron, four.

Yissaskar means

he will bring a reward.

Tola means worm.

Pu'ah means a blast of air.

Yashub means he will return.

Shimron means guardian.

1Chr. 7:2 And the sons of Tola:

Uzzi, and Rephayah, and Yeri'el,
and Yahmai, and Yibsam, and Shemu'el,
heads of the house of their fathers.

For Tola there were men of might
for their generations.

Their number in the days of David
was twenty two thousand six hundred.

Uzzi means my strength.

Rephayah means **YAH** has healed.

Yeri'el means El is my teacher.

Yahmai means conceived.

Yibsam means fragrant.

Shemu'el means El hears.

1Chr. 7:3 And the son of Uzzi:

Yizrahyah, and the sons of Yizrahyah:

Mika'el, and Obadyah, and Yo'el, Yishiyah.

All five of them were heads.

Yizrahyah means **YAH** will shine forth.

Mika'el means who is like El.

Obadyah means servant of **YAH**.

Yo'el means **YAH** is El.

Yishiyah means **YAH** is my deliverer.

1Chr. 7:4 And concerning them,

by their generations,

by the household of their fathers,

troops of persons for battle

were thirty six thousand

because they had many wives and children.

1Chr. 7:5 And their kindred,
of all the families of Yissaskar,
were mighty men of strength,
eighty seven thousand
recorded by their genealogies for all.

1Chr. 7:6 Of Binyamin:
Bela, and Beker, and Yediya'el, three.
[Bela means devourer.](#)
[Beker means young camel.](#)
[Yediya'el means known by El.](#)

1Chr. 7:7 And the sons of Bela:
Etzbon, and Uzzi, and Uzzi'el,
and Yerimoth, and Iri, five heads
of the house of their father,
and they were listed by their genealogies,
twenty two thousand and thirty four
mighty men of strength.
[Etzbon - meaning uncertain.](#)
[Uzzi means strength.](#)
[Uzzi'el means strength of EL.](#)
[Yerimoth means he exalts.](#)

1Chr. 7:8 And the sons of Beker:
Zemirah, and Yo'ash,
and Eli'ezer, and Elyo'eynai,
and Omri, and Yerimoth,
and Abiyah, and Anathoth,
and Alemeth.

All these were the sons of Beker.
[Zemirah means a song.](#)
[Yo'ash means hurried by YAH.](#)
[Eli'ezer means help of El.](#)
[Elyo'eynai means](#)
[my eyes are toward El.](#)
[Omri means one who heaps.](#)
[Yerimoth means he exults.](#)
[Abiyah means YAH is my father.](#)
[Anathoth means an answer.](#)
[Alemeth means a covering.](#)

1Chr. 7:9 And their recorded genealogy
by their generations,
heads of the houses of their fathers,
twenty thousand two hundred
mighty men of strength.

1Chr. 7:10 And the son of Yediya'el: Bilhan.
And the sons of Bilhan:
Ye'ush, and Binyamin,
and Ehud, and Kena'anah,
and Zethan, and Tarshish, and Ahishahar.
[Bilhan means timid.](#)
[Ye'ush means hasty.](#)
[Binyamin means](#)
[son of the right hand.](#)
[Ehud means united.](#)
[Kena'anah means humbled.](#)
[Zethan means olive grove.](#)
[Tarshish means a gem.](#)
[Ahishahar means](#)
[brother of the dawn.](#)

1Chr. 7:11 All these sons of Yediya'el
were heads of the houses of their fathers,
seventeen thousand two hundred
mighty men of strength
going out to the forces for battle.

1Chr. 7:12 And Shuppim and Huppim
were the sons of Ir.
And Hushim was the son of Aher.
[Shuppim means serpents.](#)
[Huppim means canopies.](#)
[Aher means another.](#)

1Chr. 7:13 The sons of Naphtali:
Yahtzi'el, and Guni, and Yetzer, and Shallum,
sons of Bilhah.

Naftali means my wrestling.
Yahtzi'el means allotted by El.
Guni means protected.
Yetzer means molded form.
Shallum means recompense.
Bilhah means timid.

1Chr. 7:14 The sons of Menashe:
Asri'el, whom his Aramean concubine
bore him, Makir himself **נכ**,
the father of Gil'ad.

Menashe means causing to forget.
Asri'el means blessed of El.
Makir means merchant.

1Chr. 7:15 And Makir took wives
for Huppim and Shuppim.
And the name of one was Ma'akah.
And the name of the second
was Tzelophahad.

And Tzelophahad had daughters.
Ma'akah means depression.
Tzelophahad - meaning unknown.

1Chr. 7:16 And Ma'akah, wife of Makir,
bore a son.
And she called his name Peresh.
And the name of his brother was Sheresh.
And his sons were Ulam and Rakem.

Peresh means excrement.
Sheresh means root, bottom.
Ulam means porch.
Rakem means multi-colored.

1Chr. 7:17 And the son of Ulam: Bedan.
These were the sons of Gil'ad, son of Makir,
son of Menashe.

Bedan means servile.

1Chr. 7:18 And his sister Hammoleketh,
bore Ishhod himself **נכ**,
and Abi'ezer himself **נכ**,
and Mahlah herself **נכ**.

Hammoleketh means the queen.
Ishhod means man of renown.
Abi'ezer means my father is help.
Mahlah means sickness.

1Chr. 7:19 And the sons of Shemida:
Ahyan, and Shekem, and Likhi, and Aniyam.

Shemida means
his name is known.
Ahyan means brotherly.
Shekem means burden bearer.
Likhi means accepted.
Aniyam means
groaning of the people.

1Chr. 7:20 And the sons of Ephraim:
Shuthelah, and Bered his son,
and Tahath his son,
and El'adah his son,
and Tahath his son,

Ephraim means double fruit.
Shuthelah means severed in a rush.
Bered means hail.
Tahath means the bottom.
El'adah means El passed by.

1Chr. 7:21 and Zabad his son,
and Shuthelah his son,
and Ezer and El'ad.
But the men of Gath,
those having been born in that land,
murdered them
because they had come down
for the sake of taking their livestock.

Zabad means giver.
Shuthelah means
severed in a rush.
Ezer means helper.
El'ad means El has testified.

1Chr. 7:22 And Ephraim, their father,
mourned many days.
And his kindred came to comfort him.
1Chr. 7:23 And he went in to his wife.
And she conceived.
And she bore a son.
And he called his name *itself* **נח** Beri'ah
because harm existed in his house.
[Beri'ah means trouble, harm.](#)

1Chr. 7:24 And his daughter was She'erah,
who built Lower and Upper Bayithoron
and Uzen She'erah.
[She'erah means near kinswoman.](#)

1Chr. 7:25 And Rephah was his son,
as well as Reseph, and Telah his son,
and Tahan his son,
[Rephah means sustainer.](#)
[Reseph means lightning.](#)
[Telah means breach.](#)
[Tahan means stationed.](#)

1Chr. 7:26 La'dan his son, Ammihud his son,
Elishama his son,
[La'dan - meaning uncertain](#)
[Ammihud means people of splendor.](#)
[Elishama means El of hearing.](#)

1Chr. 7:27 Nun his son, Yahoshua his son.
[Nun means perpetual.](#)
[Yahoshua means YAH is deliverer.](#)

1Chr. 7:28 And their possessions
and dwelling places
were Bayit El and its towns,
to the east, Na'aran,
and to the west, Gezer and its towns,
and Shekem and its towns,
as far as Ayyah and its towns,
1Chr. 7:29 and beside the borders
of the children of Menashe,
Bayit She'an and its towns,
Ta'anak and its towns,
Megiddo and its towns,
Dor and its towns.
In these dwelt the children of Yoseph,
son of Yisra'el.

1Chr. 7:30 The sons of Asher:
Yimnah, and Yishvah,
and Yishvi, and Beri'ah,
and their sister Serah.
[Asher means happy.](#)
[Yimnah means prosperity.](#)
[Yishvah means he will level.](#)
[Yishvi means level.](#)
[Beri'ah means trouble.](#)
[Serah means redundant.](#)

1Chr. 7:31 And the sons of Beri'ah:
Heber and Malki'el,
who was the father of Bizroth.
[Heber means community.](#)
[Malki'el means El is my king.](#)
[Bizroth means pierced; holes.](#)

1Chr. 7:32 And Heber brought forth
Yaphlet *himself* **נח**,
and Shomer *himself* **נח**,
and Hotham *himself* **נח**,
and their sister, Shuwa *herself* **נח**.
[Yaphlet means he will deliver.](#)
[Shomer means keeper.](#)
[Hotham means seal.](#)
[Shuwa means wealth.](#)

1Chr. 7:33 And the sons of Yaphlet:
Pasak, and Bimhal, and Ashvath.

These were the children of Yaphlet.

Pasak means divider.
Bimhal means with pruning.
Ashvath means bright.

1Chr. 7:34 And the sons of Shomer:
Ahi, and Rohagah, Yahubbah, and Aram.

Ahi means my brother.
Rohagah - meaning uncertain.
Yahubbah means **YAH** has hidden.
Aram means highland.

1Chr. 7:35 And the sons of his brother Helem:
Tzophah, and Yimna,
and Shelesh, and Amal.

Tzophah means expanse.
Yimna means he will restrain.
Shelesh means triplet.
Amal means worry.

1Chr. 7:36 The sons of Tzophah:
Suvah, and Harnepher, and Shu'al,
and Beri, and Yimrah,

Suvah means to wipe away.
Harnepher - meaning uncertain.
Shu'al means jackal.
Beri means a fountain.
Yimrah means exchanged.

1Chr. 7:37 Betzer, and Hod, and Shamma,
and Shilshah, and Yithran, and Be'era.

Betzer means inaccessible.
Hod means grandeur.
Shamma means desolation.
Shilshah means triplet.
Yithran means excellence.
Be'era means a well.

1Chr. 7:38 And the sons of Yether:
Yephunneh, and Pispah, and Ara.

Yephunneh means he will be prepared.
Pispah means dispersion.
Ara means lion.

1Chr. 7:39 And the sons of Ulla:
Arah, and Hanni'el, and Ritzya.

Ulla means burden.
Hanni'el means favor of El.
Ritzya means delight.

1Chr. 7:40 All these were the children of Asher,
heads of the house of their fathers,
chosen ones, mighty men of strength,
chief of the leaders.
And when they registered by genealogy
among the forces for battle
then their number was twenty six thousand.

Chapter 8

1Chr. 8:1 And Binyamin brought forth
Bela *himself* **נכ**, his first born,
Ashbel the second,
Ahrah the third,

Bela means devourer.
Ashbel means flowing.
Ahrah means after his brother.

1Chr. 8:2 Nohah the fourth,
and Rapha the fifth.

Nohah means quiet.
Rapha means giant.

1Chr. 8:3 And there were sons to Bela:
Addar, and Gera, and Abihud,

Addar means magnificent.
Gera means a kernel of grain.
Abihud means father of renown.

1Chr. 8:4 and Abishua, and Na'aman,
and Ahoah,

Abishua means

deliverance of my father.
Na'aman means pleasantness.
Ahoah means brotherly.

1Chr. 8:5 and Gera, and Shephuphan,
and Huram.

Shephuphan means serpent like.
Huram means noble.

1Chr. 8:6 And these are the sons of Ehud.
They were the heads
of the houses of the fathers
for those dwelling at Geba.

And they were exiled to Manahath.

1Chr. 8:7 And Na'aman, and Ahiyah, and Gera,
he exiled them.

And Ehud brought forth

Uzza himself **תא**

and Ahihud himself **תא**.

Uzza means strength.
Ahihud means brother of a riddle.

1Chr. 8:8 And Shoharayim
brought forth children in the field of Mo'ab
after sending away his wives,
they themselves **תא**,

Hushim herself **תא**

and Ba'ara herself **תא**.

Shoharayim means double dawn.
Hushim means eager.
Ba'ara means brutish.

1Chr. 8:9 And by Hodesh, his wife,
he brought forth Yobab himself **תא**,

and Tzibya himself **תא**,

and Meysha himself **תא**,

and Malkam himself **תא**.

Hodesh means new moon.
Yobab means howler.
Tzibya means gazelle.
Meysha means departure.
Malkam means a king.

1Chr. 8:10 and Ye'utz himself **תא**,

and Shobyah himself **תא**,

and Mirmah himself **תא**.

These were his sons,
heads of the house of their father.

Ye'utz means counselor.
Shobyah means captivation.
Mirmah means deceitful.

1Chr. 8:11 And by Hushim he brought forth

Abitub himself **תא**

and Elpa'al himself **תא**.

Abitub means father of goodness.
Elpa'al means El has made.

1Chr. 8:12 And the sons of Elpa'al:
Eber, and Mish'am, and Shemer,
who built Ono itself **תא**

and Lod itself **תא** and its towns;

Eber means
one who crosses over.
Mish'am, means bewildered.
Shemer means preserved.

1Chr. 8:13 and Beri'ah and Shema,
who were heads of the house of their father
of the inhabitants of Ayalon,
who drove out those themselves **תא**
who were dwelling at Gath.

Beri'ah means trouble.
Shema means a report.

1Chr. 8:14 and Ahyo, Shashak, and Yeremoth,

Ahyo means my brother.
Shashak means pedestrian.
Yeremoth means heights.

1Chr. 8:15 and Zebadyah, and Arad, and Eder,

Zebadyah means
YAH has given.
Arad means hidden one.

Eder means arranged.

1Chr. 8:16 and Mika'el, and Yispah, and Yoha were the sons of Beri'ah.

Mika'el means who is like El.

Yispah means he will scratch.

Yoha means revived by **YAH**.

1Chr. 8:17 And Zebadyah, and Meshullam, and Hizki, and Heber,

Zebadyah means **YAH** has given.

Meshullam means peaceable.

Hizki means strong.

Heber means community.

1Chr. 8:18 and Yishmerai, and Yizli'ah, and Yobab were the sons of Elpa'al.

Yishmerai means preservative.

Yizli'ah means he will draw out.

Yobab means howler.

1Chr. 8:19 And Yakim, and Zikri, and Zabdi,

Yakim means he will stand up.

Zikri means memorable.

Zabdi means giving.

1Chr. 8:20 and Eli'eynai, and Tzillethai, and Eli'el,

Eli'eynai means

my eyes are toward El.

Tzillethai means steady.

Eli'el means El is my El.

1Chr. 8:21 and Adayah, and Berayah, and Shimrath

were the sons of Shim'i.

Adayah means **YAH** has adorned.

Berayah means **YAH** has created.

Shimrath means guardian.

1Chr. 8:22 And Yishpan, and Eber, and Eli'el,

Yishpan means he will hide.

Eber means

one who crosses over.

Eli'el means El is my El.

1Chr. 8:23 and Abdon, and Zikri, and Hanan,

Abdon means servitude.

Hanan means favored.

1Chr. 8:24 and Hananyah, and Elam, and Antothiyah,

Hananyah means

favored of **YAH**.

Elam means hidden.

Antothiyah means

my answer from **YAH**.

1Chr. 8:25 and Yiphdeyah, and Penu'el were the sons of Shashak.

Yiphdeyah means

YAH will liberate.

Penu'el means face of El.

Shashak means pedestrian.

1Chr. 8:26 And Shamsherai, and Sheharyah, and Athalyah,

Shamsherai means

like the sun.

Sheharyah means

YAH has sought.

Athalyah means

YAH has restrained.

1Chr. 8:27 and Ya'areshyah, and Eliyah, and Zikri were the sons of Yeroham.

Ya'areshyah - meaning uncertain.

Eliyah means My El is **YAH**.

Zikri means memorable.

Yeroham means compassionate.

1Chr. 8:28 These were heads of the fathers by their generations, heads. These dwelt in Yerushalaim.

1Chr. 8:29 And the father of Gib'on dwelt at Gib'on.

And the name of his wife was Ma'akah.

1Chr. 8:30 And his first born son was Abdon,

then Tzur, and Kish, and Ba'al, and Nadab,

Abdon means servitude.

Tzur means a rock.

Kish means a bow.

Ba'al means owner,
husband, master.

1Chr. 8:31 and Gedor, and Ahyo, and Zeker,

Gedor means enclosure.

Ahyo means brotherly.

Zeker means a memory.

1Chr. 8:32 and Mikloth,

who brought forth Shim'ah *himself* **תא**.

And they also dwelt opposite their kindred
in Yerushalaim with their brothers.

Mikloth means sticks.

Shim'ah means announcement.

1Chr. 8:33 And Ner brought forth

Kish *himself* **תא**.

And Kish brought forth

Sha'ul *himself* **תא**.

And Sha'ul brought forth

Yahonathan *himself* **תא**,

and Malkishua *himself* **תא**,

and Abinadab *himself* **תא**,

and Esh-Ba'al *himself* **תא**.

Kish means a bow.

Sha'ul means requested.

Yahonathan means

given by **YAH**.

Malkishua means king of wealth.

Abinadab means

father of generosity.

Esh-ba'al means man of Ba'al.

1Chr. 8:34 And the son of Yahonathan
was Merib-Ba'al.

And Merib-Ba'al brought forth

Miykah *himself* **תא**.

Merib-ba'al means

quarreler of Ba'al.

Miykah means

who is like **YAH**.

1Chr. 8:35 And the sons of Miykah:

Pithon, and Melek, and Ta'area, and Ahaz.

Pithon means an opening.

Melek means a king.

Ta'area means of the earth.

Ahaz means possessor.

1Chr. 8:36 And Ahaz brought forth

Yaho'addah *himself* **תא**.

And Yaho'addah brought forth

Alemeth *himself* **תא**,

and Azmaveth *himself* **תא**,

and Zimri *himself* **תא**.

And Zimri brought forth Motza.

Yaho'addah - meaning uncertain

Alemeth means a covering.

Azmaveth means

strong one of death.

Zimri means musical.

Motza means an exit.

1Chr. 8:37 And Motza brought forth

Bin'a *himself* **תא**,

Raphah his son,

El'asah his son,

Atzel his son.

Bin'a - meaning uncertain.

Raphah means giant.

El'asah means El has made.

Atzel means noble.

1Chr. 8:38 And Atzel had six sons.

And these are their names:

Azrikam, Bokeru, and Yishma'el,

and She'aryah, and Obadyah, and Hanan.

All these were the sons of Atzel.

Azrikam means
he will stand up to help.
Bokeru means first born.
Yishma'el means El will hear.
She'aryah means YAH has divided.
Obadyah means servant of YAH.
Hanan means favored.

1Chr. 8:39 And the sons of Eshek, his brother:
Ulam his first born, Ye'ush the second,
and Eliphelet the third.

Eshek means oppression.
Ulam means solitary.
Ye'ush means hasty.
Eliphelet means
El of deliverance.

1Chr. 8:40 And the sons of Ulam
were mighty men of strength,
walking archers.
And he had one hundred and fifty
sons and grandsons.

All these are from the sons of Binyamin.

Chapter 9

1Chr. 9:1 And all Yisra'el
had themselves registered by genealogy.
And behold!
They were written on the scroll
of the kings of Yisra'el.

And Yahudah was exiled to Babel
on account of their unfaithful act.

1Chr. 9:2 And the first of those
dwelling in their possessions,
in their cities of Yisra'el,
were the priests, the Levites,
and the Nethinim.

1Chr. 9:3 And in Yerushalaim dwelt
some of the children of Yahudah,
and some of the children of Binyamin,
and some of the children
of Ephraim and Menashe:
1Chr. 9:4 Uthai son of Ammihud, son of Omri,
son of Imri, son of Bani,
of the sons of Peretz,
the son of Yahudah.

1Chr. 9:5 And of the Shilonites:
Asayah, the first born, and his sons.

1Chr. 9:6 And of the sons of Zerah:
Ye'u'el, and their kindred,
six hundred and ninety.

1Chr. 9:7 And of the sons of Binyamin:
Sallu, son of Meshullam, son of Hodavyah,
son of Hasenu'ah,
1Chr. 9:8 and Yibneyah, son of Yeroham,
and Elah, son of Uzzi, son of Mikri,
and Meshullam son of Shephatyah,
son of Re'u'el, son of Yibnyah;
1Chr. 9:9 and their kindred
by their generations,
nine hundred and fifty six.
All these men were heads of fathers
for their fathers' houses.

1Chr. 9:10 And from the priests:
Yedayah, and Yahoyarib, and Yakin.
1Chr. 9:11 And Azaryah, son of Hilkiyah,
son of Meshullam, son of Tzadok,

son of Merayoth, son of Ahitub,
was ruler over The House of **YAHWEH**;

1Chr. 9:12 and Adayah, son of Yeroham,
son of Pashhur, son of Malkiyah,
and Ma'asai, son of Adi'el, son of Yahzerah,
son of Meshullam, son of Meshillemit,
son of Immer;

1Chr. 9:13 and their kindred,
heads of the house of their fathers,
one thousand seven hundred and sixty,
able men for the work of the service
of The House of **YAHWEH**.

1Chr. 9:14 And of the Levites:
Shemayah, son of Hashshub,
son of Azrikam,
son of Hashabyah, of the sons of Merari,
1Chr. 9:15 and Bakbakkar, Heresh, and Galal,
and Mattanyah, son of Mika,
son of Zikri, son of Asaph,
1Chr. 9:16 and Obadyah, son of Shemayah,
son of Galal, son of Yeduthun,
and Berekyah, son of Asa, son of Elkanah,
were those dwelling in the villages
of the Netophathites.

1Chr. 9:17 And the gatekeepers:
Shallum, and Akkub,
and Talmon, and Ahiman,
and their kindred.
Shallum was the head.

1Chr. 9:18 And up to this they were
the gatekeepers in the gate of the king
on the east toward the camps
of the children of Levi.

1Chr. 9:19 And Shallum, son of Korah,
son of Ebyasaph, son of Korah,
and his kindred from his father's house,
the Korahites, were over
the work of the service,
keepers of the gates of The Tabernacle.
And their fathers had been watching over
the entrance of the camp of **YAHWEH**.

1Chr. 9:20 And Pinehas, son of El'azar,
had been leader over them formerly.
YAHWEH was with him.

1Chr. 9:21 Zekaryah, son of Meshelemyah,
was gatekeeper of the entrance
to The Tent of Assembly.

1Chr. 9:22 All those having been chosen
as gatekeepers at the gates
were two hundred and twelve.
They were registered themselves
by genealogy in their villages,
they whom David and Shemu'el the seer
on account of their faithfulness.

1Chr. 9:23 And they and their sons
were over the gates
to The House of **YAHWEH**,
to The House of The Tabernacle,
by watches.

1Chr. 9:24 The gatekeepers
were on the four sides,
east, west, north, and south.

1Chr. 9:25 And their kindred in their villages
were to come for seven of the days

from time to time with these.

1Chr. 9:26 Indeed,
the four chiefs of the gatekeepers
were with faithfulness.
They were of the Levites.
And they were over the chambers
and over the treasuries
of The House of **YAHWEH**.

1Chr. 9:27 And they spent the night
all around The House of **YAHWEH**
because they had the duty over it.
And they were over the opening of it
morning by morning.

1Chr. 9:28 And some of them were over
the utensils of the service.
Indeed, by number they brought them in
and by number brought them out.

1Chr. 9:29 And some of them
were appointed over the utensils,
even over all the utensils
of The Set Apart Place,
and over the fine flour,
and the wine,
and the oil,
and the frankincense,
and the spices.

1Chr. 9:30 And some of the sons of the priests
prepared the compound of spices.

1Chr. 9:31 And Mattithyah, from the Levites,
the first born of Shallum, the Korahite,
on account of faithfulness,
was over the task of the pans.

1Chr. 9:32 And some of the sons
of the Kohathites, from their kindred,
were over the arrangement of the showbread
for the sake of preparing it
Sabbath by Sabbath.

1Chr. 9:33 And these, the ones singing,
heads of the fathers of the Levites,
were exempt in the chambers
from other duties
because by day or *by* night
they were at their task.

1Chr. 9:34 These heads
of the father of the Levites
were heads of their generations.
These dwelt at Yerushalaim.

1Chr. 9:35 And Ye'i'el, the father of Gib'on,
whose wife's name was Ma'akah,
dwelt at Gib'on.

1Chr. 9:36 And his first born son was Abdon,
then Tzur, and Kish, and Ba'al,
and Ner, and Nadab,

1Chr. 9:37 and Gedor, and Ahyo,
and Zekaryah, and Mikloth.

1Chr. 9:38 And Mikloth brought forth
Shim'am himself **nx**.
And they also dwelt opposite their kindred
at Yerushalaim, with their brothers.

1Chr. 9:39 And Ner brought forth
Kish himself **nx**,
and Kish brought forth
Sha'ul himself **nx**,

and Sha'ul brought forth
Yahonathan himself **תא**,
and Malkishua himself **תא**,
and Abinadab himself **תא**,
and Esh-Ba'al himself **תא**.

1Chr. 9:40 And the son of Yahonathan
was Merib-Ba'al.

And Merib-Ba'al brought forth
Miykah himself **תא**.

1Chr. 9:41 And the sons of Miykah:

Pithon, and Melek, and Tahrea,
1Chr. 9:42 and Ahaz, who brought forth Yarah,
and Yarah brought forth Alemeth,
and Azmaveth, and Zimri.

And Zimri brought forth Motza;

1Chr. 9:43 and Motza brought forth Bin'a.

And Rephayah was his son,

El'asah his son, Atzel his son.

1Chr. 9:44 And Atzel had six sons
whose names were these:

Azrikam, Bokeru, and Yishma'el,
and She'aryah, and Obadyah, and Hanan.

These were the sons of Atzel.

Chapter 10

1Chr. 10:1 And the Philistines
fought with Yisra'el.

And the men of Yisra'el fled
from the face of the Philistines.

And they fell slain on Mount Gilboa.

The concept of "face"
is used quite frequently in Scripture.
The term is traditionally "translated" as
'before' or 'in front of'.

It's true that if you're seeing someone's face
you're in front of them.
However, this misses
the thematic use of "face" in Scripture.
It's repetition, and the circumstances
in which it is used
all fill a significant role
in what Scripture is teaching.

An effort has been made
in this edition of the text
to be reasonably consistent
in how this term is translated
so you can be aware of
just how frequently it is used
by **YAHWEH** in His Word.

1Chr. 10:2 And the Philistines followed hard
after Sha'ul and after his sons.

And the Philistines struck

Yonathan himself **תא**,
and Abinadab himself **תא**,
and Malkishua himself **תא**,
sons of Sha'ul.

1Chr. 10:3 And the battle
was heavy against Sha'ul.
And those shooting with the bow found him.
And he was writhing in pain
because of the archers.

1Chr. 10:4 And Sha'ul said
to the one carrying his armor,
"Draw your sword
and thrust me through with it
lest these uncircumcised ones come
and they deal harshly with me!"
But the one carrying his armor
was not willing
because he was exceedingly afraid.

Then Sha'ul took the sword *itself* אָ.
And he fell upon it.

1Chr. 10:5 And the one carrying his armor
saw that Sha'ul was dead.
And he himself also fell upon the sword.
And he died.

1Chr. 10:6 And Sha'ul and his three sons died,
even all his house died together.

1Chr. 10:7 And all the men of Yisra'el
who were in the valley
saw that they had fled
and that Sha'ul and his sons had died.
And they abandoned their cities.
And they fled.
And the Philistines came.
And they settled in them.

1Chr. 10:8 And it was the next day.
And the Philistines came
to strip the slain *themselves* אָ.
And they found Sha'ul *himself* אָ
and his sons *themselves* אָ,
having fallen, on Mount Gilboa.

1Chr. 10:9 And they stripped him.
And they took his head *itself* אָ
and his armor *itself* אָ.
And they sent *word*
into the land of the Philistines,
all around,
for the sake of bringing the news
to their idols *themselves* אָ
and to the people *themselves* אָ.

1Chr. 10:10 And they placed his armor *itself* אָ
in the house of their gods.
And his head *itself* אָ they fastened
to the house of Dagon.

1Chr. 10:11 And all of Yabesh Gil'ad heard
concerning that *itself* אָ
which the Philistines had done to Sha'ul.

1Chr. 10:12 And all the strong men rose up.
And they lifted up
the body *itself* אָ of Sha'ul
and the bodies *themselves* אָ of his sons.
And they brought them to Yabesh.
And they buried their bones *themselves* אָ
beneath the oak tree at Yabesh.
And they fasted seven days.

1Chr. 10:13 And Sha'ul died
on account of his unfaithful act
when he had acted unfaithfully
against **YAHWEH**
concerning the Word of **YAHWEH**
which he had not protected,
and also for inquiring with a medium
for the sake of making an inquiry.

1Chr. 10:14 But he had not inquired
with **YAHWEH**,
and He put him to death.
And He turned over the kingdom *itself* אָ
to David, son of Yishai.

Chapter 11

1Chr. 11:1 And all Yisra'el
was assembled to David,
to Hebron, saying,
"Behold!
We ourselves are your bone and your flesh!"

1Chr. 11:2 Also, in time past,
even when Sha'ul was king,
you yourself **תָּא** were the one going out
and the one coming in with Yisra'el itself **תָּא**.
And **YAHWEH**, your Elohim, said to you,
'You yourself **תָּא** are to shepherd
My people, Yisra'el.
And you yourself **תָּא** are to be ruler over
My people, Yisra'el.' "

1Chr. 11:3 And all the elders of Yisra'el
came to the king, to Hebron.
And David cut a covenant for them
at Hebron before the face of **YAHWEH**.
And they anointed David himself **תָּא**
as king over Yisra'el
according to the word of **YAHWEH**
by the hand of Shemu'el.

1Chr. 11:4 And David and all Yisra'el
went to Yerushalaim.
It is Yebus.
And the Yebusites were there,
those dwelling in the land.
*Yebus means trodden; threshing floor.
Yerushalaim means
complete teaching of deliverance.*

1Chr. 11:5 And those dwelling in Yebus
said to David,
"You will not come in here!"
But David captured the stronghold itself **תָּא**
of Tzion, The City of David.

1Chr. 11:6 And David said,
"Whoever is the one striking the Yebusites
as the first will be as the head,
even as the commander."
And Yo'ab, son of Tzeruyah,
went up as the first.
And he was the head.

1Chr. 11:7 And David dwelt in the stronghold.
For this reason
they called it The City of David.

1Chr. 11:8 And he built the city around it,
from The Millo and all around it.
And Yo'ab revived
the rest of the city itself **תָּא**.

1Chr. 11:9 And David went on,
going greater and greater.
And **YAHWEH** of Assemblies was with him.

1Chr. 11:10 And these were the heads
of the mighty men who belonged to David,
those having strengthened themselves
with him in his kingdom with all Yisra'el
for the sake of causing him
to reign over Yisra'el
according to the word of **YAHWEH**.

1Chr. 11:11 And this is the number
of the mighty men who belonged to David:
Yashob'am, son of a Hakmonite,
chief of the thirty.
He had stirred up his spear itself **תָּא**
against three hundred, *all* killed at one time.
*Yashob'am means
the people will return.*

1Chr. 11:12 And after him was El'azar,
son of Dodo, the Ahohite,
who was one of the three mighty men.
El'azar means El is helper.

Dodo means loving.

1Chr. 11:13 He was with David
at Pas Dammim.
And the Philistines had gathered there
for the sake of fighting.
And there was a portion of the field
filled with barley.
And the people had fled
before the face of Philistines.

Pas Dammim means
palm of bloodshed.

1Chr. 11:14 And they stationed themselves
in the midst of that portion.
And they delivered it.
And they struck
the Philistines themselves **תַּח**.
Thus **YAHWEH** delivered them
with a great deliverance.

1Chr. 11:15 And three from the thirty leaders
went down to the rock, to David,
to the cave of Adullam.
And the assembly of the Philistines
was camping in The Valley of Repha'im.

Repha'im means giants.

1Chr. 11:16 And David was then
in the stronghold.
And the garrison of the Philistines
was then at Bayit Lechem.
1Chr. 11:17 And David had
a desire for himself.
And he said, "Who will cause me
to drink water from the well of Bayi tLechem
which is at the gate?"
1Chr. 11:18 And the three broke through
into the camp of the Philistines.
And they drew water
from the well of Bayit Lechem
that was at the gate.
And they took it.
And they brought it to David.
But David was not willing to drink it.
And he poured out it itself **תַּח** to **YAHWEH**.
1Chr. 11:19 And he said,
"Far be it from me by my Elohim
from doing this!
Shall I drink the blood of these men
on account of their lives?
Indeed, by their lives they have brought it."
And he was not willing to drink it.

This is what the three mighty men had done.

1Chr. 11:20 And Abishai, brother of Yo'ab,
he was head of the three.
And he had lifted up his spear itself **תַּח**
against three hundred of the slain.
And to him

there was a name among the three.

1Chr. 11:21 From the three
he was more honored
than the *other* two.
And he was to them as their leader.
But he did not come as far as the *first* three.

1Chr. 11:22 Benayah was the son of Yahoyada,
the son of a man of strength
of many deeds from Kabtze'el.

He struck
two lion-like men of Mo'ab themselves **תַּח**.
And he had gone down.

And he struck the lion itself **תַּח**
in the midst of the pit on a day of the snow.

Benayah means **YAH** has built.
Yahoyada means **YAH** has known.

Kabtze'el means El has gathered.

1Chr. 11:23 And he struck the man himself **תא**,
the Mitsraite, a tall man, five by the cubit.
And in the hand of the Mitsraite
was a spear like a beam of one weaving.
And he went down to him with a staff.
And he plucked the spear itself **תא**
from the hand of the Mitsraite.
And he killed him with his own spear.

1Chr. 11:24 These Benayah,
son of Yahoyada had done.
And to him there was a name
among the three of the mighty men.

1Chr. 11:25 Behold!
He was more honored than the thirty.
But he did not come to the *first* three.
And David placed him over his guard.

1Chr. 11:26 And the mighty men
of the forces *were*:
Asah'el the brother of Yo'ab,
Elhanan son of Dodo of Bayit Lechem,
Asah'el means El had made.
Dodo means loving.
Bayit Lechem means
house of food, bread.

1Chr. 11:27 Shammot, the Harorite,
Heletz, the Pelonite,
Shammot means ruins.
Heletz means prepared.

1Chr. 11:28 Ira son of Ikkesh, the Tekoite,
Abi'ezer, the Anathothite,
Ira means wakefulness.
Ikkesh means perverse.
Abi'ezer means
my father is help.

1Chr. 11:29 Sibbekai, the Hushathite,
Ilai, the Ahohite,
Sibbekai means
shrub like; entwined.
Ilai means elevated.

1Chr. 11:30 Maharai, the Netophathite,
Heled son of Ba'anah, the Netophathite,
Maharai means hasty.
Heled means swift.
Ba'anah means in affliction.

1Chr. 11:31 Ithai, son of Ribai of Gib'ah,
of the children of Binyamin,
Binayah, the Pirathonite,
Ithai means near one.
Ribai means contentious.
Binayah means **YAH** has built.

1Chr. 11:32 Hurai, of the wadis of Ga'ash,
Abi'el, the Arbathite,
Hurai means linen worker.
Abi'el means El is my father.

1Chr. 11:33 Azmaveth, the Baharumite,
Elyahba, the Sha'albonite,
Azmaveth means
strong one of death.
Elyahba means El will hide.

1Chr. 11:34 the sons of Hashem, the Gizonite,
Yonathan, son of Shage, the Hararite,
Ha Shem means
'the name'; renowned.
Yonathan means given by **YAH**.
Shage - meaning uncertain.

1Chr. 11:35 Ahyam, son of Sakar, the Hararite,
Eliphal son of Ur,
Ahyam means
brother of the mother.
Sakar means recompense.
Eliphal means El of judgment.
Ur means illumination, light.

1Chr. 11:36 Hopher, the Mekerathite,
Ahiyah, the Pelonite,

Hepher means pit of shame.
Ahiyah means brother of **YAH**.

1Chr. 11:37 Hetzro, the Carmelite,
Na'arai, son of Ezbai,
Hetzro means enclosure.
Na'arai means youthful.
Ezbai means hyssop like.

1Chr. 11:38 Yo'el, the brother of Nathan,
Mibhar, son of Hagri,
Yo'el means **YAH** is El.
Nathan means given.
Mibhar means chosen; choice.
Hagri means of Hagar.

1Chr. 11:39 Tzelek, the Ammonite,
Naharai, the Berothite,
the one carrying the armor of Yo'ab,
son of Tzeruyah,
Tzelek means split, fissure.
Naharai means snorer.
Yo'ab means
fathered by **YAH**.
Tzeruyah means
wounded by **YAH**.

1Chr. 11:40 Ira, the Yithrite, Gareb, the Yithrite,
Ira means wakefulness.
Gareb means scabby.

1Chr. 11:41 Uriyah, the Hittite,
Zabad, son of Ahlai,
Uriyah means fire of **YAH**.
Zabad means giver.
Ahlai means wishful.

1Chr. 11:42 Adina, son of Shiza,
the Re'ubenite,
the head of the Re'ubenites,
and thirty with him,
Adina means effeminate.
Shiza - meaning unknown.

1Chr. 11:43 Hanan, son of Ma'akah,
and Yoshaphat, the Mithrite,
Hanan means favored.
Ma'akah means depression.
Yoshaphat means **YAH** has judged.

1Chr. 11:44 Uzziyah, the Ashterathite,
Shama, and Ye'i'el,
the sons of Hotham the Aro'erite,
Uzziyah means
my strength is **YAH**.
Shama means listening one.
Ye'i'el means
carried away by El.
Hotham means a seal.

1Chr. 11:45 Yediya'el, son of Shimri,
and Yoha, his brother, the Titzite,
Yediya'el means known by El.
Shimri means watchful.
Yoha means life by **YAH**.

1Chr. 11:46 Eli'el, the Mahavite,
and Yeribai and Yoshavyah,
the sons of Elna'am,
Yithmah, the Mo'abite,
Eli'el means El is his El.
Yeribai means contentious.
Yoshavyah means
leveled by **YAH**.
Elna'am means
El is his delight.
Yithmah means orphan.

1Chr. 11:47 Eli'el, and Obed,
and Ya'asi'el, the Metzobaite.
Obed means servant.
Ya'asi'el means made by El.

Chapter 12

1Chr. 12:1 And these are those
coming to David,
to Tziklag, while he was still shut up
from the face of of Sha'ul, son of Kish.
And they were among the mighty men
helping with the battle,

1Chr. 12:2 being armed with bows,
using the right hand or the left
with stones, and with arrows, with bows,
from the kindred of Sha'ul, from Binyamin.

1Chr. 12:3 The chiefs were
Ahi'ezer and Yo'ash,
the sons of Shema'ah, the Gib'athite,
and Yezav'el and Pelet,
the sons of Azmaveth,
and Berakah, and Yahu, the Anathothite,
Ahi'ezer means my father is help.
Yo'ash means fire of YAH.
Shema'ah means announcement.
Yezav'el means sprinkled by El.
Pelet means escaped one.
Azmaveth means strong one of death.
Berakah means blessing.
Yahu means YAHWEH exists.

1Chr. 12:4(a)
and Yishmayah, the Gib'onite,
a mighty man among the thirty,
and he was over the thirty,
1Chr. 12.4(b) and Yirmeyah, and Yahazi'el,
and Yohanan,
and Yozabad, the Gederathite,
Yishmayah means YAH will hear.
Yirmeyah means YAH will rise up.
Yahazi'el means contemplated by El.
Yohanan means favored by YAH.
Yozabad means bestowed by YAH.

**Note: The last portion, 12.4 (b),
does not appear in the Hebrew text.**
This causes a variation
in the verse numbering
for the rest of the chapter.
There is no verse 5
in the Hebrew text.

1Chr. 12:5 (H 12.6)
Eluzai, and Yerimot, and Be'alyah,
and Shemaryah, and Shephatyah,
the Haruphite;
Eluzai means El is powerful.
Yerimot means elevations.
Be'alyah means YAH is Master.
Sermaryah means YAH has protected.
Shephatayah means YAH is judge.

1Chr. 12:6 (H 12.7)
Elkanah, and Yishshiyah, and Azar'el,
and Yow'ezer, and Yashob'am, the Korahites,
Elkanah means El has procured.
Yishiyah means YAH will lend.
Azar'el means El has helped.
Yow'ezer means YAH is his help.
Yashob'am means
the people will return.

1Chr. 12:7 (H 12.8)
and Yo'elah ,and Zebadyah,
the sons of Yeroham of Gedor.
Yo'elah means beneficial.
Zebadyah means YAH has given.
Yeroham means compassionate.

1Chr. 12:8 (H 12.9)
And some Gadites
had been separated to David,
to the wilderness stronghold,
mighty men of strength,
men of war for fighting,
handling shield and spear.
And their faces were like the faces of lions
and like gazelles on the mountains,
being swift.

1Chr. 12:9 (H 12.10)
Ezer was the chief,
Obadyah the second,
Eliyab the third,

Ezer means help.
Obadyah means servant of YAH.
Eliyab means El is my father.

1Chr. 12:10 (H 12.11)

Mishmannah the fourth,
Yirmeyah the fifth,

Mishmannah means fatness.
Yirmeyah means YAH will rise up.

1Chr. 12:11 (H 12.12)

Attai the sixth,
Eli'el the seventh,

Attai means timely.
Eli'el means El is my El.

1Chr. 12:12 (H 12.13)

Yohanah the eighth,
Elzabad the ninth,

Yohanah means given by YAH.
Elzabad means El has bestowed.

1Chr. 12:13 (H 12.14)

Yirmeyah the tenth,
Makbannai the eleventh.

Makbannai means a knoll.

1Chr. 12:14 (H 12.15)

These were from the sons of Gad,
captains of the assembly.
The least one was over a hundred,
and the greatest was over a thousand.

1Chr. 12:15 (H 12.16)

These were they
who passed over The Yarden itself **תא**
in the first month.
And it was flowing over all its banks.
And they put to flight
all those themselves **תא**
of the valleys, to the east and to the west.

1Chr. 12:16 (H 12.17)

And some of the children of Binyamin
and Yahudah came to David,
as far as the stronghold.

1Chr. 12:17 (H 12.18)

And David went out to their faces.
And he responded. And he said to them,
"If you have come to me for peace,
for the sake of helping me,
there will exist for me
a heart concerning you,
as united with you,
but if for the sake
of betraying me to my oppressors
with there being no wrong in my hands
The Elohim of our fathers will see.
And He will reprove *you*."

1Chr. 12:18 (H 12.19)

And Amasai himself **תא**,
leader of the captains,
was clothed with The Divine Nature:
"Yours *we are*, David!
And *we are* with you, son of Yishai!
Shalom! Shalom to you!
And shalom to those helping you!
Indeed, your Elohim will help you!"

And David accepted them.
And he set them among
the captains of the raiding band.

There is a unique usage of *ruach* here.
It is combined with *laveshah*,
which means to wrap around, to clothe.
This requires special consideration.
Breath does not do this.
Wind does not do this.
Yet those are the two

common meanings of **ruach**.
Given the Hebrew concept of the breath
representing the inner character
or nature of the person
the only reasonable explanation
in this context
is that he was miraculously clothed
with The Divine Nature.

His response to David
strongly supports this concept.
This was not a natural event.
This was Divine intervention.

Since the Hebrews did not know
the meaning of the term 'spirit'
that term does not belong here.

But the "breath of **YAHWEH**"
would be to them "The Divine Nature".
It is that concept
which is expressed here.

1Chr. 12:19 (H 12.20)
And some from Menashe
had fallen over to David
when he was going with the Philistines
to fight against Sha'ul.
But they did not help them
because on account of counsel
the lords of the Philistines
had sent him away saying,
"On account of our heads
he will fall to his sovereign, Sha'ul."

1Chr. 12:20 (H 12.21)
At his going to Tziklag
there fell over to him from Menashe
Adnah, and Yozabad, and Yediya'el,
and Mika'el, and Yozabad,
and Elihu, and Tzillethai,
heads of the thousands
who were from Menashe.

Adnah means pleasure.
Yozabad means endowed by **YAH**.
Yediya'el means El of knowing.
Mika'el means who is like El.
Elihu means He is my El.
Tzillethai means shady.

1Chr. 12:21 (H 12.22)
And they helped with David
against the raiding bands.
Indeed,
all of them were mighty men of strength.
And they were commanders in the army.

1Chr. 12:22 (H 12.23)
Indeed, at that time,
day by day,
they came to David
for the sake of helping him
until it was a great encampment,
like an encampment of **YAHWEH**.

1Chr. 12:23 (H 12.24)
And these were the numbers
of the captains of those being armed for war.
They came to David, to Hebron,
for the sake of turning over
the kingdom of Sha'ul to him,
according to the word of **YAHWEH**:

1Chr. 12:24 (H 12.25)
from the children of Yahudah,
carrying shield and spear,
six thousand eight hundred armed for war;
1Chr. 12:25 (H 12.26)

from the children of Shim'on,
 mighty men of strength for the army,
 seven thousand one hundred;
 1Chr. 12:26 (H 12.27)
 from the children of Levi,
 four thousand six hundred;
 1Chr. 12:27 (H 12.28)
 and Yahoyada, the ruler of the Aharonites;
 and with him *were*
 three thousand seven hundred;
 1Chr. 12:28 (H 12.29)
 and Tzadok, a young man,
 a mighty man of strength,
 and his father's house,
 twenty two commanders;
 1Chr. 12:29 (H 12.30)
 and from the children of Binyamin,
 kindred of Sha'ul, three thousand,
 but up to here the greatest part of them
 were guarding the duty
 of the house of Sha'ul;
 1Chr. 12:30 (H 12.31)
 and from the children of Ephraim,
 twenty thousand eight hundred
 mighty men of strength, men of names
 to their father's household;
 1Chr. 12:31 (H 12.32)
 and the half-tribe of Menashe,
 eighteen thousand,
 who had been designated by name
 for the sake of coming
 to cause David himself **נא** to reign;
 1Chr. 12:32 (H 12.33)
 and from the children of Yissaskar,
 those having understanding of the times
 for the sake of knowing
 what Yisra'el was to do,
 their leaders were two hundred.
 And all their kindred were at their direction;
 1Chr. 12:33 (H 12.34)
 from Zebulun, those going out to war,
 arranging battle with all the weapons of war,
 fifty thousand, even for the sake
 of maintaining rank with an undivided heart;
 1Chr. 12:34 (H 12.35)
 and from Naphtali,
 one thousand commanders.
 And with them, with shield and spear,
 thirty-seven thousand;
 1Chr. 12:35 (H 12.36)
 and from the Danites, those arranging war,
 twenty eight thousand six hundred;
 1Chr. 12:36 (H 12.37)
 and from Asher,
 those going out to war
 for the sake of arranging battle,
 forty thousand;
 1Chr. 12:37 (H 12.38)
 and from beyond The Yarden,
 from the Re'ubenites and the Gadites
 and the half tribe of Menashe,
 with every weapon of war,
 one hundred and twenty thousand.

 1Chr. 12:38 (H 12.39)
 All these men of war, keeping rank,
 with a whole heart came to Hebron
 for the sake of causing David himself **נא**
 to reign over all Yisra'el.
 And even all the rest of Yisra'el
 was of one heart
 for the sake of causing
David himself **נא** to reign.

1Chr. 12:39 (H 12.40)
And they were there with David three days,
eating and drinking,
because their kindred
had prepared for them.

1Chr. 12:40 (H 12.41)
And also those near to them,
from as far away as Yissaskar, and Zebulun,
and Naphtali, were bringing food
on asses and on camels, and on mules,
and on oxen, food of flour, and cakes of figs,
and cakes of raisins, wine, and oil,
and cattle, and sheep to abundance,
because there was joy in Yisra'el.

Chapter 13

1Chr. 13:1 And David consulted
with the captains
of the thousands and the hundreds,
with every commander.

1Chr. 13:2 And David said
to all the assembly of Yisra'el,
"If it is good to you,
and *if this* has burst forth
from **YAHWEH**, our Elohim,
let us send to our kindred,
those remaining in all the land of Yisra'el,
and with them, the priests and Levites
in their cities of their open lands,
and let them be gathered to us.

1Chr. 13:3 And let us cause
to turn back to us
The Chest *itself* **nx** of our Elohim.
Indeed, we have not sought Him
since the days of Sha'ul."

aron - box, chest, or ark.
The use of 'ark' is archaic.
It's generally thought of today
as some type of boat.
Chest is used to bring it
more into line
with our current thinking.
Consider this to be
the most precious treasure chest
in all of history.

1Chr. 13:4 And all the assembly said
to do according to this
because the word was right
in the eyes of all the people.

1Chr. 13:5 And David assembled
all Yisra'el *itself* **nx**,
from Shihor of Mitsraim
even as far as the entrance of Hamat,
for the sake of bringing
The Chest *itself* **nx** of **YAHWEH**
from Kiryat Ye'arim.

1Chr. 13:6 And David and all Yisra'el
went up to Ba'alah, to Kiryat Ye'arim,
which belongs to Yahudah,
for the sake of bringing up from there
The Chest of The Elohim,
YAHWEH,
Who is dwelling with the Cherubim,
where The Name is called out.

Most non-Hebrews
have no concept of the significance
of The Chest of **YAHWEH**.

This is also known as
The Chest of The Covenant.
A copy of The Covenant
was placed in it at Sinai.

Upon the cover for this chest
were two cherubim.
Each had two wings outspread,
two of which covered the open space
between them above The Chest.
This very spot
was conceived to be the "seat",
The Throne of **YAHWEH** on earth.

It was believed that He
was dwelling there continually,
and was thereby always in the midst
of the children of Yisra'el.

When The Chest
was captured by the Philistines
it was as if **YAHWEH**
had also been captured.

This was the most holy spot in all of Yisra'el.
It was here that the priests
ministered before **YAHWEH**.
It was here that they called out in His Name.
That Name is YAHWEH.
It is His ONLY name.

It was before His earthly throne
that they presented
their most urgent requests.
To bring this back to Yisra'el
was for them the act of bringing **YAHWEH**
back into their midst.

1Chr. 13:7 And they placed
The Chest *itself* **nx** of **YAHWEH**
on a new wagon
from the house of Abinadab.
And Uzza and Ahyo were guiding the wagon.

1Chr. 13:8 And David and all Yisra'el
were playing before the face of **YAHWEH**
with all their might,
and with songs, and with lyres,
and with harps, and with tambourines,
and with cymbals, and with trumpets.

1Chr. 13:9 And they came
to the threshing floor of Kidon.
And Uzza put forth his hand *itself* **nx**
for the sake of holding
The Chest *itself* **nx**
because the oxen had stumbled.

1Chr. 13:10 And the anger of **YAHWEH**
flared up against Uzza.
And He struck him on account of
having extended his hand upon The Chest.
And he died there
before the face of **YAHWEH**.

1Chr. 13:11 And *anger* flared up for David
because **YAHWEH** had broken out
against Uzza.
And that very place is called Peretz Uzza
until this very day.

1Chr. 13:12 And David was afraid
of **YAHWEH Himself nx**
on that day saying,
"How can I bring to me
The Chest *itself* **nx** of **YAHWEH**?"

1Chr. 13:13 And David did not cause
The Chest *itself* **nx**
to turn aside to him to The City of David.
And he sent it aside
to the house of Obed Edom, the Gittite.

1Chr. 13:14 And The Chest of **YAHWEH** remained with the household of Obed Edom, in his house, three months.
And **YAHWEH** blessed the household *itself* **אָה** of Obed-Edom and everything *itself* **אָה** which was his.

Chapter 14

1Chr. 14:1 And Hiram, king of Tzor, sent messengers to David, and cedar trees, with craftsmen of walls, and craftsmen of wood for the sake of building a house for him.

1Chr. 14:2 And David knew that **YAHWEH** had established him as king over Yisra'el because his kingdom was being highly exalted for the sake of His people, Yisra'el.

1Chr. 14:3 And David took more wives in Yerushalaim.

And David brought forth more sons and daughters.

1Chr. 14:4 And these are the names of the children whom he had in Yerushalaim:

Shammua,
and Shobab,
Nathan,
and Shelomoh,

Shammua means renowned.

Shobab means rebellious

Nathan means given.

Shelomoh means peaceful.

1Chr. 14:5 and Yibhar,
and Elishua,
and Elpelet,

Yibhar means choice.

Elishua means El of my wealth.

Elpelet means El of deliverance.

1Chr. 14:6 and Nogah,
and Nepheg,
and Yaphiya,

Nogah means brilliancy.

Nepheg means a sprout.

Yaphiya means bright.

1Chr. 14:7 and Elishama,
and Ba'alyada,
and Eliphelet.

Elishama means

El of hearing.

Ba'alyada means

Ba'al has known.

Eliphelet means

El of my Deliverance.

1Chr. 14:8 And the Philistines heard that David had been anointed as king over all Yisra'el.

And all the Philistines went up for the sake of seeking David *himself* **אָה**.

And David heard.

And he went out to before their faces.

1Chr. 14:9 And the Philistines came.

And they spread out in The Valley of Repha'im.

1Chr. 14:10 And David inquired with **YAHWEH** saying, "Shall I go up against the Philistines? And will You give them into my hand?"
And **YAHWEH** said to him, "Go up!
And I will give them into your hand."

1Chr. 14:11 And they went up
into Ba'al Peratzim.
And David struck them there.

And David said,
"YAHWEH has broken through
my adversaries themselves נא
with my hand
like a breaking forth of waters."
For this reason they called the name
of that place Ba'al Peratzim.

1Chr. 14:12 And they abandoned there
their gods themselves נא.
And David spoke.
And they were burned with fire.

1Chr. 14:13 And once again the Philistines
spread out in the valley.

1Chr. 14:14 And David again
inquired with YAHWEH.

And YAHWEH said to him,
"Do not go up after them.
Go around from against them
and come to them
from in front of the mulberry trees.
1Chr. 14:15 And it will be at your hearing
of a sound itself נא of the marching
in the tops of the mulberry trees,
then you are to go out into battle!
Indeed, YAHWEH has gone out
before your faces
for the sake of striking
the camp itself נא of the Philistines."

1Chr. 14:16 And David did
according to what YAHWEH
had given as direction to him.
And they struck the camp itself נא
of the Philistines
from Gib'on and as far as Gezer.

1Chr. 14:17 And the name of David
went out into all lands.
And YAHWEH had put
the dread itself נא of him
upon all the nations.

Chapter 15

1Chr. 15:1 And he made for himself houses
in the City of David.
And he prepared a place
for The Chest of YAHWEH.
And he pitched a tent for it.

1Chr. 15:2 Then David said,
"No one is to carry
The Chest itself נא of YAHWEH
except the Levites
because they have been
chosen by YAHWEH
for the sake of carrying
The Chest itself נא of YAHWEH,
and for the sake
of ministering to Him to eternity."

1Chr. 15:3 And David assembled
all Yisra'el itself נא at Yerushalaim,
for the sake of bringing up
The Chest itself נא of YAHWEH to its place
which he had prepared for it.

1Chr. 15:4 And David gathered
the children themselves נא of Aharon
and the Levites themselves נא:

1Chr. 15:5 for the sons of Kohath:
Uri'el the head,
and one hundred and twenty of his kindred;
Uri'el means light of El.

1Chr. 15:6 for the sons of Merari:
Asayah the head,
and two hundred and twenty of his kindred;
Asayah means YAH has made.

1Chr. 15:7 for the sons of Gershom:
Yo'el the head,
and one hundred and thirty of his brothers;
Yo'el means YAH is El.

1Chr. 15:8 for the sons of Elitzaphan:
Shemayah the head,
and two hundred of his kindred;
*Elitzaphan means treasure of El.
Shemayah means YAH has listened.*

1Chr. 15:9 for the sons of Hebron:
Eli'el the head,
and eighty of his kindred;
*Hebron means seat of association.
Eli'el means El is my El.*

1Chr. 15:10 for the sons of Uzzi'el:
Amminadab the the head,
and one hundred and twelve of his brothers.
*Uzzi'el means El is my strength.
Amminadab means people of liberality.*

1Chr. 15:11 And David called
for Tzadok and Ebyathar, the priests,
and for the Levites, for Uri'el, Asayah,
and Yo'el, Shemayah,
and Eli'el, and Amminadab.

1Chr. 15:12 And he said to them,
"You yourselves nx are the heads
of the fathers for the Levites.
Set yourselves apart,
you yourselves nx and your kindred.
Then you are to bring up
The Chest itself nx of YAHWEH,
The Elohim of Yisra'el,
to the place I have prepared for it.

1Chr. 15:13 Because of how at the first
it was not you yourselves nx
YAHWEH, our Elohim,
has broken out against us,
on account of our not seeking Him
concerning the regulation."

1Chr. 15:14 And the priests and the Levites
set themselves apart
for the sake of bringing up
The Chest itself nx of YAHWEH,
The Elohim of Yisra'el.

1Chr. 15:15 And the sons of the Levites carried
The Chest itself nx of YAHWEH
according to what Moshe had directed,
according to the word of **YAHWEH**,
upon their shoulders
with its poles upon them.

1Chr. 15:16 And David spoke
to the heads of the Levites
for the sake of causing to stand
their kindred themselves nx,
the singers, with instruments of music,
harps, and lyres, and cymbals,
causing *them* to be heard for the sake
of causing a sound of joy to be lifted up.

1Chr. 15:17 And the Levites
stood up Heman himself nx,
son of Yo'el, and from his kindred,

Asaph, son of Berekyah,
and from the sons of Merari,
their kindred, 'Eythan, son of Kushayah,

Heman means faithful.
Yo'el means **YAH** is El.
Asaph means collector.
Berekyah means blessing of **YAH**.
'Ethan means permanent.
Kushayah means entrapped by **YAH**.

1Chr. 15:18 and with them their kindred
of the second *rank*:

Zekaryah, Ben, and Ya'azi'el,
and Shemiramoth, and Yahi'el,
and Unni, Eliyab, and Benayah,
and Ma'aseyah, and Mattithyah,
and Eliphelehu, and Mikneyah,
and Obed Edom, and Ye'i'el,
the gatekeepers.

Zekaryah means **YAH** has remembered.
Ben means a son.
Ya'azi'el means emboldened by El.
Shemiramot means a name of heights.
Yahi'el means **YAH** is my El.
Unni means afflicted.
Eliyab means El is my father.
Benayah means **YAH** has built.
Ma'aseyah means a work of **YAH**.
Mattithyah means gift of **YAH**.
Eliphelehu means his El is distinguished.
Mikneyah means possession of **YAH**.
Obed Edom means servant of Edom.
Ye'ie'el means his eyes are toward El.

1Chr. 15:19 And those doing the singing,
Heman, Asaph, and Eythan,
were to cause sound
with cymbals of copper;

1Chr. 15:20 and Zekaryah, and Azi'el,
and Shemiramoth, and Yehi'el, and Unni,
and Eliyab, and Ma'aseyah, and Benayah,
with harps according to Alamothe.

The meaning of Alamothe is unknown.
It's believed to be a style of music
or perhaps a song.

1Chr. 15:21 and Mattithyah, and Eliphelehu,
and Mikneyah, and Obed Edom,
and Ye'i'el, and Azazyah
were to lead with lyres on the Sheminith.

Sheminith comes
from a word meaning eighth.
It's believed to be an instruction
for those doing the music.

1Chr. 15:22 And Kenanyah
was leader of the Levites
in the music because he was skilled.

Kenanyah means **YAH** has planted.

1Chr. 15:23 and Berekyah and Elkanah
were doorkeepers for The Chest.

1Chr. 15:24 And Shebanyah, and Yoshaphat,
and Nethan'el, and Amasai, and Zekaryah,
and Benayah, and Eli'ezer, the priests,
were to blow with the trumpets
before The Chest of **YAHWEH**.

And Obed-Edom and Yahiyah
were doorkeepers for the chest.

Shebanyah means **YAH** has grown.
Yoshaphat means **YAH** is judge.
Nethan'el means given by El.
Amasai means burdensome.
Zekaryah means
YAH has remembered.
Benayah means **YAH** has built.
Eli'ezer means El is my help.
Yahiyah means **YAH** lives.

1Chr. 15:25 And it was David,
and the elders of Yisra'el,

and the commanders of the thousands
who were going
for the sake of bringing up
The Chest *itself* נח
of The Covenant of YAHWEH
from the house of Obed Edom with joy.

1Chr. 15:26 And it was as YAHWEH
was helping the Levites themselves נח
who were carrying
The Chest of The Covenant of YAHWEH.
And they sacrificed
seven bulls and seven rams.

1Chr. 15:27 And David was clothed
with a robe of fine linen,
also all the Levites
who were carrying The Chest *itself* נח,
and the singers, and Kenanyah,
the head person of the burden
of those doing the singing.
And upon David was a linen ephod.

NOTE: This is supremely important!
David, the King of Yisra'el,
is wearing Priestly Garments!
He is portraying
the extremely important concept
of The King as Priest!
He is foreshadowing The Messiah,
Who will serve
as King and as Priest in Eternity!

1Chr. 15:28 And all Yisra'el was bringing up
The Chest *itself* נח
of The Covenant of YAHWEH
with shouts of joy,
and with the sound of the shofar,
with trumpets, and with cymbals,
being heard with harps and with lyres.

1Chr. 15:29 And it was as
The Chest of The Covenant of YAHWEH
was coming to the City of David.
And Mikal, the daughter of Sha'ul,
had looked through the window.
And she saw King David *himself* נח
dancing and playing.
And she had contempt for him in her heart.

Chapter 16

1Chr. 16:1 And they brought
The Chest *itself* נח of YAHWEH.
And they set it itself נח
in the midst of the tent
which David had pitched for it.
And they caused to come near olahs
and shelem offerings
before the face of YAHWEH.

olah - a whole burnt offering.
This symbolizes
total commitment to YAHWEH.
shelem - voluntary offerings
of thanksgiving.

1Chr. 16:2 And David had ended offering
the olahs and the shelem offerings.
And he blessed the people themselves נח
in the Name of YAHWEH.

1Chr. 16:3 And he gave a portion
to every man of Yisra'el
and to every woman,
to each one a loaf of bread, and a portion,
and a cake of raisins.

1Chr. 16:4 And he set some of the Levites
to be ministering

before The Chest of **YAHWEH**,
to cause remembrance,
and to give thanks,
and to give praise
to **YAHWEH**, The Elohim of Yisra'el:
1Chr. 16:5 Asaph the head,
and his second Zekaryah,
Ye'i'el, and Shemiramot, and Yehi'el,
and Mattithyah, and Eliyab, and Benayah,
and Obed-Edom, and Ye'i'el,
with harps and lyres.
And Asaph was sounding with cymbals.
1Chr. 16:6 And Benayah and Yahazi'el,
the priests,
with the trumpets continually before
The Chest of The Covenant of **YAHWEH**.

1Chr. 16:7 On that day itself, then,
David had given *this* at the beginning
to give thanks to **YAHWEH**
by the hand of Asaph and his kindred:
1Chr. 16:8 "Give thanks to **YAHWEH**!
Call in His Name!
Cause His actions
to be known among the peoples!
1Chr. 16:9 Sing to Him!
Sing praise to Him!
Speak concerning all His extraordinary acts!
1Chr. 16:10 Give praise on account
of His set apart Name!
Let the heart of those
seeking **YAHWEH** rejoice!
1Chr. 16:11 Seek **YAHWEH** and His power!
Seek His face continually!

1Chr. 16:12 Remember His extraordinary acts
which He has done,
His signs and the judgments of His mouth,
1Chr. 16:13 seed of Yisra'el, His servant,
children of Ya'akov, His chosen!

1Chr. 16:14 He Himself
is **YAHWEH**, our Elohim!
His judgments are in all the earth!

1Chr. 16:15 Remember to eternity
His Covenant,
The Word He has given as direction
to a thousand generations,
16:16 which He cut
with Abraham *himself* **nx**,
and His oath to Yitzhak!

1Chr. 16:17 And He established it
to Ya'akov as a rule,
to Yisra'el as an eternal Covenant,
1Chr. 16:18 saying, "To you I give
the land of Kena'an,
the measuring line of your inheritance,"
1Chr. 16:19 when you were few in number,
as small, and sojourners in it.

1Chr. 16:20 And they walked, themselves,
from nation to nation,
and from one kingdom to another people.

1Chr. 16:21 He permitted no man
to oppress them.
And He chastened kings
on account of them saying,
1Chr. 16:22 "You are not to touch
on My anointed
and with My prophets
you are to do nothing bad!"

1Chr. 16:23 Sing to **YAHWEH**, all the earth!
Announce His deliverance from day to day!
1Chr. 16:24 Declare among the nations
His honor *itself* **nx**,
among all the peoples,
His extraordinary acts!

1Chr. 16:25 Indeed, great is **YAHWEH**!
And He is to be greatly praised!
And He is to be revered above all gods!

1Chr. 16:26 Indeed, all the gods of the peoples
are worthlessnesses!
But **YAHWEH** has made the skies!

1Chr. 16:27 Majesty and splendor
are before His face!
Power and joy are in His place!

1Chr. 16:28 Ascribe to **YAHWEH**,
families of the peoples,
ascribe to **YAHWEH** honor and power!
1Chr. 16:29 Ascribe to **YAHWEH**
the honor of His Name!

Lift up a grain offering
and come before His face!
Bow yourself down to **YAHWEH**
in the beauty of set-apartness!

1Chr. 16:30 Writhe before His face,
all the earth!
The world also is firmly established!
It can not be moved!

1Chr. 16:31 Let the skies rejoice!
And let the earth be glad!
And let them say among the nations,
“**YAHWEH** has reigned!”

1Chr. 16:32 Let the sea roar, and its fulness!
Let the open space rejoice,
and everything that is in it!
1Chr. 16:33 Then let the trees of the forest
sing before the face of **YAHWEH**!
Indeed, He is coming
for the sake of judging the earth!

1Chr. 16:34 Give thanks to **YAHWEH**!
Indeed, He is good!
Indeed, His kindness is to eternity!

1Chr. 16:35 And say,
“Cause us to be delivered,
Elohim of our deliverance!
And gather us!
And rescue us from the nations
for the sake of giving thanks
to Your set-apart Name,
and for the sake of soothing ourselves
with Your praise!”

1Chr. 16:36 Blessed be **YAHWEH**,
The Elohim of Yisra’el,
from the eternity to the eternity!”
And all the people said, “Amen!”
And, “Praise be to **YAHWEH**!”

1Chr. 16:37 And he left there before
The Chest of The Covenant of **YAHWEH**
Asaph and his kindred
for the sake of ministering
before The Chest continually,

for the days work according to the day;
1Chr. 16:38 and Obed Edom
and his sixty eight kindred,
including Obed Edom, son of Yeduthun,
and Hosah, as gatekeepers;
1Chr. 16:39 and Tzadok himself **תז**, the priest,
and his kindred, the priests,
before The Dwelling Place of **YAHWEH**
at the high place that was at Gib'on
1Chr. 16:40 for the sake of offering olahs
to **YAHWEH**
upon the slaughter site of the olah
continually, at morning and at evening,
and for all that had been written
in The Instruction of **YAHWEH**
which He had given as direction to Yisra'el.

1Chr. 16:41 And with them
were Heman, and Yeduthun,
and the rest of those having been chosen
who had been designated by name
for the sake of giving thanks to **YAHWEH**
because His kindness is to eternity.

1Chr. 16:42 And with them
were Heman and Yeduthun
for the sake of sounding
with trumpets and cymbals
and all the instruments
for the songs of **YAHWEH**.
And the sons of Yeduthun *were* at the gates.

1Chr. 16:43 And all the people went,
each to his house.
And David turned around
for the sake of blessing
his household *itself* **תז**.

Chapter 17

1Chr. 17:1 And it was at *the time*
when David was dwelling in his house.
And David said to Nathan, the prophet,
"Behold!
I am dwelling in a house of cedars
but The Chest of The Covenant of **YAHWEH**
is under curtains."

1Chr. 17:2 And Nathan said to David,
"Do all that is in your heart!
Indeed, **YAHWEH** is with you."

1Chr. 17:3 And it was on that night.
And the word of **YAHWEH**
existed to Nathan saying,
1Chr. 17:4 "Go!
And you are to say to My servant, David,
"Thus said **YAHWEH**,
"You yourself **תז** will not build for Me
the house for the sake of My dwelling.
1Chr. 17:5 Indeed, I have not dwelt in a house
from the day that I caused Yisra'el *itself* **תז**
to come up to this very day.
And I have existed from tent to tent,
even from a Tabernacle.

1Chr. 17:6 In every place where
I have moved Myself with all Yisra'el
have I spoken a word to one *itself* **תז**
of the judges of Yisra'el
whom I have directed to shepherd
My people *themselves* **תז** saying,
"Why have you not built for Me
a house of cedars?"

1Chr. 17:7 And now according to this

you are to say to My servant, to David,
'Thus said **YAHWEH** of Assemblies,
"I Myself took you from the sheepfold,
from following the sheep,
for the sake of being ruler
over My people, Yisra'el.
1Chr. 17:8 And I have been with you
wherever you have gone.

And I have cut off
all your adversaries themselves **תא**
from before your face.
And I have made for you a name
like the name of the great men
who are on the earth.

1Chr. 17:9 And I will establish a place
for My people, Yisra'el.
And I will plant them.
And they will dwell in it.
And they will not be disturbed.
And no longer
will the children of moral wrong
oppress them as at the beginning,
1Chr. 17:10 even from the day
in which I directed those judging
concerning My people, Yisra'el.
And I have subdued
all your adversaries themselves **תא**.
And I have declared it to you.
And **YAHWEH** will build a house for you.

1Chr. 17:11 And it will exist when your days
have been fulfilled for the sake of going
to be with your fathers.
And I will cause your seed itself **תא**
to rise up after you
who will be from your sons.
And I will establish his kingdom itself **תא**.

1Chr. 17:12 He himself
will build a house for Me.
And I will establish his throne itself **תא**
to eternity.

1Chr. 17:13 I Myself will be to him as a father.
And he himself will be to Me as a son.
And My kindness
I will not cause to depart from him
according to how I caused it to depart
from him who was before you.

1Chr. 17:14 And I will establish him
in My house
and in My Kingdom to eternity.
And his throne has been established
to eternity." ' "

1Chr. 17:15 According to all these words
and according to all this vision,
thus Nathan spoke to David.

1Chr. 17:16 And David, the king, went in
and he sat before the face of **YAHWEH**.
And he said,
"Who am I myself, **YAHWEH**, Elohim?
And what is my house
that You have brought me as far as this?
1Chr. 17:17 And this was insignificant
in Your eyes, Elohim.

And You have spoken
concerning the house of Your servant
for a great distance to come.

And You have considered me
according to the estate
of an exalted human being,
YAHWEH, Elohim.

1Chr. 17:18 What more can David
add to You for the sake of honor,
Your servant *himself* **nx**?
Even You *Yourself* **nx** know
Your servant *himself* **nx**!

1Chr. 17:19 **YAHWEH**, with Your servant,
Your servant, even according to Your heart,
You have done all this greatness *itself* **nx**,
for the sake of making known
all the greatness *itself* **nx**.

1Chr. 17:20 **YAHWEH**, there is none like You!
And there is no Elohim beside You
according to everything
which we have heard
with our own ears.

1Chr. 17:21 “And who is like
Your people, Yisra’el,
the one nation on earth whom **YAHWEH**
has gone to redeem for Himself as a people
for the sake of making for Yourself
a Name of greatness and awesomeness
by driving out nations
from before the faces of Your people
whom You have redeemed from Mitsraim?

1Chr. 17:22 And You have granted
Your people *themselves* **nx**, Yisra’el,
to be to You as a people to eternity.
And You *Yourself* **nx**, **YAHWEH**,
have existed for them as The Elohim.

1Chr. 17:23 “And now, **YAHWEH**,
the word which You have spoken
concerning Your servant
and concerning his house,
let it be established to eternity!
And do according to what You have spoken!

1Chr. 17:24 And amen!
And may Your Name be magnified
to eternity saying,
‘YAHWEH of Assemblies,
The Elohim of Yisra’el,
is The Elohim to Yisra’el!”

And may the house of David, Your servant,
be established before You!

1Chr. 17:25 Indeed,
You *Yourself* **nx**, my Elohim,
have revealed *it*
to the ear *itself* **nx** of Your servant
for the sake of building a house for him.
For this reason Your servant has been found
to pray before Your face.

1Chr. 17:26 “And now, **YAHWEH**,
You *Yourself* **nx** are He, The Elohim!
And You have spoken
concerning Your servant this goodness.
1Chr. 17:27 And now, You have been pleased
to bless the house *itself* **nx** of Your servant
to exist to eternity before Your face!
Indeed, You *Yourself* **nx**, **YAHWEH**,
have blessed it.
And it will be blessed to eternity!”

Chapter 18

1Chr. 18:1 And it was after this.

And David struck

the Philistines *themselves* תא.

And he subdued them.

And he captured Gath *itself* תא and its towns
from the hand of the Philistines.

1Chr. 18:2 And he struck Mo'ab *itself* תא.

And the Mo'abites existed

as servants to David, bringing tribute.

1Chr. 18:3 And David struck

Hadadezer *himself* תא,

king of Tzobah, at Hamat

as he was going to establish his authority
at the River Euphrates.

1Chr. 18:4 And David captured from him

a thousand chariots,

and seven thousand horsemen,

and twenty thousand foot soldiers.

And David also hamstrung

all the chariot *horses themselves* תא.

But he left from them a hundred chariots.

1Chr. 18:5 And Aram of Damascus came

for the sake of helping to Hadadezer,

king of Tzobah.

And David struck among Aram

twenty two thousand.

1Chr. 18:6 And David placed *men*

in Aram of Damascus.

And Aram existed as David's servants,

bringing tribute.

And **YAHWEH** caused deliverance for David
according to wherever he went.

1Chr. 18:7 And David took

the shields of gold *themselves* תא

which were on the servants of Hadadezer.

And he brought them to Yerushalaim.

1Chr. 18:8 And from Tibhath and from Kun,

cities of Hadadezer,

David brought exceedingly much copper.

With it Shelomoh made

the copper sea *itself* תא,

and the columns *themselves* תא,

and all the vessels of copper *themselves* תא.

1Chr. 18:9 And To'u, king of Hamath,

heard that David had struck

all the forces *themselves* תא of Hadadezer,

king of Tzobah.

1Chr. 18:10 And he sent Hadoram *himself* תא,

his son, to David, the king,

for the sake of requesting shalom of him,

and for the sake of blessing him

because he had fought against Hadadezer

and had struck him, because Hadadezer

had been fighting against To'u,

and all kinds of objects of gold,

and silver, and copper.

1Chr. 18:11 The king, David,

also set these *themselves* תא

apart to **YAHWEH**,

with the silver and the gold

which he had captured from all the nations,

from Edom, and from Mo'ab,

and from the children of Ammon,

and from the Philistines, and from Amalek.

1Chr. 18:12 And Abishai, son of Tzeruyah, struck eighteen thousand of Edom *itself* nx in The Valley of Salt.

1Chr. 18:13 And he placed garrisons in Edom. And all the Edomites existed as servants to David.

And **YAHWEH** caused deliverance for David *himself* nx wherever he went.

1Chr. 18:14 And David reigned over all Yisra'el. And he was doing judgment and justice for all his people.

1Chr. 18:15 And Yo'ab, son of Tzeruyah, was over the assembly.

And Yahoshaphat, son of Ahilud was recorder.

1Chr. 18:16 And Tzadok, son of Ahitub, and Abimelek, son of Ebyathar, were the priests.

And Shavsha was the scribe,

1Chr. 18:17 And Benayah, son of Yahoyada, was over the Perethites and the Pelethites.

And the sons of David were the foremost by the hand of the king.

Chapter 19

1Chr. 19:1 And it was after this.

And Nahash, king of the children of Ammon, died. And his son reigned in his place.

1Chr. 19:2 And David said, "I will act with kindness with Hanun, son of Nahash, because his father acted with kindness with me." And David sent messengers for the sake of comforting him concerning his father.

And the servants of David went to the land of the children of Ammon, to Hanun, for the sake of comforting him.

1Chr. 19:3 And the rulers of the children of Ammon said to Hanun, "Is David honoring your father *himself* nx in your eyes because he has sent those comforting to you? Is it not on account of the servants searching? Have his servants not come to you for the sake of searching and overthrowing and spying out the land?"

1Chr. 19:4 And Hanun captured the servants *themselves* nx of David.

And he shaved them.

And he cut off their garments *themselves* nx in the middle, up to the buttocks.

And he sent them away.

1Chr. 19:5 And they went.

And *some* reported to David concerning the men.

And he sent *some* to meet them because the men were exceedingly ashamed.

And the king said, "Remain at Jericho until when your beards have grown. Then return."

1Chr. 19:6 And the children of Ammon saw

that they had made themselves
a stench with David.
And Hanun and the children of Ammon
sent a thousand talents of silver
to hire for themselves
chariots and horsemen
from Aram-Naharaim,
and from Aram-Ma'akah,
and from Tzobah.

1Chr. 19:7 And they hired for themselves
thirty two thousand chariots,
and the king of Ma'akah himself תא
and his people themselves תא.
And they came.
And they encamped before Medeba.
And the children of Ammon
had been gathered from their cities.
And they had come for the sake of fighting.

1Chr. 19:8 And David had heard.
And he sent Yo'ab himself תא
and the entire assembly itself תא
of the mighty men.

1Chr. 19:9 And the children of Ammon
came out.
And they arranged themselves for battle
at the entrance of the city.
And the kings who had come
were by themselves in the field.

1Chr. 19:10 And Yo'ab saw
that the face of the battle
was against him, before and behind.
And he chose from
all the choice ones in Yisra'el.
And he arranged them
for the sake of encountering Aram.

1Chr. 19:11 And the rest
of the people themselves תא
he gave into the hand of Abishai, his brother.
And they were arranged for the sake
of encountering the children of Ammon.

1Chr. 19:12 And he said,
"If Aram is stronger than me
then you are to be to me as a deliverance.
And if the children of Ammon
are stronger than you
then I will deliver you.

1Chr. 19:13 Be strong!
And strengthen yourselves
on behalf of our people
and on behalf of the cities of our Elohim!
And may **YAHWEH** do
what is good in His eyes."

1Chr. 19:14 And Yo'ab approached,
and the people who were his,
before the face of Aram
for the sake of fighting.
And they fled from before their faces.

1Chr. 19:15 And the children of Ammon
saw that the Arameans had fled.
And they also fled
from the face of Abishai, his brother.
And they went into the city.
And Yo'ab went to Yerushalaim.

1Chr. 19:16 And Aram saw
that they had been struck
before the faces of Yisra'el.

And they sent messengers.
And they brought forth
the Arameans themselves **תא**
who were from beyond The River.
And Shophak, commander of the assembly
of Hadadezer was before their faces.

1Chr. 19:17 And it was reported to David.
And he gathered all Yisra'el itself **תא**.
And he passed over The Yarden.
And he came toward them.
And he arranged against them.
And David arranged for the sake
of meeting against Aram for battle.
And they fought with him.
1Chr. 19:18 And Aram fled
from before the faces of Yisra'el.
And David killed from the Arameans
seven thousand chariots
and forty thousand men of the footmen.
And Shophak himself **תא**,
the commander of the assembly,
he put to death.

1Chr. 19:19 And the servants of Hadadezer
saw that they had been struck
before the faces of Yisra'el.
And they made peace with David.
And they *existed* as his servants.
And Aram was not willing to deliver
the children of Ammon themselves **תא**
any longer.

Chapter 20

1Chr. 20:1 And it was at the time
of the recurrence of the year,
at the time of the going out of the kings.

And Yo'ab led forth
the strength itself **תא** of the assembly.
And he destroyed the land itself **תא**
of the children of Ammon.
And he went.
And he besieged Rabbah itself **תא**.
But David was sitting at Yerushalaim.
And Yo'ab struck Rabbah itself **תא**.
And he overthrew it.
1Chr. 20:2 And David took
the crown itself **תא**
from their king from upon his head.
And he discovered it weighed
a talent of gold.
And in it were precious stones.
And it was upon David's head.
And he brought out the spoil of the city,
exceedingly much.

1Chr. 20:3 And the people themselves **תא**
who were in it he brought out.
And they cut with saws,
and with sharp instruments of the iron,
and with axes.
And thus David did to all the cities
of the children of Ammon.

And David and all the people
returned to Yerushalaim.

1Chr. 20:4 And it was afterward.
And fighting arose at Gezer
with the Philistines.
Then Sibbekai, the Hushathite,
struck Sippai himself **תא**,
from the sons of the giant.

And they were subdued.

1Chr. 20:5 And there was fighting again with the Philistines themselves **תא**.
And Elhanan, son of Ya'ir,
struck Lahmi himself **תא**
the brother of Golyat, the Gittite.
And the shaft of his spear
was like a beam of a weaver.

1Chr. 20:6 And there was fighting again at Gath.
And there was a man of great size.
And his toes *and fingers were* six and six,
twenty and four.
And he also had been born to the giant.

1Chr. 20:7 And he defamed Yisra'el itself **תא**.
And Yahonathan, son of Shim'a,
a brother of David, struck him.

1Chr. 20:8 These had been born to the giant in Gath.
And they had fallen by the hand of David and by the hand of his servants.

Chapter 21

1Chr. 21:1 And Satan stood up against Yisra'el.
And he provoked David himself **תא** to count Yisra'el itself **תא**.

It's seldom recognized that taking a census, counting Yisra'el, meant imposing a "tax" upon the people of ½ shekel.

This means there are two aspects of this that are seldom considered. Taking such a count served to boost David's view of himself as king. But it also brought significant money into the treasury. Both of these actions are contrary to the desires of **YAHWEH** as is reflected in this story.

1Chr. 21:2 And David said to Yo'ab and to the rulers of the people,
"Go! Count Yisra'el itself **תא** from Be'ersheba even as far as Dan and bring it to me.
Then I will know the number of them itself **תא**."

1Chr. 21:3 But Yo'ab said,
"May **YAHWEH** add over His people a hundred times more!
Is not my sovereign the king of all of them?
To my sovereign *they are* as servants.
Why does my sovereign seek to do this?
Why should he exist as a cause of guilt for Yisra'el?"

1Chr. 21:4 But the word of the king prevailed over Yo'ab.
And Yo'ab left.
And he went out into all Yisra'el.
And he came to Yerushalaim.
1Chr. 21:5 And Yo'ab gave the number itself **תא** of the census of the people to David.
And there existed of all Yisra'el one million one hundred thousand men drawing the sword,
and Yahudah,

four hundred and seventy thousand
men drawing the sword.

1Chr. 21:6 But Levi and Binyamin
he had not counted among them
because the word of the king
was detestable to Yo'ab himself **נא**.

1Chr. 21:7 And it was bad
in the eyes of **YAHWEH**,
concerning this matter.
And He struck Yisra'el itself **נא**.

1Chr. 21:8 And David said to **YAHWEH**,
"I have offended exceedingly
with this thing itself **נא** which I have done.
And now pass over please
the moral perversity itself **נא** of Your servant!
Indeed, I have been exceedingly foolish!"

1Chr. 21:9 And **YAHWEH** spoke to Gad,
David's seer saying,
1Chr. 21:10 "Go!
And you are to speak to David saying,
'Thus said **YAHWEH**,
"I Myself am extending three *things* to you.
Choose one of them for yourself,
and I will do it for you." ' "

1Chr. 21:11 And Gad went to David.
And he said to him,
"Thus said **YAHWEH**,
'Choose for yourself
1Chr. 21:12 either three years of famine,
or three months being swept away
from before the faces of your oppressors
and the sword of your adversaries
for the sake of overtaking you,
or three days the sword of **YAHWEH**,
even the pestilence in the land
and the messenger of **YAHWEH** destroying
within all the borders of Yisra'el.'
And now consider what I am to return
to The One Himself **נא**
sending me with the word."

1Chr. 21:13 And David said to Gad,
"The distress to me is exceeding.
Please let me fall into the hand of **YAHWEH**.
Indeed, His compassions
are exceedingly great.
But into the hand of a human being
do not let me fall."

1Chr. 21:14 And **YAHWEH** set a pestilence
among Yisra'el.
And there fell from Yisra'el
seventy thousand men.

1Chr. 21:15 And **YAHWEH** sent a messenger
to Yerushalaim for the sake of destroying it.
And as he was destroying
YAHWEH observed.
And He relented concerning the harm.
And He said to the messenger,
the one who was destroying,
"Enough now! Stop your hand!"
And the messenger of **YAHWEH**
was standing beside the threshing floor
of Ornan, the Yebusite.

1Chr. 21:16 And David lifted
his eyes themselves **נא**.
And he saw the messenger himself **נא**

of **YAHWEH**

standing between earth and the skies,
and a sword having been drawn in his hand,
having been stretched out over Yerushalaim.
And David and the elders,
being covered with sackcloth,
fell on their faces.

1Chr. 21:17 And David said to **YAHWEH**,
“Was it not I myself
who said to count the people?
Even I myself am he who has offended
and done wrong indeed!
But these, the sheep, what have they done?
YAHWEH, My Elohim, please let Your hand
be against me and against
the house of my father
and not against Your people as a pestilence.”

1Chr. 21:18 And the messenger of **YAHWEH**
spoke to Gad to say to David
that David is go up
for the sake of raising up
a slaughter site to **YAHWEH**
on the threshing floor of Ornan, the Yebusite.

1Chr. 21:19 And David went up
according to the word of Gad
which he had spoken
in the Name of **YAHWEH**.

1Chr. 21:20 And Ornan turned back.
And he saw the messenger himself **nx**.
And his four sons with him hid themselves.
And Ornan was threshing wheat.

1Chr. 21:21 And David came to Ornan.
And Ornan looked intently.
And he saw David himself **nx**.
And he went out from the threshing floor.
And he bowed down toward David
with his face to the ground.

1Chr. 21:22 And David said to Ornan,
“Grant to me the place of the threshing floor.
And I will build on it
a slaughter site to **YAHWEH**.
At the full price grant it to me.
Then the pestilence will be restrained
from over the people.”

1Chr. 21:23 And Ornan said to David,
“Accept it for yourself.
And let my sovereign the king do
that which is good in his eyes.
Behold!
I have given to you the oxen for olahs,
and the threshing implements for wood,
and the wheat for a grain offering.
I have given everything.”

1Chr. 21:24 But David, the king,
said to Ornan, “No.
Truly indeed, I will purchase it
at the full price.
Indeed,
I will not take what is yours for **YAHWEH**.
And I will not offer up an olah without cost.”

1Chr. 21:25 And David gave to Ornan
six hundred shekels of gold by weight.

1Chr. 21:26 And David built there
a slaughter site to **YAHWEH**.

And he offered olahs and shelem offerings.
And he called out to **YAHWEH**.
And He responded
with fire from The Heavens
upon the slaughter site of the olah.

1Chr. 21:27 And **YAHWEH**
spoke to the messenger.
And he returned his sword to its sheath.

1Chr. 21:28 At that very time,
as David was seeing
that **YAHWEH** had answered him
on the threshing floor of Ornan, the Yebusite,
then he sacrificed there.

1Chr. 21:29 But The Tabernacle of **YAHWEH**
and the slaughter site of the olah
which Moshe had made in the wilderness
were at that time at the high place in Gib'on.
1Chr. 21:30 But David was not able
to go before it
for the sake of inquiring of **YAHWEH**
because he was afraid of the sword
of the messenger of **YAHWEH**.

Chapter 22

1Chr. 22:1 David then said, "This itself
is The House of **YAHWEH**, The Elohim.
And this is the slaughter site of olah
for Yisra'el."

1Chr. 22:2 And David said to gather
the foreigners themselves **nx**
who were in the land of Yisra'el.
And he established hewers
for the sake of hewing cut stones
for the sake of building
The House of **YAHWEH**.

1Chr. 22:3 And iron to abundance
for the nails
for the doors of the gates
and for the clamps
David caused to be prepared,
and copper so abundant
it could not be weighed
1Chr. 22:4 And cedar trees
to exceeding abundance
when the Tzidonians and the Tzorites
brought cedar wood to abundance to David.

1Chr. 22:5 And David said, "Shelomoh, my son,
is young and indecisive.
And the house to be built for **YAHWEH**
is to be magnificent to the highest
for the sake of a name to all the lands.
I will make preparation now for it."

And David made abundant preparations
before his death.

1Chr. 22:6 And he called for,
Shelomoh, his son.
And he gave direction to him
for the sake of building a house
for **YAHWEH**, The Elohim of Yisra'el.

1Chr. 22:7 And David said to Shelomoh,
"My son, I myself,
it has been with my heart to build a house
for the Name of **YAHWEH**, my Elohim,
1Chr. 22:8 But the word of **YAHWEH**
existed to me saying,

'Blood to abundance you have poured out.
And you have done great battles.
You will not build a house for My Name
because you have poured out much blood
on the earth before My face.

1Chr. 22:9 Behold!
A son will be born to you.
He will be a man of rest.
And I will cause rest for him
from all his adversaries all around.
Indeed, Shelomoh is to be his name.
And shalom and tranquility
I will give concerning Yisra'el in his days.

Shelomoh means peaceful.
shalom means safe, well,
happy, prosperous, etc.
Generally, it means
complete well being
in every aspect of one's life.

1Chr. 22:10 He himself
will build a house for My Name.
And he himself will be to Me as a son,
and I Myself to him as a Father.

And I will establish
the throne of his kingdom
over Yisra'el until eternity.'

1Chr. 22:11 Now, my son,
may **YAHWEH** be with you
and cause you to prosper!
Then you will build
The House of **YAHWEH**, your Elohim,
according to what He has spoken
concerning you.

1Chr. 22:12 Of a certainty,
YAHWEH will give to you
wisdom and understanding.
And He will direct you concerning Yisra'el,
even for the sake of protecting
The Torah *itself* **nx** of **YAHWEH**, your Elohim.

torah means instruction or statute.
It's traditionally translated as "law".
However, the root word
from which it comes, **yarah**,
means instruction.

"The Torah of Moshe"
consists of far more than "law".
It is an inclusive
series of instructions
that reveal **YAHWEH's**
desire for His people.

**There is NEVER A DEMAND
to follow them
- only an invitation,
a "calling out to one".**

If you fail to understand
this fundamental truth of Scripture
you will have all kinds
of trouble living with it.

1Chr. 22:13 Then you
will be caused to prosper,
if you watch carefully to do
the rules *themselves* **nx**
and the regulations *themselves* **nx**
which **YAHWEH** gave as direction
to Moshe *himself* **nx** concerning Yisra'el.
Be strong and brave!
Do not fear nor be discouraged!

1Chr. 22:14 And behold!
On account of my affliction

I have prepared for The House of **YAHWEH**
a hundred thousand talents of gold,
and a million talents of silver,
and for copper and for iron without weight,
indeed, to abundance.
And timber and stone I have prepared.
And to them you will add.

1Chr. 22:15 And with you to abundance
are many doing the work of hewers,
and craftsmen of stone and timber,
and everyone wise in every task.

1Chr. 22:16 Of gold and of silver
and of copper and of iron there is no count.
Rise up!
And act!
And **YAHWEH** will be with you!"

1Chr. 22:17 And David commanded
all the rulers of Yisra'el
to be a help for Shelomoh, his son, saying,
1Chr. 22:18 "Is not **YAHWEH**, your Elohim,
with you?
And has He not caused rest for you
from all around?
Indeed, He has given into my hand
those themselves nx
who are dwelling in the land.
And the land has been subdued
before the face of **YAHWEH**
and before the faces of His people!

1Chr. 22:19 Now, give your heart and your life
for the sake of seeking
YAHWEH your Elohim!
And rise up!
And build The Set Apart Place itself nx
of **YAHWEH**, The Elohim,
for the sake of bringing
The Chest of The Covenant of YAHWEH
itself nx
and the set apart vessels of **YAHWEH**
for the house that is going to be built
for sake of the Name of **YAHWEH!**"

Chapter 23

1Chr. 23:1 And David was old
and satisfied with days.
And he caused Shelomoh himself nx, his son,
to reign over Yisra'el.

1Chr. 23:2 And he gathered
all the rulers themselves nx of Yisra'el,
and the priests, and the Levites.
1Chr. 23:3 And the Levites were numbered
from the age of thirty years and up.
And the number of them
by their heads for a man,
was thirty eight thousand.
1Chr. 23:4 From these, twenty four thousand
were to oversee concerning the work
of The House of **YAHWEH**,
and six thousand were officers and judges,
1Chr. 23:5 and four thousand were gatekeepers,
and four thousand
were giving praise to **YAHWEH**,
"with instruments which I had made
for the sake of giving praise."

1Chr. 23:6 And David divided them as divisions.
Of the sons of Levi:
of Gershon, Kohath, and Merari;
[Gershon means a refugee.](#)

Kohath means an ally.
Merari means biter.

23:7 of the Gershonites:
La'dan and Shim'i.

La'adan - meaning uncertain.
Shim'i means famous.

1Chr. 23:8 The sons of La'dan:
the head, Yehi'el,
and Zetam and Yo'el, three.

Yehi'el means El lives.
Zetam means olive grove.
Yo'el means YAH is EL.

1Chr. 23:9 of the sons of Shim'i:
Shelomith, and Hazi'el, and Haran, three.
These were the heads
of the fathers' houses of La'dan.

Shelomith means pacifications.
Hazi'el means I have seen El.
Haran means mountaineer.

1Chr. 23:10 And the sons of Shim'i:
Yahath, Zina, and Ye'ush, and Beri'ah.
These were the four sons of Shim'i.

Yahath means unity.
Zina means well fed.
Ye'ush means hasty.
Beri'ah means in trouble.

1Chr. 23:11 And Yahath was the head,
and Zina the second.
And Ye'ush and Beri'ah
did not have many sons.
And they were reckoned
as one house of the father.

1Chr. 23:12 The sons of Kohath:
Amram, Yitzhar, Hebron, and Uzzi'el, four.

Amram means an exalted people.
Yitzhar means anointed.
Hebron means seat of association.
Uzzi'el means my strength is El.

1Chr. 23:13 The sons of Amram:
Aharon and Moshe.

And Aharon was separated
for the sake of setting him apart
for The Most Set Apart *Place*,
he himself and his sons to eternity,
for the sake of offering incense
before the face of YAHWEH,
for the sake of ministering to Him,
and for the sake of blessing
with His Name to eternity.

1Chr. 23:14 And Moshe,
the man of The Elohim,
his sons were named by the tribe of Levi.

1Chr. 23:15 The sons of Moshe:
Gershom and Eli'ezer.

Gershom means a refugee.
Eli'ezer means El is my help.

1Chr. 23:16 The sons of Gershom:
Shebu'el was the head.

Shebu'el means restored by El.

1Chr. 23:17 And the sons of Eli'ezer:
Rehabyah was the head.
And Eli'ezer had no other sons.
But the sons of Rehabyah were very many.

Rehabyah means
YAH has enlarged.

1Chr. 23:18 The sons of Yitzhar:
Shelomith was the head.

1Chr. 23:19 The sons of Hebron:
Yeriyah was the head,
Amaryah the second,
Yahazi'el the third,
and Yekam'am the fourth.

Yeriyah means **YAH** will teach.
Amaryah means word of **YAH**.
Yahazi'el means I have seen El.
Yekam'am means
the people will rise up.

1Chr. 23:20 The sons of Uzzi'el:
Miykah was the head
and Yishshiyah the second.

Miykah means who is like **YAH**.
Yishiyah means **YAH** will lend.

1Chr. 23:21 The sons of Merari:
Mahli and Mushi.

Mahli means sickly.
Mushi means sensitive.

The sons of Mahli: El'azar and Kish.

1Chr. 23:22 And El'azar died.
And he had no sons, but only daughters.
And their kindred,
the sons of Kish, took them.

1Chr. 23:23 The sons of Mushi:
Mahli, Eder, and Yeremoth, three.

Eder means an arrangement.
Yeremoth means elevations.

1Chr. 23:24 These were the sons of Levi
by the house of their fathers,
the heads of the fathers
as they had been counted
according to the number of names,
by their heads, those doing the work
for the service of The House of **YAHWEH**,
from the age of twenty years and up.

1Chr. 23:25 Indeed, David had said
“**YAHWEH**, The Elohim of Yisra'el,
has given rest to His people.
And He will dwell in Yerushalaim to eternity.”

1Chr. 23:26 And also to the Levites,
“They will not be carrying
The Tabernacle *itself* **וְאֵל**
nor all the vessels *themselves* **וְכֵלֵי**
for its service.”

1Chr. 23:27 Indeed,
by the last words of David
they counted the sons of Levi
from a son of twenty years old and up
1Chr. 23:28 because their office
was to help the sons of Aharon
in the service of The House of **YAHWEH**;
concerning the courtyards,
and concerning the chambers,
and concerning the purification
for everything set apart,
and the work of the service
of The House of **YAHWEH**,
1Chr. 23:29 and for the showbread,
and for the flour for the grain offering,
and for the *unleavened* wafers,
and for *what is baked in* the pan,
and for what has been mixed,
and for all kinds of measures and sizes,
1Chr. 23:30 and for the sake
of standing every morning

to give thanks and praise to **YAHWEH**,
and according to this at evening,
1Chr. 23:31 and for all offering up
of the olahs to **YAHWEH**,
for the Sabbaths, and for the New Moons,
and for the appointed times,
according to the number,
according to the regulations concerning them
continually before the face of **YAHWEH**.

1Chr. 23:32 and they were to guard
the duty *itself* **nx** of The Tent of Assembly,
and the duty *itself* **nx** of The Set Apart Place,
and the duty of the sons of Aharon,
their kindred,
in the service of The House of **YAHWEH**.

Chapter 24

1Chr. 24:1 And for the sons of Aharon
the divisions of the sons of Aharon *were*:
Nadab and Abihu, El'azar and Ithamar.

1Chr. 24:2 But Nadab and Abihu
were put to death
before the face of their father.
And there were no children for them.

And El'azar and Ithamar served as priests.

1Chr. 24:3 And David, and Tzadok,
of the sons of El'azar,
and Ahimelek, of the sons of Ithamar,
divided them as to accountability
according to their service.

1Chr. 24:4 And there were found
of the sons of El'azar
more as heads than of the sons of Ithamar.
And they divided the sons of El'azar
as sixteen heads of the house of their father,
and the sons of Ithamar
as eight heads of the house of their father.

1Chr. 24:5 And they divided them by lot,
these with those,
because there were leaders
of The Set Apart Place
and leaders of *The House of* **YAHWEH**
from the sons of El'azar
and from the sons of Ithamar.

1Chr. 24:6 And the scribe,
Shemayah, son of Netan'el,
one of the Levites, recorded them
before the faces of the king,
and the princes, and Tzadok, the priest,
and Ahimelek, son of Ebyathar,
and the heads of the fathers
of the priests and Levites,
one father's house being taken for El'azar
and one being taken for Ithamar.

1Chr. 24:7 And the first lot
came forth to Yahoyarib,
the second to Yedayah,
1Chr. 24:8 the third to Harim,
the fourth to Se'orim,
1Chr. 24:9 the fifth to Malkiyah,
the sixth to Miyamin,
1Chr. 24:10 the seventh to Hakkots,
the eighth to Abiyah,
1Chr. 24:11 the ninth to Yahshua,
the tenth to Shekanyah,
1Chr. 24:12 the eleventh to Elyashib,

the twelfth to Yakim,
1Chr. 24:13 the thirteenth to Huppah,
the fourteenth to Yesheb'ab,
1Chr. 24:14 the fifteenth to Bilgah,
the sixteenth to Immer,
1Chr. 24:15 the seventeenth to Hezir,
the eighteenth to Hapitztetz,
1Chr. 24:16 the nineteenth to Pethahyah,
the twentieth to Yahezkel,
1Chr. 24:17 the twenty first to Yakin,
the twenty second to Gamul,
1Chr. 24:18 the twenty third to Delayah,
the twenty fourth to Ma'azyah.

1Chr. 24:19 These were their accountabilities
for their service for the sake of coming into
The House of **YAHWEH**
according to their regulations
by the hand of Aharon, their father,
according to what **YAHWEH**,
The Elohim of Yisra'el,
had given as direction to him.

1Chr. 24:20 And the rest of the sons of Levi:
of the sons of Amram, Shuba'el;
of the sons of Shuba'el, Yahdeyah.

1Chr. 24:21 Concerning Rehabyah,
of the sons of Rehabyah,
the head was Yishiyah.

1Chr. 24:22 Of the Yitsharites, Shelomoth;
of the sons of Shelomoth, Yahath.

1Chr. 24:23 Of the sons of Hebron,
Yeriyah was the head, Amaryah the second,
Yahazi'el the third, and Yekam'am the fourth.

1Chr. 24:24 Of the sons of Uzzi'el, Miykah;
of the sons of Miykah, Shamir.
1Chr. 24:25 The brother of Miykah, Yishshiyah;
of the sons of Yishshiyah, Zekaryah.

1Chr. 24:26 The sons of Merari:
Mahli and Mushi;
the son of Ya'azyah, Beno.
1Chr. 24:27 The sons of Merari by Ya'azyah:
Beno, and Shoham, and Zakkur, and Ibri.

1Chr. 24:28 Of Mahli: El'azar,
who had no sons.

1Chr. 24:29 Of Kish: the son of Kish,
Yerahme'el.

1Chr. 24:30 And the sons of Mushi:
Mahli, Eder, and Yerimoth.

These were the sons of the Levites
according to their fathers' houses.

1Chr. 24:31 And they also cast lots
next for their kindred, the sons of Aharon,
before the faces of King David,
and Tzadok, and Ahimelek,
and the heads of the fathers
of the priests and Levites,
the chief of the fathers,
next to his younger kindred.

Chapter 25

1Chr. 25:1 And David and the commanders
of the assembly separated for the service
some of the sons of Asaph, and Heman,

and Yeduthun, those prophesying
with lyres, with harps, and with cymbals.
And the number of the workmen
was by their service:

1Chr. 25:2 Of the sons of Asaph:
Zakkur, and Yoseph,
and Nethanyah, and Ashar'elah,
the sons of Asaph
according to the hands of Asaph,
those prophesying according to
the hands of the king.

1Chr. 25:3 Of Yeduthun,
the sons of Yeduthun:
Gedalyah, and Tzeri, and Yeshayah,
Hashabiah, and Mattithyah, six,
under the hands of their father, Yeduthun,
who prophesied with a lyre
for the sake of giving thanks
and for the sake of praising **YAHWEH**.

1Chr. 25:4 Of Heman, the sons of Heman:
Bukkiyah, Mattanyah, Uzzi'el, Shebu'el,
and Yerimoth, Hananyah, Hanani,
Eliyathah, Giddalti, and Romamti-Ezer,
Yoshbekashah, Mallothi, Hothir, Mahaziyoth.

Heman means faithful.
Bukkiyah means poured out by **YAH**.
Mattanyah means gift of **YAH**.
Uzzi'el means El is my strength.
Shebu'el means restored by El.
Yerimoth means elevations.
Hannanyah means favored by **YAH**.
Hanani means **YAH** has favored.
Eliyathah means El has consented.
Giddalti means
I have been made great.
Romamti-Ezer means
my help has been raised up.
Yoshbekashah means a harsh seat.
Mallothi means I have spoken.
Hothir means caused to abound.
Mahaziyoth means visions.

1Chr. 25:5 All these were the sons of Heman,
the seer for the king,
according to the words of **YAHWEH**
for the sake of exalting his horn.
And **YAHWEH** gave to Heman fourteen sons
and three daughters.

1Chr. 25:6 All these were under
the hands of their father
on account of singing
in The House of **YAHWEH**
with cymbals, harps and lyres
for the service of The House of **YAHWEH**
under the hand of the king:
Asaph, Yeduthun, and Heman.

1Chr. 25:7 And the number of them,
with their kindred,
those having been instructed
in song for **YAHWEH**,
all those having understanding,
was two hundred and eighty eight.

1Chr. 25:8 And they cast lots for duty,
the small as well as the great,
the one teaching with the student.

1Chr. 25:9 And the first lot came forth
for Asaph, for Yoseph.
Gedalyah was the second:
he himself, and his kindred,

and his sons, twelve;
1Chr. 25:10 the third was Zakkur,
his sons, and his kindred, twelve;
1Chr. 25:11 the fourth was Yitzri,
his sons and his kindred, twelve;
1Chr. 25:12 the fifth Nathanyah,
his sons and his kindred, twelve;
1Chr. 25:13 the sixth Bukkiyah,
his sons and his kindred, twelve;
1Chr. 25:14 the seventh Yesar'elah,
his sons and his kindred, twelve;
Yesar'elah means El is upright.
1Chr. 25:15 the eighth Yeshayah,
his sons and his kindred, twelve;
1Chr. 25:16 the ninth Mattanyah,
his sons and his kindred, twelve;
1Chr. 25:17 the tenth Shim'i,
his sons and his kindred, twelve;
1Chr. 25:18 the eleventh Azar'el,
his sons and his kindred, twelve;
1Chr. 25:19 the twelfth Hashabiyah,
his sons and his kindred, twelve;
1Chr. 25:20 the thirteenth Shuba'el,
his sons and his kindred, twelve;
1Chr. 25:21 the fourteenth Mattithyah,
his sons and his kindred, twelve;
1Chr. 25:22 the fifteenth Yeremoth,
his sons and his kindred, twelve;
1Chr. 25:23 the sixteenth Hananyah,
his sons and his kindred, twelve;
1Chr. 25:24 the seventeenth Yoshbekashah,
his sons and his kindred, twelve;
1Chr. 25:25 the eighteenth Hanani,
his sons and his kindred, twelve;
1Chr. 25:26 the nineteenth Mallothi,
his sons and his kindred, twelve;
1Chr. 25:27 the twentieth Eliyathah,
his sons and his kindred, twelve;
1Chr. 25:28 the twenty first Hothir,
his sons and his kindred, twelve;
1Chr. 25:29 the twenty second Giddalti,
his sons and his kindred, twelve;
1Chr. 25:30 the twenty third Mahaziyoth,
his sons and his kindred, twelve;
1Chr. 25:31 the twenty fourth Romamti-Ezer,
his sons and his kindred, twelve.

Chapter 26

1Chr. 26:1 For the divisions
for the gatekeepers:
Of the Korahites:
Meshelemiyah son of Korah,
of the sons of Asaph.
1Chr. 26:2 And the sons of Meshelemiyah
Zekaryah the first born, Yediya'el the second,
Zebadyah the third, Yathni'el the fourth,
1Chr. 26:3 Eylam the fifth, Yahohanan the sixth,
Elyo'eynai the seventh.

1Chr. 26:4 And the sons of Obed Edom:
Shemayah the first born,
Yahozabad the second,
Yo'ah the third, Sakar the fourth,
Nethane'l the fifth,
1Chr. 26:5 Ammi'el the sixth,
Yissaskar the seventh,
Pe'ullethai the eighth.
Indeed, The Elohim had blessed him.

1Chr. 26:6 And to Shemayah, his son,
sons were born,
the rulers of the house of their father,
because they were men of strength.

1Chr. 26:7 The sons of Shemayah:
Othni, and Repha'el,
and Obed and Elzabad.
His brothers, Elihu and Semakyah,
were men of strength.

1Chr. 26:8 All these *were* from
the sons of Obed Edom.
They and their sons and their kindred
were men of strength
with strength for the work;
sixty two of Obed Edom.

1Chr. 26:9 And Meshelemyah had sons
and kindred, eighteen men of strength.

1Chr. 26:10 And of Hosah,
from the children of Merari were sons:
Shimri the head,
even though he was not the first born.
But his father made him the head.

1Chr. 26:11 Hilkiyah the second,
Tebalyah the third, Zekaryah the fourth.
All the sons and kindred of Hosah
were thirteen.

1Chr. 26:12 To these divisions
of the gatekeepers,
to the heads of the men,
their duties were next to their kindred
for the sake of ministering
in The House of **YAHWEH**.

1Chr. 26:13 And they cast lots
according to the small
and according to the great
of the house of their fathers for each gate.

1Chr. 26:14 And the lot of the east
fell to Shelemyah.
And for Zekaryah, his son,
a counselor with good sense, they cast lots.
And his lot went out to the north;

1Chr. 26:15 For Obed Edom, to the south.
And to his sons,
the house of the storehouse.

1Chr. 26:16 For Shuppim and Hosah,
to the west,
with the Shalleket Gate,
on the highway of the ascent,
guard beside guard.

1Chr. 26:17 For the east the Levites *were* six,
for the north four for the day,
on the south four for the day,
and for the storehouse two *and* two.

1Chr. 26:18 For the Parbar to the west
four *were* at the highway,
two *were* at the Parbar.

1Chr. 26:19 These were the divisions
of the gatekeepers
among the sons of Korah
and among the sons of Merari.

1Chr. 26:20 And of the Levites,
Ahiyah was over the treasuries
of The House of **YAHWEH**,
and over the treasuries of the set apart gifts.

1Chr. 26:21 The sons of La'dan,
the sons of the Gershonites of La'dan,
heads of the house of their father,

of La'dan the Gershonite: Yehi'eli,
1Chr. 26:22 The sons of Yehi'eli,
Zetam, and Yo'el, his brother,
were over the treasuries
of The House of **YAHWEH**.

1Chr. 26:23 Of the Amramites, the Yitsharites,
the Hebronites, and the Uzzi'elites,
1Chr. 26:24 even Shebu'el, son of Gershom,
son of Moshe,
was overseer of the treasuries.

1Chr. 26:25 And his kindred by Eli'ezer
were Rehabyah, his son,
and Yeshayah, his son,
and Yoram, his son, and Zikri, his son,
and Shelomoth, his son.

1Chr. 26:26 This Shelomoth and his kindred
were over all the treasuries
of the set apart gifts
which King David, and the heads of fathers,
for the commanders over the thousands
and the hundreds, and the commanders
of the assembly had set apart.

1Chr. 26:27 From the battles
and from the spoils
they caused *things* to be set apart
for the sake of maintaining
The House of **YAHWEH**.

1Chr. 26:28 And everything,
that which had been set apart
by Shemu'el, the seer,
and Sha'ul, son of Kish,
and Abner, son of Ner,
and Yo'ab, son of Tzeruyah,
all those having set *things* apart,
was under the hand
of Shelomith and his kindred.

1Chr. 26:29 Of the Yitsharites, Kenanyah
and his sons were for the outward affairs
concerning Yisra'el
as officers and as judges.

1Chr. 26:30 Of the Hebronites,
Hashabyah and his kindred,
sons of strength,
one thousand seven hundred
were under accountability for Yisra'el
from beside The Yarden westward,
for all the affairs of **YAHWEH**,
and for the service of the king.

1Chr. 26:31 Of the Hebronites,
Yeriyah was head of the Hebronites
by his generations of the fathers.

In the fortieth year of the reign of David
they had been sought.
And there were found among them
mighty men of strength in Ya'zer of Gil'ad.

1Chr. 26:32 And his kindred
were sons of strength,
two thousand seven hundred,
heads of fathers.
And David, the king,
appointed them over
the Re'ubenites, and the Gadites,
and the half tribe of Menashe,
for all matters of **YAHWEH**,

and the matters of the king.

Chapter 27

1Chr. 27:1 And the children of Yisra'el,
by their number, the heads of fathers,
and the commanders of the thousands
and of the hundreds, and their officers,
those serving the king himself **תא**
for all matters of the divisions,
those coming in and those going out
month by month
for all the months of the year,
the division of each one
was twenty four thousand.

1Chr. 27:2 Over the first division
for the first month
was Yashob'am, son of Zabdi'el.
And within his division
were twenty four thousand.

1Chr. 27:3 And the sons of Peretz
were the heads
of all the commanders of the assembly
for the first month.

1Chr. 27:4 And over the division
of the second month
was Dodai, Ahohite.
And of his division Mikloth
also was the leader.
And within his division
were over twenty four thousand.

1Chr. 27:5 Commander of the assembly
for the third month, the third was Benayah,
son of Yahoyada the priest.
He was the leader.
And within his division
were twenty four thousand.

1Chr. 27:6 This was the Benayah
who was mighty among the thirty.
And he was over the thirty.
And in his division
was Ammizabad, his son.

1Chr. 27:7 The fourth for the fourth month
was Asah'el, brother of Yo'ab,
and Zebadyah, his son, after him.
And within his division
were twenty four thousand.

1Chr. 27:8 The fifth for the fifth month,
the leader was Shammuth, the Yizrahite.
And within his division
were twenty four thousand.

1Chr. 27:9 The sixth for the sixth month
was Ira, son of Ikkesh, the Tekoite.
And within his division
were twenty four thousand.

1Chr. 27:10 The seventh for the seventh month
was Heletz, the Pelonite,
of the children of Ephraim.
And in his division
were twenty four thousand.

1Chr. 27:11 The eighth for the eighth month
was Sibbekai, the Hushathite,
of the Zarahites.
And within his division
were twenty four thousand.

1Chr. 27:12 The ninth for the ninth month
was Abi'ezer, the Anathothite,
of the Binyamites.
And within his division
were twenty four thousand.

1Chr. 27:13 The tenth for the tenth month
was Maharai, the Netophathite,
of the Zarhites.
And within his division
were twenty four thousand.

1Chr. 27:14 The eleventh
for the eleventh month
was Benayah, the Pirathonite,
of the children of Ephraim.
And within his division
were twenty four thousand.

1Chr. 27:15 The twelfth for the twelfth month
was Heldai, the Netophathite, of Othni'el.
And within his division
were twenty four thousand.

1Chr. 27:16 And over the tribes of Yisra'el:
of Re'uben:
the ruler was Eli'ezer, son of Zikri;
of Shim'on:
Shephatyah, son of Ma'akah;
1Chr. 27:17 of Levi:
Hashabyah, son of Kemu'el;
of Aharon: Tzadok;
1Chr. 27:18 of Yahudah:
Elihu, from the kindred of David;
of Yissaskar:
Omri, son of Mikha'el;
1Chr. 27:19 of Zebulun:
Yishmayah, son of Obadyah;
of Naphtali:
Yerimoth son of Azri'el;
1Chr. 27:20 the children of Ephraim:
Hoshea son of Azazyah;
of the half tribe of Menashe:
Yo'el, son of Pedayah;
1Chr. 27:21 of the half tribe of Menashe in Gil'ad:
Iddo, son of Zekaryah;
of Binyamin:
Ya'asi'el, son of Abner;
1Chr. 27:22 of Dan:
Azar'el, son of Yeroham.
These were the rulers
of the tribes of Yisra'el.

1Chr. 27:23 But David did not take the number
of those from twenty years of age and under
because **YAHWEH** had said
He would cause Yisra'el itself **תֵּכֵן**
to increase like the stars of the skies.

1Chr. 27:24 Yo'ab, son of Tzeruyah,
began to count,
but he did not finish.
And on account of this
there was wrath against Yisra'el.
And the number did not go up
into the count of the words
of the days of King David.

1Chr. 27:25 And Azmaveth, son of Adi'el,
was over the king's treasuries.
And Yahonathan, son of Uzziyah,
was over the storehouses in the field,
in the cities,
and in the villages,

and in the watchtowers.

1Chr. 27:26 And Ezri, son of Kelub,
was over those doing the work of the field
for the sake of working the ground.

1Chr. 27:27 And Shim'l, the Ramathite,
was over the vineyards.

And Zabdi, the Shiphmite, was over
what is in the vineyards,
for the cellars of the wine.

1Chr. 27:28 And Ba'al-Hanan, the Gederite,
was over the olive trees
and the sycamore trees
that were in The Shephelah.

And Yo'ash was over the stores of the oil.

1Chr. 27:29 And Shitrai, the Sharonite,
was over the herds that fed in Sharon.

And Shaphat, son of Adlai,
was over the herds that were in the valleys.

1Chr. 27:30 And Obil, the Yishma'elite,
was over the camels.

And Yahdeyah, the Meronothite,
was over the asses.

1Chr. 27:31 and Yaziz, the Hagrite,
was over the flocks.

All of these were rulers over the property
which belonged to King David.

1Chr. 27:32 Also Yahanathan, David's uncle,
was a counselor; a man of understanding.

And he was a scribe.

And Yehi'el, son of Hakmoni,
was with the sons of the king.

1Chr. 27:33 And Ahithophel
was counselor to the king.

And Hushai, the Arkite,
was a companion of the king.

1Chr. 27:34 And after Ahithophel
was Yahoyada, son of Benayah,
and Ebyathar.

And the commander
of the assembly of the king was Yo'ab.

Chapter 28

1Chr. 28:1 And David caused
to be assembled to Yerushalaim
all the rulers *themselves* **nx** of Yisra'el,
the rulers of the tribes
and the commanders of the divisions,
those serving the king *himself* **nx**,
the commanders of the thousands,
and commanders of the hundreds,
and the rulers of all the property
and livestock for the king and for his sons,
with the officials, the mighty men,
even for all the mighty men of strength.

1Chr. 28:2 And David, the king,
stood upon his feet.

And he said, "Listen attentively to me,
my kindred and my people.

I myself, it was within my heart
to build a house of rest
for The Chest of The Covenant of **YAHWEH**,
even as a footstool of the feet of our Elohim.

And I had made preparations
for the sake of building it.

1Chr. 28:3 But **YAHWEH** said to me,
'You will not build a house for My Name
because you *yourself* **nx** are a man of battle
and you have poured out blood.'

1Chr. 28:4 However, **YAHWEH**,

The Elohim of Yisra'el,
chose me from all the house of my father
for the sake of existing
as king over Yisra'el to eternity.
Indeed, He has chosen Yahudah as ruler.
And in the house of Yahudah,
the house of my father,
and among the sons of my father,
He was pleased with me
for the sake of causing cause me to reign
as king over all Yisra'el.

1Chr. 28:5 And from all my sons,
indeed, **YAHWEH** has given
many sons to me,
but He has chosen Shelomoh, my son,
for the sake of sitting upon the throne
of the kingdom of **YAHWEH**, over Yisra'el.

1Chr. 28:6 And He said to me,
'Shelomoh, your son,
he himself will build
My house and My courtyards
because I have chosen him
for Myself as a son.
And I Myself will exist for him as a Father.
1Chr. 28:7 And I will establish
his kingdom *itself* **nx**
to eternity if he is strong
for the sake of doing My directives
and My judgments as it is this day.'

1Chr. 28:8 And now,
before the eyes of all Yisra'el,
the assembly of **YAHWEH**,
and in the hearing of our Elohim,
protect and seek all the directives
of **YAHWEH**, your Elohim,
in order that you will possess
the good land *itself* **nx**
and cause it to be inherited
by your children after you to eternity!

1Chr. 28:9 And you *yourself* **nx**,
Shelomoh, my son,
know The Elohim *Himself* **nx** of your father!
And serve Him with a whole heart
and with a pleasing life!
Indeed, **YAHWEH** is searching all hearts!
And He understands
all the imaginations of thoughts!
If you do seek Him
He will be found by you!
But if you abandon Him
He will reject you to forever!

1Chr. 28:10 Consider now!
Indeed, **YAHWEH** has chosen you
for the sake of building a house
for The Set Apart Place.
Be strong!
And act!"

1Chr. 28:11 And David gave
to Shelomoh, his son,
the plans *themselves* **nx** for the porch,
and *its houses themselves* **nx**,
and its treasuries,
and its upper chambers,
and its inner chambers,
and the place of The Seat of Atonement,

[The Seat of Atonement](#)
is also called "The Mercy Seat".
It is the place on

The Chest of The Covenant
between the Cherubim
where YAHWEH was believed
to be seated.

1Chr. 28:12 and the plans
for everything which existed
by The Divine Nature concerning it;
for the courtyards of The House of YAHWEH,
and for all the chambers all around,
and for the treasuries
of The House of YAHWEH,
and for the treasuries for the set apart things,
1Chr. 28:13 and for the divisions
of the priests and the Levites,
and for all the work of the service
of The House of YAHWEH,
and for all the utensils of service
in The House of YAHWEH;
1Chr. 28:14 for gold by weight
for all the utensils of gold,
for all the utensils for every kind of service;
for silver for all utensils
of the silver by weight,
for all utensils for every kind of service;
1Chr. 28:15 and by weight
for the lampstands of the gold,
and their lamps of gold,
by weight for each lampstand and its lamps;
and for the lampstands of silver by weight,
for the lampstand and its lamps,
according to the service of each lampstand;
1Chr. 28:16 and the gold itself ~~nx~~ by weight
for the tables of the showbread,
for each table;
and silver for the tables of the silver;
1Chr. 28:17 and pure gold
for the forks,
and for the basins, and the jars,
and for the basins of the gold,
by weight for each basin,
the silver by weight for the silver basins,
silver for each basin;
1Chr. 28:18 and refined gold by weight
for the altar of the incense,
and for the pattern of the chariot
of the gold cherubim,
which were spreading out their wings
and covering over
The Chest of The Covenant of YAHWEH.

1Chr. 28:19 Everything *was* in writing
from the hand of YAHWEH upon me.
He caused me to understand
all the works of the plan.”

1Chr. 28:20 And David said
to Shelomoh, his son,
“Be strong!
And be courageous!
And act!
Do not be afraid!
And do not be discouraged!
Indeed, YAHWEH, The Elohim,
my Elohim, is with you!
He will not leave you!
And He will not abandon you
until all the work is to completion
for the service of The House of YAHWEH.

1Chr. 28:21 And behold!
The divisions of the priests and the Levites
for all the service of The House of YAHWEH,
and with you according to every task
are all who are willing,

with skill for every task.
And the rulers and all the people
are *there* for your every word.”

Chapter 29

1Chr. 29:1 And David, the king, said
to all the assembly,
“Shelomoh, my son,
the one whom **YAHWEH** has chosen,
is young and tender.
And the work is great because the palace
is not for a human being,
but rather, for **YAHWEH**, The Elohim.

1Chr. 29:2 And with all my power
I have prepared for The House of my Elohim
the gold for the gold,
and the silver for the silver,
and the copper for the copper,
the iron for the iron,
and the wood for the wood,
shoham stones, and settings,
and glistening stones, and colored stones,
and all kinds of precious stones,
and stones of marble, to abundance.

1Chr. 29:3 And further,
on account of my delight
in The House of my Elohim
there exists to me a wealth of of gold and silver
I have given for The House of my Elohim
over above all that I have prepared
for The Set Apart House:

1Chr. 29:4 three thousand talents of gold
of the gold of Ophir,
and seven thousand talents of refined silver
for the sake of overlaying
the walls of the houses;

1Chr. 29:5 as gold for the gold
and as silver for the silver,
and for all the work done
by the hands of craftsmen.
And who is willing to have
his hand filled today
for the sake of **YAHWEH**?”

The "filling of the hand"
is a Hebraism meaning,
"who is willing to be consecrated".

1Chr. 29:6 And those
of the rulers of the fathers,
and the rulers of the tribes of Yisra'el,
and the rulers of the thousands
and of the hundreds,
and of the rulers of the work of the king
willingly offered themselves.

1Chr. 29:7 And they gave for the service
of The House of **YAHWEH**,
of gold, five thousand talents
and ten thousand darics,
and of silver, ten thousand talents,
and of copper, eighteen thousand talents,
and of iron, one hundred thousand talents.

1Chr. 29:8 And *he himself* **nx**
who had been finding stones
gave *them* to the treasury
of The House of **YAHWEH**,
into the hand of Yehi'el, the Gershonite.

1Chr. 29:9 And the people rejoiced
on account of willingly
having given of themselves.

Indeed, with a whole heart
they had given of themselves voluntarily
for the sake of **YAHWEH**.
And David, the king,
also rejoiced with great joy.

1Chr. 29:10 And David blessed
YAHWEH Himself nx
in the eyes of the whole assembly.
And David said,
"Blessed are You Yourself nx, **YAHWEH**,
The Elohim of Yisra'el,
our Father to eternity, even to eternity!
1Chr. 29:11 To You, **YAHWEH**,
is the greatness,
the power, and the glory,
the eternal excellence, and the majesty!
Indeed, all that is in the heavens
and in the earth is Yours!
Yours is The Kingdom, **YAHWEH!**
And You are *The One* exalting Himself
as the head of everything!

1Chr. 29:12 And the riches and the honor
are because of Your presence!

And You Yourself nx are ruling in everything!
And in Your hand is power and might!
And *it is* in Your hand to make *one* great
and to strengthen for the sake of everyone!

1Chr. 29:13 And now, our Elohim,
we ourselves give thanks to You!
And we give praise to Your glorious Name!

1Chr. 29:14 And who am I myself?
And who are my people,
that we retain the power
to give ourselves so willingly as this?

Indeed, everything is from You!
And from Your own hand
we have given to You!

1Chr. 29:15 Indeed, we ourselves are aliens
before You face,
and sojourners like all our fathers!.
Like a shadow are our days on earth,
and there is no hope!

1Chr. 29:16 **YAHWEH**, our Elohim,
all this abundance which we have prepared
for the sake of building for You a house
for the sake of Your Set Apart Name
is from Your hand!
Even to You belongs everything!

1Chr. 29:17 And I know, my Elohim,
that You Yourself nx are testing the heart.
And uprightness pleases to You.
I myself, in the uprightness of my heart,
have willingly given all these *things*.
And now Your people have been found here.
I have seen with joy
those giving of themselves willingly to You.

1Chr. 29:18 **YAHWEH**, The Elohim
of Abraham, Yitzhak, and Yisra'el, our fathers,
protect this to eternity
as the intentions of the thoughts of the heart
of Your people
and establish their heart toward You!

1Chr. 29:19 And to Shelomoh, my son,

grant a whole heart
for the sake of protecting
Your directives,
Your Testimonies,
and Your rules,
even for the sake of doing everything,
and for the sake of building the palace
for which I have prepared.”

1Chr. 29:20 And David said to all the assembly,
“Bless now
YAHWEH *Himself* **nx** your Elohim!”

And all the assembly gave blessing
to **YAHWEH**, The Elohim of their fathers.
And they bowed their heads.
And they prostrated themselves
toward **YAHWEH**
and toward the king.

1Chr. 29:21 And they sacrificed
sacrifices to **YAHWEH**.
And they offered up olahs to **YAHWEH**
on the next day:
a thousand bulls, a thousand rams,
a thousand lambs, and their drink offerings,
even sacrifices to abundance
for the sake of all Yisra’el.

1Chr. 29:22 And they ate and they drank
before the face of **YAHWEH**
on that day with great joy.

And they caused Shelomoh, son of David,
to reign the second time.
And they anointed him
before the face of **YAHWEH** as ruler,
and Tzadok as priest.

1Chr. 29:23 And Shelomoh sat
upon the throne of **YAHWEH** as king,
in the place of David, his father.
And he prospered.
And all Yisra’el listened attentively to him.

1Chr. 29:24 And all the rulers
and the mighty men,
and also all the sons of the king, David,
set themselves under the hand
of Shelomoh, the king.

1Chr. 29:25 And **YAHWEH** magnified
Shelomoh himself **nx** exceedingly
in the eyes of all Yisra’el.
And He granted to him royal splendor
which had not existed
concerning any king before him
over Yisra’el.

1Chr. 29:26 And David, son of Yishai,
had reigned over all Yisra’el.
1Chr. 29:27 And the days of which
he had reigned over Yisra’el was forty years.
In Hebron he reigned seven years.
And in Yerushalaim
he reigned thirty three years.

1Chr. 29:28 And he died at a good old age,
satisfied with days,
with riches and with honor.
And Shelomoh, his son, reigned in his place.

1Chr. 29:29 And the acts of David the king,
the first and the last, behold!

They have been written in the scroll
of Shemu'el, the seer,
in the scroll of Nathan, the prophet,
and in the scroll of Gad, the seer,
1Chr. 29:30 with all his kingdom,
and his might,
and the times that passed over him,
and over Yisra'el,
and over all the kingdoms of the lands.

39. 2Chronicles - Divrei

(Version 3.1: 7-15--2021)

Chapter 1

2Chr. 1:1 And Shelomoh, son of David,
strengthened himself over his kingdom.
And **YAHWEH**, his Elohim, was with him.
And He caused him to be exceedingly great.

2Chr. 1:2 And Shelomoh spoke to all Yisra'el,
to the commanders of the thousands,
and of the hundreds,
and to the judges,
and to every leader for all Yisra'el,
the heads of the fathers.

2Chr. 1:3 And Shelomoh went,
and all the assembly with him,
to the high place which was at Gib'on,
because The Tent of Assembly of **YAHWEH**
was there
which Moshe, the servant of **YAHWEH**,
had made in the wilderness.

2Chr. 1:4 However, The Chest of **YAHWEH**
David had brought up from Kiryat Ye'arim
when David had prepared for it,
when he had pitched a tent for it
at Yerushalaim.

2Chr. 1:5 And the copper slaughter site
which Betzal'el, son of Uri, son of Hur,
had made he placed before
The Dwelling Place of **YAHWEH**.
And Shelomoh and the assembly sought it.
2Chr. 1:6 And Shelomoh went up there
to the copper slaughter site
before the face of **YAHWEH**,
which was at The Tent of Assembly.
And he offered upon it a thousand olahs.

2Chr. 1:7 That night
YAHWEH was seen by Shelomoh.
And He said to him,
"Ask what I might give to you!"

2Chr. 1:8 And Shelomoh said to **YAHWEH**,
"You Yourself **תא** have done great kindness
with David, my father.
And You have caused me
to reign in his place.
Chr. 1:9 "Now, **YAHWEH**, Elohim,
let Your word with David, my father,
be faithful.
Indeed, You Yourself **תא**
have caused me to reign over a people
as abundant as the dust of the earth.

2Chr. 1:10 Now grant to me
wisdom and knowledge.
Then I can go out

before the faces of this people
and I can come in.
Indeed, who can judge
this great people themselves **תא** of Yours?"

2Chr. 1:11 And **YAHWEH** said to Shelomoh,
"Because this
is what existed within your heart,
and you have not asked
for riches, wealth, or honor,
or the lives themselves **תא**
of those hating you,
and even long life you have not requested,
but have requested wisdom and knowledge
with which you can judge
My people themselves **תא**
over whom I have caused you to reign,
2Chr. 1:12 the wisdom and the knowledge
are granted to you.
And riches and wealth and honor
I will grant to you
of which such as this has not existed
for the kings who have been before you.
And after you will nothing exist such as this."

2Chr. 1:13 And Shelomoh went to Yerushalaim
from the high place which was at Gib'on,
from before The Tent of Assembly.
And he reigned over Yisra'el.

2Chr. 1:14 And Shelomoh gathered
chariots and horsemen.
And there were to him
one thousand four hundred chariots
and twelve thousand horsemen.
And he stationed them
in the cities of the chariots
and with the king at Yerushalaim.

2Chr. 1:15 And the king set
the silver itself **תא**
and the gold itself **תא**
in Yerushalaim like stones.
And the cedars themselves **תא**
he set like the sycamores
which are in The Shefelah.

2Chr. 1:16 And the horses went out
which were for Shelomoh
from Mitsraim and from Keve.
Those trading for the king
took them from Keve at a price.
[Mitsraim means double straits.](#)
[This is Egypt.](#)
[Keve is in modern day](#)
[southern Turkey.](#)

2Chr. 1:17 And they came up.
And they brought forth from Mitsraim
a chariot for six hundred pieces of silver
and a horse according to a hundred and fifty.

And it was thus
for all the kings of the Hittites
and the kings of Aram.
According to their hands
they brought them out.
[Hands represent](#)
[one's authority or power.](#)

Chapter 2

2Chr. 2:1 (H 1.18)
And Shelomoh spoke
for the sake of building a house
for the Name of **YAHWEH**
and a house for his kingdom.

**NOTE: Chapter 2 begins
with the next verse
in the Hebrew text.**

2Chr. 2:2 (H 2.1)

And Shelomoh recorded
seventy thousand men of burden,
and eighty thousand men
to hew in the mountains.
And having oversight over them
were three thousand six hundred.

2Chr. 2:3 (H 2.2)

And Shelomoh sent
to Hiram, king of Tzor, saying,
"According to what you have done
with David, my father,
and you sent to him cedars
for the sake of building himself a house
for the sake of dwelling in it,

2Chr. 2:4 (H 2.3)

behold!

I myself am building a House
for the Name of **YAHWEH**, my Elohim,
for the sake of causing it
to be set apart to Him,
for the sake of burning
before His face sweet incense,
and for the continual showbread,
and for the olahs, morning, and evening,
for the Sabbaths, and for the New Moons,
and for the appointed times
of **YAHWEH**, our Elohim.
This is to eternity concerning Yisra'el.

2Chr. 2:5 (H 2.4)

And The House which I myself
am building *is to be* great
because our Elohim is greater
than all the gods.

2Chr. 2:6 (H 2.5)

But who retains strength
for the sake of building for Him a House?
Indeed, the skies,
even The Heavens of The Heavens
can not contain Him!

And who am I myself
that I might build for Him a House,
except for the sake of offering up
in smoke before His face?

2Chr. 2:7 (H 2.6)

And now, send to me at once a wise man
for the sake of working with gold,
and with silver,
and with copper,
and with iron,
and with purple,
and with crimson, and blue,
and knowing *how* to engrave engravings
with the wise ones who are with me
in Yahudah and Yerushalaim
whom David, my father, has prepared.

2Chr. 2:8 (H 2.7)

And send to me trees of cedar, fir,
and algum from The Lebanon.
Indeed, I myself know that your servants
are knowing *how* to cut
the timber of Lebanon.
And behold!

My servants *will be* with your servants
2Chr. 2:9 (H 2.8)
even for the sake of preparing
for me timber to abundance
because The House
that I myself am building
will be great and wondrous.

2Chr. 2:10 (H 2.9)
And behold!
For those cutting down,
for those cutting the timber,
I have given ground wheat for your servants,
twenty thousand kors,
and barley, twenty thousand kors,
and wine, twenty thousand baths,
and oil, twenty thousand baths.”
A kor represented approximately
six bushels or 100 gallons.
A bath represented
approximately 6 gallons.

2Chr. 2:11 (H 2.10)
And Hiram, the king of Tzor,
spoke in writing.
And he sent to Shelomoh,
“On account of **YAHWEH** loving
His people *themselves nx*
He has set you over them as king.”

2Chr. 2:12 (H 2.11)
And Hiram said,
“Being blessed is **YAHWEH**,
The Elohim of Yisra’el,
Who has made
the skies themselves nx
and *the earth itself nx*,
Who has given to David the king
a wise son,
knowing discretion and understanding,
who will build a House for **YAHWEH**
and a house for his kingdom!

2Chr. 2:13 (H 2.12)
And now I have sent a man of skill,
knowing understanding,
of Hiram, my father,
2Chr. 2:14 (H 2.13)
son of a woman from the daughters of Dan.
And his father is a man of Tzor
knowing *how* to make *things*
with gold, and with silver, with copper,
with iron, with stone, and with wood,
with purple and with blue,
and with fine linen,
and with crimson,
and for the sake of engraving any engraving
and for the sake of thinking out any device
which is given to him with your skilled men
and with the skilled men of my sovereign,
David, your father.

2Chr. :15 (H 2.14)
And now, the wheat and the barley,
the oil and the wine
of which my sovereign has spoken,
let him send *it* to his servants.

2Chr. 2:16 (H 2.15)
And we ourselves
will cut trees from The Lebanon
according to all you need.
And we will bring rafts to you
upon the sea to Yapho.

And you yourselves **תא**
will bring they themselves **תא**
up to Yerushalaim.”

2Chr. 2:17 (H 2.16)
And Shelomoh counted all the men,
the strangers who were in
the land of Yisra’el,
after they had been counted
by David, his father.

And they were found to be
one hundred and fifty three thousand
six hundred.

2Chr. 2:18 (H 2.17)
And he made from them
seventy thousand for burdens,
and eighty thousand hewers
in the mountain,
and three thousand six hundred overseers
for the sake of causing
the people themselves **תא** to work.

Chapter 3

2Chr. 3:1 And Shelomoh began to build
The House itself **תא** of **YAHWEH**
at Yerushalaim on Mount Moriyah,
where He had been seen
by David, his father,
which David had prepared at the place
of the threshing floor of Ornan, the Yebusite.
Moriyah means seen by YAH.

2Chr. 3:2 And he began to build
on the second day
of the second month
in the fourth year of his reign.

2Chr. 3:3 And Shelomoh
laid these foundations for building
The House itself **תא** of **YAHWEH**:
The length by cubits
according to the former measure
was sixty cubits, and the width twenty cubits.

2Chr. 3:4 And the porch,
which was upon the front,
the length upon the width of the front
was twenty *cubits*.
And the height was
one hundred and twenty *cubits*.
And he overlaid it from within with pure gold.

2Chr. 3:5 And the great house itself **תא**
he paneled with fir trees.
And he overlaid it with fine gold.
And he caused to go up upon it
palm trees and chainwork.

2Chr. 3:6 And he overlaid the house itself **תא**
with precious stones for beauty.
And the gold was gold of Parvaim.

2Chr. 3:7 And he covered the house itself **תא**,
the beams, the doorposts, and its walls,
and its doors with gold.
And he carved cherubim on the walls.

2Chr. 3:8 And he made The House itself **תא**
of The Most Set Apart Place.
Its length was according to
the width of the house,
twenty cubits, and its width twenty cubits.

And he covered it with fine gold,
six hundred talents.

2Chr. 3:9 And the weight of the nails
was fifty shekels of gold.
And the upper chambers
he covered with gold.

2Chr. 3:10 And he made,
in The House of The Most Set Apart,
two cherubim of sculptured work.
And he overlaid they themselves **תא**
with gold.

2Chr. 3:11 And the wings of the cherubim,
their length was twenty cubits.
The one wing was five cubits,
causing it to touch the wall of the room.
And the other wing was five cubits,
causing it to touch

the wing of the other cherub,
2Chr. 3:12 And the wing of the other cherub
was five cubits,
causing it to touch the wall of the room.
And the other wing also was five cubits,
causing it to touch the wing
of the other cherub.

2Chr. 3:13 The wings of these cherubim
spread out twenty cubits.
And they stood upon their feet.
And their faces were to the inside.

2Chr. 3:14 And he made the veil itself **תא**
of blue and purple and crimson
and fine linen.
And he caused cherubim to go up upon it.

2Chr. 3:15 And at the front of The House
he made two columns thirty five cubits high.
And the capital that was upon the top
was five cubits.

2Chr. 3:16 And he made chainwork
like The Speaking Place.
And he put them upon
the top of the columns.
And he made one hundred pomegranates.
And he put them on the chainwork.

*The Speaking Place is the same
as The Most Set Apart Place.
It is the Inner Sanctuary.
Traditionally this is
"The Holy of Holies".*

2Chr. 3:17 And he stood up
the columns themselves **תא**
at the front of The Temple,
one at the right and one at the left.
And called the name
of the one on the right Yakin
and the name of the left one Bo'az.

Chapter 4

2Chr. 4:1 And he made
a slaughter site of copper,
twenty cubits long, and twenty cubits wide,
and ten cubits high.

2Chr. 4:2 And he made
The Sea itself **תא** as a casting,
ten cubits from rim to rim, round all about.
And its height was five cubits.
And a line of thirty cubits
encompassed it itself **תא** all around.

2Chr. 4:3 And a likeness of oxen
was beneath it all around,

encompassing it itself **תא** all around,
ten to a cubit,
encompassing The Sea itself **תא**.
All around were two rows of the oxen.
They were cast when it was cast.

2Chr. 4:4 It was standing upon twelve oxen,
three turning north,
and three turning west,
and three turning south,
and three turning east.
And The Sea was above them, from upward.
And all their back parts were to the inside.

2Chr. 4:5 And it was a handbreadth thick.
And its rim was like the rim of a cup,
like a lily blossom.
It was holding three thousand baths.

2Chr. 4:6 And he made ten basins.
And he put five at the right
and five at the left
for the sake of washing in them.
The work itself **תא** of the olah
they caused to be washed off in them.
And The Sea was for the sake of washing
of the priests in it.

2Chr. 4:7 And he made
ten lampstands themselves **תא**
of gold according to their regulation.
And he put them in The Temple,
five at the right and five at the left.

2Chr. 4:8 And he made ten tables.
And he placed them in The Temple,
five at the right and five at the left.
And he made one hundred basins of gold.

2Chr. 4:9 And he made
the courtyard of the priests,
and the great courtyard,
and doors for the courtyard.
And the doors for them
he overlaid with copper.

2Chr. 4:10 And The Sea itself **תא**
he put on the right side,
eastward in front of the south.

2Chr. 4:11 And Hiram made
the pots themselves **תא**,
and the shovels themselves **תא**,
and the basins themselves **תא**.

And Hiram finished making
the work itself **תא**
which he was to do for King Shelomoh
on account of The House of **YAHWEH**:
2Chr. 4:12 two columns, and the bowls,
and the capitals that were on top
of the two columns,
and the two networks to cover
the two bowls themselves **תא** of the capitals
which were on top of the columns;
2Chr. 4:13 and four hundred
pomegranates themselves **תא**
for the two networks,
two rows of pomegranates for each network,
to cover the two bowls themselves **תא**
of the capitals which were on the columns.

2Chr. 4:14 And he made
the bases themselves **תא**.

And the basins *themselves* תא
he made on the bases;
2Chr. 4:15 The Sea itself תא, one,
and the twelve oxen themselves תא
beneath it;
2Chr. 4:16 and the pots themselves תא,
and the shovels themselves תא,
and the forks themselves תא.
And all their utensils *themselves* תא
of his father, Hiram made
of polished copper for King Shelomoh
for The House of **YAHWEH**.

Most translations use "brass".
Copper is used here
because the root word
from which this term comes
actually points to shiny copper
rather than to brass.
Copper is also cast in molds,
like brass.

2Chr. 4:17 In the valley of The Yarden
the king had them cast,
in the clay of the ground
between Sukkoth and Tzeredah.

2Chr. 4:18 And Shelomoh had made
all these utensils to exceeding abundance
Indeed, the weight of the copper
was not searched out.

2Chr. 4:19 And Shelomoh had made
all the equipment itself תא
for The House of **YAHWEH**,
and the altar of gold itself תא,
and the tables themselves תא,
and on them is the showbread,
2Chr. 4:20 and the lampstands themselves תא,
and their lamps of pure gold,
for the sake of burning
according to the regulations
in front of The Speaking Place,

The Speaking Place
is The Inner Sanctuary,
The Holy of Holies, traditionally.

2Chr. 4:21 and the blossoms, and the lamps,
and the snuffers of gold, of perfect gold,
2Chr. 4:22 and the snuffers, and the bowls,
and the ladles, and the fire pans
of pure gold.

And the entrance of The House,
its inner doors to The Most Set Apart *Place*,
and the doors of The Temple of the House,
were gold.

Chapter 5

2Chr. 5:1 And all the work
that Shelomoh had done
for The House of **YAHWEH** was completed.
And Shelomoh brought in
the set apart things themselves תא
of David, his father,
the silver itself תא and the gold itself תא
and all the utensils themselves תא.
And he put them in the treasuries
of The House of **YAHWEH**.

2Chr. 5:2 Then Shelomoh
caused to be assembled
the elders themselves תא of Yisra'el and
all the heads of the tribes themselves תא,
exalted ones of the fathers
of the children of Yisra'el,
to Yerushalaim for the sake of bringing up

The Chest *itself* תא
of The Covenant of YAHWEH
from the City of David. It is Tzion.

2Chr. 5:3 And all the men of Yisra'el
were assembled to the king
at the festival of the seventh month.

This is the Feast of Sukkoth,
The Feast of Booths, also called
The Feast of Tabernacles.
This is most appropriate
since this entire process
is about The House
(booth, or dwelling place)
of YAHWEH.

2Chr. 5:4 And all the elders of Yisra'el came.
And the Levites lifted up The Chest *itself* תא.

2Chr. 5:5 And they brought up
The Chest *itself* תא,
and The Tent of Assembly *itself* תא,
and all the set apart utensils *themselves* תא
which were in The Tent.
The priests of the Levites
brought up they *themselves* תא.

2Chr. 5:6 And the king, Shelomoh,
and all the assembly of Yisra'el,
those having been assembled to him
before The Chest,
were slaughtering sheep and oxen
which could not be reported or counted
because of abundance.

2Chr. 5:7 And the priests brought in
The Chest *itself* תא
of The Covenant of YAHWEH to its place,
into The Speaking Place of The House,
to The Most Set Apart Place,
to beneath the wings of the cherubim.

2Chr. 5:8 And the cherubim
were spreading their wings
above the place of The Chest.
And the cherubim covered over
The Chest and its poles.

2Chr. 5:9 And the poles were long.
And the ends of the poles from The Chest
were seen at the front
of The Speaking Place.
But they were not seen outside.
And they are there to this very day.

2Chr. 5:10 There was nothing in The Chest
except the two tablets which Moshe
had put there at Horeb
when YAHWEH cut a covenant
with the children of Yisra'el
at their coming from Mitsraim.

2Chr. 5:11 And it was as the priests
were coming out
from The Most Set Apart Place.
Because all the priests
had found themselves set apart,
there was none for the sake
of watching by division.

2Chr. 5:12 And the Levites, the singers,
for all of them of Asaph
and of Heman,
and of Yeduthun,
and of their sons,
and of their kindred,

having been clothed in fine linen,
were standing at the east end
of the slaughter site
with cymbals,
and with harps,
and with lyres.
And with them *were*
one hundred and twenty priests
sounding on trumpets.

2Chr. 5:13 And they were as one
for the sake of sounding the trumpets,
and for the sake of singing,
and for the sake of causing
one sound to be heard
for the sake of praising
and for the sake of giving thanks
to **YAHWEH**.

And as they caused their voices
to be lifted up
with the trumpets, and with cymbals,
and with instruments of the music,
and with giving praise to **YAHWEH**:
“Indeed, He is good!
Indeed, His kindness is to eternity!”
Then The House was filled with a cloud,
The House of **YAHWEH**.
2Chr. 5:14 And the priests
were not able to stand
for the sake of ministering before the cloud
because the splendor of **YAHWEH**
had filled The House *itself* **nx** of **YAHWEH**.

Chapter 6

2Chr. 6:1 Then Shelomoh said,
“**YAHWEH** has said
He will dwell in a thick cloud.
2Chr. 6:2 But I myself have built
an exalted House for You
and a place for Your dwelling for eternity.”

2Chr. 6:3 And the king
turned around his face *itself* **nx**.
And he blessed
all the assembly of Yisra’el *itself* **nx**.
And all the assembly of Yisra’el *itself* **nx**
was standing.

2Chr. 6:4 And he said,
“Being blessed is **YAHWEH**,
The Elohim of Yisra’el,
Who has spoken with His mouth
to David *himself* **nx**, my father.
Even with His hands

He has fulfilled it saying,
2Chr. 6:5 ‘From the day
in which I have brought out
My people *themselves* **nx**
from the land of Mitsraim
I have not chosen a city
from all the tribes of Yisra’el
for the sake of building a house
for the sake of My Name to exist there,
nor have I chosen a man to be ruler
over My people, Yisra’el.
2Chr. 6:6 But I have chosen Yerushalaim
for My Name to exist there.
And I have chosen David
to be over My people, Yisra’el.’

2Chr. 6:7 And it was within the heart
of my father, David, to build a House
for the Name of **YAHWEH**,
The Elohim of Yisra’el.

2Chr. 6:8 And **YAHWEH** said to David,
my father,
'Because of what was within your heart,
to build a House for My Name,
you have done well
because it was in your heart.
2Chr. 6:9 However, you yourself **nx**
will not build the house.
Indeed, your son,
the one coming forth from your loins,
he himself will build
The House for My Name.'

2Chr. 6:10 And now,
YAHWEH has established
His word *itself* **nx** which He has spoken.
And I have been raised up
in the place of David, my father.
And I sit on the throne of Yisra'el
according to what **YAHWEH** had spoken.

And I have built The House
for the Name of **YAHWEH**,
The Elohim of Yisra'el.
2Chr. 6:11 And I have placed there
The Chest *itself* **nx**,
in which is The Covenant of **YAHWEH**
which He cut with the children of Yisra'el."

2Chr. 6:12 And he stood before
the slaughter site of **YAHWEH**
in front of all the assembly of Yisra'el.
And he spread out his hands.

2Chr. 6:13 Indeed, Shelomoh had made
a copper platform,
five cubits long, and five cubits wide,
and three cubits high.
And he had put it
in the midst of the courtyard.
And he stood upon it.
And he knelt down on his knees
in front of all the assembly of Yisra'el.
And he spread out his hands
toward the skies.

2Chr. 6:14 And he said,
"**YAHWEH**, Elohim of Yisra'el,
there are no gods like You
in the skies or on the earth
Who is protecting The Covenant
and the kindness for Your servants,
those walking before Your face
with all their hearts,

Note: *elohim* is used
twice in this verse.
The first time it refers to **YAHWEH**.
The second time it refers
to any other so-called 'god'.
This is missed
in most English translations.
It's a vital distinction.
The term, *elohim* means a mighty one.

2Chr. 6:15 Who has protected
for Your servant, David, my father,
that *itself* **nx** which You have spoken to him.

And You have spoken with Your mouth.
And with Your hand You have fulfilled it,
as it is this day.

2Chr. 6:16 And now, **YAHWEH**,
Elohim of Yisra'el,
protect for your servant, David, my father,
that *itself* **nx** which You have spoken to him
saying,

'There will not be a man cut off for you
from before My face,
sitting on the throne of Yisra'el,
but only if your sons
will protect their way itself **תא**
for the sake of walking
according to My Instruction
according to how you have walked
before My face.'

2Chr. 6:17 And now,
YAHWEH, Elohim of Yisra'el,
may Your word be faithful
which You have spoken
to Your servant, to David.

2Chr. 6:18 Indeed, truly,
will The Elohim dwell
with the human being himself **תא**
upon the earth?

Behold!
The skies
and The Heavens of The Heavens
can not contain You,
much less this House which I have built!

2Chr. 6:19 But turn toward
the prayer of Your servant
and toward his request for favor,
YAHWEH, my Elohim,
for the sake of listening attentively
to the cry and to the prayer
which Your servant is himself praying
before Your face

2Chr. 6:20 for the sake of Your eyes
being open toward this House day and night,
toward the place of which You have spoken
to place Your Name there,
for the sake of listening attentively
to the prayer which Your servant himself
prays toward this place!

2Chr. 6:21 And listen attentively
to the requests for favor
of Your servant and of Your people, Yisra'el,
when they themselves
pray toward this place!
And You Yourself **תא**, listen attentively
from Your dwelling place in The Heavens!
And listen attentively and forgive!

2Chr. 6:22 If a man offends
against his neighbor,
and he has lifted up an oath with him
to cause him to swear, and comes to swear
before Your slaughter site in this House,
2Chr. 6:23 then You Yourself **תא**,
listen attentively from The Heavens!
And act.
And judge Your servants themselves **תא**,
repaying the morally wrong
by putting his way on his own head,
and justifying the just one
by giving to him according to his justness.

2Chr. 6:24 And if Your people, Yisra'el,
are struck before the face of an adversary
because they have offended against You,
and they return,
and they praise Your Name itself **תא**,
and they pray,
and they make request for favor
before Your face in this House,

2Chr. 6:25 then You Yourself **תא**,
listen attentively from The Heavens
and forgive for the sake of the offense
of Your people, Yisra'el.
And return to the land
which You have given to them
and to their fathers.

2Chr. 6:26 When the skies are shut up
and there is no rain
because they have offended against You,
and they pray toward this place,
and they praise Your Name *itself* **תא**,
and they turn back from their offense
because You afflict them,

2Chr. 6:27 then You Yourself **תא**,
listen attentively from The Heavens
and forgive for the sake of the offense
of Your servants, even Your people, Yisra'el.

Indeed, teach them about the good way
in which they are to walk.
And grant rain upon Your land
which You have given to Your people
as an inheritance.

2Chr. 6:28 When there is famine in the land,
or pestilence,
when scorching, or blight, or mildew,
locusts or grasshoppers exist;
when they are oppressed
by their adversaries
in the land at its gates;
any plague or any sickness;

2Chr. 6:29 whatever prayer,
whatever request for favor
which is for any human being
or for all Your people, Yisra'el,
when they know, each man
his own plague and his own grief,
and he spreads out his hands
toward this House,

2Chr. 6:30 then You Yourself **תא**,
listen attentively from The Heavens,
Your dwelling place, and forgive.

And give to each man
according to all his ways,
whose heart *itself* **תא** You know

Indeed, You Yourself **תא** alone
know the hearts *themselves* **תא**
of the children of the human being!

2Chr. 6:31 in order that they will revere You
for the sake of walking
according to Your ways
all the days which they live upon the land
which You have given to our fathers.

2Chr. 6:32 And also, concerning the foreigner
who is not from Your people, Yisra'el,
he himself who has come
from a distant land
for the sake of Your great Name,
and Your strong hand,
and Your outstretched arm;
and they come,
and they themselves pray toward this House,

2Chr. 6:33 then You Yourself **תא**,
listen attentively from The Heavens,
Your dwelling place.

And do according to everything
for which the stranger calls to You
in order that all the people of the earth
will know Your Name *itself* **תא**,

even for the sake of revering
You Yourself **נא**,
as do Your people, Yisra'el,
and for the sake of knowing that Your Name
is called upon this House which I have built.

2Chr. 6:34 When Your people go out
to battle against their adversaries
according to the way which You send them,
and they pray to You by way of this city
which You have chosen,
and The House which I have built
for Your Name,
2Chr. 6:35 then listen attentively
from The Heavens
to their prayer *itself* **נא**
and their request for favor *itself* **נא**
and do judgment for them.

2Chr. 6:36 When they offend against You,
indeed, there is no human being
who does not offend,
and You have been enraged with them,
and You have given them up
before the faces of adversaries,
and they have been taken away,
being captives, to a distant land, far or near,
2Chr. 6:37 and they turn back to their heart
in the land where they
have been taken captive,
and they turn back,
and they themselves
make a request for favor toward You
in the land of their captivity saying,
'We have offended.
We have been perverse.
And we have done moral wrong.'
2Chr. 6:38 and they have turned back to You
with all their heart and with all their life
in the land of their captivity
where they have taken captive,
they themselves **נא**,
and they themselves pray toward their land
which You have given to their fathers,
and the city which You have chosen,
and toward The House
which I have built for Your Name,
2Chr. 6:39 then listen attentively
from The Heavens,
Your dwelling place,
to their prayer *itself* **נא**
and to their requests for favor *themselves* **נא**
and do judgment for them.
And forgive Your people
who have offended against You?

2Chr. 6:40 Now, my Elohim,
please let Your eyes be open
and let Your ears be attentive
to the prayer of this place.

2Chr. 6:41 And now, rise up,
YAHWEH, The Elohim,
to Your resting place,
You Yourself **נא**
and The Chest of Your strength!

May Your priests, **YAHWEH**, The Elohim,
be clothed with deliverance.
And may Your devoted ones
rejoice in goodness.

2Chr. 6:42 **YAHWEH**, The Elohim,
do not turn back the face of Your anointed.

Take note of the kindnesses
of David, Your servant!"

Chapter 7

2Chr. 7:1 And Shelomoh finished his praying.
And the fire came down from the skies.
And it consumed the olah and the sacrifices.

And the splendor of **YAHWEH** filled
The House *itself* נא.

2Chr. 7:2 And the priests were not able
to enter The House of **YAHWEH**
because the splendor of **YAHWEH**
had filled The House of **YAHWEH** *itself* נא.

2Chr. 7:3 And all the children of Yisra'el
were observing as the fire
and the splendor of **YAHWEH**
came down upon The House.
And they bowed their faces to the ground,
upon the pavement.
And they prostrated themselves.
And they gave thanks to **YAHWEH** *saying*,
"Indeed, He is good!
Indeed, His kindness is to eternity!"

2Chr. 7:4 And the king and all the people
were offering sacrifices
before the face of **YAHWEH**.

2Chr. 7:5 And King, Shelomoh,
sacrificed a *sacrifice itself* נא
of the bulls, twenty two thousand,
and of the sheep,
one hundred and twenty thousand.

And the king and all the people
dedicated The House *itself* נא of **YAHWEH**.

2Chr. 7:6 And the priests were standing
concerning their duties,
and the Levites
with instruments of the music
to **YAHWEH**
which David the king had made
for the sake of giving thanks
to **YAHWEH**, *saying*,
"Indeed, His kindness is to eternity!"
as David was praising by their hand.
And the priests were sounding *on trumpets*
in front of them.
And all Yisra'el was standing.

2Chr. 7:7 And Shelomoh consecrated
the middle of the courtyard *itself* נא
which was at the front
of The House of **YAHWEH**,
because there he made the olahs
and the fat *itself* נא of the shelem offerings,
because the copper slaughter site
which Shelomoh had made
was not able to contain
the olahs *themselves* נא,
and the grain offerings *themselves* נא,
and the fat *itself* נא.

2Chr. 7:8 And Shelomoh at that time
observed the festival *itself* נא seven days,
and all Yisra'el with him,
a very great assembly,
from the entrance of Hamat
to the wadi of Mitsraim.

[This is The Feast](#)

2Chr. 7:9 And on the eighth day
they made an assembly,
because they had done
the dedication of the slaughter site
seven days,
and the festival seven days.

2Chr. 7:10 And on the twenty third day
of the seventh month
he sent the people themselves **nx**
to their tents,
rejoicing and glad of heart
concerning the goodness
that **YAHWEH** had done
for David, and for Shelomoh,
and for Yisra'el, His people.

2Chr. 7:11 And Shelomoh finished
The House itself **nx** of **YAHWEH**
and the house itself **nx** of the king.

And everything itself **nx** that was coming
into the heart of Shelomoh to do
in The House of **YAHWEH**
and in his own house
He caused to succeed.

2Chr. 7:12 And **YAHWEH**
was seen by Shelomoh at night.
And He said to him,
"I have listened attentively
to your prayer itself **nx**.
And I have chosen this place for Me
as a House of sacrifice.

2Chr. 7:13 If I shut up the skies
and there is no rain,
or if I give direction concerning locusts
for the sake of devouring the land,
or if I send a pestilence among My people,
2Chr. 7:14 and My people
who have been called
with My Name over them
will humble themselves,
and they themselves will pray,
and they will seek My face,
and they will turn back
from the badness of their ways,
then I Myself will listen attentively
from The Heavens.
And I will forgive their offense.
And I will heal their land itself **nx**.

2Chr. 7:15 Now My eyes will be open
and My ears *will be* attentive
to the prayer of this place.

2Chr. 7:16 And now, I have chosen
and I have set apart This House itself **nx**
for the sake of My Name
existing there until eternity.
And My eyes and My heart
will be there all the days.

2Chr. 7:17 And you yourself **nx**,
if you will walk before My face
according to how David, your father, walked,
even for the sake of doing
according to everything,
all that I have given you as direction,
and My rules and my regulations
you will protect,

2Chr. 7:18 then I will establish
the throne itself **תא** of your kingdom
according to what I have covenanted
for the sake of David, your father, saying,
'There will not be a man of yours cut off
as ruler in Yisra'el.'

2Chr. 7:19 But if you turn back,
you yourself **תא**,
and you abandon
My rules and My directives
which I have set before your face,
and you have gone,
and you have served other gods,
and you have bowed yourself down to them,
2Chr. 7:20 then I will uproot them
from My land
which I have given to them!

And This House itself **תא**,
which I have set apart for My Name,
I will cause to be cast out of My sight!

And I will set it as a proverb
and a mockery among all the peoples.

2Chr. 7:21 And This House
which has been most high,
for everyone passing over beside it,
he will be astonished.

And they will say,
'Why has **YAHWEH** done thus
to this land and this House?'

7:22 And they will say,
'On account of how they have abandoned
YAHWEH Himself **תא**,
The Elohim of their fathers,
Who brought them out
from the land of Mitsraim.
And they have held on to other gods.
And they have bowed themselves to them.
And they have served them.
For this reason He has brought upon them
all this badness itself **תא**.' "

Chapter 8

2Chr. 8:1 And it was at the end
of twenty years,
when Shelomoh had built
The House itself **תא** of **YAHWEH**,
and his house itself **תא**.

2Chr. 8:2 And the cities which Hiram
had given to Shelomoh,
Shelomoh had built they themselves **תא**.
And he had caused to dwell there
the children of Yisra'el themselves **תא**.

2Chr. 8:3 And Shelomoh went
to Hamat Tzobah.
And he took hold upon it.
2Chr. 8:4 And he built Tadmor itself **תא**
in the wilderness
and all the storage cities themselves **תא**
which he built at Hamat.
2Chr. 8:5 And he built
Upper Bayit Horon itself **תא**
and Lower Bayit Horon itself **תא**,
fortified cities with walls, gates, and bars,
2Chr. 8:6 and Ba'alat itself **תא**
and all the storage cities themselves **תא**
that belonged to Shelomoh,

and all the cities of the chariot *themselves* תא,
and the cities of the horsemen *themselves* תא,
and everything that Shelomoh desired
to build at Yerushalaim,
and in The Lebanon,
and in all the land of his dominion.

2Chr. 8:7 All the people,
those remaining of the Hittites,
and the Amorites,
and the Perizzites,
and the Hivvites,
and the Yebusites,
who were not from Yisra'el,
2Chr. 8:8 from their children
who were left in the land after them,
whom the children of Yisra'el
had not destroyed,
even Shelomoh raised *them* up
as forced labor as it is this day.

2Chr. 8:9 And from the children of Yisra'el
Shelomoh did not make slaves for his work.
Indeed, they were men of battle,
and rulers of his officers,
and commanders of his chariots,
and his horsemen.

2Chr. 8:10 And these were the rulers
of the officers
who belonged to King Shelomoh:
two hundred and fifty
who had dominion over the people.

2Chr. 8:11 And Shelomoh brought up
the daughter of Pharaoh *herself* תא
from The City of David
to the house he had built for her.
Indeed he said, "My wife is not to dwell
in the house of David, king of Yisra'el,
because the place is set apart
where The Chest of **YAHWEH** has come."

2Chr. 8:12 Then Shelomoh offered up
olahs to **YAHWEH**
on the slaughter site of **YAHWEH**
which he had built before the porch
2Chr. 8:13 according to the matter of the day,
on its day,
for the sake of offering up
according to the directive of Moshe,
for Sabbaths, and for New Moons,
and for the appointed times
three times in a year:
at The Festival of The Matzot,
at The Festival of The Shavuot,
and The Festival of The Sukkot.

The Festival of Matzot
is commonly called
The Feast of Unleavened Bread.
It immediately follows
Pesach, or Passover.
It is a seven day festival.
It occurs in the first month
of the Hebrew year.

The Festival of Shavuot
is commonly called
The Feast of The Weeks.
It is also known as Pentecost.
It occurs 50 days after Pesach.

The Festival of Sukkot
is commonly known
as The feast of The Booths,
or The Feast of Tabernacles.

It is a seven day festival.
It occurs in the seventh month.
This is the festival
during which The Messiah was born.

2Chr. 8:14 And according to the regulation of David, his father, he appointed the divisions *themselves* **נא** of the priests concerning their service, and the Levites concerning their duties, for the sake of praising and for the sake of ministering in front of the priests for the sake of the duty of the day on its day, and the gatekeepers according to their divisions at each gate. Indeed, according to this was the directive of David, the man of The Elohim.

2Chr. 8:15 And they did not depart from the directive of the king concerning the priests and Levites for any matter or for the treasuries.

2Chr. 8:16 And all the work of Shelomoh had been prepared from the day of laying the foundation of The House of **YAHWEH** even until it was completed.

And The House of **YAHWEH** was complete.

2Chr. 8:17 Then Shelomoh went to Etzyon Geber and 'Eylot on the edge of the sea in the land of Edom.

2Chr. 8:18 And Hiram sent to him ships by the hand of his servants, even servants knowing the sea. And they went with the servants of Shelomoh to Ophir. And they took from there four hundred and fifty talents of gold. And they brought it to the king, Shelomoh.

Chapter 9

2Chr. 9:1 And the queen of Sheba heard of the fame *itself* **נא** of Shelomoh. And she came to test Shelomoh *himself* **נא** with difficult questions at Yerushalaim with an exceedingly great company, and camels carrying spices, and gold to abundance, and precious stones.

And she came to Shelomoh. And she spoke with him of everything *itself* **נא** which had been within her heart.

2Chr. 9:2 And Shelomoh explained to her all her words *themselves* **נא**. And no matter was hidden from Shelomoh which he did not make known to her.

2Chr. 9:3 And the queen of Sheba observed the wisdom *itself* **נא** of Shelomoh, and the house which he had built, 2Chr. 9:4 and the food of his table, and the seating of his servants, and the position of his ministers and their attire,

and his cupbearers and their attire,
and his olahs that he offered up
in The House of **YAHWEH**.
And there was no more breath in her.
ruach - breath or wind.
We might say,
'Shelomoh took her breath away.'

9:5 And she said to the king,
"True was the word
I had heard in my own land
concerning your words
and concerning your wisdom.

2Chr. 9:6 But I did not believe their words
until I came.
And my eyes have seen.
And behold!
Half of the greatness of your wisdom
had not been told to me.
You have added more
to the report which I had heard.

2Chr. 9:7 Happy are your men
and happy are these your servants
who are standing
before your face continually
and hearing your wisdom *itself* נא!

2Chr. 9:8 "Being blessed
is **YAHWEH**, your Elohim,
Who has delighted in you
for the sake of setting you
upon His throne as king
for the sake of **YAHWEH**, your Elohim,
on account of your Elohim
loving Yisra'el *itself* נא,
for the sake of establishing it to eternity.

And He has set you over them as king
for the sake of doing judgment and justice."

2Chr. 9:9 And she gave to the king
one hundred and twenty talents of gold,
and spices to exceeding abundance,
and precious stones.
And there has not existed spices like those
which the queen of Sheba
gave to King Shelomoh.

2Chr. 9:10 And the servants of Hiram
and the servants of Shelomoh,
who brought gold from Ophir,
also brought trees of algum
and precious stones.
2Chr. 9:11 And the king made pathways
of the trees of the algum *themselves* נא
for The House of **YAHWEH**
and for the house of the king,
also lyres and harps for those singing.
And there had not been seen
anything like them before
in the land of Yahudah.

2Chr. 9:12 And the king, Shelomoh,
gave to the queen of Sheba
everything *itself* נא she desired,
whatever she requested,
apart from what she had brought to the king.
And she turned around.
And she went to her own land,
she and her servants.

2Chr. 9:13 And the weight of gold

that came to Shelomoh in a year
was **six hundred and sixty six
talents of gold,**

2Chr. 9:14 apart from that
which the merchants
and those trading brought.

Take note of
the amount of the gold.
You'll recognize the number, 666.
This is the number connected with
"The Mark of The Beast" in Revelation.

Does this indicate that the name of
the Antichrist (false messiah)
will be "Shelomoh"?

And all the kings of Arabia
and governors of the land
were bringing gold and silver to Shelomoh.

2Chr. 9:15 And Shelomoh the king
made two hundred large shields
of hammered gold,
six hundred pieces of hammered gold
went into one shield,
2Chr. 9:16 and three hundred bucklers
of hammered gold,
three hundred pieces of gold
went into one buckler.
And the king put them in
The House of The Forest of The Lebanon.

2Chr. 9:17 And the king made
a great throne of ivory.
And he overlaid it with pure gold.
2Chr. 9:18 And there were six steps
to the throne
and a footstool of gold
which were fastened to the throne.
And there were armrests on this side
and on that side
beside the place of the seat.
And two lions were standing
beside the armrests.
2Chr. 9:19 And twelve lions
were standing there
on the six steps,
on this side and on that side.
Nothing had been made like it
for any kingdom.

2Chr. 9:20 And all the drinking vessels
of Shelomoh the king were of gold.
And all the vessels of The House
of The Forest of The Lebanon
were of pure gold.
Silver was not considered as anything
in the days of Shelomoh.

2Chr. 9:21 Indeed, the ships for the king
went to Tarshish with the servants of Hiram.
Once in three years
the ships of Tarshish came,
carrying gold, and silver,
ivory, apes, and peacocks.

2Chr. 9:22 And Shelomoh, the king,
became greater
than all the kings of the earth
for riches and wisdom.

2Chr. 9:23 And all the kings of the earth
were seeking the face *itself* **nx** of Shelomoh
for the sake of hearing his wisdom *itself* **nx**
which **YAHWEH** had put in his heart.

2Chr. 9:24 And each man
was bringing his gift:
objects of silver, and objects of gold,
and garments of armor,
and spices, horses, and mules,
the matter of a year according to a year.

2Chr. 9:25 And Shelomoh
had four thousand stalls
of horses and chariots,
and twelve thousand horsemen.
And he stationed them
in the cities of the chariot
and with the king at Yerushalaim.

2Chr. 9:26 And he ruled over all the kings
from The River even as far
as the land of the Philistines,
and as far as the border of Mitsraim.

2Chr. 9:27 And the king set the silver itself **תא**
in Yerushalaim like stones.
And the cedar trees themselves **תא**
he set like the sycamores
which are in The Shefelah,
to abundance.

2Chr. 9:28 And they were bringing horses
from Mitsraim to Shelomoh,
and from all lands.

2Chr. 9:29 And the rest
of the words of Shelomoh,
first and last, are they not written
upon the scroll of Nathan, the prophet,
and in the prophecy of Ahiyah, the Shilonite,
and in the visions of Iddo, the seer,
concerning Yarob'am, son of Nebat?

2Chr. 9:30 And Shelomoh
reigned at Yerushalaim
over all Yisra'el forty years.

2Chr. 9:31 And Shelomoh
slept with his fathers.
And he was buried
in The City of David, his father.
And Rehab'am, his son,
reigned in his place.

Rehab'am means
enlargement of the people.

Chapter 10

2Chr. 10:1 And Rehab'am went to Shekem
because all Yisra'el had gone to Shekem
for the sake of causing
he himself **תא** to reign.

2Chr. 10:2 And it was when Yarob'am,
son of Nebat, heard it.
And he was in Mitsraim where he had fled
from before the face of Shelomoh, the king.
And Yarob'am returned from Mitsraim.

Yarob'am means
the people will contend.

2Chr. 10:3 And they sent.
And they called for him.
And Yarob'am and all Yisra'el came.
And they spoke to Rehab'am saying,
2Chr. 10:4 "Your father caused
our yoke itself **תא** to be difficult.
And now, ease up
from the difficult service of your father

and from the heavy yoke
which he has put upon us,
and we will serve you.”

2Chr. 10:5 And he said to them,
“Three more days.
Then return to me.”
And the people went.

2Chr. 10:6 And Rehab'am, the king,
consulted the elders themselves **תא**
who had been standing
before the face of Shelomoh, his father
while he was alive saying,
“What do you yourselves **תא**
advise me to reply to these people a word?”
2Chr. 10:7 And they spoke to him saying,
“If you are good to these people
and will treat them favorably,
and will speak good words
then they will be servants to you
all the days.”

2Chr. 10:8 But he abandoned
the advice itself **תא**
of the elders which they had given him.
And he consulted
the young men themselves **תא**
who had grown up with he himself **תא**,
those standing before his face.
2Chr. 10:9 And he said to them,
“What do you yourselves **תא** give as advice?
And *what* word shall we return
to these people themselves **תא**
who have spoken to me saying,
'Ease up from the yoke
which your father has put upon us'?”

2Chr. 10:10 And the young men
who had grown up with he himself **תא**
spoke to he himself **תא** saying,
“Speak according to this to the people
who have spoken to you, saying,
'Your father caused
our yoke itself **תא** to be heavy.
But you yourself **תא**, cause it
to ease up from upon us!’

Thus you are to say to them,
'My little finger is thicker
than my father's loins!
2Chr. 10:11 And now, my father
has caused a heavy yoke upon you.
But I myself,
I will add upon more your yoke!
My father chastised you yourselves **תא**
with whips.
But I myself, with scourges!’ ”

2Chr. 10:12 And Yarob'am and all the people
came to Rehab'am on the third day,
according to what the king
had spoken saying,
“Return to me on the third day.”

2Chr. 10:13 And the king
answered them harshly.
And the king, Rehab'am, abandoned
the advice itself **תא** of the elders.
2Chr. 10:14 And he spoke to them
according to the counsel
of the young men saying,
“My father caused your yoke itself **תא**
to be heavy.

But I myself, I will add more to it!
My father chastised you yourselves **nx**
with whips,
but I myself, with scourges!"

2Chr. 10:15 And the king
did not listen attentively to the people.
Indeed,
the turn of events was from **YAHWEH**
in order for **YAHWEH** to establish
His word itself **nx** which He had spoken
by the hand of Ahiyah, the Shilonite,
to Yarob'am, son of Nebat.

2Chr. 10:16 And all Yisra'el
saw that the king
had not listened attentively to them.
And the people returned
to the king himself **nx** saying,
"What portion have we with David?
And we have no inheritance
with the son of Yishai.
Each man to your tents, Yisra'el!
Now see to your own house, David!"

And all Yisra'el went to their tents.
Yisra'el at this point
is the Northern Kingdom.
It does not include Yahudah.

2Chr. 10:17 But *some*
of the children of Yisra'el
were dwelling in the cities of Yahudah.
And Rehab'am reigned over them.

2Chr. 10:18 Then the king, Rehab'am,
sent Hadoram himself **nx**,
who was over the forced labor.
And the children of Yisra'el
threw stones upon him.
And he died.

And the king, Rehab'am,
quickly mounted his chariot
for the sake of fleeing to Yerushalaim.

2Chr. 10:19 And Yisra'el has rebelled
against the house of David to this day.

Chapter 11

2Chr. 11:1 And Rehab'am
came to Yerushalaim.
And he assembled
the house of Yahudah itself **nx**
and Binyamin,
one hundred and eighty thousand
having been chosen, those making war,
for the sake of fighting with Yisra'el
for the sake of returning them
to the kingdom itself **nx**, to Rehab'am.

2Chr. 11:2 And the word of **YAHWEH** existed
to Shemayah, a man of The Elohim, saying,
2Chr. 11:3 "Speak to Rehab'am,
son of Shelomoh,
king of Yahudah, and to all Yisra'el
in Yahudah and Binyamin, saying,
2Chr. 11:4 "Thus said **YAHWEH**,
"You are not to go up!
And you are not to fight with your kindred!
Return, each man to his house!
Indeed, this matter is from Me Myself **nx!**" ' ' "

And they listened attentively

to the words *themselves* **תא** of **YAHWEH**.
And they turned back
from going against Yarob'am.

2Chr. 11:5 And Rehab'am dwelt
in Yerushalaim.

And he built
cities for a defense in Yahudah.
2Chr. 11:6 And he built Bayit Lechem *itself* **תא**,

and Etam *itself* **תא**, and Tekoa *itself* **תא**,
2Chr. 11:7 and Bayit Tzur *itself* **תא**,

and Soko *itself* **תא**,
and Adullam *itself* **תא**,
2Chr. 11:8 and Gath *itself* **תא**,

and Mareshah *itself* **תא**,
and Ziph *itself* **תא**,
2Chr. 11:9 and Adoraim *itself* **תא**,

and Lachish *itself* **תא**,
and Azekah *itself* **תא**,
2Chr. 11:10 and Tzor'ah *itself* **תא**,

and Ayalon *itself* **תא**,
and Hebron *itself* **תא**,
which are in Yahudah and in Binyamin,
cities of defense.

2Chr. 11:11 And he strengthened
the strongholds *themselves* **תא**.
And he put commanders in them,
and stores of food, and oil, and wine,
2Chr. 11:12 and shields, and spears
in every city.
And strengthened them exceedingly greatly.
And Yahudah and Binyamin were his.

2Chr. 11:13 And the priests and the Levites
who were in all Yisra'el
took their stand against him
beside all their borders.

2Chr. 11:14 Indeed, the Levites abandoned
their open lands *themselves* **תא**
and their possessions.
And they went to Yahudah and Yerushalaim,
because Yarob'am and his sons
had excluded them from serving
as priests to **YAHWEH**.

2Chr. 11:15 And he established for himself
priests for the high places,
and for the goats devils,
and the calf *idols* which he had made.

2Chr. 11:16 And after them (the Levites),
from all the tribes of Yisra'el,
those having set
their hearts *themselves* **תא**
to seek **YAHWEH** *Himself* **תא**,
The Elohim of Yisra'el,
came to Yerushalaim
for the sake of sacrificing to **YAHWEH**,
The Elohim of their fathers.

2Chr. 11:17 And they strengthened
the kingdom *itself* **תא** of Yahudah.
And they strengthened
Rehab'am *himself* **תא**,
son of Shelomoh, for three years
because they walked in the way
of David and Shelomoh for three years.

2Chr. :18 And Rehab'am
took for himself as wife
Mahalath *herself* **תא**,
the daughter of Yerimoth,
son of David,

and of Abihail, the daughter of Eliyab,
son of Yishai.

Mahalath means sickness.

2Chr. 11:19 And she bore him sons:

Ye'ush *himself* **נא**,

and Shemaryah *himself* **נא**,

and Zaham *himself* **נא**.

Ye'ush means hasty.

Shemaryah means

YAH has protected.

Zaham means loathing.

2Chr. 11:20 And after her

he took Ma'akah *herself* **נא**,

the granddaughter of Abshalom.

And she bore him Abiyah *himself* **נא**,

and Attai *himself* **נא**,

and Ziza *himself* **נא**,

and Shelomit *himself* **נא**.

Ma'akah means depression.

Abshalom means

peace of the father.

Abiyah means **YAH** is my father.

Attai means timely.

Ziza means prominent.

Shelomit means peaceableness.

2Chr. 11:21 And Rehab'am loved

Ma'akah *herself* **נא**,

the granddaughter of Abshalom,

more than all his wives and his concubines.

Indeed, he had taken eighteen wives

and sixty concubines.

And he brought forth twenty eight sons

and sixty daughters.

2Chr. 11:22 And Rehab'am established

Abiyah *himself* **נא**, son of Ma'akah, as chief,

to be ruler among his brothers,

for the sake of causing him to reign.

2Chr. 11:23 And he understood.

And he dispersed some of all his sons

to all the lands of Yahudah and Binyamin,

to all the cities of the defense.

And he gave to them

provision to abundance.

And he requested

a multitude of wives *for them*.

Chapter 12

2Chr. 12:1 And it was when Rehab'am

had established the kingdom.

And in his strength he abandoned

the Instruction *itself* **נא** of **YAHWEH**,

and all Yisra'el with him.

2Chr. 12:2 And it was in the fifth year

of King Rehab'am.

Shishak, king of Mitsraim,

came up against Yerushalaim,

because they had acted

unfaithfully against **YAHWEH**,

2Chr. 12:3 with twelve hundred chariots,

and sixty thousand horsemen,

and people without number from Mitsraim:

the Lubim, the Sukkites and the Kushites.

2Chr. 12:4 And he captured

the cities themselves **נא** of the defense

which belonged to Yahudah.

And he came as far as Yerushalaim.

2Chr. 12:5 And Shemayah, the prophet,

came to Rehab'am

and the rulers of Yahudah

who had been gathered to Yerushalaim

from before the face of Shishak.
And he said to them, "Thus said **YAHWEH**,
'You yourselves **נא**
have abandoned Me Myself **נא**.
And I Myself have also
abandoned you yourselves **נא**
into the hand of Shishak.' "

2Chr. 12:6 And the rulers of Yisra'el
and the king humbled themselves.
And they said, "**YAHWEH** is just."

2Chr. 12:7 And when **YAHWEH** saw
that they had been humbled
the word of **YAHWEH**
existed to Shemayah, saying,
"They have been humbled.
I will not destroy them.
And I will grant to them
according to a little deliverance.
And I will not pour out
My wrath on Yerushalaim
by the hand of Shishak.
2Chr. 12:8 Indeed,
they will be to him as servants.
And they will know My service
and the service
of the kingdoms of the lands."

2Chr. 12:9 And Shishak, king of Mitsraim,
came up against Yerushalaim.
And he took the treasures themselves **נא**
of The House of YAHWEH
and the treasures themselves **נא**
of the house of the king.
He took everything itself **נא**.
And he took
the shields themselves **נא** of the gold
which Shelomoh had made.

2Chr. 12:10 And Rehab'am the king
made shields of copper in their place.
And he gave accountability for them
into the hands of the runners of the guard,
those protecting the entrance
to the house of the king.

2Chr. 12:11 And it existed,
when the king entered
The House of **YAHWEH**
those running carried them.
And they returned them
the chamber of the guard.

2Chr. 12:12 And when he had been humbled
the wrath of **YAHWEH** turned back from him,
even for the sake
of not destroying him completely.
And also, in Yahudah matters were good.

2Chr. 12:13 And Rehab'am the king
strengthened himself in Yerushalaim.
And Rehab'am was forty one years old
at his reigning.
And he reigned seventeen years
in Yerushalaim,
the city which **YAHWEH** had chosen
for the sake of placing there
His Name itself **נא**.

And the name of his mother was Na'amah,
the Ammonitess.

2Chr. 12:14 And he did that which is bad

because he did not prepare his heart
for the sake of seeking
YAHWEH *Himself* **נא**.

2Chr. 12:15 And the words of Rehab'am,
the first and the last,
are they not written in the scroll
of Shemayah, the prophet,
and of Iddo, the seer, by his genealogies?

And there was fighting
between Rehab'am and Yarob'am
all the days.
2Chr. 12:16 And Rehab'am
slept with his fathers.
And he was buried in The City of David.
And Abiyah, his son, reigned in his place.

Chapter 13

2Chr. 13:1 *It was* in the eighteenth year
of King Yarob'am.
And Abiyah reigned over Yahudah.
2Chr. 13:2 He reigned three years
in Yerushalaim.
And his the name of his mother
was Mikayah,
daughter of Uri'el, from Gib'ah.

And there was fighting
between Abiyah and Yarob'am.
2Chr. 13:3 And Abiyah joined
the battle *itself* **נא**
with a force of mighty men of war,
four hundred thousand
men having been chosen.

And Yarob'am arranged
against him for battle
with eight hundred thousand
men having been chosen,
mighty men of strength.

2Chr. 13:4 And Abiyah stood on top
of Mount Tzemaraim
which is in the mountains of Ephraim.
And he said,

"Listen attentively to me,
Yarob'am and all Yisra'el!
2Chr. 13:5 Is it not for you to know
that **YAHWEH**, The Elohim of Yisra'el,
has given the dominion over Yisra'el
to David to eternity,
to him and to his sons, by a covenant of salt?

2Chr. 13:6 But Yarob'am, son of Nebat,
servant of Shelomoh, the son of David,
has risen up.

And he has rebelled against his master.

2Chr. 13:7 And vain men
have been gathered to him,
sons of worthlessness.

And they have strengthened themselves
against Rehab'am, son of Shelomoh.
But Rehab'am was young
and tender of heart.

And he was not strong before their faces.

2Chr. 13:8 And now you yourselves **נא**
are saying to stand before the faces
of the kingdom of **YAHWEH**
which is in the hand of the sons of David.
And you yourselves **נא** are a great multitude.

And with you are the calves of gold
which Yarob'am has made for you as gods.

2Chr. 13:9 Have you not driven out
the priests themselves **נא** of **YAHWEH**,

the sons of Aharon *themselves* **אָנ**
and the Levites,
and made for yourselves priests
like the peoples of the lands?
Anyone coming to consecrate himself
with a young bull and seven rams
then exists as a priest of what are not gods.

2Chr. 13:10 But we ourselves,
YAHWEH is our Elohim!
And we have not abandoned Him.
And priests are ministering to **YAHWEH**,
the sons of Aharon and the Levites,
according to the work.
2Chr. 13:11 And they are turning into smoke
for **YAHWEH** morning by morning,
and evening by evening,
olahs and sweet incense.
And the showbread is upon the pure table.
And the lampstand of the gold
with its lamps
are for the sake of burning every evening.
Indeed, we are protecting the duty itself **אָנ**
of **YAHWEH**, our Elohim.
But you yourselves **אָנ**
have abandoned He Himself **אָנ**!

2Chr. 13:12 And behold!
With us as Head is **YAHWEH**,
and His priests, and the trumpets,
the clamor of trumpets
for the sake of sounding the alarm
against you.

Children of Yisra'el,
do not fight against **YAHWEH**,
The Elohim of your fathers.
Indeed, you will not prosper!"

13:13 And Yarob'am had caused
an ambush itself **אָנ** to go around behind them.
And they were before the faces of Yahudah.
And the ambush was from behind them.

2Chr. 13:14 And Yahudah turned around.
And behold!
The battle was toward their faces
and behind *them*.
And they cried out to **YAHWEH**.
And the priests
were sounding with the trumpets.
2Chr. 13:15 And the men of Yahudah shouted.
And it was as the men of Yahudah shouted.
And **YAHWEH** struck Yarob'am himself **אָנ**
and all Yisra'el before the faces
of Abiyah and Yahudah.
2Chr. 13:16 And the children of Yisra'el fled
from the faces Yahudah.
And **YAHWEH** gave them into their hand.

2Chr. 13:17 And Abiyah and his people
struck against them with a great slaughter.
And the slain from Yisra'el fell,
five hundred thousand men,
having been chosen.

2Chr. 13:18 And the children of Yisra'el
were humbled at that time.
And the children of Yahudah prevailed
because they had relied on **YAHWEH**,
The Elohim of their fathers.

2Chr. 13:19 And Abiyah
pursued after Yarob'am.

And he captured cities from him:
Bayit El itself **תא**
and its villages themselves **תא**,
and Yeshanah itself **תא**
and its villages themselves **תא**,
and Ephron itself **תא** and its villages.

2Chr. 13:20 And Yarob'am
did not regain power again
in the days of Abiyah.
And **YAHWEH** struck him.
And he died.

2Chr. 13:21 And Abiyah grew strong.
And he took fourteen wives.
And he brought forth
twenty two sons and sixteen daughters.

2Chr. 13:22 And the rest
of the words of Abiyah,
and his ways, and his sayings
are written in the account
of the prophet, Iddo.

Chapter 14

2Chr. 14:1 (H 13.23)
And Abiyah slept with his fathers.
And they buried he himself **תא**
in The City of David.
And Asa, his son, reigned in his place.
In his days the land was quiet ten years.

**Note: Chapter 14 begins here
in the Hebrew text.**

2Chr. 14:2 (H 14.1)
And Asa did that which was good
and that which was right
in the eyes of **YAHWEH**, his Elohim.
2Chr. 14:3 (H 14.2)
And he removed
the slaughter sites themselves **תא**
of the foreigner, and the high places.
And he broke in pieces
the sacred pillars themselves **תא**.
And he cut down
the asherim themselves **תא**.

The sacred pillars
served as idols.
They were similar
to what we may know
as totem poles.
The asherim were also
a form of idol.
Asherah was
a Kena'inite goddess of fertility.
These were typically poles
found in a grove of trees.

2Chr. 14:4 (H 14.3)
And he spoke to Yahudah
for the sake of seeking
YAHWEH Himself **תא**,
The Elohim of their fathers,
and for the sake of doing
the Instructions and the directives.

2Chr. 14:5 (H 14.4)
And he removed
the high places themselves **תא**
and the sacred pillars themselves **תא**
from all the cities of Yahudah.
And the kingdom was quiet before his face.

2Chr. 14:6 (H 14.5)
And he built fortified cities in Yahudah

because the land had quiet.
And he had no fighting in those years
because **YAHWEH** had granted rest to him.

2Chr. 14:7 (H 14.6)
And he said to Yahudah,
“Let us build these cities themselves **נח**.
And let us make walls, and towers,
gates, and bars
while the land is still quiet before our faces
because we have sought
YAHWEH Himself **נח** our Elohim.
We have sought *Him*
and He has given rest to us all around.”

And they built.
And they prospered.

2Chr. 14:8 (H 14.7) And Asa had a force
carrying shields and spears:
from Yahudah, three hundred thousand,
and from Binyamin,
two hundred and eighty thousand,
carrying shields and drawing bows.
All of these were mighty men of strength.

2Chr. 14:9 (H 14.8)
And Zerah, the Kushite,
came out against them
with a force of a million,
and three hundred chariots.
And he came as far as Mareshah.
2Chr. 14:10 (H 14.9)
And Asa went out against him.
And they arranged for battle
in the Valley of Tzephathah at Mareshah.

2Chr. 14:11 (H 14.10)
And Asa called
to **YAHWEH**, his Elohim.
And he said, “**YAHWEH**,
it is nothing with You
to help among the many
for those with no power.
Help us, **YAHWEH**, our Elohim!
Indeed, we have leaned upon You!
And in Your Name
we have come against this multitude.
YAHWEH, You Yourself **נח** are our Elohim!
Do not let a mortal prevail against You!”

2Chr. 14:12 (H 14.11)
And **YAHWEH** struck
the Kushites themselves **נח**
before the faces of Asa
and before the faces of Yahudah.
And the Kushites fled.

2Chr. 14:13 (H 14.12)
And Asa
and the people who were with him
pursued them as far as Gerar.
And there fell from Kushites
until there was no recovery for them
because they had been broken
before the face of **YAHWEH**
and before the faces of His camp.
And they carried away
exceedingly much spoil.

2Chr. 14:14 (H 14.13)
And they struck
all the cities themselves **נח** around Gerar.
Indeed, the fear of **YAHWEH**
had come upon them.

And they plundered
all the cities *themselves* **nx**
because there was much spoil in them.
2Chr. 14:15 (H 14.14)
And they also struck the tents of the herds.
And they captured sheep to abundance,
and camels.
And they returned to Yerushalaim.

Chapter 15

2Chr. 15:1 And The Divine Nature of **YAHWEH**
existed upon Azaryah, son of Oded.

2Chr. 15:2 And he went out
before the face of Asa.

And he said to him, "Listen attentively, Asa,
and all Yahudah and Binyamin.

YAHWEH is with you
as you are being with Him.

And if you seek Him

He will be found by you.

But if you abandon Him

He will abandon *you yourself* **nx**.

2Chr. 15:3 Even many days
Yisra'el has been without The True Elohim,
and without a teaching priest,
and without Instruction.

2Chr. 15:4 But they turned back
on account of their distress
to **YAHWEH**, The Elohim of Yisra'el.
And they sought Him.
And He was found by them.

2Chr. 15:5 And in those days
there was no shalom
for the one going out,
nor for the one coming in.
Indeed, great disturbances
were on all those dwelling in the lands.

2Chr. 15:6 And they were beaten down,
nation by nation, and city by city.
Indeed, **YAHWEH** troubled them
with every distress.

2Chr. 15:7 But *you yourself* **nx**, be strong!
And do not let your hands be feeble
because there is a compensation
for your work!"

2Chr. 15:8 And when Asa heard these words
and the prophecy of Oded, the prophet,
he strengthened himself.
And he caused the detestable things
to pass over out of all the land
of Yahudah and Binyamin
and from the cities which he had captured
in the mountains of Ephraim.
And he restored
the slaughter site *itself* **nx** of **YAHWEH**
which was in front of the porch of **YAHWEH**.

2Chr. 15:9 And he assembled
all Yahudah *itself* **nx**,
and Binyamin,
and those sojourning with them
from Ephraim, and Menashe, and Shim'on.
Indeed, they had fallen to him from Yisra'el
to abundance at their seeing
that **YAHWEH**, his Elohim, was with him.
2Chr. 15:10 And they assembled
at Yerushalaim in the third month,
in the fifteenth year of the reign of Asa.

2Chr. 15:11 And he sacrificed to **YAHWEH**
on that day,
from the spoil which they had brought,
seven hundred bulls
and seven thousand sheep.

2Chr. 15:12 And they entered into a covenant
for the sake of seeking

YAHWEH Himself **תָּא**

The Elohim of their fathers,
with all their heart and with all their life.

2Chr. 15:13 And any who did not seek
for **YAHWEH**, The Elohim of Yisra'el,
was to be put to death,
from small even to great,
from man even to woman.

2Chr. 15:14 And they swore to **YAHWEH**
with a loud voice,
with shouting,
and with trumpets and with shofars.

2Chr. 15:15 And all Yahudah rejoiced
concerning the oath.

Indeed,

they had sworn with all their heart.

And with all their desire

they had sought Him.

And He was found by them.

And **YAHWEH** gave rest to them all around.

2Chr. 15:16 And the king also removed Ma'akah,
the mother of Asa, from being queen
when she had made a horrible asherah *pole*.

And Asa cut down the horrid thing *itself* **תָּא**.

And he crushed it.

And he burned it by the wadi Kidron.

2Chr. 15:17 But the high places
were not removed from Yisra'el.

However, the heart of Asa

was whole all his days.

2Chr. 15:18 And he brought in
the set apart things *themselves* **תָּא**
of his father

and his set apart things

to The House of **YAHWEH**,

silver and gold and utensils.

2Chr. 15:19 And no war existed
until the thirty fifth year
of the reign of Asa.

Chapter 16

2Chr. 16:1 In the thirty sixth year
of the reign of Asa,

Ba'asha, king of Yisra'el,
came up against Yahudah.

And he built Ramah *itself* **תָּא**

in order to permit no one

to go out or to come in

to Asa, king of Yahudah.

2Chr. 16:2 And Asa brought out
silver and gold from the treasuries

of The House of **YAHWEH**

and the house of the king.

And he sent to Ben-Hadad, king of Aram,
who was dwelling in Damascus saying,

2Chr. 16:3 "*Let there be* a covenant

between you and me as there was

between my father and your father.

Behold!

I have sent to you silver and gold.
Come! Break your covenant
with Ba'asha himself **תא**, king of Yisra'el!
Then he will withdraw from me.”

2Chr. 16:4 And Ben-Hadad listened attentively
to the king, Asa.
And he sent
the commanders themselves **תא**
of the forces which were his
against the cities of Yisra'el.
And they struck lyon itself **תא**,
and Dan itself **תא**,
and Abel Maim itself **תא**,
and all the storage cities themselves **תא**
of Naphtali.

2Chr. 16:5 And it was as Ba'asha heard it.
And he ceased from building
Ramah itself **תא**.
And he rested from his work itself **תא**.

2Chr. 16:6 And Asa, the king, took
all Yahudah itself **תא**.
And they carried away
the stones themselves **תא** of Ramah,
and the timber itself **תא**
with which Ba'asha was building.
And built with them Geba itself **תא**
and The Mitzpah itself **תא**.

2Chr. 16:7 And at that time Hanani, the seer,
came to Asa, king of Yahudah.
And he said to him,
“On account of your having leaned
upon the king of Aram
and not having leaned
upon **YAHWEH**, your Elohim,
for this reason the force of the king of Aram
has escaped from your hand.

2Chr. 16:8 Were not the Kushites
and the Lubim
as a force to abundance of chariots
and horsemen to exceeding abundance?
But when you leaned upon **YAHWEH**
He gave them into your hand.

2Chr. 16:9 Indeed, the eyes of **YAHWEH**
are roaming to and fro in all the earth
for the sake of strengthening he himself
whose heart is whole toward Him.
You have been foolish concerning this.
Indeed, from now on
you will have wars with you.”

2Chr. 16:10 And Asa was enraged
toward the seer.
And he put him in the house of the prison
because he was enraged
with him concerning this.
And Asa oppressed some of the people
at that very time.

2Chr. 16:11 And behold!
The acts of Asa, the first and the last,
Behold! They are written upon the scroll
of the kings of Yahudah and Yisra'el.

2Chr. 16:12 And in the thirty ninth year
of his reign
Asa was diseased in his feet
until his disease was severe.
But even with his disease

he had not sought **YAHWEH Himself** **תא**,
but rather, with the physicians.

2Chr. 16:13 And Asa slept with his fathers.
And he died in the forty first year of his reign.
2Chr. 16:14 And they buried him
in his own tomb
which he had made for himself
in The City of David.
And they laid him in a bed which was filled
with spices and various kinds of ointments
mixed by the perfumer's work.
And they made for him
an exceedingly great burning.

Chapter 17

2Chr. 17:1 And Yahoshaphat, his son,
reigned in his place.
And he strengthened himself against Yisra'el.
2Chr. 17:2 And he put a force
in every fortified city of Yahudah.
And he set garrisons in the land of Yahudah
and in the cities of Ephraim
which Asa, his father, had captured.

2Chr. 17:3 And **YAHWEH**
was with Yahoshaphat
because he walked in the former ways
of his father, David.
And he had not sought the Ba'als.
2Chr. 17:4 Indeed, he sought
for The Elohim of his father.
And he walked in His directives,
and not according to the deeds of Yisra'el.

2Chr. 17:5 And **YAHWEH** established
the kingdom *itself* תא in his hand.
And all Yahudah gave gifts to Yahoshaphat.
And there was for him
riches and honor to abundance.

2Chr. 17:6 And his heart was lifted up
by the ways of **YAHWEH**.
And he again removed
the high places *themselves* תא
and the Asherim *themselves* תא
from Yahudah.

2Chr. 17:7 And in the third year of his reign
he sent for his rulers, Ben-Hayil,
and Obadyah,
and Zekaryah,
and Nethane'l,
and Mikayah,
for the sake of teaching
in the cities of Yahudah.

2Chr. 17:8 And with them *he sent* the Levites:
Shemayah,
and Nethanyah,
and Zebadyah,
and Asah'el,
and Shemiramoth,
and Yahnathan,
and Adoniyah,
and Tobiyah,
and Tobadoniyah,
the Levites,
and with them
Elishama and Yahoram, the priests.

2Chr. 17:9 And they taught in Yahudah.
And with them was the scroll
of The Torah of **YAHWEH**.

And they went around
into all the cities of Yahudah.
And they taught among the people.

2Chr. 17:10 And the fear of **YAHWEH**
existed upon all the kingdoms of the lands
which were all around Yahudah.
And they did not fight with Yahoshaphat.

2Chr. 17:11 And some of the Philistines
brought gifts to Yahoshaphat
and a tribute of silver.
Even the Arabians brought him flocks,
seven thousand seven hundred rams
and seven thousand seven hundred
male goats.

2Chr. 17:12 And Yahoshaphat went on.
And he became exceedingly great.
And he built fortresses
and storage cities in Yahudah.
2Chr. 17:13 And there was much work for him
in the cities of Yahudah.
And men of war, mighty men of strength,
were in Yerushalaim.

2Chr. 17:14 And these were their numbers
by the house of their fathers:
for Yahudah, commanders of thousands:
Adnah the commander,
and with him three hundred thousand
mighty men of strength.

2Chr. 17:15 And next to him was
Yahohanan the commander,
and with him two hundred
and eighty thousand;

2Chr. 17:16 and next to him was Amasyah,
son of Zikri, the one
volunteering himself to **YAHWEH**,
and with him two hundred thousand
mighty men of strength.

2Chr. 17:17 And from Binyamin:
Elyada, a mighty man of strength,
and with him two hundred thousand men
armed with bow and shield;
2Chr. 17:18 and next to him was Yahozabad,
and with him one hundred
and eighty thousand
prepared for battle.

2Chr. 17:19 These were the ones
serving the king *himself* **וְאֵל**,
besides those whom the king had put
in the fortified cities throughout all Yahudah.

Chapter 18

2Chr. 18:1 And there was for Yahoshaphat
riches and honor to abundance.

And he allied himself to Ahab by marriage.

2Chr. 18:2 And at the end of many years
he went down to visit Ahab at Shomeron.

And Ahab sacrificed sheep and oxen
to abundance for him
and for the people who were with him.
And he provoked him for the sake
of going up with him
against Ramot Gil'ad.

2Chr. 18:3 And Ahab, king of Yisra'el,
said to Yahoshaphat, king of Yahudah,
"Will you go with me to Ramot Gil'ad?"

And he said to him,

"I am as you are,
and my people as your people,
even with you in battle."

2Chr. 18:4 And Yahoshaphat said
to the king of Yisra'el,
"Please request today
the word *itself* **nx** of **YAHWEH**."

2Chr. 18:5 And the king of Yisra'el
assembled the prophets *themselves* **nx**,
four hundred men.
And he said to them,
"Do we go to Ramot Gil'ad to battle,
or do I refrain?"
And they said, "Go up!
And **YAHWEH** will give it
into the king's hand."

2Chr. 18:6 And Yahoshaphat said,
"Is there no longer here
a prophet of **YAHWEH**
so that we may inquire
from He *himself* **nx**?"

2Chr. 18:7 And the king of Yisra'el
said to Yahoshaphat,
"There is still one man for the sake
of inquiring of **YAHWEH *Himself* **nx**,**
from He *Himself* **nx**.
But I myself have hated him
because he himself
does not prophesy good concerning me.
Indeed, all his days *are* for what is bad.
He is Mikayah, the son of Imla."
And Yahoshaphat said,
"Let not the king speak thus!"

2Chr. 18:8 And the king of Yisra'el
called to one of his officers.
And he said, "Hurry, Mikayah, son of Imla!"

2Chr. 18:9 And the king of Yisra'el
and Yahoshaphat, the king of Yahudah, sat,
each on his throne clothed in robes.
And they were sitting on a threshing floor
at the entrance gate of Shomeron.
And all the prophets themselves
were prophesying before their faces.

2Chr. 18:10 And Tzidkiyah, son of Kena'anah,
had made horns of iron for himself.
And he said, "Thus said **YAHWEH**,
'With these you will gore Aram *itself* **nx**
until they are destroyed.'

2Chr. 18:11 And all the prophets
were prophesying according to this saying,
"Go up to Ramot Gil'ad and prosper.
And **YAHWEH** will give it
into the hand of the king."

2Chr. 18:12 And the messenger who had gone
to call Mikayah spoke to him saying,
"Behold! The words of the prophets
of one mouth are good toward the king.
Please let your word be like one of them.
And you are to speak good."

2Chr. 18:13 And Mikayah said,
"By the life of **YAHWEH**,
whatever *itself* **nx** my Elohim says,
that *itself* **nx** I will speak."

2Chr. 18:14 And he came to the king.
And the king said to him,
"Mikayah, do we go
to Ramot Gil'ad to battle
or do we refrain?"

And he said, "Go, and prosper!
And they will be given into your hand!"

2Chr. 18:15 And the king said to him,
"How many times have I myself
caused you to swear
that you will not say to me
anything except the truth
in the Name of **YAHWEH**?"

2Chr. 18:16 And he said,
"I saw all Yisra'el *itself* נא
scattered on the mountains
like sheep which have no shepherd.
And **YAHWEH** said,
'There is no master for these.
Let each man return to his house in peace.' "

2Chr. 18:17 And the king of Yisra'el
said to Yahoshaphat,
"Did I not say to you that he himself
would not prophesy good concerning me,
but rather for what is bad?"

2Chr. 18:18 Then he (Mikayah) said,
"Therefore listen attentively
to the word of **YAHWEH**!
I saw **YAHWEH** *Himself* נא
sitting on His throne.
And all the assembly of The Heavens
were standing on His right and His left.

2Chr. 18:19 And **YAHWEH** said,
'Who will deceive Ahab *himself* נא,
king of Yisra'el,
so that he will go up
and fall at Ramot Gil'ad?'

And one said this and another said that.
2Chr. 18:20 And an *evil* nature came forward.
And he stood before the face of **YAHWEH**.
And he said, 'I myself will deceive him.'

YAHWEH said to him, 'How?'
2Chr. 18:21 "And he said, 'I will go out
and I will be as a breath of lying
in the mouth of all his prophets.'
And He said, 'Deceive him,
and also prevail.
Go out and do so!'

2Chr. 18:22 "And now behold!
YAHWEH has put a breath of lying
in the mouth of these prophets of yours.
And **YAHWEH** has spoken evil
concerning you."

2Chr. 18:23 And Tzidkiyah, son of Kena'anah,
approached.
And he struck Mikayah *himself* נא
on the cheek.

And he said,
"Which way did the nature of **YAHWEH**
pass over from me *myself* נא
to speak to you *yourself* נא?"

2Chr. 18:24 And Mikayah said, "Behold!
You will be seeing *it* on that day
when you go into an inner room
for the sake of being hidden!"

2Chr. 18:25 Then the king of Yisra'el said,
"Take Mikayah *himself* נא
and return him to Amon,
governor of the city,
and to Yo'ash, son of the king.

2Chr. 18:26 And you are to say,
'Thus said the king,

“Place this one in the house of the prison
and feed him with bread of affliction
and water of affliction until I return in peace!” ’ ”

2Chr. 18:27 And Mikayah said,
“If you return, return in peace,
YAHWEH has not spoken by me.”
And he said,
“Listen attentively, all you people!”

2Chr. 18:28 And the king of Yisra’el
and Yahoshaphat, king of Yahudah,
went up to Ramot Gil’ad.
2Chr. 18:29 And the king of Yisra’el
said to Yahoshaphat,
“I will disguise myself.
And I will go into battle.
But you yourself **תָּא**, put on your robes.”

And the king of Yisra’el disguised himself.
And they went into battle.

2Chr. 18:30 And the king of Aram
had commanded
the commanders themselves **תָּא**
of the chariots
who were with him, saying,
“You are not to fight with
the small themselves **תָּא**
or the great themselves **תָּא**,
but only with the king himself **תָּא** of Yisra’el.”

2Chr. 18:31 And it was as the commanders
of the chariots were observing
Yahoshaphat himself **תָּא**.
And they said, “*It is the king of Yisra’el!*”
And they turned around against him
for the sake of fighting.
And Yahoshaphat cried out.
And **YAHWEH** helped him.
And **YAHWEH** enticed them away from him.

2Chr. 18:32 And it was as the commanders
of the chariots saw
that it was not the king of Yisra’el.
And they turned back from pursuing him.

2Chr. 18:33 And a man drew with a bow
in his innocence.
And he struck the king himself **תָּא** of Yisra’el
between the joints of his armor.
And he said to the driver of his chariot,
“Turn around with your hand
and cause me to come out from the battle!
Indeed, I have been wounded.”

2Chr. 18:34 And the battle
increased on that day.
And the king of Yisra’el
had been stood up in the chariot
in front Aram until the evening.
And he died at the time
of the coming in of the sun.

Chapter 19

2Chr. 19:1 And Yahoshaphat,
king of Yahudah,
returned to his house in peace,
to Yerushalaim.

2Chr. 19:2 And Yahu, son of Hanani, the seer,
went out before his face.
And he said to the king, to Yahoshaphat,
“Is it for you to love to help

the morally wrong
and those hating **YAHWEH**?
Even on account of this wrath is upon you
from the face of **YAHWEH**.
2Chr. 19:3 However,
good words are found with you
because you have removed the Asherahs
from the land.
And you have prepared your heart
for the sake of seeking **YAHWEH**.”

2Chr. 19:4 And Yahoshaphat dwelt
in Yerushalaim.
And he turned back.
And he went out again among the people
from Be'ersheba
to the hill country of Ephraim.
And he caused them to return to **YAHWEH**,
The Elohim of their fathers.

2Chr. 19:5 And he established
judges in the land
in all the fortified cities of Yahudah,
city by city.
2Chr. 19:6 And he said to those judging,
“Observe what you yourselves **תא** are doing!
Indeed, you do not judge
for the sake of a human being.
Indeed, *it is* for the sake of **YAHWEH**.
And He *is* with you in the matter of judgment.
2Chr. 19:7 And now
may the reverence of **YAHWEH** be upon you.
Keep watch!
And act!
Indeed, there is no moral wrong
with **YAHWEH**, our Elohim,
nor respect of persons, nor taking of bribes.”

2Chr. 19:8 And also in Yerushalaim
Yahoshaphat established
some of the Levites and the priests,
and some of the heads
of the fathers of Yisra'el
for the sake of the judgment of **YAHWEH**
and for the sake of disputes.
And they returned to Yerushalaim.
2Chr. 19:9 And he charged them saying,
“Thus you are to do
in the reverence of **YAHWEH**,
with faithfulness and with a whole heart.

2Chr. 19:10 And every dispute
which comes to you from your kindred,
those dwelling in their cities,
between blood and blood,
between Instruction for directive, for rules,
or for regulations,
and you have warned they themselves **תא**,
then they will not act
unfaithfully against **YAHWEH**
nor will wrath exist upon you
and upon your kindred.
Do according to this
and you will not be guilty.

2Chr. 19:11 And behold!
Amaryah, the head priest, is over you
for all matters of **YAHWEH**,
and Zebadyah, son of Yishma'el,
the ruler of the house of Yahudah,
for all the matters of the king.
And the officers of the Levites
are before your faces.
Be strong! And act!

And **YAHWEH** will be with the good.”

Chapter 20

2Chr. 20:1 And it was after this.

The children of Mo'ab
and the children of Ammon,
and with them some of the Meunites,
came against Yahoshaphat for battle.

2Chr. 20:2 And they came.

And they reported to Yahoshaphat saying,
“A great multitude is coming against you
from beyond the sea, from Aram.

And behold!

They are in Hatzatzon Tamar.”

This is En Gedi.

2Chr. 20:3 And Yahoshaphat was afraid.

And he set his face *itself* nx
for the sake of seeking toward **YAHWEH**.

And he proclaimed a fast within all Yahudah.

2Chr. 20:4 And Yahudah assembled
for the sake of seeking from **YAHWEH**.

Even from all the cities of Yahudah
they had come for the sake of seeking
YAHWEH Himself nx.

2Chr. 20:5 And Yahoshaphat
stood with the assembly
of Yahudah and Yerushalaim,
in The House of **YAHWEH**,
in front of the new courtyard.

2Chr. 20:6 And he said,

“**YAHWEH**, The Elohim of our fathers,
are not You Yourself nx He,
The Elohim in The Heavens?

And You Yourself nx are ruling
among all the kingdoms of the nations?
And in Your hand is power and might.

And no one can stand himself against You?

2Chr. 20:7 Are not You Yourself nx our Elohim?

You have caused to be driven out
those themselves nx dwelling in this land
from before the faces of Your people, Yisra'el.

And You have given it
to the seed of Abraham,
whom You were loving, to eternity.

2Chr. 20:8 And they have dwelt in it.

And they have built for You in it
a Set Apart Place for Your Name saying,

2Chr. 20:9 'If what is bad comes upon us,
the sword of judgment,
or pestilence,

or famine,
we will stand before this House,
even before Your face,
because Your Name is in this House.

And we will cry out to You

because of our affliction.

And You will listen attentively.

And you will deliver *us*.'

2Chr. 20:10 And now, behold!

The children of Ammon and Mo'ab,
and Mount Se'ir,
whom You did not grant to Yisra'el
to invade against them
at their coming from the land of Mitsraim,
(Indeed they turned aside from them
and did not destroy them.)

2Chr. 20:11 even behold!

They are repaying against us by coming
for the sake of driving us out
from Your possession
which You have given us to inherit.

2Chr. 20:12 Our Elohim,
will You not judge them?
Indeed, there is no power in us
before the faces of this great multitude,
those coming against us.
And we ourselves do not know what to do.
Indeed, our eyes are upon You.”

2Chr. 20:13 And all Yahudah was standing
before the face of **YAHWEH**,
even their little ones, their wives,
and their children.

2Chr. 20:14 And The Divine Nature of **YAHWEH**
existed upon Yahazi'el, son of Zekaryah,
son of Benayah, son of Ye'i'el,
son of Mattanyah,
a Levite of the sons of Asaph,
in the midst of the assembly.

2Chr. 20:15 And he said,
“Pay attention, all Yahudah,
and those dwelling in Yerushalaim,
and the king, Yahoshaphat!
Thus said **YAHWEH** to you,
‘You yourselves **nx** are not to be afraid,
nor are you to be discouraged
by the faces of this great multitude.

Indeed, the battle is not yours!
It belongs to **YAHWEH**.

2Chr. 20:16 Tomorrow, go down against them!
Behold!
They are coming up by the ascent of Tzitz.
And you will find they themselves **nx**
at the end of the wadi
before the Wilderness of Yeru'el.

2Chr. 20:17 It is not for you
to be fighting in this.
Station yourselves!
Stand still and observe
the deliverance *itself* **nx** of **YAHWEH**
with you, Yahudah and Yerushalaim!
Do not be afraid!
And do not be discouraged!
Tomorrow go out against them!
Even **YAHWEH** is with you!”

2Chr. 20:18 And Yahoshaphat bowed his head
with his face toward the ground.
And all Yahudah
and those dwelling in Yerushalaim
fell to their faces *before* **YAHWEH**,
for the sake of worshipping toward **YAHWEH**.

2Chr. 20:19 And the Levites
from the children of the Kohathites
and from the children of the Korahites
stood up for the sake of praising **YAHWEH**,
The Elohim of Yisra'el,
with an exceedingly loud voice.

2Chr. 20:20 And they rose
early in the morning.
And they went forth
to the Wilderness of Tekoa.
And as they were going forth
Yahoshaphat stood.
And he said,
“Listen attentively to me, Yahudah,
and those dwelling in Yerushalaim!
Trust in **YAHWEH**, your Elohim

and be faithful!
Trust in His prophets and prosper!”

2Chr. 20:21 And he had consulted
with the people.
And he appointed those
who were to be singing to **YAHWEH**,
and who were giving praise
for the beauty of being set apart
as they were going out before the faces
of those having been armed.
And they were saying,
“Give thanks to **YAHWEH**!
Indeed, His kindness is to eternity!”

2Chr. 20:22 And at the time they began
the singing and the praise
YAHWEH was setting ambushes
against the children of Ammon, Mo’ab,
and Mount Se’ir,
those having come against Yahudah.
And they were struck.

2Chr. 20:23 And the children
of Ammon and Mo’ab stood up
against those dwelling at Mount Se’ir
for the sake of devoting them to destruction,
even for the sake of annihilating them.
And when they had made an end
of those dwelling at Mt. Se’ir
they helped to destroy one another.

2Chr. 20:24 And Yahudah had come
to the lookout for the wilderness.
And they looked toward the multitude.
And behold!
Their corpses were fallen to the ground.
And none escaped.

2Chr. 20:25 And Yahoshaphat
and his people came
for the sake of plundering their spoil *itself* נא.
And they found among them
riches to abundance
and corpses, and desirable equipment.
And they stripped off for themselves
more than they could carry away.
And they were three days
plundering the spoil *itself* נא
because it was great.

2Chr. 20:26 And on the fourth day
they assembled at The Valley of Berakah.
Indeed,
there they blessed **YAHWEH** Himself נא.
On account of this
the name *itself* נא of that place
was called The Valley of Berakah to this day.

2Chr. 20:27 And they turned back,
every man of Yahudah and Yerushalaim.
And Yahoshaphat was at the head of them,
for the sake of returning
to Yerushalaim with joy
because **YAHWEH** had caused them
to rejoice because of their adversaries.

2Chr. 20:28 And they came to Yerushalaim
with harps and lyres and trumpets,
to The House of **YAHWEH**.

2Chr. 20:29 And the dread of **YAHWEH**
was on all the kingdoms of the lands
as they were hearing

that **YAHWEH** had fought
against the adversaries of Yisra'el.

2Chr. 20:30 And the kingdom of Yahoshaphat
was tranquil.
And his Elohim caused rest for him
all around.

2Chr. 20:31 And Yahoshaphat
reigned over Yahudah
when he was thirty five years old.
And he reigned twenty five years
in Yerushalaim.
And his mother's name was Azubah,
daughter of Shilhi.

2Chr. 20:32 And he walked in the way
of his father, Asa.
And he did not turn aside from it,
for the sake of doing what was right
in the eyes of **YAHWEH**.

2Chr. 20:33 However, the high places
had not been removed.
And the people
had still not prepared their hearts
for the sake of The Elohim of their fathers.

2Chr. 20:34 And the rest
of the words of Yahoshaphat,
the first and the last, behold!
They are written upon the scroll
of Yahu, son of Hanani,
which has been brought up upon the scroll
of the kings of Yisra'el.

2Chr. 20:35 And after this
Yahoshaphat, king of Yahudah,
joined himself with Ahazyah, king of Yisra'el.
He did wrong by doing so.

2Chr. 20:36 And he joined with him
for the sake of making ships
to go to Tarshish.
And they made the ships in Etzyon Geber.

2Chr. 20:37 And Eli'ezer, son of Dodavah,
from Mareshah,
prophesied against Yahoshaphat, saying,
"On account of your joining yourself
with Ahazyah **YAHWEH** has broken
your works *themselves* nx."
And the ships were broken.
And they were not able to go to Tarshish.

Chapter 21

2Chr. 21:1 And Yahoshaphat
slept with his fathers.
And he was buried with his fathers
in The City of David.
And Yahoram, his son, reigned in his place.
2Chr. 21:2 And he had brothers,
the sons of Yahoshaphat:
Azaryah, and Yehi'el,
and Zekaryah, and Azaryah,
and Miyka'el, and Shephatyah.
All these were sons
of Yahoshaphat, king of Yisra'el.

2Chr. 21:3 And their father
gave to them many gifts
of silver and of gold and of precious things,
with the fortified cities in Yahudah.
But the kingdom *itself* nx

he had given to Yahoram
because he was the firstborn.

2Chr. 21:4 And Yahoram rose up
over the kingdom of his father.
And he strengthened himself.
And he killed all his brothers themselves אַךְ
with the sword,
and also some of the rulers of Yisra'el.

2Chr. 21:5 Yahoram was thirty two years old
at his reigning.
And he reigned eight years in Yerushalaim.

2Chr. 21:6 And he walked
according to the way of the kings of Yisra'el,
like the house of Ahab had done,
because he had the daughter of Ahab
as a wife.
And he did what was evil
in the eyes of YAHWEH.

2Chr. 21:7 But YAHWEH was not willing
to destroy the house itself אַךְ of David
on account of the covenant
which He had cut with David,
and on account of what He had said
for the sake of giving a lamp
to him and to his sons all the days.

2Chr. 21:8 In his days the Edomites revolted
from under the hand of Yahudah.
And they caused a king to reign over them.

2Chr. 21:9 And Yahoram passed over
with his leaders
and all his chariots with him.
And it existed *that* he rose at night.
And he struck the Edomites themselves אַךְ
those surrounding against him,
even the commanders themselves אַךְ
of the chariots.

2Chr. 21:10 And the Edomites have revolted
from under the hand of Yahudah to this day.
Then Libnah revolted
from under his hand at that time
because he had abandoned
YAHWEH *Himself* אַךְ,
The Elohim of his fathers.

2Chr. 21:11 He had also had made high places
in the mountains of Yahudah.
And he had caused those themselves אַךְ
who were dwelling in Yerushalaim
to commit adultery.
And he caused Yahudah itself אַךְ
to be driven away.

2Chr. 21:12 And a letter came to him
from Eliyah, the prophet, saying,
Thus said YAHWEH,
The Elohim of David, your father,
under Whom you have not walked
according to the ways
of Yahoshaphat, your father,
nor according to the ways of Asa,
king of Yahudah.

2Chr. 21:13 But you have walked
according to the way of the kings of Yisra'el
and have caused Yahudah itself אַךְ
and those dwelling in Yerushalaim itself אַךְ
to commit adultery,
like the adulteries of the house of Ahab,

and you have also killed
your brothers *themselves* **נא**,
of the household of your father,
those better than you,

2Chr. 21:14 Behold!

YAHWEH is going to strike a great blow
among your people,
and among your children,
and among your wives,
and among all your possessions,
2Chr. 21:15 and *you yourself* **נא**
with great diseases,
with a sickness of your bowels
until your bowels come out
because of the sickness day after day.”

2Chr. 21:16 And **YAHWEH**

stirred up against Yehoram
the breath *itself* **נא** of the Philistines
and the Arabians
who were next to the Kushites.

2Chr. 21:17 And they came up into Yahudah.

And they broke it open.

And they captured

all the possessions themselves **נא**,

those being found for the house of the king,

and also his sons and his wives.

And not a son remained to him

except Yeho'ahaz, the youngest of his sons.

2Chr. 21:18 And after all this

YAHWEH struck him in his bowels

with a disease for which there is no cure.

2Chr. 21:19 And it existed

for days beyond days.

And at the end two years

his bowels came out

because of his sickness.

And he died on account of great diseases.

And his people did not make a burning for him

like the burning for his fathers.

2Chr. 21:20 He was thirty two years old

at his reigning.

And he reigned eight years in Yerushalaim.

And he went with no pleasure.

And they buried him in The City of David,

but not in the tombs of the kings.

Chapter 22

2Chr. 22:1 And those

dwelling in Yerushalaim

caused *Ahazyah himself* **נא**,

his youngest son, to reign in his place,

because all of the eldest

had been killed by the raiding band,

those coming with the Arabians to the camp.

And Ahazyah, son of Yehoram,

king of Yahudah, reigned.

2Chr. 22:2 Ahazyah was forty two years old

at his reigning.

And he reigned one year in Yerushalaim.

And his mother's name was Athalyah,

grand-daughter of Omri.

2Chr. 22:3 He also walked in the ways

of the house of Ahab,

because his mother was his counselor

for the sake of causing him to do wrong.

2Chr. 22:4 And he did what is evil

in the eyes of **YAHWEH**

like the house of Ahab.

Indeed, they existed as his counselors
after the death of his father
as destruction for him.

2Chr. 22:5 He also walked
according to their counsel.
And he went with Yahoram himself **תא**,
son of Ahab, king of Yisra'el,
to battle against Haza'el, king of Aram,
at Ramot Gil'ad.

And the Arameans struck
Yahoram himself **תא**.

2Chr. 22:6 And he turned back
for the sake of healing himself at Yizre'el
because of the wounds
with which he had been struck
as he was fighting Haza'el himself **תא**,
king of Aram.

And Azaryah, son of Yahoram,
king of Yahudah, went down for the sake
of seeing Yahoram himself **תא**,
son of Ahab, at Yizre'el, because he was weak.

2Chr. 22:7 And the destruction of Ahazyah
was from **YAHWEH**
for his coming to Yahoram.

And at his coming
he had gone out with Yahoram
against Yahu, son of Nimshi,
whom **YAHWEH** had anointed
for the sake of cutting off
the house itself **תא** of Ahab.

2Chr. 22:8 And it was as Yahu
was executing judgment
on the house of Ahab.
And he found
the rulers themselves **תא** of Yahudah
and the sons of the brothers of Ahazyah
who served Ahazyah.
And he killed them.

2Chr. 22:9 And he searched
for Ahazyah himself **תא**.
And they captured him.
And he had hidden himself in Shomeron.
And they brought him to Yahu.
And they put him to death.
And they buried him because they said,
"He is the son of Yahoshaphat,
who had sought **YAHWEH Himself** **תא**
with all his heart."

And there was none
in the house of Ahazyah
to retain strength
for the sake of the kingdom.

2Chr. 22:10 And Athalyah,
the mother of Ahazyah,
saw that her son was dead.
And she rose up.
And she *destroyed*
all the offspring themselves **תא**
of the kingdom of the house of Yahudah.

2Chr. 22:11 But Yahoshab'ath,
daughter of the king,
took Yo'ash himself **תא**, son of Ahazyah.
And she took he himself **תא** by stealth
from among the sons of the king,
those having been killed.
And she put he himself **תא**
and his wet-nurse herself **תא**
in an inner chamber.

And Yahoshab'ath,
daughter of King Yahoram,
the wife of Yahoyada the priest,
because she was the sister of Ahazyah,
concealed him from the face of Athalyah.
And he was not put to death.
2Chr. 22:12 And they themselves **תָּא**
concealed themselves
in The House of **YAHWEH** six years.
And Athalyah was reigning over the land.

Chapter 23

2Chr. 23:1 And in the seventh year
Yahoyada strengthened himself.
And he took
the commanders themselves **תָּא**
of the hundreds to Azaryah, son of Yeroham,
and to Yishma'el son of Yahohanan,
and to Azaryah, son of Obed,
and to Ma'aseyah himself **תָּא**,
son of Adayah,
and to Elishaphat himself **תָּא**, son of Zikri,
into a covenant with him.

2Chr. 23:2 And they went about in Yahudah.
And they assembled
the Levites themselves **תָּא**
from all the cities of Yahudah
and the heads of the fathers of Yisra'el.
And they went to Yerushalaim.
2Chr. 23:3 And the entire assembly
cut a covenant
in The House of **YAHWEH** with the king.
And he said to them,
"Behold!
The son of the king is to reign,
according to what **YAHWEH** has said
concerning the sons of David.

2Chr. 23:4 This is the word
which you are to do.
The third part from you
of the priests and of the Levites
is to be coming in on The Sabbath
as gatekeepers of the thresholds,
2Chr. 23:5 and a third part
at the house of the king,
and a third part
at The Gate of The Foundation.
And all the people *will be* in the courtyards
of The House of **YAHWEH**.
2Chr. 23:6 And no one is to come into
The House of **YAHWEH**
except the priests and those of the Levites
who are ministering.
They may go in because they are set apart.
And all the people
are to protect the duty of **YAHWEH**.
2Chr. 23:7 And the Levites are to surround
the king himself **תָּא**
all around, each man.
And his weapons *are to be* in his hand.
And the one coming into The House
is to be put to death.
And you are to be with the king himself **תָּא**
at his coming in and at his going out."

2Chr. 23:8 And the Levites and all Yahudah
did according to everything
which Yahoyada, the priest, had directed.
And each man took his men themselves **תָּא**,
those coming in on the Sabbath,
with those going out on the Sabbath,
because Yahoyada, the priest,

had not dismissed the divisions themselves תא.

2Chr. 23:9 And Yahoyada, the priest,
gave to the commanders of the hundreds
the spears themselves תא
and the small shields themselves תא
and the large shields themselves תא
which had belonged to King David
that were in The House of YAHWEH.

2Chr. 23:10 And he stationed
all the people themselves תא,
even each man *with* his weapon in his hand,
from the right side of The House
to the left side of The House,
by the altar and by The House,
beside the king, all around.

2Chr. 23:11 And they brought out
the son of the king himself תא.
And they set upon him the crown itself תא
and The Testimony itself תא.
And they caused he himself תא to reign.
And Yahoyada and his sons anointed him.
And they said, "May the king live!"

2Chr. 23:12 And Athalyah heard
the sound itself תא of the people,
those running,
and those praising the king himself תא.
And she went to the people
in The House of YAHWEH,
2Chr. 23:13 And she looked.
And behold!
The king was standing beside his column
at the entrance.

And the commanders and the trumpets
were beside the king.
And all the people of the land
were rejoicing, and sounding on trumpets,
and those singing,
with instruments of the music,
even those knowing *how*
for the sake of praise.

And Athalyah tore
her garments themselves תא.
And she said, "Treason! Treason!"
2Chr. 23:14 And Yahoyada, the priest,
brought out the commanders themselves תא
of the hundreds
those having been appointed over the force.
And he said to them,
"Take her out from between the ranks.
And the one following after her
you are to put to death with the sword!"

Indeed, the priest had said,
"Do not kill her in The House of YAHWEH."

2Chr. 23:15 And they placed hands on her.
And she went to the entrance
of The Horse Gate
of the house of the king.
And they put her to death there.

2Chr. 23:16 And Yahoyada cut a covenant
between himself and all the people
and the king
for the sake of existing
as a people for YAHWEH.

2Chr. 23:17 And all the people went
to the house of The Ba'al.

And they tore it down.
And its slaughter sites themselves **תא**
and its images themselves **תא**
they smashed to pieces.
And Mattan himself **תא**, priest of The Ba'al,
they killed before the slaughter sites.

2Chr. 23:18 And Yahoyada placed
the accountabilities
of The House of **YAHWEH**
in the hand of the priests,
the Levites whom David had separated
for The House of **YAHWEH**
for the sake of offering up
the olahs of **YAHWEH**,
as it has been written
in The Torah of Moshe,
with rejoicing and with singing,
by the hands of David.

2Chr. 23:19 And he stood the gatekeepers
beside the gates of The House of **YAHWEH**.
And no one was to come in
who was defiled in any manner.

2Chr. 23:20 And he took
the commanders themselves **תא**
of the hundreds,
and the nobles themselves **תא**,
and the governors themselves תא of the people,
and all the people themselves תא of the land.
And he brought down the king himself **תא**
from The House of **YAHWEH**.
And they went into The Upper Gate
to the house of the king.
And they sat the king himself **תא**
upon the throne of the kingdom.
2Chr. 23:21 And all the people
of the land rejoiced.
And the city had rest.

And Athalyah herself **תא**
had been killed with a sword.

Chapter 24

2Chr. 24:1 Yo'ash was seven years old
at his reigning.
And he reigned forty years in Yerushalaim.
And the name of his mother was Tzibyah,
from Be'ersheba.

2Chr. 24:2 And Yo'ash did what was right
in the eyes of **YAHWEH**
all the days of Yahoyada, the priest.

2Chr. 24:3 And Yahoyada
took for him two wives.
And he brought forth sons and daughters.

2Chr. 24:4 And it was after this.
Yo'ash had it upon his heart
to restore The House itself תא of YAHWEH.
2Chr. 24:5 And he gathered
the priests themselves תא and the Levites.
And he said to them,
"Go out to the cities of Yahudah.
And gather from all Yisra'el silver
for the sake of repairing
The House itself תא of your Elohim,
enough from year by year.
And you yourselves תא
are to hurry the matter."

But the Levites did not hurry.

2Chr. 24:6 And the king called
for Yahoyada, the head.
And he said to him,
“Why have you not required it
concerning the Levites
for the sake of bringing in
from Yahudah and from Yerushalaim
the levy itself נא of Moshe,
servant of **YAHWEH**
and of the assembly of Yisra’el,
for The Tent of The Testimony?”

2Chr. 24:7 Indeed, the sons of Athalyah,
the wicked woman,
had broken into
The House itself נא of YAHWEH.
And also, all the set apart things
of The House of **YAHWEH**
they had prepared for the Ba’als.

2Chr. 24:8 And the king spoke.
And they made one chest.
And they set it outside,
at the gate of The House of **YAHWEH.**

2Chr. 24:9 And they announced it
in Yahudah and in Yerushalaim
for the sake of bringing to **YAHWEH**
the levy that Moshe, servant of The Elohim,
had set upon Yisra’el in the wilderness.

2Chr. 24:10 And all the rulers
and all the people rejoiced.
And they brought *it*.
And they threw it into the chest
until it was completed.

2Chr. 24:11 And it was at the time
the chest itself נא was brought
to the official of the king
by the hand of the Levites.
And when they saw
that much of the silver had come
the scribe of the king
and the officer of the great priest came.
And they emptied the chest itself נא.
And they picked it up it.
And they returned it to its place.
Thus they did for it day by day.
And they gathered silver to abundance.

2Chr. 24:12 And the king and Yahoyada
gave it to those doing the work of service
of The House of **YAHWEH.**
And it existed that they were hiring
hewers of stone and craftsmen
for the sake of restoring
The House of **YAHWEH,**
and also craftsmen of iron and copper
for the sake of strengthening
The House itself נא of YAHWEH.

2Chr. 24:13 And those doing the work worked.
And the work of restoration
progressed in their hands.
And they caused
The House itself נא of YAHWEH
to be established concerning its proper form.
And they strengthened it.

2Chr. 24:14 And when they had finished
they brought the rest of the silver
before the faces of the king and Yahoyada.
And they made utensils from it

for The House of **YAHWEH**;
utensils for the service and for offering up,
and ladles and vessels of gold and silver.

And the offering up of olahs existed
in The House of **YAHWEH** continually
all the days of Yahoyada.

2Chr. 24:15 And Yahoyada was old
and full of days.
And he died *being*
one hundred and thirty years at his dying.
2Chr. 24:16 And they buried him
in The City of David
among the kings
because he had done good in Yisra'el,
and with **YAHWEH** and His House.

2Chr. 24:17 And after the death of Yahoyada
the rulers of Yahudah came.
And they prostrated themselves
toward the king.
And the king listened attentively to them.
2Chr. 24:18 And they abandoned
The House *itself* **nx** of **YAHWEH**,
The Elohim of their fathers.
And they served the Asherim *themselves* **nx**
and the idols *themselves* **nx**.

And wrath existed
against Yahudah and Yerushalaim
on account of this unfaithful act.

2Chr. 24:19 And He sent prophets among them
for the sake of causing them
to return to **YAHWEH**.
And they testified against them,
but they did not listen.

2Chr. 24:20 And The Divine Nature of **YAHWEH**
existed upon Zekaryah *himself* **nx**,
son of Yahoyada, the priest,
who stood up from beside the people.
And he said to them,
"Thus said **YAHWEH**,
'Why are you *yourselves* **nx** passing over
the directives *themselves* **nx** of **YAHWEH**?
But you will not be caused to prosper!

Because you have abandoned
YAHWEH *Himself* **nx**
He has abandoned you *yourselves* **nx**.' "

2Chr. 24:21 And they conspired against him.
And they stoned him with stones
at the command of the king
in the courtyard of The House of **YAHWEH**.

2Chr. 24:22 And Yo'ash the king
did not remember the kindness
which Yahoyada, his father,
had done with him.
And he killed his son *himself* **nx**.
And as he was dying he said,
"**YAHWEH** sees!
And He will require it!"

2Chr. 24:23 And it was at the turn of the year.
And the forces of Aram
came up against him.
And they came
to Yahudah and Yerushalaim.
And they destroyed
all the rulers *themselves* **nx** of the people

from among the people.
And they sent all their spoil
to the king of Damascus.

2Chr. 24:24 Indeed, the forces of Aram
had come with a few men.
But **YAHWEH** gave into their hand
an exceedingly great force
because they had abandoned
YAHWEH Himself **תא**,
The Elohim of their fathers.

And they executed judgments
for Yo'ash himself **תא**.
2Chr. 24:25 And when they had gone from him,
(Indeed, they had abandoned he himself **תא**
with great diseases.)
his own servants conspired against him
on account of the blood
of the sons of Yahoyada, the priest.
And they murdered him upon his own bed.
And he died.
And they buried him in The City of David.
But they did not bury him
in the tombs of the kings.

2Chr. 24:26 And these are those
who conspired themselves against him:
Zabad, son of Shim'ath, the Ammonitess,
and Yahozabad, son of Shimrith,
the Mo'abitess.

2Chr. 24:27 And of his sons,
and the greatness of the utterances
concerning him,
and the restoring of The House of **YAHWEH**,
behold, they are written in the record
of the scroll of the kings.

And Amatzyah, his son, reigned in his place.

Chapter 25

2Chr. 25:1 Amatzyah reigned
at twenty five years of age.
And he reigned
twenty nine years in Yerushalaim.
And the name of his mother
was Yahoaddan, of Yerushalaim.

2Chr. 25:2 And he did what was right
in the eyes of **YAHWEH**,
but not with a whole heart.

2Chr. 25:3 And it was when he
had strengthened the kingdom.
And he killed his servants themselves **תא**,
those having struck
the king himself **תא**, his father.

2Chr. 25:4 But their children themselves **תא**
he did not have put to death
because *he did* according to
what has been written
in The Torah, in the Scroll of Moshe,
in which **YAHWEH** had directed saying,
"Fathers are not to be put to death
on account of their children.
And children are not to be put to death
on account of their fathers.
Indeed, each man is to be put to death
according to his own offense."

2Chr. 25:5 And Amatzyah assembled
Yahudah itself **תא**.

And he established them
by the houses of the fathers
by commanders of the thousands
and by commanders of the hundreds,
for all Yahudah and Binyamin.

And he numbered them
from twenty years old and upward.
And he found of them
three hundred thousand
having been chosen,
going forth to the assembly,
handling spear and shield.

2Chr. 25:6 And he hired from Yisra'el
one hundred thousand
mighty men of strength
with one hundred talents of silver.

2Chr. 25:7 But a man of The Elohim
had come him saying,
"King, the assembly of Yisra'el
is not to go with you,
because **YAHWEH** is not with Yisra'el,
all the children of Ephraim.

2Chr. 25:8 Indeed, if you yourself **nx** go, do *it!*
Be strong for battle!
*However, **YAHWEH** will cause you to fall
before the the faces of the adversary.
Indeed, there is power with **YAHWEH**
to help or to cause to stumble."*

2Chr. 25:9 And Amatzyah said
to the man of The Elohim,
"But what is to be done
about the hundred talents
which I have given to the army of Yisra'el?"

And the man of Elohim said,
"There is more with **YAHWEH**
for the sake of giving to you than this."

2Chr. 25:10 And Amatzyah separated them
for the army
who had come to him from Ephraim
for the sake of going to their place.
And their anger
flared up exceedingly at Yahudah.
And they returned to their place
in fierce anger.

2Chr. 25:11 And Amatzyah strengthened himself.
And he led forth his people themselves **nx**.
And he went to The Valley of Salt.
And he struck
of the sons of Se'ir themselves **nx**,
ten thousand.

2Chr. 25:12 And the sons of Yahudah
captured ten thousand alive.
And they brought them to the top of the rock.
And they threw them down
from the top of the rock.
And all of them were burst to pieces.

2Chr. 25:13 And the sons of the army
which Amatzyah had caused to return
from going with him to war,
even they, raided in the cities of Yahudah
from Shomeron even as far as Bayit Horon.
And they struck three thousand from them.
And they looted much plunder.

2Chr. 25:14 And it was after Amatzyah came from striking the Edomites themselves **תא**. And he brought the gods themselves **תא** of the children of Se'ir. And he set them up for himself as gods. And he prostrated himself before their faces. And he burned incense to them.

2Chr. 25:15 And the anger of **YAHWEH** flared up against Amatzyah. And He sent to him a prophet. And he said to him, "Why have you sought the gods themselves **תא** of the people which did not deliver their people themselves **תא** from your hand?"

2Chr. 25:16 And it was as he was talking to him. And the king said to him, "Have we set you as the counselor to the king? Stop! Why should they strike you?" And the prophet stopped. And he said, "I have known that **YAHWEH** has counseled to destroy you because you have done this and you have not listened attentively to my counsel."

2Chr. 25:17 And Amatzyah, king of Yahudah, took counsel. And he sent to Yo'ash, son of Yaho'ahaz, son of Yahu, king of Yisra'el, saying, "Come! We will look at *each other's* faces!" 2Chr. 25:18 And Yo'ash, king of Yisra'el, sent to Amatzyah, king of Yahudah, saying, "The thistle which was in Lebanon sent to the cedar that was in Lebanon saying, 'Give your daughter herself **תא** to my son as wife.' And a wild animal that was in Lebanon passed over. And it trampled the thistle itself **תא**."

2Chr. 25:19 You have said, 'Behold! I have struck Edom itself **תא**!' And your heart has been lifted up for the sake of boasting. Now, stay at home! Why should you stir yourself up on account of what is bad and fall, you yourself **תא** and Yahudah with you?"

2Chr. 25:20 But Amatzyah did not listen attentively because it was from **YAHWEH** Himself for the sake of giving them into their hand because they had sought the gods themselves **תא** of Edom.

2Chr. 25:21 And Yo'ash, king of Yisra'el, went up. And they saw faces, he and Amatzyah, king of Yahudah, at BayitShemesh, which belongs to Yahudah.

2Chr. 25:22 And Yahudah was struck before the faces of Yisra'el. And each man fled to his tents.

2Chr. 25:23 And Amatzyah himself **תא** king of Yahudah,

son of Yo'ash, son of Yahoahaz,
captured Yo'ash, king of Yisra'el,
at BayitShemesh.
And he brought him to Yerushalaim.
And he broke down on the wall of Yerushalaim
from The Gate of Ephraim
to The Corner Gate,
four hundred cubits.
2Chr. 25:24 And he took
all the gold and the silver,
and all the vessels themselves **תא**
that were found
in The House of **YAHWEH** with Obed Edom,
and the treasures themselves **תא**
of the house of the king,
and the children themselves **תא**
of the hostages.
And he returned to Shomeron.

2Chr. 25:25 And Amatzyah, son of Yo'ash,
king of Yahudah,
lived fifteen years after the death of Yo'ash,
son of Yaho'ahaz, king of Yisra'el.

2Chr. 25:26 And the rest
of the words of Amatzyah,
the first and the last, behold!
Are they not written on the scroll
of the kings of Yahudah and Yisra'el?

2Chr. 25:27 And *it was* from the time
when Amatzyah *turned aside*
from following **YAHWEH**.
And they conspired against him
at Yerushalaim.
And he fled to Lachish.
And they sent after him to Lachish.
And they put him to death there.
2Chr. 25:28 And they carried him on horses.
And they buried he himself **תא**
with his fathers in a city of Yahudah.

Chapter 26

2Chr. 26:1 And all the people of Yahudah
took Uzziyah himself **תא**.
And he was sixteen years old.
And they caused he himself **תא** to reign
in place of his father, Amatzyah.

2Chr. 26:2 He built 'Elot itself **תא**.
And he returned it to Yahudah
after the king slept with his fathers.

2Chr. 26:3 Uzziyah was sixteen years old
at his reigning.
And he reigned fifty two years in Yerushalaim.
And his mother's name
was Yekolyah, from Yerushalaim.

Uzziyah means
YAH is my strength.
Yekolyah means **YAH** is able.

2Chr. 26:4 And he did what is right
in the eyes of **YAHWEH**,
according to all
that his father Amatzyah had done.

2Chr. 26:5 And he existed
as one seeking **YAHWEH**
in the days of Zekaryah,
the one having understanding
in visions of **YAHWEH**.
And in the days of his seeking
YAHWEH Himself **תא**

YAHWEH caused him to prosper.

2Chr. 26:6 And he went out.
And he fought against the Philistines.
And he broke down
the wall *itself* **nx** of Gath,
and the wall *itself* **nx** of Yabneh,
and the wall *itself* **nx** of Ashdod.
And he built cities at Ashdod
and among the Philistines.

2Chr. 26:7 And **YAHWEH** helped him
against the Philistines
and against the Arabians,
those dwelling in Gur Ba'al,
and the Meunites.

2Chr. 26:8 And the Ammonites
gave tribute to Uzziyah.
And his name went as far
as the entrance to Mitsraim
because he strengthened himself greatly.

2Chr. 26:9 And Uzziyah
built towers in Yerushalaim
at The Corner Gate,
and at The Valley Gate,
and at the corner buttress.
And he strengthened them.

2Chr. 26:10 And he built towers
in the wilderness.
And he dug many wells
because he had much livestock,
both in The Shefelah and in the plain,
farmers and vinedressers
in the mountains and in Carmel,
because he was one loving the soil.

2Chr. 26:11 And Uzziyah had an assembly
of those making war,
going out to war as divisions
according to the number of their reckoning
by the hand of Ye'i'el, the scribe,
and Ma'aseyah, the record keeper,
under to the hand of Hananyah,
from the commanders of the king.

2Chr. 26:12 The entire number
of the heads of the fathers
of the mighty men of strength
was two thousand six hundred.

2Chr. 26:13 And under their hand
was a force of three hundred
and seven thousand five hundred,
those making war with mighty power
for the sake of helping the king
against the adversary.

2Chr. 26:14 And Uzziyah prepared for them,
for the entire assembly, shields, and spears,
and helmets, and body armor, and bows,
even to the stones of the slings.

2Chr. 26:15 And he made devices
in Yerushalaim,
devised by inventors for the sake of existing
upon the towers and at the corners,
for the sake of shooting arrows
and large stones.
And his name spread out very far
because he had been extraordinarily helped
until he was strong.

2Chr. 26:16 But when he was strong
his heart was lifted up
until it was causing destruction.
And he acted unfaithfully
against **YAHWEH**, his Elohim.
And he went into The Temple of **YAHWEH**
for the sake of burning incense
on the slaughter site of the incense.

2Chr. 26:17 And Azaryah, the priest,
went in after him.
And with him
were eighty priests of **YAHWEH**,
sons of strength.
2Chr. 26:18 And they stood up
against Uzziyah, the king.
And they said to him,
"It is not for you, Uzziyah,
to turn incense into smoke for **YAHWEH**.
Indeed *it is* for the priests,
the sons of Aharon,
those who have been set apart
for the sake of turning incense into smoke!

Go out from The Set Apart Place!
Indeed, you have acted unfaithfully!
And *it* is not an honor for you
from **YAHWEH**, The Elohim."

2Chr. 26:19 And Uzziyah was enraged.
And in his hand was a censer
for the sake of burning incense.
And *it was* as he was raging
against the priests.
And leprosy broke out on his forehead
before the faces of the priests
in The House of **YAHWEH**
beside the slaughter site of the incense.

2Chr. 26:20 And Azaryah, the great priest,
and all the priests looked at him.
And behold!
He was leprous in his forehead.
And they hurried him from there.
And he also hurried to go out
because **YAHWEH** had struck him.

2Chr. 26:21 And Uzziyah the king
was a leper until the day of his death.
And he dwelt
in the separate house of a leper
because he had been cut off
from The House of **YAHWEH**.

And Yotam, his son,
was over the house of the king,
judging the people themselves **תא** of the land.

2Chr. 26:22 And the rest
of the words of Uzziyah,
the first and the last, are written by
Yeshayah, son of Amotz, the prophet.

2Chr. 26:23 And Uzziyah
slept with his fathers.
And they buried he himself **תא**
with his fathers
in a field of burial which was for kings
because they said, "He is a leper."
And Yotam, his son, reigned in his place.

Chapter 27

2Chr. 27:1 Yotam was twenty five years old
at his reigning.

And he reigned sixteen years in Yerushalaim.
And his mother's name was Yerushah,
daughter of Tzadok.

2Chr. 27:2 And he did what *is* right
in the eyes of **YAHWEH**,
according to all that
his father, Uzziyah, had done.
However, he did not go into
The Temple of **YAHWEH**.

But the people were still acting corruptly.

2Chr. 27:3 He built The Upper Gate *itself* **תא**
of The House of **YAHWEH**
and he built much of the wall of Ophel.
2Chr. 27:4 And he built cities
in the mountains of Yahudah.
And in the forests
he built fortresses and towers.

2Chr. 27:5 And he fought
with the king of the Ammonites.
And he prevailed over them.
And the children of Ammon gave to him
in that year one hundred talents of silver,
and ten thousand kors of wheat,
and of barley ten thousand.
This is what the children of Ammon
returned to him
also in the second and third years.

2Chr. 27:6 And Yotam strengthened himself
because he had established his ways
before the face of **YAHWEH**, his Elohim.

2Chr. 27:7 And the rest of the words of Yotam,
even all his battles and his ways, behold!
They are written on the scroll
of the kings of Yisra'el and Yahudah.

2Chr. 27:8 He was twenty-five years old
at his reigning.
And he reigned sixteen years in Yerushalaim.

2Chr. 27:9 And Yotam slept with his fathers.
And they buried he himself **תא**
in The City of David.
And his son, Ahaz, reigned in his place.

Chapter 28

2Chr. 28:1 Ahaz was twenty years old
at his reigning.
And he reigned sixteen years in Yerushalaim.
And he did not do what was right
in the eyes of **YAHWEH**,
like David, his father.

2Chr. 28:2 And he walked
according to the ways
of the kings of Yisra'el.
And he even made images for the Ba'als.

2Chr. 28:3 And he himself
turned incense into smoke
in the valley of The Son of Hinnom.
And he caused his children themselves **תא**
to be burned in fire according to
the detestable acts of the nations
whom **YAHWEH** had driven out
from before the faces
of the children of Yisra'el,
2Chr. 28:4 And he sacrificed,
and he turned incense to smoke

at the high places, and on the hills,
and under every green tree.

2Chr. 28:5 And **YAHWEH**, his Elohim,
gave him into the hand of the king of Aram.
And they struck against him.
And they took from them many captives.
And they brought them to Damascus.

And he had also been given into the hand
of the king of Yisra'el.
And he had struck against him
with a great slaughter.

2Chr. 28:6 And Pekah, son of Remalyah,
killed one hundred and twenty thousand
in Yahudah in one day,
all of them men of strength,
on account of their abandoning
YAHWEH Himself נא,
The Elohim of their fathers.

2Chr. 28:7 And Zikri,
a mighty man of Ephraim,
killed Ma'aseyah himself נא, son of the king,
and Azrikam himself נא,
ruler of the household,
and Elkanah himself נא, second to the king.

2Chr. 28:8 And the children of Yisra'el
took captive from their kindred
two hundred thousand
women, sons, and daughters.
And they also took much spoil from them.
And they brought the spoil itself נא
to Shomeron.

2Chr. 28:9 And there existed
a prophet of **YAHWEH**.
Oded was his name.
And he went out
before the faces of the assembly,
those coming to Shomeron.
And he said to them, "Behold!
On account of the wrath **YAHWEH**,
The Elohim of your fathers, against Yahudah,
He has given them into your hand.
But you have killed them in a rage
that reaches up to The Heavens.

2Chr. 28:10 And now you yourselves נא
are speaking for the sake
of subjugating the children
of Yahudah and Yerushalaim
as male and female slaves for yourselves.

But is there not with you yourselves נא
guilt towards **YAHWEH**, your Elohim?

2Chr. 28:11 And now, listen attentively to me
and cause the captives to return
whom you have taken captive
from your kindred
because the burning anger of **YAHWEH**
is against you!"

2Chr. 28:12 And men from the heads
of the children of Ephraim,
Azaryah, son of Yahohanan,
Berekyah, son of Meshillemoth,
and Yahizkiyah, son of Shallum,
and Amasa, son of Hadlai,
stood up against those
coming from the assembly.

2Chr. 28:13 And they said to them,
"You are not to bring
the captives themselves **נא** here!
Indeed, it *is* as guilt to **YAHWEH**
concerning us.
You yourselves **נא** are speaking
for the sake of adding to our offenses
and our unfaithful acts.
Indeed, our guilt is great!
And fierce anger is against Yisra'el."

2Chr. 28:14 And those having been armed
abandoned the captives themselves **נא**
and the spoil itself **נא**
before the faces of the rulers
and all the assembly.

2Chr. 28:15 And the men stood up
who had been designated by name.
And they took hold of the captives.
And all who were naked among them
they clothed from the spoil.
And they clothed them.
And they put sandals on their feet.
And they caused them to eat.
And they caused them to drink.
And they anointed them.
And they led on asses everyone being weak.
And they brought them to Yericho,
the city of palm trees,
to their kindred.
And they returned to Shomeron.

2Chr. 28:16 At that time Ahaz, the king,
sent to the kings of Asshur
for the sake of being a help to him.
2Chr. 28:17 And the Edomites had come.
And they had struck against Yahudah.
And they had taken captives.
2Chr. 28:18 And the Philistines had invaded
against the cities of The Shefelah
and The Negev of Yahudah.
And they had captured
Bayit Shemesh itself **נא**,
and Ayalon itself **נא**,
and Gederoth itself **נא**,
and Soko itself **נא** and its villages,
and Timnah itself **נא** and its villages,
and Gimzo itself **נא** and its villages.
And they had settled there.

2Chr. 28:19 Indeed, **YAHWEH** had humbled
Yahudah itself **נא** on account of Ahaz,
king of Yisra'el,
because he had caused Yahudah to be loose,
even acting unfaithfully against **YAHWEH**.

2Chr. 28:20 But Tiglath-Pileser,
king of Asshur, had come against him.
And he caused distress for him.
And he did not strengthen him,
2Chr. 28:21 although Ahaz had taken a portion
of the treasures
of The House itself **נא** of **YAHWEH**,
and the house itself **נא** of the king,
and *from* the rulers,
and he had given it to the king of Asshur,
but he was not a help for him.

2Chr. 28:22 And in the time
of his being distressed
King Ahaz acted unfaithfully even more
against **YAHWEH**,
King Ahaz himself.

2Chr. 28:23 And he sacrificed
to the gods of Damascus,
those striking him, saying,
“Indeed, the gods of the kings of Aram
are helping they themselves **תא**.
I will sacrifice to them and they will help me.”

But they existed for him for the sake
of causing him and all Yisra'el to stumble.

2Chr. 28:24 And Ahaz gathered
the furnishings themselves **תא**
of The House of **YAHWEH**.
And he cut in pieces
the furnishings themselves **תא**
of The House of **YAHWEH**.
And he shut the doors themselves **תא**
of The House of **YAHWEH**.

And he made for himself slaughter sites
on every corner in Yerushalaim.

2Chr. 28:25 And in every city
and town of Yahudah
he made high places
for the sake of turning incense
into smoke to other gods.

And he provoked to anger
YAHWEH Himself **תא**,
The Elohim of his fathers.

2Chr. 28:26 And the rest of his words
and all his ways,
from the first to the last, behold!
They are written on the scroll
of the kings of Yahudah and Yisra'el.

2Chr. 28:27 And Ahaz slept with his fathers.
And they buried him in the city,
in Yerushalaim.
Indeed, they did not bring him
to the tombs of the kings of Yisra'el.
And Hizkiyah, his son, reigned in his place.

Chapter 29

2Chr. 29:1 Hizkiyah was twenty five years old
at his reigning.
And he reigned twenty nine years
in Yerushalaim.
And his mother's name was Abiyah,
daughter of Zekaryah.

2Chr. 29:2 And he did what was right
in the eyes of **YAHWEH**,
according to all
that his father David had done.

2Chr. 29:3 In the first year of his reign,
in the first month,
he opened the doors themselves **תא**
of The House of **YAHWEH**.
And he repaired them.

2Chr. 29:4 And he brought in
the priests themselves **תא**
and the Levites themselves **תא**.
And he gathered them at the eastern square.

29:5 And he said to them,
“Listen attentively to me, Levites!
Now set yourselves apart!
And set apart
The House itself **תא** of **YAHWEH**,

The Elohim of your fathers.
And bring out the defilement *itself* **nx**
from The Set Apart Place.

The term used
for defilement here is *nidda*.
This term is normally associated
with menstrual impurity.
It's usage connotes
a particularly disdainful
type of impurity.

2Chr. 29:6 Indeed, our fathers
have acted unfaithfully.
And they have done what is bad
in the eyes of **YAHWEH**, our Elohim.
And they have abandoned Him.
And they have turned around their faces
from The Dwelling Place of **YAHWEH**,
and have given their backs.

2Chr. 29:7 Also, they have shut
the doors of the porch.
And they have extinguished
the lamps *themselves* **nx**.
And they have not turned
incense into smoke.
And they have not offered up olahs
in The Set Apart Place
to The Elohim of Yisra'el.

2Chr. 29:8 And the rage of **YAHWEH**
is upon Yahudah and Yerushalaim.
And He has given them up
to trembling, to ruin, and to derision
according to what *you yourselves* **nx**
are seeing with your own eyes.

2Chr. 29:9 And behold!
Our fathers have fallen by the sword.
And our sons, and our daughters,
and our wives are in captivity
on account of this.

2Chr. 29:10 Now, it is within my heart
to cut a covenant with **YAHWEH**,
The Elohim of Yisra'el,
Then He will turn back
from us His fierce anger.

2Chr. 29:11 Now, my sons,
do not be negligent!
Indeed, **YAHWEH** has chosen you
for the sake of standing before His face,
for the sake of ministering to Him,
and for the sake of being ministers for Him
and turning incense to smoke."

2Chr. 29:12 And the Levites rose up;
Mahath, son of Amasai,
and Yo'el, son of Azaryah,
from the sons of the Kohathites;
and from the sons of Merari:
Kish, son of Abdi,
and Azaryah, son of Yahalle'el;
and from the Gershonites:
Yo'ah, son of Zimmah,
and Eden, son of Yo'ah;
2Chr. 29:13 and from the sons of Elitsaphan:
Shimri and Ye'i'el;
and of the sons of Asaph:
Zekaryah and Mattanyah;
2Chr. 29:14 and from the sons of Heman:
Yehi'el and Shim'i;
and from the sons of Yeduthun:
Shemayah and Uzzi'el.

2Chr. 29:15 And they gathered
their kindred themselves **תא**.
And they set themselves apart.
And they went at the command of the king,
according to the words of **YAHWEH**,
to cleanse The House of **YAHWEH**.

2Chr. 29:16 And the priests
went to the inner part
of The House of **YAHWEH**
for the sake of purifying it.
And they brought out
all the defilement itself **תא**
which they found in The Temple of YAHWEH
to the courtyard of The House of **YAHWEH**.
And the Levites received it
for the sake of taking it outside
to the wadi Kidron.

2Chr. 29:17 And they began on the first day
of the first month to set it apart.
And on the eighth day of the month
they came to the porch of **YAHWEH**.
And they set apart
The House itself **תא** of **YAHWEH**
in eight days.
And on the sixteenth day of the first month
they finished.

2Chr. 29:18 And they went in
to Hizkiyah, the king.
And they said, "We have purified
everything itself **תא**
of The House of YAHWEH,
and the slaughter site itself **תא** of the olahs,
and all its utensils themselves **תא**,
and the table itself **תא** of the showbread,
and all its utensils themselves **תא**.
29:19 And all the furnishings themselves **תא**
which King Ahaz, in his reign,
had pushed aside
on account of his unfaithful act
we have prepared and set apart.
And behold!
They are before
the slaughter site of **YAHWEH**."

2Chr. 29:20 And Hizkiyah, the king,
rose up early.
And he gathered the rulers themselves **תא**
of the city.
And they went up
to The House of **YAHWEH**.

2Chr. 29:21 And they brought seven bulls,
and seven rams, and seven lambs,
and seven male goats
as an offense offering
on account of of the kingdom,
on account of The Set Apart Place,
and on account of Yahudah.
And he spoke to the sons of Aharon,
the priests,
for the sake of offering them up
on the slaughter site of **YAHWEH**.

2Chr. 29:22 And they slaughtered the bulls.
And the priests received the blood itself **תא**.
And they sprinkled the slaughter site.
And they slaughtered the rams.
And they sprinkled the blood
on the slaughter site.
And they slaughtered the lambs.

And they sprinkled the blood
on the slaughter site.

2Chr. 29:23 And they brought out
the male goats themselves **תִּזְבֹּחַ**
of the offense offering
before the faces of king and the assembly.
And they laid their hands upon them.

2Chr. 29:24 and the priests slaughtered them.
And they made reconciliation
with the blood itself **תִּזְבֹּחַ** on the slaughter site
for the sake of making an atonement
on account of all Yisra'el.
Indeed, the king said the olah
and the offense offering is for all Yisra'el.

2Chr. 29:25 And he stationed
the Levites themselves **תִּזְבֹּחַ**
in The House of **YAHWEH**
with cymbals, with harps, and with lyres,
according to the directive of David,
and of Gad, the seer of the king,
and of Nathan, the prophet.
Indeed, the directive
was by the hand of **YAHWEH**,
by the hand of His prophets.

2Chr. 29:26 And the Levites stood
with the instruments of David,
and the priests with the trumpets.

2Chr. 29:27 And Hizkiah said
to offer up the olah on the slaughter site.
And as the olah had begun
the singing to **YAHWEH** began,
and the trumpets,
and upon instruments of David,
king of Yisra'el.

2Chr. 29:28 And all the assembly
was worshipping.
And the singers *were* singing.
And the trumpeters *were* sounding.
Everything *was being done*
until the completion of the olah.

2Chr. 29:29 And at the completion of the olah
the king bowed down
and all who were present with he himself **תִּזְבֹּחַ**.
And they worshipped.

2Chr. 29:30 And King Hizkiah and the rulers
spoke to the Levites
for the sake of giving praise to **YAHWEH**
according to the words of David
and of Asaph, the seer.
And they gave praises with joyfulness.
And they bowed their heads.
And they worshipped.

2Chr. 29:31 And Hizkiah responded.
And he said, "Now that you
have been consecrated to **YAHWEH**,
come near!
And bring sacrifices and thank offerings
to The House of **YAHWEH!**"
And the assembly brought in
sacrifices and thank offerings.
And all who were willing of heart
brought olahs.

2Chr. 29:32 And the number of the olahs
which the assembly had brought

was seventy bulls, one hundred rams,
two hundred lambs for an olah to **YAHWEH**,
all of these.

2Chr. 29:33 And the set apart gifts
were six hundred bulls
and three thousand sheep.

2Chr. 29:34 However,
the priests existed as too few.
And they were unable to skin
all the olahs themselves **nx**.
And their kindred, the Levites, helped them
until the work was completed,
and until the other priests
had set themselves apart
because the Levites
had been more upright of heart
for the sake of setting themselves apart
than the priests.

2Chr. 29:35 And there were also
olahs to abundance,
with the fat of the shelem offerings
and with the drink offerings for each olah.

And the service of The House of **YAHWEH**
was re-established.

2Chr. 29:36 And Hizkiyah
and all the people rejoiced
that **YAHWEH** had prepared the people.
Indeed, with suddenness
the matter had existed.

Chapter 30

2Chr. 30:1 And Hizkiyah sent
to all Yisra'el and Yahudah.
And he also had written letters
to Ephraim and Menashe,
for the sake of coming
to The House of **YAHWEH** at Yerushalaim
for the sake of doing The Passover
to **YAHWEH**, The Elohim of Yisra'el.

2Chr. 30:2 And the king, and his rulers,
and all the assembly at Yerushalaim
had taken counsel
for the sake of doing The Passover
in the second month.

2Chr. 30:3 Indeed, they were not able to do it
at its appointed time
because the priests
had not set themselves apart
to what was enough.
And the people had not been gathered
to Yerushalaim.

2Chr. 30:4 And the matter seemed right
in the eyes of the king
and in the eyes of all the assembly.

2Chr. 30:5 And they established the matter,
for the sake of passing over into all Yisra'el,
from Be'ersheba, even as far as Dan,
to come for the sake of doing The Passover
to **YAHWEH**, The Elohim of Yisra'el,
at Yerushalaim
because they had not done it for a long time
according to what had been written.

2Chr. 30:6 And the runners
went out with letters

from the king and his rulers
into all Yisra'el and Yahudah,
even with the command of the king saying
"Children of Yisra'el, return to **YAHWEH**,
The Elohim of Abraham,
Yitzhak,
and Yisra'el!
Then He will return to the remnant
of those who have escaped
from the hand of the kings of Asshur.

2Chr. 30:7 And do not be like your fathers
or like your kindred
who acted unfaithfully against **YAHWEH**,
The Elohim of their fathers.
Then He gave them up to ruin
according to what
you yourselves **nx** are seeing.

2Chr. 30:8 Now, do not stiffen your neck
like your fathers.
Give the hand to **YAHWEH**.
And come to His Set Apart Place
which He has set apart to eternity.
And serve
YAHWEH Himself **nx, your Elohim!**
Then He will turn back from you
His fierce anger.

2Chr. 30:9 Indeed,
if you will return to **YAHWEH**
your kindred and your children
will have compassion
before the faces of their captors,
even for the sake of returning to this land.

Indeed, **YAHWEH**, your Elohim,
shows favor and is compassionate.
And he will not turn His face away from you
if you turn back to Him."

2Chr. 30:10 And the runners
were passing over
from city to city in the land
of Ephraim and Menashe,
and as far as Zebulun.
But they were laughing at them
and mocking at them.

2Chr. 30:11 However, men from Asher,
and from Menashe and from Zebulun
humbled themselves.
And they came to Yerushalaim.

2Chr. 30:12 The hand of **YAHWEH**
was also on Yahudah
for the sake of giving to them a united heart
for the sake of doing the directive
of the king and the rulers,
according to the word of **YAHWEH**.

2Chr. 30:13 And many people
had been gathered to Yerushalaim
for the sake of doing
The Festival of Unleavened Bread *itself* **nx**
in the second month,
an exceedingly great assembly.

2Chr. 30:14 And they rose up.
And they removed
the slaughter sites *themselves* **nx**
which were in Yerushalaim.
And all the slaughter sites
of incense *themselves* **nx** they removed.

And they threw them into the wadi Kidron.

2Chr. 30:15 And they slaughtered
The Passover
on the fourteenth day
of the second month.
And the priests and the Levites
had been humbled.

And they set themselves apart.

And they brought the olahs
to The House of **YAHWEH**.

2Chr. 30:16 And they stood in their place
according to their regulations.
According to the Torah of Moshe,
the man of The Elohim,
the priests sprinkled the blood *itself* נא
from the hand of the Levites.

2Chr. 30:17 Indeed, many *were* in the assembly
who had not set themselves apart.

And the Levites were over the slaughter
of The Passover *lambs*
for all those not undefiled
for the sake
of setting them apart to **YAHWEH**.

2Chr. 30:18 Indeed, a multitude of the people,
many from Ephraim and Menashe,
Yissaskar and Zebulun
had not undefiled themselves
when they had eaten The Passover *itself* נא,
contrary to what has been written.

Indeed, Hizkiyah himself

prayed for them saying,

“**YAHWEH**, He Who is good,
provide atonement on behalf

2Chr. 30:19 of everyone

whose heart has been prepared

for the sake of seeking The Elohim,

YAHWEH, The Elohim of his fathers,

but he is not undefiled

according to the purification

of The Set Apart Place.”

2Chr. 30:20 And **YAHWEH** listened attentively
to Hizkiyah.

And He healed the people *themselves* נא.

2Chr. 30:21 And the children of Yisra'el,
those being found in Yerushalaim,
did The Festival of Unleavened Bread *itself* נא
seven days, with great joy.

And the Levites and the priests
were giving praise to **YAHWEH**
day by day with mighty instruments, to **YAHWEH**.

2Chr. 30:22 And Hizkiyah spoke to the heart
of all the Levites,
those having understanding,
good knowledge of **YAHWEH**.

And they ate

that which was appointed *itself* נא

seven days, sacrificing shelem offerings

and giving thanks to **YAHWEH**,

The Elohim of their fathers.

2Chr. 30:23 And all the assembly took counsel
for the sake of doing it another seven days.
And they did it another seven days with joy.

2Chr. 30:24 Indeed, Hizkiyah, king of Yahudah,

raised for the assembly
a thousand bulls and seven thousand sheep.
And the rulers raised for the assembly
a thousand bulls and ten thousand sheep.
And priests to abundance
set themselves apart.

2Chr. 30:25 And all the assembly
of Yahudah rejoiced,
and the priests and Levites,
and all the assembly,
those having come from Yisra'el,
and the sojourners,
those having come from the land of Yisra'el
and those dwelling in Yahudah.

2Chr. 30:26 And great joy
existed in Yerushalaim.
Indeed, from the days of Shelomoh,
son of David, the king of Yisra'el,
nothing like of this *had been* in Yerushalaim.

2Chr. 30:27 And the priests, the Levites, stood up.
And they blessed the people themselves **תא**.
And according to their sound *it* was heard.
And their prayer went up
to The Set Apart Dwelling place,
to The Heaven.

Chapter 31

2Chr. 31:1 And at the completion of all this
all Yisra'el, those having been found,
went out to the cities of Yahudah.
And they smashed in pieces
the sacred columns.
And they cut down the Asherim.
And they tore down
the high places themselves **תא**
and the slaughter sites themselves **תא**
from all Yahudah, and Binyamin,
and in Ephraim and Menashe to completion.

And all the children of Yisra'el
returned to their own cities,
each man to his possession.

2Chr. 31:2 And Hizkiyah established
the divisions themselves **תא**
of the priests and of the Levites
within their divisions,
each man according to
the order of his service
for the priests, and for Levites,
for olahs, and for shelem offerings,
for the sake of ministering
and for the sake of giving thanks,
and for the sake of praising
in the gates of the tents of **YAHWEH**.

2Chr. 31:3 And the king appointed
a portion of his possessions
for the olahs,
for the morning and evening olahs,
and the olahs for the Sabbaths,
and for the New Moons,
and for the appointed times,
according to what has been written
in The Torah of **YAHWEH**.

2Chr. 31:4 And he spoke to the people,
those dwelling in Yerushalaim,
for the sake of giving a portion
to the priests and the Levites
in order that they are strengthened

according to The Torah of **YAHWEH**.

2Chr. 31:5 And as the word was spreading
the abundance of the children of Yisra'el,
the first fruits of grain, wine,
and oil and honey,
and all the increase of the field,
and the tithe
they brought in,
everything to abundance.

2Chr. 31:6 And the children
of Yisra'el and Yahudah,
those dwelling in the cities of Yahudah,
even they,
brought in the tithe of cattle and sheep.
and a tithe of the set apart things,
those being set apart
to **YAHWEH**, their Elohim.
And they gave heaps, heaps.

2Chr. 31:7 In the third month they began
to lay the foundation of the heaps.
And in the seventh month they finished.

2Chr. 31:8 And Hizkiyah and the rulers came.
And they saw the heaps *themselves* **תָּא**.
And they blessed **YAHWEH Himself תָּא**
and His people themselves תָּא, Yisra'el.

2Chr. 31:9 And Hizkiyah inquired
with the priests and the Levites
concerning the heaps.
2Chr. 31:10 And Azaryah, the great priest
from the house of Tzadok answered him.
And he said,
"From the beginning of the bringing
of the elevated gifts
to The House of **YAHWEH**
we have been eating, even to satisfaction.
And there remains to abundance
because **YAHWEH** has blessed
His people themselves תָּא.
And that which is remaining
is this multitude itself תָּא

2Chr. 31:11 And Hizkiyah told them
to prepare chambers
in The House of **YAHWEH**.
And they prepared *them*.
2Chr. 31:12 And they brought in
the elevated gifts themselves תָּא,
and the tithes,
and the set apart things with faithfulness.

And Konanyah, the Levite,
was ruler over them.
And Shim'l, his brother, was the next.

2Chr. 31:13 And Yehi'el, and Azazyah,
and Nahat, and Asah'el, and Yerimot,
and Yozabad, and Eli'el, and Yismakyah,
and Mahath, and Benayah were overseers
by the hand of Konanyah,
and Shim'l, his brother,
according to the appointment
of Hizkiyah, the king,
and Azaryah, the ruler
of The House of **YAHWEH**.

2Chr. 31:14 And Kore, son of Yimnah,
the Levite,
the keeper of The East Gate,
was over the voluntary offerings of **YAHWEH**

for the sake of distributing
the elevated offerings of **YAHWEH**
and the most set apart things.

2Chr. 31:15 And under his hand
were Eden, and Minyamin,
and Yahshua, and Shemayah,
Amaryah, and Shekanyah,
in the cities of the priests
for the sake of giving with faithfulness
to their kindred according to divisions,
with the great as with the small.

2Chr. 31:16 Apart from their genealogies
those males from three years old
and upward
to all of those entering
The House of **YAHWEH**
they gave a portion
day by day for their service
according to their duties,
according to their divisions,
2Chr. 31:17 and to the priests themselves **תא**,
those having enrolled themselves
by genealogy
by the house of their father,
and to the Levites
from twenty years old upward
according to their duties,
according to their divisions,
2Chr. 31:18 and to all those
having enrolled themselves by genealogy
with their little ones,
and their wives,
their sons and daughters,
to the entire assembly
because with their faithfulness
they set themselves apart with set-apartness.

2Chr. 31:19 And for the sons of Aharon,
the priests in the fields
of the open land of their cities,
in each and every city
were men who had been called by name
for the sake of giving portions
to all the males among the priests,
and to all those
who had enrolled themselves
by genealogies among the Levites.

2Chr. 31:20 And Hizkiyah did this
in all Yahudah.
And he did what was good,
and what was right,
and what was faithful
before the face **YAHWEH**, his Elohim.

2Chr. 31:21 And in every work that he began
in the service of The House of **YAHWEH**,
and in The Torah,
and in the directive
was for the sake of seeking his Elohim
with all his heart.
He did *this*.
And he prospered.

Chapter 32

2Chr. 32:1 After these matters
and this faithfulness,
Sancherib, king of Asshur came.
And he entered Yahudah.
And he encamped against the fortified cities.
And he spoke for the sake
of breaking them open to him.

2Chr. 32:2 And Hizkiyah saw
that Sancherib had come,
and his face was toward war
against Yerushalaim,
2Chr. 32:3 and he took counsel
with his rulers and his mighty men
for the sake of stopping up
the waters themselves **תא**
of the springs which were outside the city.
And they helped him.

2Chr. 32:4 And many people
had been assembled.
And they stopped up
all the springs themselves **תא**
and the stream itself **תא** that was running
in the midst of the land saying,
“Why should the kings of Asshur
come and find much water?”

2Chr. 32:5 And he strengthened himself.
And he built all the wall itself **תא**
that had been broken.
And he caused it to go up to the towers.
And to the outside of the wall was another.
And he strengthened The Millo itself **תא**,
The City of David.
And he made weapons to abundance
and shields.

2Chr. 32:6 And he set commanders of war
over the people.
And he assembled them to him
to the open space at the city gate.
And he spoke to their heart saying,
2Chr. 32:7 “Be strong and courageous!
Do not be afraid!
And do not be discouraged
before the face of the king of Asshur
nor before the faces of all the multitude
that is with him.
Indeed, with us
there are more than with him!

2Chr. 32:8 With him is an arm of flesh.
But with us is **YAHWEH**, our Elohim,
for the sake of helping us,
and for the sake of fighting our battles!”

And the people leaned upon the words
of Hizkiyah, king of Yahudah.

2Chr. 32:9 After this Sancherib, king of Asshur,
sent his servants to Yerushalaim,
(But he himself *was* at Lachish
and all his power with him.)
to Hizkiyah, king of Yahudah,
and to all Yahudah
who were in Yerushalaim, saying,
2Chr. 32:10 “Thus said Sancherib,
king of Asshur,
‘On what are you yourselves **תא** trusting
and remaining with a siege
against Yerushalaim?
2Chr. 32:11 Is not Hizkiyah
persuading you yourselves **תא**
to give you yourselves **תא** up
for the sake of dying
by famine and by thirst saying,
“**YAHWEH**, our Elohim, will deliver us
from the hand of the king of Asshur”?

2Chr. 32:12 ‘Has not Hizkiyah himself
removed his high places themselves **תא**

and his slaughter sites *themselves* **תא**,
and spoken to Yahudah and Yerushalaim
saying, "You are to prostrate yourselves
before one slaughter site.
And upon it
you are to turn incense into smoke."?

2Chr. 32:13 Do you not know
what I myself and my fathers
have done to all the peoples of the lands?
Were the gods of the nations
of those lands able?
Have they been able to deliver
their lands *themselves* **תא** from my hand?

2Chr. 32:14 Who among all
the gods of the nations,
those which my fathers
devoted to destruction,
who was able to deliver
his people *themselves* **תא** from my hand
that your Elohim might be able
to deliver you yourselves **תא** from my hand?

2Chr. 32:15 And now, do not let Hizkiyah
deceive you yourselves **תא**
nor persuade you yourselves **תא**
according to this,
nor cause you to trust in Him
because no god of any nation or kingdom
is able to deliver his people from my hand
or from the hand of my fathers.

Also indeed, your Elohim,
will not deliver you yourselves **תא**
from my hand!"

2Chr. 32:16 And his servants
spoke even more
against **YAHWEH**, The Elohim,
and against Hizkiyah, His servant.

2Chr. 32:17 And he wrote letters
for the sake of defaming **YAHWEH**,
The Elohim of Yisra'el,
and for the sake
of speaking against Him saying,
"As the gods of the nations of the lands
which have not delivered
their people from my hand,
according to this, The Elohim of Hizkiyah
will not deliver His people from my hand."

2Chr. 32:18 And they called out
with a loud voice
in the language of Yahudah
to the people of Yerushalaim
who were on the wall
for the sake of frightening them
and for the sake of causing them to tremble,
in order to capture the city itself **תא**.

2Chr. 32:19 And they spoke against
The Elohim of Yerushalaim
as against the gods
of the peoples of the earth,
the work of the hands of the human being.

2Chr. 32:20 And King Hizkiyah,
and Yeshayah, son of Amotz, the prophet,
prayed concerning this.
And they cried out to The Heavens.

2Chr. 32:21 And **YAHWEH** sent a messenger.

And he cut down
every mighty man of strength,
and the ruler, and the commanders
in the camp of the king of Asshur.
And he returned with shame of face
to his own land.
And he went into the house of his gods.
And some of his offspring of his own loins
caused him to fall there by the sword.

2Chr. 32:22 And **YAHWEH** delivered
Hizkiyah himself **וְהוּא**
and those themselves **וְהָעָם**
dwelling in Yerushalaim
from the hand of Sancherib, king of Asshur,
and from the hand of everyone.
And He guided them all around.

2Chr. 32:23 And many brought offerings
to **YAHWEH** at Yerushalaim,
and precious things
to Hizkiyah, king of Yahudah.
And he was exalted in the eyes
of all the nations from then on.

2Chr. 32:24 In those very days
Hizkiyah had been sick,
to the point of death.

And he prayed to **YAHWEH**.
And He spoke to him.
And He gave a sign to him.

2Chr. 32:25 But Hizkiyah did not respond
according to the good concerning him
because his heart was lifted up.
And wrath existed against him
and against Yahudah and Yerushalaim.

2Chr. 32:26 Then Hizkiyah humbled himself
on account of the pride of his heart,
he himself
and those dwelling in Yerushalaim.
And the wrath of **YAHWEH**
did not come upon them
in the days of Hizkiyah.

2Chr. 32:27 And there existed for Hizkiyah
exceedingly much riches and honor.
And he made treasuries for himself,
treasuries for silver, and for gold,
and for precious stones,
and for spices, and for shields,
and for all the desirable things,
2Chr. 32:28 and storehouses for the increase
of grain, and new wine, and oil,
and stalls for all kinds of livestock,
and folds for flocks.

2Chr. 32:29 And he made cities for himself,
and possessions of of flocks
and herds to abundance
because **YAHWEH** had given to him
much property.

2Chr. 32:30 And Hizkiyah himself
had stopped up
the uppermost sources themselves **וְהַמְצֻדֹת**
of the waters of Gihon
and directed them to the west side
of The City of David.
And Hizkiyah prospered in all his work.

2Chr. 32:31 However, according to this,

on account of the envoys
of the rulers of Babel
who had been sent to inquire of him
concerning the wonder
that had been done in the land
YAHWEH abandoned him
for the sake of testing him,
for the sake of knowing
everything in his heart.

2Chr. 32:32 And the rest
of the words of Hizkiyah
and his kindness, behold!
They are written in the vision
of Yeshayah, the prophet, son of Amotz,
on the scroll of the kings
of Yahudah and Yisra'el.

2Chr. 32:33 And Hizkiyah slept with his fathers.
And they buried him
in the upper tombs of the sons of David.
And all Yahudah
and the inhabitants of Yerushalaim
honored him at his death.
And Menashe, his son, reigned in his place.

Chapter 33

2Chr. 33:1 Menashe was twelve years old
at his reigning.
and he reigned fifty five years in Yerushalaim.

2Chr. 33:2 And he did what is evil
in the eyes of **YAHWEH**, according to
the detestable things of the nations
which **YAHWEH** had driven out
from before the faces
of the children of Yisra'el.

2Chr. 33:3 And he turned back.
And he built the high places themselves **תא**
which Hizkiyah, his father, had broken down.
And he erected slaughter sites for the Ba'als.
And he made Asherah *poles*.
And bowed himself down
to all the assembly of the skies.
And he served they themselves **תא**.

2Chr. 33:4 And he built slaughter sites
in The House of **YAHWEH**,
of which **YAHWEH** had said,
"My Name will be In Yerushalaim to eternity."

2Chr. 33:5 And he built slaughter sites
for all the assembly of the skies
in the two courtyards
of The House of **YAHWEH**.

2Chr. 33:6 And he himself caused
his children themselves **תא**
to pass over into fire
in The Valley of The Son of Hinnom.

And he practised fortune telling
And he practiced divination and sorcery.
And he consulted mediums and wizards.
He multiplied the doing of what is evil
in the eyes of **YAHWEH**,
for the sake of provoking Him to anger.

2Chr. 33:7 And he placed
a carved image itself **תא**
of the idol which he had made
in The House of **YAHWEH**,
of which **YAHWEH** had said to David
and to Shelomoh, his son,

“In this House and in Yerushalaim,
which I have chosen
from all the tribes of Yisra’el,
I will put My Name *itself* תא to eternity!

2Chr. 33:8 And I will not again remove
a foot *itself* תא of Yisra’el from upon the soil
which I have established
for the sake of your fathers,
if only they will keep watch
for the sake of doing
everything *itself* תא
which I have given
as direction to them,
to all The Instruction,
and the rules,
and the regulations,
by the hand of Moshe.”

2Chr. 33:9 And Menashe
caused Yahudah *itself* תא
and those dwelling in Yerushalaim
to go astray
for the sake of doing more evil
than the nations which **YAHWEH**
had destroyed from before the faces
of the children of Yisra’el.

2Chr. 33:10 And **YAHWEH** spoke to Menashe
and to his people.
But they did not pay attention.

2Chr. 33:11 Then **YAHWEH**
brought against them
the commanders *themselves* תא
of the assembly of the king of Asshur.
And they captured Menashe *himself* תא
with hooks.
And they bound him with copper shackles.
And they caused him walk to Babel.

2Chr. 33:12 And when he was in distress
he sought the face *itself* תא
of **YAHWEH**, his Elohim.
And he humbled himself exceedingly
before the face of The Elohim of his fathers,
33:13 And he prayed to Him.
And He was entreated by him
And He listened attentively
to his request for favor.
And He caused him to return to Yerushalaim,
to his kingdom.

Then Menashe knew that **YAHWEH**,
He Himself, is The Elohim.

2Chr. 33:14 And after this he built a wall
outside by The City of David
on the west at Gihon, in the wadi,
and to the entrance of The Fish Gate.
And it went round to Ophel.
And he caused it to be exceedingly high.
And he placed commanders of the force
in all the fortified cities of Yahudah.

2Chr. 33:15 And he removed
the foreign gods *themselves* תא
and the carved image *itself* תא
from The House of **YAHWEH**,
and all the slaughter sites which he had built
on the mount of The House of **YAHWEH**
and in Yerushalaim.
And he threw them out of the city.

2Chr. 33:16 And he re-established
the slaughter site *itself* **nx** of **YAHWEH**.
And he sacrificed shelem offerings
and thank offerings on it.
And he spoke to Yahudah
for the sake serving **YAHWEH Himself nx**,
The Elohim of Yisra'el.

2Chr. 33:17 However,
the people were still sacrificing
at the high places,
but only to **YAHWEH**, their Elohim.

2Chr. 33:18 And the rest
of the words of Menashe,
his prayer to his Elohim,
and the words of the seers,
those speaking to him
in the Name of **YAHWEH**,
The Elohim of Yisra'el, behold!
They are written on the scroll
of the kings of Yisra'el.

2Chr. 33:19 And his prayer,
and his plea for favor,
and all his offenses,
and his unfaithful acts,
and the places on which he built high places
and stood up the Asherim
and the carved images
before he had been humbled, behold!
They have been written
with the words of the seers.

2Chr. 33:20 And Menashe slept with his fathers.
And they buried him in his own house.
And his son, Amon, reigned in his place.

2Chr. 33:21 Amon was twenty two years old
at his reigning.
And he reigned two years in Yerushalaim.

2Chr. 33:22 And he did what is evil
in the eyes of **YAHWEH**
like his father, Menashe, had done.

And Amon sacrificed
to all the carved images
which his father, Menashe, had made.
And he served them.

33:23 And he did not humble himself
before the face of **YAHWEH**
as his father, Menashe, had humbled himself.
Indeed, Amon acted unfaithfully
more and more.

2Chr. 33:24 And his servants
conspired against him.
And they killed him in his own house.

2Chr. 33:25 But the people of the land struck
all those themselves nx
who had conspired against King Amon.
And the people of the land caused
Yoshiyah, his son,
to reign in his place.

Chapter 34

2Chr. 34:1 Yoshiyah was eight years old
at his reigning.
And he reigned thirty one years
in Yerushalaim.

2Chr. 34:2 And he did what was right

in the eyes of **YAHWEH**.
And he walked in the ways
of David, his father.
And he did not turn aside, right or left.

2Chr. 34:3 And in the eighth year
of his reigning, and he was still young,
he began to seek for The Elohim
of David, his father.
And in the twelfth year he began
to purify Yahudah *itself* **nx** and Yerushalaim
from the high places,
and the Asherim,
and the carved images,
and the molten images.

2Chr. 34:4 And they broke down
the slaughter sites *themselves* **nx**
of the Ba'als.
And the sun pillars
which were above them he had cut down.
And the Asherim, and the carved images,
and the molten images
he had them break in pieces.
And they crushed them to powder
before his face.
And he scattered it upon the graves
of those sacrificing to them.

2Chr. 34:5 And the bones of the priests
he had burned on their slaughter sites.
And he purified Yahudah *itself* **nx**
and Yerushalaim *itself* **nx**,
2Chr. 34:6 and in the cities of Menashe,
and Ephraim, and Shim'on,
as far as Naphtali,
in the mountain of their houses all around.

2Chr. 34:7 And he broke down
the slaughter sites *themselves* **nx**
and the Asherim *themselves* **nx**.
And the carved images
he crushed into dust.
And all the sun pillars he had cut down
in all the land of Yisra'el.
And he returned to Yerushalaim.

2Chr. 34:8 And in the eighteenth year
of his reign, for the sake of purifying
the land and The House,
he sent Shaphan *himself* **nx**, son of Atzalyah,
and Ma'aseyah *himself* **nx**, ruler of the city,
and Yo'ah *himself* **nx**, son of Yo'ahaz,
the recorder,
for the sake of having repaired
The House *itself* **nx** of **YAHWEH**, his Elohim.

2Chr. 34:9 And they went to Hilkiyah,
the great priest.
And they gave the silver *itself* **nx**
which had been brought
to The House of **YAHWEH**
which the Levites had collected,
those keeping watch of the doors,
from the hand of Menashe and Ephraim,
and from all the remnant of Yisra'el,
and from all of Yahudah and Binyamin,
and those dwelling Yerushalaim.

2Chr. 34:10 And they gave it into the hands
of those doing the work,
those having oversight
in The House of **YAHWEH**.
And they gave it *itself* **nx** to the workmen

who were working in The House of **YAHWEH**
for the sake of repairing
and for the sake of strengthening The House.

2Chr. 34:11 And they gave it
to the craftsmen and to the builders
for the sake of buying hewn stone and timber
for couplings and for beams
for the houses *themselves* **nx**
which the kings of Yahudah had destroyed.

2Chr. 34:12 And the men were doing the work
with faithfulness according to the task.
And over them were overseers,
Yahath and Obadyah of the Levites,
from the sons of Merari,
and Zekaryah and Meshullam
from the sons of the Kohathites
for the sake of overseeing, and the Levites,
everyone having understanding
with instruments of music,
2Chr. 34:13 and over those carrying burdens,
and overseers for everyone doing work
in any kind of service.
And from the Levites *there were* scribes,
and officers, and gatekeepers.

2Chr. 34:14 And when they brought out
the silver *itself* **nx**,
that which had been brought
into The House of **YAHWEH**,
Hilkiah, the priest, found
The Scroll *itself* **nx** of The Torah of **YAHWEH**,
by the hand of Moshe.

2Chr. 34:15 And Hilkiah responded.
And he said to Shaphan, the scribe,
"I have found The Scroll of The Torah
in The House of **YAHWEH**."
And Hilkiah gave
The Scroll *itself* **nx** to Shaphan.

2Chr. 34:16 And Shaphan brought
The Scroll *itself* **nx** to the king.
And he returned word again
to the king *himself* **nx** saying,
"All that has been given
into the hand of your servants
they are doing.
2Chr. 34:17 And they have poured out
the silver *itself* **nx**,
that which had been found
in The House of **YAHWEH**.
And they have given it into the hands
of those being overseers
and into the hands of those doing the work."

2Chr. 34:18 And Shaphan the scribe
informed the king saying,
"A scroll has been given to me
by Hilkiah, the priest."
And Shaphan read with it
before the face of the king.

2Chr. 34:19 And it was as the king
was listening attentively
to the words *themselves* **nx** of The Torah.
And he tore his garments *themselves* **nx**.

2Chr. 34:20 And the king commanded
Hilkiah *himself* **nx**,
Ahikam *himself* **nx**, son of Shaphan,
and Abdon *himself* **nx**, son of Miykah,
and Shaphan *himself* **nx**, the scribe,

and Asayah himself **נא**,
a servant of the king, saying,
2Chr. 34:21 "Go!
Inquire of **YAHWEH Himself** **נא**
on behalf of me and on behalf of those
remaining in Yisra'el and in Yahudah
concerning the words of the scroll
which has been found.
Indeed, great is the wrath of **YAHWEH**
which has been poured out on us
on account of our fathers
not having protected
the word itself **נא** of **YAHWEH**
for the sake of doing according to
all that has been written upon this scroll."

2Chr. 34:22 And Hilkiyah
and those who were of the king
went to Huldah, the prophetess,
wife of Shallum,
son of Tokahat, son of Hasrah,
the one keeping the wardrobe.
And she was dwelling in Yerushalaim
in the Second Quarter.
And they spoke to her according to this.

2Chr. 34:23 And she said to them,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
'Say to the man
who sent you yourselves **נא** to Me,
2Chr. 34:24 "Thus said **YAHWEH**,
'Behold!
I am bringing evil upon this place
and on its inhabitants,
all the curses themselves **נא**,
those having been written upon the scroll
which they have read out loud
before face of the king of Yahudah,
2Chr. 34:25 because of how
they have abandoned Me,
and have turned incense into smoke
for the sake of other gods
for the sake of provoking Me to anger
with all the works of their hands.

And I will pour out My wrath on this place.
And it will not be quenched!" " "

2Chr. 34:26 And to the king of Yahudah,
the one sending you yourselves **נא**
for the sake of inquiring with **YAHWEH**,
thus you are to say to him,
'Thus said **YAHWEH**, The Elohim of Yisra'el,
Whose words you have heard,
2Chr. 34:27 "Because your heart was tender,
and you humbled yourself
before the face of **YAHWEH**
as you were hearing
His words themselves **נא**
against this place
and against those dwelling in it,
and you were humble before My face,
and you tore your garments themselves **נא**,
and you wept before My face,
I also, I Myself, have listened attentively!"
- A declaration of **YAHWEH**. -

2Chr. 34:28 Behold!
I am gathering you to your fathers.
And you will be gathered
to your grave in shalom.
And your eyes will not see
according to all the evil
which I Myself am bringing

against this place
and against those dwelling in it.” ’ ’ ”

And they returned word
to the king *himself* **נא**.

2Chr. 34:29 And the king sent.
And he gathered
all the elders *themselves* **נא**
of Yahudah and Yerushalaim.

2Chr. 34:30 And the king went up
to The House of **YAHWEH**,
and all the men of Yahudah
and the inhabitants of Yerushalaim,
and the priests, and the Levites,
and all the people, from great even to small.
And he read in their hearing
all the words *themselves* **נא**
of The Scroll of The Covenant,
that having been found
in The House of **YAHWEH**.

2Chr. 34:31 And the king stood in his place.
And he cut The Covenant *itself* **נא**
before the face of **YAHWEH**
for the sake of walking after **YAHWEH**,
and for the sake of protecting
His directives *themselves* **נא**
and His testimonies, and His rules
with all his heart and all his life,
for the sake of doing
the words *themselves* **נא** of The Covenant,
those having been written on this scroll.

**Note: Lest you miss it,
this is a complete renewal
of The Covenant of Sinai.**

2Chr. 34:32 And he caused to stand
all those *themselves* **נא** having been found
in Yerushalaim and Binyamin.

And those dwelling in Yerushalaim
did according to The Covenant of **YAHWEH**,
The Elohim of their fathers.

2Chr. 34:33 And Yoshiyah removed
all the detestable things *themselves* **נא**
from all the lands
that belonged to the children of Yisra'el.
And he caused all those *themselves* **נא**
who had been found in Yisra'el
to serve **YAHWEH Himself** **נא**, their Elohim.

All his days they did not turn aside
from following **YAHWEH**,
The Elohim of their fathers.

Chapter 35

2Chr. 35:1 And Yoshiyah
prepared a Passover
in Yerushalaim to **YAHWEH**.
And they slaughtered The Passover
on the fourteenth day of the first month.

2Chr. 35:2 And he stationed the priests
over their duties.
And he strengthened them for the service
of The House of **YAHWEH**.

2Chr. 35:3 And he said to the Levites,
those causing understanding for all Yisra'el,
those set apart to **YAHWEH**,
“Put The Set Apart Chest *itself* **נא**

in The House which Shelomoh, son of David,
king of Yisra'el, built.
It is no longer a burden for you
upon the shoulders.
Now, serve **YAHWEH Himself** **תא**,
your Elohim,
and His people themselves **תא**, Yisra'el.

2Chr. 35:4 And prepare
by the houses of the fathers
according to your divisions
by the writing of David, king of Yisra'el,
and by the writing of Shelomoh his son.

2Chr. 35:5 And stand in The Set Apart Place,
by divisions, the houses of the fathers
for your kindred, the children of the people,
and a division of the house
of the fathers for the Levites,
2Chr. 35:6 and slaughter The Passover.

And set yourselves apart.
And prepare for your kindred
for the sake of doing
according to the word of **YAHWEH**
by the hand of Moshe.”

2Chr. 35:7 And Yoshiyah raised
for the children of the people
a flock of lambs and kids of the goats
everything for The Passover sacrifices
for for all those having been found
to the number of thirty thousand,
and three thousand bulls
from the king's possessions.

2Chr. 35:8 And his rulers willingly raised
for the people,
for the priests,
and for the Levites.

Hilkiah, and Zekaryah, and Yehi'el,
rulers of The House of **YAHWEH**,
gave to the priests
for The Passover sacrifices
two thousand six hundred *lambs*,
and three hundred bulls.

2Chr. 35:9 And Konanyah, and Shemayah
and Netan'el, his brothers,
and Hashabayah, and Ye'i'el, and Yozabad,
rulers of the Levites,
gave to the Levites
for The Passover sacrifices
five thousand *lambs*,
and five hundred bulls.

2Chr. 35:10 And the service was prepared.
And the priests stood in their places,
and the Levites in their divisions
according to the command of the king,

2Chr. 35:11 And they slaughtered
The Passover.
And the priests sprinkled from their hands.
And the Levites were skinning.

2Chr. 35:12 And they removed the olahs
for the sake of giving them to the divisions
of the houses of the fathers
for the people to bring near to **YAHWEH**
according to what is written
in the Book of Moshe,
and likewise with the bulls.

2Chr. 35:13 And they roasted
The Passover in fire
according to the regulation.
And the set apart things they boiled
in pots, and in cauldrons, and in pans.
And brought them quickly
to all children of the people.

2Chr. 35:14 And afterward they prepared
for themselves and for the priests,
because the priests, the sons of Aharon,
were offering the olahs and the fat until night.
And the Levites prepared for themselves
and for the priests, the sons of Aharon.

2Chr. 35:15 And those singing,
the sons of Asaph, were in their places
according to the command
of David, and Asaph, and Heman,
and Yeduthun, the seer of the king.
And the gatekeepers for each gate,
it was not for them to leave their service,
because their kindred, the Levites,
had prepared for them.

2Chr. 35:16 And all the service of **YAHWEH**
was prepared on that day,
for the sake of doing The Passover
and to offer up olahs
on the slaughter site of **YAHWEH**
according to the command of the king,
Yoshiyah.

2Chr. 35:17 And those having been found
of the children of Yisra'el
made The Passover *itself* **nx** at that time,
and The Festival of Unleavened Bread *itself* **nx**
for seven days.

2Chr. 35:18 And a Passover like it
had not been done in Yisra'el
from the days of Shemu'el, the prophet.

And none of the kings of Yisra'el
had made such a Passover
like what Yoshiyah had done,
and the priests, and the Levites,
and all Yahudah and Yisra'el,
those having been found,
and those dwelling in Yerushalaim.

2Chr. 35:19 In the eighteenth year
of the kingdom of Yoshiyah
this Passover was done.

2Chr. 35:20 After all this
when Yoshiyah had prepared
The House *itself* **nx**,
Nekho, king of Mitsraim, came up
for the sake of fighting against KarKemish,
beside The Euphrates.
And Yoshiyah went out to encounter him.

2Chr. 35:21 And he sent messengers
to him saying,
"What is it to me and to you,
king of Yahudah?
It does not concern you,
you yourself **nx**, this day,
but rather *it is* against
the house of my fighting.
And **YAHWEH** had told me to make haste.
Desist from **YAHWEH**, Who is with me,

Then He, will not destroy you.”

2Chr. 35:22 But Yoshiyah
did not turn his face from him.
Indeed, he disguised himself
for the sake of fighting against him.
And he did not listen attentively
to the words of Nekho
from the mouth of **YAHWEH**.
And he went for the sake of fighting
into The Valley of Megiddo.

2Chr. 35:23 And the archers
shot at King Yoshiyah.
And the king said to his servants,
“Cause me to pass over!
Indeed, I have been wounded exceedingly!”
2Chr. 35:24 And his servants caused him
to pass over from the chariot.
And they put him in
a second chariot that was his.
And they went with him to Yerushalaim.
And he died.
And he was buried
in one of the tombs of his fathers.
And all Yahudah and Yerushalaim
were mourning themselves over Yoshiyah.

2Chr. 35:25 And Yirmyah was lamenting
for Yoshiyah.
And all the men singing
with their lamentations
and the women singing
speak of Yoshiyah until this day.
And they made it a rule within Yisra’el.
And behold!
They have been written in The Lamentations.

2Chr. 35:26 And the rest
of the words of Yoshiyah,
and his kindnesses according to
what has been written
in The Torah of **YAHWEH**,
2Chr. 35:27 and his words,
from the first to the last, behold!
They are written on the scroll
of the kings of Yisra’el and Yahudah.

Chapter 36

2Chr. 36:1 And the people of the land
took Yaho’ahaz *himself* **תא**, son of Yoshiyah.
And they caused him to reign
in place of his father in Yerushalaim.
2Chr. 36:2 Yaho’ahaz was
twenty three years old at his reigning.
And he reigned three months in Yerushalaim.

2Chr. 36:3 And the king of Mitsraim
turned him aside in Yerushalaim.
And he imposed on the land *itself* **תא**
a levy of one hundred talents
of silver and a talent of gold.

2Chr. 36:4 And the king of Mitsraim
caused his brother, Elyakim *himself* **תא**,
to reign over Yahudah and Yerushalaim.
And he changed his name *itself* **תא**
to Yahoyakim.

And Yaho’ahaz *himself* **תא**, his brother,
Nekho took.
And he brought him to Mitsraim.

2Chr. 36:5 Yahoyakim was

twenty five years old at his reigning.
And he reigned eleven years in Yerushalaim.
And he did what is bad in the eyes
of **YAHWEH**, his Elohim.

2Chr. 36:6 Nebukadnetzar, king of Babel,
came up against him.
And he bound him in copper shackles
to cause him to go to Babel.
2Chr. 36:7 And Nebukadnetzar
brought some of the utensils
from The House of **YAHWEH** to Babel.
And he set them in his temple at Babel.

2Chr. 36:8 And the rest
of the words of Yahoyakim,
the detestable things which he had done,
and what was found against him, behold!
They have been written on the scroll
of the kings of Yisra'el and Yahudah.

And Yahoyakin, his son, reigned in his place.
2Chr. 36:9 Yahoyakin was eight years old
at his reigning.
And he reigned in Yerushalaim
three months and ten days.
And he did what is evil
in the eyes of **YAHWEH**.

2Chr. 36:10 And at the turn of the year
Nebukadnetzar the king sent.
And he brought him to Babel
with precious utensils
from The House of **YAHWEH**.

And he caused Tzidkiyah himself nx,
Yahoyakin's brother, to reign
over Yahudah and Yerushalaim.

2Chr. 36:11 Tzidkiyah was
twenty one years old at his reigning.
And he reigned eleven years in Yerushalaim.
2Chr. 36:12 And he did what is evil
in the eyes of **YAHWEH**, his Elohim.
He had not been humbled
before the face of Yirmyah, the prophet,
by the mouth of **YAHWEH**.

2Chr. 36:13 And also, he rebelled
against King Nebukadnetzar
who had caused him to swear by **YAHWEH**.
And he stiffened his neck itself nx.
And he hardened his heart itself nx
from turning back
to **YAHWEH**, The Elohim of Yisra'el.

2Chr. 36:14 Also, all the rulers of the priests
and the people acted unfaithfully
more and more,
according to all the detestable things
of the nations.

And they defiled
The House itself nx of YAHWEH
which He had set apart in Yerushalaim.

2Chr. 36:15 And **YAHWEH**,
The Elohim of their fathers, sent to them
by the hand of His messengers,
rising up early and sending them,
because He had compassion
upon His people
and upon His dwelling place.

2Chr. 36:16 But they were mocking
against the messengers of **YAHWEH**.
And they were dishonoring His words.
And they were scoffing at His prophets
until the wrath of **YAHWEH**
rose up against His people
until there was no healing.

2Chr. 36:17 And He brought against them
the king himself **nx** of the Kasdim.
And he killed their young men
with the sword
in The House of their Set Apart Place.
And he had no pity
concerning a young man or a virgin,
or the aged or the infirm.
He gave everything into his hand.

2Chr. 36:18 And all the furnishings
from The House of **YAHWEH**,
the great and the small,
and the treasures
of The House of **YAHWEH**,
and the treasures
of the king and of his rulers,
everything, he brought to Babel.

2Chr. 36:19 And they burned
The House *itself* **nx** of **YAHWEH**.
And they tore down
the wall *itself* **nx** of Yerushalaim.
And all its fortresses they burned with fire.
And they all its desirable things
they destroyed.

2Chr. 36:20 And those who escaped
from the sword he exiled to Babel.
And they existed as slaves
to him and to his sons
until the reigning of the kingdom of Persia
2Chr. 36:21 for the sake of fulfilling
the word of **YAHWEH**
by the mouth of Yirmyah,
until the land had enjoyed
her Sabbaths *themselves* **nx**.
All the days she was desolated she rested
for the sake of fulfilling seventy years.

2Chr. 36:22 And in the first year
of Cyrus, king of Persia,
for the sake of completing
the word of **YAHWEH**
by the mouth of Yirmyah,
YAHWEH stirred up the breath *itself* **nx**
of Cyrus, king of Persia.

And he passed over, by voice,
a proclamation into all his kingdom.
And he also put it in writing saying,
2Chr. 36:23 "Thus said Cyrus, king of Persia,
'**YAHWEH**, The Elohim of The Heavens,
has given to me all the kingdoms of the earth.
And He Himself has charged me
to build for Him a house in Yerushalaim,
which is in Yahudah.
Whoever is among you from all His people,
may **YAHWEH**, his Elohim be with him.
And let him go up!'"

The Complete New Covenant

Introduction To The New Covenant The Aleph-Tav Bible

(Version Version 3.1: 7-15-2021)

This version of The New Covenant is different from traditional texts.

Please Note: **This text is designed to be read OUT LOUD!**

That's the same way most Hebrews learned the Scriptures within their culture.

There's a great benefit in doing this. The imprint it leaves on your mind is far more intense.

This allows you to remember it more easily.

Here are the basic differences discovered in this text:

- The personal name of God is used wherever appropriate.
- The proper Hebrew name of The Messiah is used.
- Hebrew names are utilized where possible.
- There is a new book order (only a minor change).
- The text is formatted differently to draw attention to the concepts presented.
This is quite Hebraic in its approach.
- Notes are provided in **blue** text right with the Scripture text to clarify certain issues that may otherwise be confusing.
- Original language words are presented in many cases with their definitions so you can see for yourself what they mean, and how they've traditionally been translated.

Tradition is not always correct.

Hebrew Names:

God has **only one** personal name. It is **YAHWEH**.

He has many titles, but only one personal and eternal Name.

This text will not use "replacements" such as "The LORD", Ha-Shem, Jehovah, G-d, etc.

In The New Covenant the Greek word **theos** is used where **elohim** would typically appear in a Hebrew text.

This is traditionally "translated" as "God".

Where the text supports its use this text will use **YAHWEH**.

This will add a whole new perspective on The New Covenant text.

These Scriptures are Hebrew in origin and principle.

They are not Greek, even though that's the language through which we have been given them.

The Hebrews did not think like the Greeks.

Their culture was **not** Greek.

Indeed, Rome actually controlled Yisra'el (the proper name) when The Messiah walked this earth.

Unfortunately, due to **traditions of human beings** the Greek influence has shaped our view of much of Scripture.

This has greatly distorted the proper meaning of the text in many instances.

This new text has been prepared with an effort to supply some insights into Hebrew thought,

and thereby restore a more Hebraic sense to the text that is missing in most other English "translations".

Hebrew names have very particular and significant meanings.

Those meanings are vital within Hebrew culture.

Without using the Hebrew names all of this meaning is lost.

An attempt has been made to restore the Hebrew names where possible,

along with providing an effort to reveal their meanings.

This is especially important in regard to The Messiah Himself.

His name is not "Jesus"!

That "name" comes from a Greek corruption of the Hebrew word for Messiah.

It ends up being a title rather than a name. It means "anointed"

The God of all creation, **YAHWEH**, would **NEVER** give a Greek name to His Son,

Who is The Hebrew Messiah!

It's an absurdity to think this would be so.

The proper Hebrew name of The Messiah of YAHWEH is YAHUSHUA.

It means **YAHU** (or **YAHWEH**) is deliverance (salvation, rescue).

The use of Hebrew names will present a challenge for you because of what you're used to using.

However, this is important.

It will challenge you to **THINK** about the text.

New Book Order:

The Gospel of John matches the book of Genesis in some regards that make it extremely appropriate to be positioned as the first book of The New Covenant.

Both books begin with "In the beginning..."

Furthermore, John is unique in its perception and teaching concerning The Messiah and His origins.

Only John sets the stage properly for The New Covenant.

After "The Gospels" you'll find Acts, Galatians, Romans and Hebrews - in that order.

These are grouped together because of their intensely inter-related material.

The new order for them is very important.

Galatians is particularly important to read first when considering the writings of Sha'ul (Paul).

Without Galatians you cannot properly understand his perspective on things.

This is crucial.

He has a different perspective.

There is a reason.

He was the only "apostle" taught directly by the risen and ascended Messiah!

If you miss this truth you'll have great difficulty understanding his teaching.

It also explains why there are some differences between what he wrote and what the other books present.

New Format:

The format of this new text is different from traditional versions.

It is not set up to be read like standard books.

This is intentional.

The line breaks are established to cause you to consider each unique concept.

They will cause you to slow down as you read so you can absorb what you're reading more thoroughly.

This is done to encourage you to THINK about what you are reading.

This also helps make the text easier to **read out loud**.

Doing so provides a significant impact upon the reader.

This material is not to be approached casually.

Generally, the text has been organized into separate concepts.

This is not typically done.

However, this is much like the manner in which the Hebrews think and speak.

They tend to focus on concrete concepts, with limited use of abstractions.

There are many explanatory notes provided right with the text itself.

They permit instant access to information that is often very important to a better understanding of the text.

This avoids the need to go hunting for the appropriate note.

Many very important concepts are presented in these notes.

Without them you will have difficulty grasping the vital meanings of portions of the text.

Every word of the original language text has been individually reviewed in its context in an attempt to ensure an accurate rendering of its meaning.

This has been done using Accordance Bible Software.

The result is an "edited" text, not a direct "translation".

Changes are only made where it appears important for a more proper understanding of the text.

This text has been prepared by a seminary trained former pastor with over 65 years of Bible study and teaching experience.

May **YAHWEH** bless your study of His Word!

Obed BenYAH

1: John - Yahonathan

(Version 3.1: 7-15-2021)

Chapter 1

John 1:1 In the beginning was The Word.

And The Word was with **YAHWEH**.

And The Word was **YAHWEH**.

In The New Covenant **theos** is used for both the Hebrew terms

elohim and **YAHWEH**.

This makes it very difficult to discern what's really being said.

Where **theos** occurs

YAHWEH will be used

with few exceptions,

which will be noted.

logos is the Greek term for "word".

It means something said,

a message, a word.

It's not restricted to one word only.

It's translated with **many** different terms

but all of them point toward a message.

It's also used as

a metaphor for The Messiah.

He is referred to as

"The Logos", or, "The Word".

"In the beginning" is the same phrase found in Genesis 1:1.

It comes from

the Hebrew word **b'reshet**.

It means first in place, time, or rank.

It comes from the word **rosh**,

which means head or top.

John begins with this identical concept.
At the beginning, first, at the top,
The Word/Message existed
It's very difficult for us to grasp
what's being said here.
The Word was **with YAHWEH**,
but The Word also **was**
(existed as) YAHWEH.
The union/unity of
The Father and The Son
eludes our full comprehension,
but it is directly involved
in these words.
You'll discover this also has
a very significant impact
on the concept of "The Holy Spirit".
The notes will teach you
what you need to know.

John 1:2 He was in the beginning with **YAHWEH**.

John 1:3 All things were created through Him
and apart from Him

was not one *thing* created that was created.

ginomai – to cause to be, to become.
Often translated as 'made',
it really means 'created'.
Thus, everything was "created"
by "The Logos", **YAHUSHUA**.
YAHUSHUA is the proper
Hebrew Name of The Messiah.
It is **not** "Jesus" or "Yeshua".

John 1:4 In Him life was existing.

And the life was existing

as The Light of human beings.

John 1:5 And The Light shines in the darkness.

And the darkness has not apprehended it.

katalambano - to take eagerly;
to seize, possess, etc.
The concept is that of
taking into one's own possession.

Darkness is a metaphor for an offense.
The darkness (obscurity)
is not able to overcome The Light
- either physically or divinely speaking.

John 1:6 There was a human being created,

sent from **YAHWEH**,

whose name was Yahonathan.

Yahonathan means given by **YAHWEH**.
It is the Hebrew name for John.

John 1:7 This same one came

for the sake of evidence given,

to be a witness concerning The Light,

in order that everyone,

because of Him, might believe.

pisteuo – to have faith, to entrust
– believe, commit, put in trust with

Faith, belief, and trust
are so closely connected
as to be inseparable.
If one does not have faith,
one does not believe.
If one does not believe,
one does not have faith.
Without faith or belief
you are not placing
your trust in something.

The context will determine the usage
since the terms tend to overlap in meaning.

The most essential element is **trust**.
To obtain the gift of redemption
one **must trust YAHWEH**
to do as He says He will do.
Without complete trust in Him
you are not "saved".

John 1:8 He was not The Light,
but rather, was here
in order to be a witness
concerning The Light.

John 1:9 He, **YAHUSHUA**, was The True Light
which illuminates every human being
coming into the world.

YAHUSHUA is
the proper Hebrew name
of The Messiah.

John 1:10 He was in the world,
and the world was created through Him,
yet the world did not recognize Him.

John 1:11 He came to His own,
yet His own did not receive Him.
John 1:12 But whoever accepted Him,
to them He gave the privilege
to become children of **YAHWEH**,
to those who are trusting in His Name,
ginomai – become.

Becoming His children
happens by means
of a non-carnal re-birth.

"Trusting" is in the present active tense.
It expresses current and on-going action.
You are either trusting or you are not.
There is no middle ground.

The trusting is **not**
in the Name of The Messiah,
but rather,
it is in the Name of YAHWEH!
The children of **YAHWEH** are those
who are trusting 100%
in the Name of **YAHWEH**
- even as Abraham did.

John 1:13 who have been conceived,
not from blood,
nor from the determination of the flesh,
nor from the determination of a human being,
but rather, from **YAHWEH**.

Please note the reference
to a different form of birth
from **YAHWEH**.
This is "the new birth".

John 1:14 And The Word became flesh
and resided among us.
And we looked closely at His splendor,
splendor as of the only-born of The Father,
full of favor and truth.

en – a primary preposition
denoting position and instrumentality,
i.e. a relation of rest.;
in, at, upon, by, with, etc. Here = among.

doxa means glory, splendor
The Hebrew term would be **kabowd**,
and means weight, splendor, or abundance.

Splendor certainly appears to fit the context.

John 1:15 Yahanathan gave witness
concerning Him.
And he cried out saying,
"This was He of whom I said,
'He who is coming after me
is caused to be more prominent than me
because He existed prior to me.' "

John 1:16 And of His fullness
we have all received,
even favor for favor,
charis – graciousness

of manner or act; **favor**.
This is often "translated" as 'grace'.
Grace is the act
of being favored by another.

Note: The Greek is not clear
in this last phrase.

John 1:17 because The Torah
was given through Moshe.
Favor and Truth came into being
through **YAHUSHUA**, The Messiah.

The Messiah's name is **not** "Jesus".
"Jesus is a Greek transliteration
of The Old Covenant name of "Joshua",
which is Yehoshua.
More properly it was originally Yahoshua,
meaning **YAH** is salvation
(deliverance, rescue).

YAHWEH would **never**
permit His promised Messiah
to have a Greek name - **never!**

The Torah is what
was given through Moshe.
It is called The Law by most,
but that is really not accurate.
torah means a precept or statute,
but its root word means
to teach, **to instruct**, to give direction.
That's what a precept does.

To properly understand
what The Torah is
one needs to understand
that in the Hebrew text
the proper translation is
The Ten Words,
not the Ten Commandments.
There is no reference to "commandment".

Everything in The Torah
is based on the free choice of the people
to agree to do
what they are **instructed** to do, or not.
If it's forced there is no freedom of choice.
Doing **YAHWEH's** will is a personal choice.
Without freedom there is no faith, trust.

This is absolutely crucial to understand.
It changes EVERYTHING
concerning our understanding
of "The Law."

John 1:18 Not even one
has stared at **YAHWEH** at any time.
The only begotten Son,
Who is in the embrace of The Father,
He has declared Him.

To stare at is to look very closely,
observe, examine.
There are other terms
that might have been used.
The concept is that of
explaining or revealing **YAHWEH**
through teaching about Him.

John 1:19 And this is the evidence
given by Yahanathan
when the Yisra'elite leaders
sent priests and Levites from Yerushalaim
in order that they might ask him,
"Who are you?"

John 1:20 He acknowledged
and did not contradict
but rather acknowledged that,
"I am not The Messiah!"

John 1:21 And they asked him, "Who then?
Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

And he responded, "No."

Elijah means my El is **YAHWEH**.

John 1:22 Accordingly they said to him,

"Who are you

in order that we may give a response
to those who sent us?

What do you say concerning yourself?"

John 1:23 He said, "I am

'The voice of one crying in the wilderness,

*'Make straight the way of **YAHWEH**.'*

(Is. 40:3)

just as the prophet Yesha'yah said."

Yesha'yah means

YAHWEH is deliverer.

This is Isaiah.

John 1:24 Now those having been sent
were from the Pharisees.

Pharisee means the separated.

John 1:25 And they asked him.

And they said to him,

"Why therefore do you baptize

if you are not The Messiah,

nor Elijah, nor the Prophet?"

baptizo - immerse, submerge.

John 1:26 Yahanathan responded to them
saying, "I baptize with water.

But One stands in the midst of you

Whom you do not recognize.

John 1:27 It is He Who, coming after me,

was created prior to me,

Whose sandal strap

I am not deserving to loosen."

John 1:28 These things happened
at Bayit Abara across The Yarden
where Yahanathan was baptizing.

Bayit Abara means

house of the crossing.

Yarden means descending.

John 1:29 The next day Yahanathan
saw **YAHUSHUA** coming toward him and said,
"Behold!

The Lamb of **YAHWEH**

Who takes away the offense of the world!

ide – always imperative.

Lo! – behold, lo, see.

It means "Pay attention!"

Sin is an offense against **YAHWEH**.

It's seen as missing the mark, target.

It means straying off

the well-travelled path

of **YAHWEH**'s instruction.

Fundamentally, it is rebellion

against His will,

which is an **offense**

in the eyes of **YAHWEH**.

Such an offense

requires the death penalty.

John 1:30 This is He of Whom I said,
'After me comes a man

Who came into being prior to me

in that He is more prominent than me.'

There are two different words

expressing "before".

The first is **emprosthen**,

which means in front of, or prior to.

The second is **protos**,

which is a superlative meaning

foremost in time, place, etc.

It's difficult to separate the true senses

of meaning implied by these in English.

John 1:31 Even I did not recognize Him.

Nevertheless, in order that He

might be rendered apparent to Yisra'el,
because of this, I have come
baptizing with water.”

John 1:32 Then Yahonathan testified saying,
“I observed carefully
The Divine Nature of **YAHWEH**
descending from The Heaven like a dove.
And it remained upon Him.

pneuma - a current of air,
i.e. breath (blast) or breeze;
by analogy or figuratively, vital principle.
This is the first use the term
in The Book of John.
It is comparable to **ruach** in Hebrew,
which carries the same meaning.

Giving it the sense of "spirit",
as is commonly done,
causes great confusion.
The Hebrew concept of the breath
(human wind)
was that it came from the inner being
and constituted the **nature** of a person.
It was not "the person",
but it represented
their true **nature** or character.

What's really being identified
is **The Divine Nature**.

**There was no "spirit"
in Hebrew thought or language.**
It's a Greek term that did not exist
under The Old Covenant
- or even in the world
until Greece became
a dominant force in the region.

Hence, **to the Hebrew mind
there is no "spirit"**.
It's always something else
that was understood.
Look up the meaning(s) of "spirit"
to see just how confusing this concept is.

ouranos – the sky;
by extension, heaven
(as the abode of **YAHWEH**).

There's great confusion created
by the misuse of this term.
The only way to distinguish
what's intended
is to look at the context.

To alleviate some of the confusion
this work will use "The Heaven"
when the abode of **YAHWEH** is implied,
and "sky" otherwise.

John 1:33 And I did not recognize Him.
But He Who sent me
to baptize with water said to me,
“Upon whom you see
The Divine Nature descending
and remaining upon Him,
this is He Who baptizes
with The Divine Nature.’

John 1:34 And I have seen,
and I have testified
that this is The Son of **YAHWEH!**”

John 1:35 Again the next day Yahonathan
was standing by two of his students.

mathetes – a learner, i.e. a pupil.
– typically translated as “disciple”.

Disciple is actually a bit deceiving.

Students will be used in this work
to call attention
to the learning environment
surrounding The Messiah.
In this case it is not
the “disciples” of The Messiah,
but rather, those of Yahonathan.

John 1:36 And observing **YAHUSHUA**
walking about he said, “Behold!
The Lamb of **YAHWEH!**”

This is a specific reference
to The Passover Lamb.
It seems likely that this took place
during The Festival of Pesach
(Passover)

John 1:37 And the two students
listened to him speaking,
and they accompanied **YAHUSHUA**.

akoloutheo – to be
in the same way with;
i.e. to accompany.
The Messiah does not
really have “followers”.
A follower is one who walks behind.
One who accompanies walks beside,
“in the same way”
– acting in the same manner
as his “teacher”.

John 1:38 Then **YAHUSHUA**,
having turned around,
and having seen them accompanying,
said to them, “What are you seeking?”
They said to Him, “Rabbi,
(which is to say when translated, Teacher)

This is an obvious editorial insertion
that would not have appeared
in the original text.

where are You staying?”
John 1:39 He said to them, “Come and see!”
They went and saw where He was staying.
And they remained with Him that day
Now it was about the tenth hour.

John 1:40 Andrew, Shim'on Peter's brother,
was one of the two
who was listening beside Yahanathan
and was accompanying Him.

Andrew means manly.
It's a Greek name
that is likely connected
to **adamah** in Hebrew, Adam.
Shim'on means one who hears.
This is the proper Hebrew name.
Peter means a stone.
It's Greek in origin.

John 1:41 This one first found
his own brother, Shim'on,
and said to him,
“We have found The Messiah”
(which is translated, The Christ).

**This verse contains
a most egregious error.**
The original Greek text
rightly puts **Messias**
– It's of Hebrew origin
(Strong's Number H4899);
(i.e. **Mashiach** in Hebrew).
This is THE proper term.
**Messias is the term
that should be used
for EVERY reference
to The Messiah.**

The text then it adds
“is translated, 'The Christ' ”.
There's no need
to make such a “translation”.
The proper term plainly exists
in The Geek language.

This is obviously
an editorial addition to the text.

"Christ" is a Greek term.
It means the same
as the Hebrew term, "anointed"
but it does not carry
the same connotation.

The Yisra'elites
looked for **The Messiah**,
The Anointed One.
They did **not** look for a "Christ".

**Also, "Christ" is not His "name",
nor is it a part of His name.
It is a title, a description.**

John 1:42 And he brought him to **YAHUSHUA**.
Now **YAHUSHUA**, having looked at him, said,
"You are Shim'on, the son of Yonah.
You will be called Cephas."
(which is translated, a stone).

Yonah means dove.
Cephas is the Greek form of *keph*,
the Hebrew term for a rock.
It's Hebrew form was perhaps Kephaz.
Note again the editorial insertion.

John 1:43 The next day **YAHUSHUA**
wanted to go to The Galil.
And He found Philip.
And He said to him, "Accompany Me!"

Galil means a circuit.
This is the Hebrew form.
Phillip means lover of horses.
It's Hebrew ties are not known.

John 1:44 Now Philip was from Bayit Saida,
the city of Andrew and Peter.

Bayit Saida means
house of provision/hunting.

John 1:45 Philip found Nathan'el.
And he said to him,
"We have found Him
of Whom Moshe, in The Torah,
and also The Prophets wrote,
YAHUSHUA of Nazareth,
the son of Yoseph."

Nathan'el means gift of God.
Moshe means drawing out.
Nazareth means a branch; preservation.
Yoseph means he will add.
Note the use of the Hebrew names,
which is more correct to the text.

John 1:46 And Nathan'el said to him,
"Can anything good come out of Nazareth?"
Philip said to him, "Come and see!"

John 1:47 **YAHUSHUA** had seen Nathan'el
coming toward Him.

And He said concerning him,
"Behold!
Truly an Yisra'elite
in whom there is no craftiness!"

John 1:48 Nathan'el said to Him,
"From where do You know me?"

YAHUSHUA responded.

And He said to him,
"Before Philip called you,
when you were under the fig tree,
I saw you."

John 1:49 Nathan'el responded
and said to Him,

"Rabbi, You are The Son of **YAHWEH**!
You are The King of Yisra'el!"

John 1:50 **YAHUSHUA** responded.

And He said to him,
"Because I said to you,
I saw you under the fig tree,'

do you believe it?
You will see greater things than these.”

John 1:51 And He said to him,
“Truly, truly, I say to you, after this day
you will see The Heaven opening
and the messengers of **YAHWEH**
ascending and descending
over The Son of Man.”

aggelos - a messenger.
This Greek word
is the source for "angel".
It's pronounced ahn-geh-los
It is a "transliteration",
not a translation, of the word.

It is the equivalent to **malak** in Hebrew,
which means a deputy sent
on behalf of another, a messenger.
This can be best understood
as an ambassador,
one representing
the one who has sent him.

Chapter 2

John 2:1 And on the third day
a wedding happened in Kana of The Galil.

Kana means reed like.

And the mother of **YAHUSHUA** was there.

John 2:2 Now both **YAHUSHUA**
and His students

were invited to the wedding.

John 2:3 And having run short of wine,
the mother of **YAHUSHUA**
said to Him, “They have no wine.”

John 2:4 **YAHUSHUA** said to her,
“Woman, what have I to do with you?
My hour has not yet arrived.”

John 2:5 His mother said to the servants,
“Whatever He says to you, do.”

John 2:6 Now setting there
were six water pots of stone,
according to the manner of the cleansing
of the Yisra'elites,
containing twenty or thirty gallons apiece.

loudiaios - Yahudean;
i.e. belonging to Yahudah.
The nation of Yisra'el
was divided into two kingdoms
with 'Yisra'el' as the Northern Kingdom,
and Yahudah as the Southern Kingdom
for many years.
(Yahudah is **incorrectly** called "Judah".)

Then Yisra'el (The Northern Kingdom)
was captured and taken into captivity first.
Yahudah remained in the land.
It, in essence, became "Yisra'el"
as we understand it today.

However, This is misleading.
Many from the Twelve Tribes
lived in either kingdom.
The fall of the Northern kingdom
therefore included people from many tribes,
including some from Yahudah.

Eventually Yahudah
went into captivity as well,
taking with them many
from each of the tribes,
not just from Yahudah.
To call them all "Jews"
is to label them all as Yahudeans.
This was simply not true.
They were all "Yisra'elites".

Unfortunately, the label "Jew"
has become attached to all of them,
and this term developed
from the use of "Judah"
instead of the proper name, Yahudah.

An attempt will be made
to help us remember this reality,
although at times it will be difficult
to keep this in focus.

John 2:7 **YAHUSHUA** said to them,
"Entirely fill the water pots with water."
And they filled them up to the brim.

John 2:8 And He said to them,
"Draw *some* out now and carry it
to the superintendent of the banquet."
And they carried it.

John 2:9 Then the superintendent of the banquet
tasted the water that was made wine.
And he did not understand where it came from.
But the servants
who had drawn the water understood.

The superintendent of the banquet
called the bridegroom.

John 2:10 And he said to him,
"Every person first puts out the good wine
and when they are intoxicated,
then the inferior.

You have preserved the good wine until now!"
anthropos – man-faced, a human being.
There is a separate term for "man", *aner*.
Here *person* is used
instead of human being.

John 2:11 This beginning of signs
YAHUSHUA did in Kana of The Galil.
And He rendered apparent His splendor.
And His students trusted in Him.

John 2:12 After this
He went down to Kafar'nahum,
He, His mother, His brothers,
and His students.
But they did not stay there many days.
Kafar'nahum means village of comfort.
This is the proper Hebrew designation.
Traditionally, this is Capernaum.

John 2:13 And The Passover
of the Yisra'elites was near.
And **YAHUSHUA** went up to Yerushalaim.
Yerushalaim means
complete teaching of deliverance.

John 2:14 And He found in The Temple
those selling oxen, and sheep, and doves.
And the money changers *were* sitting *there*.
This would have been
in the Temple courtyard,
not in The Temple itself.

John 2:15 And having made a whip of small cords
He ejected everyone out of The Temple,
even the sheep and the oxen.
And He spilled the money changers' coins
and overturned the tables.

John 2:16 And He said to those selling doves,
"Take these things from here!
Do not make My Father's House
a house of merchandise!"

John 2:17 Then His students
remembered that it was written,
"*Zeal for Your House has consumed Me.*"
(Ps. 69:9)

John 2:18 Then the Yisra'elites responded.
And they said to Him,
"What sign do You show to us,
since You are doing these things?"

In this verse

"tradition" uses the term "Jews".

This is an incorrect usage!

By definition and by birth

The Messiah IS A "JEW"

if anyone is a "Jew."

He is from the tribe of YAHUDAH!

**Traditionally, this is JUDAH,
from which**

the term "Jew" is derived.

And even THAT is incorrect.

The proper term is 'Yahudean'.

The reference here

is to the Scribes and Pharisees,
the religious LEADERS

of the Hebrew people.

It is NOT to

the "Jewish" people in general.

John 2:19 **YAHUSHUA** responded.

And He said to them,

"Destroy this temple,

and in three days I will raise it up."

John 2:20 Then the Yisra'elites said,

"It has taken forty six years

to build this Temple,

and will You raise it up in three days?"

John 2:21 But He was speaking

of the temple of His body.

The Greek word

translated as "temple" is *naos*.

It means a shrine or a temple,

and this is how it's normally translated.

However, it's root word is *naio*

which has the basic meaning

of a dwelling place, a house.

John 2:22 Therefore,

when He had been raised up from *being* dead,

His students remembered

that He had said this to them.

And they believed The Scripture

and the word which **YAHUSHUA** had spoken.

nekros – dead.

It does not refer to "the dead",

as a group of entities.

There is no article in the text.

it refers to the state of being dead.

John 2:23 Now as He was in Yerushalaim

at The Passover, at the festival,

many trusted in His Name

having seen the signs which He did.

This verse raises an interesting problem.

Why would anyone trust "in His Name"

if His name was "Jesus"?

It has no meaning to a Hebrew.

On the other hand,

YAHUSHUA is readily understood

by them to mean **YAH** is deliverance.

It is **this** that they came to trust in.

John 2:24 But **YAHUSHUA**

did not entrust Himself to them

because He knew everything,

This verse also is of interest.

The word for entrust is *pisteuo*.

It's the same word that's

typically translated as believe.

John 2:25 and because He had no need

that anyone should be a witness

concerning human beings.

Indeed, He knew

what was in human beings.

Chapter 3

John 3:1 Now there was a person of the Pharisees named Nicodemus, a ruler of the Yisra'elites.

Nicodemus means conqueror of the people.

John 3:2 This man came to **YAHUSHUA** by night and said to Him, "Rabbi, we recognize that You are a teacher who has come from **YAHWEH**.

Indeed, not even one is able to do these signs that You are doing unless **YAHWEH** is with him."

John 3:3 **YAHUSHUA** responded and said to him, "Most assuredly I say to you, if one is not born from above he is not able to see The Kingdom of **YAHWEH**."

another – from above; by analogy, from the first; by implication, anew.

The concept of being "born from above" is far more powerful than that of being "born again".

John 3:4 Nicodemus said to Him, "How is a human being able to be born when he is old? Is he able to enter a second time into his mother's womb and be born?"

John 3:5 **YAHUSHUA** responded, "**Most assuredly I say to you, if one is not born of water and of The Divine Nature of YAHWEH he is not able to enter into The Kingdom of YAHWEH.**

John 3:6 That which is born from the flesh is flesh.

And that which is born by means of The Divine Nature of **YAHWEH** has a Divine Nature.

*This is most important! There are two kinds of birth – carnal (fleshly) and non-carnal (Heavenly). One must have the second in order to be able to enter into The Kingdom of **YAHWEH**.*

*The second is the "New Nature", The nature of **YAHWEH** Himself, "The Divine Nature" (more on this later).*

John 3:7 Do not marvel that I said to you, "You must be born from above."

John 3:8 The wind blows wherever it chooses and you hear the sound of it.

And you do not know from where it comes and where it goes.

In like manner is everyone who is born by means of

The Divine Nature of **YAHWEH**."

John 3:9 Nicodemus responded and said to Him,

"How are these things possible?"

John 3:10 **YAHUSHUA** responded and said to him,

"Are you the teacher of Yisra'el and do not know these things?"

John 3:11 Most assuredly I say to you, We speak what We understand and testify to what We have observed,

yet you do not receive Our testimony.

There is a usage of plural pronouns.
This does not appear to be a reference
to **YAHUSHUA** and His students,
but rather to The Father and The Son.

John 3:12 If I tell you earthly things
and you are not believing,
how will you believe
if I tell you Heavenly things?

John 3:13 Also, not even one
has gone up into The Heaven
except He Who has come down
from The Heaven,
The Son of Man,
Who exists in The Heaven.

John 3:14 And just as Moshe lifted up
the serpent in the wilderness,
in the same manner it is necessary
that The Son of Man be lifted up,
John 3:15 in order that anyone
who is trusting in Him
will not be fully destroyed
but instead will have Eternal Life.

John 3:16 Indeed, **YAHWEH** so loved the world
that He gave His only begotten Son
in order that anyone who is trusting in Him
might not be fully destroyed,
but instead might have Eternal Life.

There is a subtle yet powerful
Hebrew concept hidden
in these two verses.
A thing is confirmed by two witnesses.
A double mention
equals two witnesses, confirming it.

John 3:17 Indeed,
YAHWEH did not send His Son
into the world to condemn the world,
but rather, in order that the world
through Him, might be delivered.

sozo – to save, i.e. deliver or protect.
Through could be rendered
"by means of".

John 3:18 He who is trusting in Him
is not condemned.
But he who is not trusting
is condemned already,
because he has not trusted in the Name
of the only begotten Son of **YAHWEH**.

John 3:19 Now this is the condemnation,
because The Light has come into the world
and human beings loved the darkness
rather than The Light
because their deeds were hurtful.

poneros - hurtful, i.e. evil.
Our concept of evil
is not like that of the Hebrews.
We consider something to be evil
only if it is extremely offensive.
In the Hebrew mind
everything bad
was identified by one word
which is translated traditionally as "evil".
Yet it is actually seen by them
as a continuum of everything
from the slightly harmful
to the extremely awful actions
of human beings.

John 3:20 Indeed, everyone
practicing disgusting things detests The Light.
And he does not come to The Light
lest his actions might be admonished.

phaulos - "foul", disgusting.

John 3:21 But he who does the truth
comes to The Light
in order that his actions
are rendered apparent,
that they have been done with **YAHWEH**."

John 3:22 After these things
YAHUSHUA and His students
went into the land of Yahudah.
And He remained there with them.
And He was baptizing.
Yahudah means **YAH** will be praised.

John 3:23 Now Yahanathan was also baptizing
in Ayin near Salim
because there was much water there.
And they were coming.
And they were being baptized
Ayin means fountain.
Salim means tossing.
Probably from the Hebrew *shamat*,
to throw down.

John 3:24 because Yahanathan had not yet
been thrown into prison.

John 3:25 Then a dispute happened
from the students of Yahanathan
against *the* Yisra'elites concerning cleansing.
Yahanathan was an Yisra'elite.
The dispute is between his followers
and the leadership of the Temple.
It's incorrect to even suggest
Yahanathan was not an Yisra'elite.
His father was a priest in The Temple.

To be more correct
the text should identify what groups
in The Temple leadership
were against him.
This would most likely be
the Pharisees and the Scribes.

John 3:26 And they came to Yahanathan.
And they said to him, "Rabbi,
He Who was with you beyond The Yarden,
to Whom you were giving a witness...
Behold!
He is baptizing
and everyone is going to Him!"
John 3:27 Yahanathan responded and said,
"A person is not able to receive even one thing
unless it might be given to him from The Heaven.

John 3:28 You yourselves bear me witness
that I said, "I am not The Messiah.",
but rather, 'I have been sent ahead of Him.'
John 3:29 He who has the bride
is the bridegroom.
But the friend of the bridegroom
who stands and listens to him
rejoices exceedingly
because of the bridegroom's voice.
Therefore this joy of mine is full.

John 3:30 He must increase but I decrease.

John 3:31 He Who comes from above
is above everything.
He who is of the earth is earthly
and speaks of the earth.
He Who comes from The Heaven
is above everything.
John 3:32 And what He has observed and heard,
to that He gives witness.
Yet no one receives His evidence.

John 3:33 He who is receiving His evidence has certified that **YAHWEH** is true.

John 3:34 Indeed, He whom **YAHWEH** has sent speaks the words of **YAHWEH** because **YAHWEH** does not give The Divine Nature of **YAHWEH** by measure.
"by measure" means a limited portion.

John 3:35 The Father loves The Son and has given everything into His hand.

John 3:36 He who is trusting in The Son has Eternal Life!

But he who is not trusting in The Son will not see Eternal Life, but instead the wrath of **YAHWEH** remains upon on him."

orge - properly, desire, violent passion; by implication punishment.
Typically translated as "wrath", it is better understood as the pure desire of **YAHWEH** to abolish all that amounts to an offense (rebellion against His Word).
That desire leads to judgment and punishment.

Chapter 4

John 4:1 Therefore, since The Master knew that the Pharisees had heard that **YAHUSHUA** made and baptized more students than Yahanathan

John 4:2 (all though really, **YAHUSHUA** Himself was not baptizing, but rather, His students),

John 4:3 He left Yahudah and went once more into The Galil.

John 4:4 Now it was necessary to travel through Shomeron.

John 4:5 Accordingly, He came to a town of Shomeron called Shekar, near the plot of ground that Ya'akov gave to his son, Yoseph.

Shomeron means to protect.
Traditionally, Shomeron is Samaria.
Shekar means intoxicated.
Ya'akov means he will take by the heel.
Yoseph means he will add.

John 4:6 Now Ya'akov's well was there. **YAHUSHUA** therefore,

being wearied from travel, therefore sat down beside the well. It was about the sixth hour.

John 4:7 A woman from Shomeron came to draw water.

YAHUSHUA said to her, "Give Me a drink!"

John 4:8 because His students had gone away into the town to buy food.

John 4:9 Then the woman of Shomeron said to Him, "How is it that You, being of Yahudah, ask a drink from me, a Shomeronite woman?"

Indeed, Yahudeans have no dealings with Shomeronites.

In this instance the distinction between them is important. Shomeron was "The Northern Kingdom", formerly known as "Yisra'el". The Shomeronites (traditionally, Samaritans) were in fact "Yisra'elites", being from among the Twelve Tribes. But the conflicts between them were fierce, and the hostile attitudes remained at the time of The Messiah. Thus, this woman makes the distinction between herself as from Shomeron (Samaria)

and the "Southern Kingdom of Yahudah."

John 4:10 **YAHUSHUA** responded.

And He said to her,

"If you understood the gift of **YAHWEH**

and Who it is Who says to you,

Give Me a drink!

you would have asked Him

and He would have given to you living water."

Live water, or living water,
was understood to be
that which was flowing,
and therefore always fresh.
In this case it is
a metaphor for eternal life,
water of life.

John 4:11 The woman said to Him,

"Sir, You have nothing to draw with

and the well is deep.

Where then do You have living water?

John 4:12 Are You greater

than our father Ya'akov

who gave us the well

and drank from it himself,

and his children, and his livestock?"

John 4:13 **YAHUSHUA** responded.

And He said to her,

"Anyone drinking from this water will thirst again.

John 4:14 But whoever drinks from the water

that I will give to him will never thirst.

But rather, the water that I will give to him

will become within him a fountain of water

springing up into Eternal Life."

In this statement lies the solution
for anyone seeking "the fountain of youth".
YAHUSHUA has just told this woman
where to find it.

John 4:15 The woman said to Him,

"Sir, give me this water

in order that I might not thirst

nor come here to draw."

John 4:16 **YAHUSHUA** said to her, "Go!

Call your husband and come here!"

John 4:17 The woman responded and said,

"I have no husband."

YAHUSHUA said to her,

"You have said well that, 'I have no husband.'

John 4:18 because you have had five husbands.

And the one whom you now have

is not your husband.

In this you have spoken truly."

John 4:19 The woman said to Him,

"Sir, I perceive that You are a prophet.

John 4:20 Our fathers worshiped

on this mountain.

And you *of Yahudah* say

that in Yerushalaim is the place

where one ought to worship."

John 4:21 **YAHUSHUA** said to her,

"Woman, trust Me!

The hour is coming when you will neither

on this mountain nor in Yerushalaim

worship The Father!

John 4:22 You worship

what you do not understand.

We *of Yahudah* understand what we worship
because deliverance is from Yahudah.

The Messiah is from
the Tribe of Yahudah.
He is, therefore, truly of Yahudah,

as well as being an Yisra'elite.

soferia – rescue or safety
(physically or morally).
– deliver, health, salvation, save, saving.

What we call salvation
is truly a rescue, a deliverance.
We're rescued from
the power of our offenses,
which requires one's death.

John 4:23 However, the hour is coming,
even now exists,
when the genuine worshipers
will worship The Father
in Divine Nature and Truth,
because The Father is seeking
ones of this sort to worship Him.

John 4:24 **YAHWEH** is Divine Nature.
And it is necessary that those who worship Him
worship in Divine Nature and Truth!”

John 4:25 The woman said to Him,
“I understand that The Messiah is coming.”
(who is called The Christ).
[See John 1:41 note.]
“When He comes
He will declare to us everything.”

John 4:26 **YAHUSHUA** said to her,
“**I, the one speaking to you, am He!**”

This is remarkable!
The first person in Yisra'el
to be told by **YAHUSHUA**
that He is The Messiah
is a Shomeronite woman!

No “respectable” man of Yahudah
would talk to a Shomeronite,
let alone a woman,
and especially if they knew
she had been married five times.
This made her an adulteress.

That The Messiah,
in the eyes of a “good Jew”,
would ‘stoop’ to such levels
was unthinkable – traditionally.
The implications are astounding!
They are also very reassuring
for anyone who recognizes
their own offenses.

John 4:27 And at this time His students came.
And they were marveling
that He talked with a woman.
However, no one said,
“What are You seeking?”
or, “Why are You talking with her?”

John 4:28 Then the woman,
leaving her water pot,
went away into the town
and said to the men,

John 4:29 “Come!
See a person who has told me
everything I have ever done.
Is this not The Messiah?”

John 4:30 They went out of the town
and came to Him.

John 4:31 In the meantime His students
urged Him saying, “Rabbi, eat!”

4:32 But He said to them,

“I have food to eat of which you do not know.”

4:33 Therefore the students said to one another,

“Has anyone brought to Him *something* to eat?”

4:34 **YAHUSHUA** said to them,

“**My food**

**is to do the will of Him Who sent Me
and to complete His work.**

John 4:35 Do you not say,
“There are still four months,
then the harvest comes.”?

Behold!

I say to you raise up your eyes
and look closely at the fields
because they are already white for reaping!

John 4:36 And he who is reaping
is receiving compensation
and is gathering fruit

for the sake of Eternal Life
in order that both he who is sowing
and he who is reaping
might rejoice at the same time.

John 4:37 Indeed, in this the saying is true that,
“One is the sower and another is the reaper.”

*The text uses a participle form,
which can function as an adjective.
That's how it's used in this verse.*

John 4:38 I have sent you to reap
that for which you are not laboring.
Others have labored,
and you have entered into their labors.”

John 4:39 And many
of the Shomeronites of that town
trusted in Him because of the word
of the woman who testified,
“He told me everything
that I had ever done.”

John 4:40 And when the Shomeronites
had come to Him
they asked Him to stay with them.
And He stayed there two days.

John 4:41 And many more trusted
because of His word.

John 4:42 And they said to the woman that,
“We no longer trust
because of what you said.

We ourselves trust
because we have heard,
and we understand
that this is indeed

The Savior of the world, The Messiah!”

*sofer – deliverer;
YAHWEH or The Messiah.
– savior.*

John 4:43 Now after the two days
He went out from there
and went into The Galil.

John 4:44 Indeed, **YAHUSHUA** Himself
gave evidence that a prophet
has no honor in his own home town.

John 4:45 Therefore when He
had come into The Galil
the Galil'ans received Him,
having observed everything He had done
in Yerushalaim at the feast,
because they also had gone to the feast.

John 4:46 **YAHUSHUA** came once more
into Kana of The Galil
where He had made the water wine.
And there was a certain nobleman
whose son was sick at Kafar'nahum.

John 4:47 Having heard that **YAHUSHUA** had come out of Yahudah into The Galil, he went to Him.
And he asked Him in order that He might come down and cure his son.
Indeed, he was about to die.

John 4:48 Then **YAHUSHUA** said to him,
"Unless you see signs and wonders you will by no means believe."

John 4:49 The nobleman said to Him,
"Master, come down before my child dies!"

John 4:50 **YAHUSHUA** said to him,
"Go your way!
Your son is alive."

And the person believed the word that **YAHUSHUA** spoke to him, and he went his way.

John 4:51 Now even as he was going down his servants met him.

And they declared to him saying that,
"Your son is alive!"

John 4:52 Then he inquired of them the hour at which he had begun to improve.

And they said to him,
"Yesterday at the seventh hour the fever left him."

John 4:53 And the father knew that *it was* at the same hour in which **YAHUSHUA** had said to him,
"Your son is alive."

And he himself trusted, and also his whole household.

John 4:54 This again is the second sign **YAHUSHUA** did, having come out of Yahudah into The Galil.

Chapter 5

John 5:1 After this there was a feast of the Yisra'elites. And **YAHUSHUA** went up to Yerushalaim.

John 5:2 Now there is in Yerushalaim beside the Sheep *Gate* a pool which is called in Hebrew, Bayit Chesed, having five porches.

Bayit Chesed means house of kindness. This is the proper Hebrew form of Bethesda.

John 5:3 In these a great number of sick people, blind, lame, paralyzed, laid waiting for the stirring of the water

John 5:4 because a **YAH**-messenger came down to the pool according to a set time and stirred up the water.

Then the one who entered first after the stirring of the water became healthy of whatever infirmity held him.

aggelos is the Greek word normally translated as "angel". It means one sent as a deputy or messenger.

*It is pronounced "ahn-geh-los", which is the source of the word 'angel'. It's the same as the Hebrew word **mal'ak**. That word means to dispatch as a deputy, messenger; ambassador.*

*The term "**YAH**-messenger is used to distinguish between a messenger sent from **YAHWEH***

and one that comes from the adversary.
Neither of these are "angels".

John 5:5 Now a certain person was there
who had an infirmity thirty eight years.

John 5:6 **YAHUSHUA**,
having seen him lying down
and knowing that he had already
been *this way* a long time, said to him,
"Do you desire to become healthy?"

John 5:7 The sick one responded to Him,
"Sir, I have no one to put me into the pool
when the water is stirred up.

But while I am coming
another goes down before me."

John 5:8 **YAHUSHUA** said to him, "Get up!
Pick up your bed and walk about!"

5:9 And at once
the person became healthy,
picked up his bed, and walked about.

Now that day was The Sabbath.

John 5:10 The Yisra'elite leaders therefore
were saying to him who was healed,
"It is The Sabbath.

It is not right for you to carry your bed."

exesti – it is right.

Often translated as "lawful".

The legalistic attitude
of the religious leaders,
a result of "the traditions of men",
was responsible for this remark.
They had, in effect, made it a "law"
that one could do no more
than a certain amount of activity
on The Sabbath (*shabbat*).
Yet this was never part
of **YAHWEH's** Torah.

Here's another instance where
traditional terminology used is confusing.
The typical reference is to the "Jews".
The man healed is an Yisra'elite.
He's apparently living
right there in Yerushalaim.
He is as much a "Jew", or a "Yahudean",
or an "Yisra'elite",
as those who are harassing him.
He's been healed
during an Yisra'elite Festival.

Given the legal aspect of their approach
one must assume these are Pharisees,
who largely controlled
the religious aspects of the nation
at this point in history.
It may have included The Scribes,
since both groups made a point
of trying to show their superiority.

John 5:11 He responded to them,
"He Who made me healthy said to me,
'Pick up your bed and walk about!'"

John 5:12 Then they asked him,
"Who is the person Who said to you,
'Pick up your bed and walk about?'"

John 5:13 But the one who was cured
did not know who it was
because **YAHUSHUA** had slipped away,
a crowd being in the place.

John 5:14 After this **YAHUSHUA**
found him in The Temple
and said to him, "Behold!
You have become healthy.
Offend no longer
lest a worse thing happen to you."

This concept is most interesting

because it suggests infirmity
is a result of one's offenses.

John 5:15 The man went away
and announced to the "Pharisees"
that it was **YAHUSHUA**

Who made him healthy.

John 5:16 For this reason
the Yisra'elite leaders pursued **YAHUSHUA**.
And they sought to kill Him
because He did these things
on The Sabbath.

John 5:17 But **YAHUSHUA** responded to them,
"My Father is working
even until this very day.
I also am working."

Lest you think **YAHWEH** stopped working
after creating the world, take note.

John 5:18 Therefore, because of this,
the Yisra'elite leaders
were seeking much more to kill Him
because He not only broke The Sabbath,
but rather, even said
that **YAHWEH** is His own Father,
making Himself like **YAHWEH**.

Like means the same as.

John 5:19 Then **YAHUSHUA** responded.
And He said to them,
"Most assuredly I say to you,
The Son is able to do
not even one thing by Himself
except what He sees The Father is doing.
Indeed, whatever He is doing
The Son also does in a similar manner.

John 5:20 Indeed, The Father loves The Son
and shows Him everything
that He Himself is doing.
And He will show Him
greater works than these
in order that you may marvel.

John 5:21 Indeed, exactly as The Father
raises the dead and makes them alive,
in the same manner also
The Son makes alive whom He chooses.

John 5:22 Indeed, The Father condemns
not even one, but instead
has given all judgment to The Son
John 5:23 in order that everyone
might honor The Son
just as they honor The Father.
He who is not honoring The Son
is not honoring The Father
Who has sent Him.

John 5:24 **Most assuredly I say to you,
he who is hearing My word
and is trusting in Him Who has sent Me
has Eternal Life!**

Another present tense witness
to the truth that one
who trusts in **YAHWEH**
already HAS eternal life.
It has **already** begun.
On the basis of two witnesses
a thing is confirmed.
Thus, by the second affirmation
to this reality it is confirmed
- by The Messiah Himself.

**And he does not come into judgment,
but rather is changing places,
from death into The Life!**

John 5:25 Most assuredly I say to you,
the hour is coming and now exists
when the dead will hear the voice
of The Son of **YAHWEH**.
And those who are listening will live.

John 5:26 Indeed, exactly as The Father
has life in Himself,
even in the same way
He has granted The Son
to have life in Himself!

John 5:27 And He has given to Him
authority to execute judgment also
because He is a son (child) of a human being.

John 5:28 Do not marvel at this
because the hour is coming
in which everyone in the graves
will hear His voice

John 5:29 and come forth;
those having done good,
into the resurrection of Life,
and those having done harm,
into the resurrection of condemnation.

This should alter
your understanding of death.
Both the good ones
and the harmful ones
are seen as being in the grave – dead.
**They are not “in Heaven”
as you’ve been taught.**

Also, **why would you
need to be raised up
out of the state of being dead
if you are already in Heaven?**

Scripture confirms in many places
that dead is dead
- there is **no life in the grave.**
Only by resurrection is life restored.

John 5:30 I am not able of Myself
to do even one thing.
Just as I hear, I judge.
And My judgment is just
because I do not seek My own desire,
but rather, the desire of The Father
Who has sent Me.

It's crucial to remember
that **YAHUSHUA** is speaking
as a human being – not as divinity.
No human being is any different.

John 5:31 If I am giving evidence
concerning Myself,
My evidence is not true.

This is so because
one cannot be a witness
on one's own behalf
and have it be valid.
The evidence had to come
from at least two impartial witnesses
before it was considered legally valid
under Hebrew Law.

John 5:32 There is another
Who gives evidence concerning Me,
and I know that the evidence
to which He gives witness
concerning Me is true.

John 5:33 You have sent to Yahnathan
and he has given witness to The Truth.

John 5:34 But I do not receive evidence
from human beings.
But on the other hand, I say these things

in order that you might be delivered.

John 5:35 He was the burning and shining lamp.
And you were willing for a time
to rejoice in his light.

John 5:36 But I have greater evidence
than Yahanathan's.

Indeed, the works which The Father
has given to Me to complete for Him,
the very works that I am doing,
give evidence concerning Me
that The Father has sent Me.

John 5:37 And the Father Himself
Who sent Me,
has given evidence concerning Me.
You have neither heard His voice
at any time
nor seen His form.

John 5:38 And you do not have
His word abiding in you
because whom He sent,
Him you are not trusting.

John 5:39 You search The Scriptures
because in them you think
you have Eternal Life.
Yet those are they
which give evidence concerning Me.

Yahanathan,
The Father,
The works,
and The Scriptures
all give evidence
concerning The Messiah
– four witnesses.

John 5:40 But you do not desire to come to Me
in order that you may have Life.

John 5:41 I do not receive honor
from human beings.

John 5:42 Furthermore, I know you,
that you do not have
the love of **YAHWEH** within you.

John 5:43 I have come in My father's Name
yet you do not accept Me.
If another comes in his own name,
him you will accept.

He has come under
His authority and power.
And He is carrying His Name
within The Messiah's own name.

John 5:44 How can you believe
who accept honor from one another,
yet you do not seek the honor
that is from **YAHWEH** alone?

John 5:45 Do not think that I
will be accusing you before The Father!
There is one who is accusing you,
Moshe, in whom you are trusting.

John 5:46 However, if you were trusting Moshe
you would be trusting Me,
because he wrote about Me.

John 5:47 But if you do not trust his writings
how will you trust My words?"

Chapter 6

John 6:1 After these things **YAHUSHUA**
went across The Sea of Galil,
which is Tiberias.

Tiberias - There was a river-god
named Tiber,
which is the origin of this name.
The meaning is not known.

John 6:2 And a great crowd accompanied Him because they were seeing His signs which He was doing for those who were sick.

John 6:3 And **YAHUSHUA** went up onto the mountain and there He sat down with His students.

John 6:4 Now The Passover, a feast of the Yisra'elites, was near.

John 6:5 Then **YAHUSHUA**, having raised up His eyes, and seeing a great crowd coming toward Him, said to Philip,

“Where shall we buy food in order that these may eat?”

John 6:6 Now He said this to test him because He Himself knew what He was about to do.

John 6:7 Philip responded to Him, “Two hundred denarii worth of bread is not sufficient for them in order that each one of them might have a little.”

John 6:8 One of His students, Andrew, Shim'on Peter's brother, said to Him,

John 6:9 “There is a lad here who has five barley loaves and two small fish, but what are they among so many?”

John 6:10 Then **YAHUSHUA** said, “Make the persons sit down.”

Now there was much grass in the place. Therefore the men sat down, in number about five thousand.

John 6:11 Then **YAHUSHUA**, taking the loaves, and having given thanks, distributed *them* to the students,

mathetes - a learner, i.e. a pupil.
Typically translated as "disciple".
Student is used because
it's the proper 'translation'.

and the students to those sitting down. And likewise from the fish, as much as they desired.

John 6:12 Now when they had been satisfied He said to His students,

“Gather up the excess pieces that remain in order that some are not destroyed.

John 6:13 Accordingly they collected *them*. And they filled twelve baskets of pieces from the five barley loaves which were in excess from those who were eating.

John 6:14 Then the persons having seen the sign that **YAHUSHUA** had done said, “This is truly The Prophet who is to come into the world!”

John 6:15 **YAHUSHUA** therefore, knowing that they were about to come and seize Him in order to make Him king, departed once more onto the mountain by Himself alone.

John 6:16 Now when it became evening His students went down to the sea.

John 6:17 And they got into the boat
going across the sea to Kafar'nahum.
Now it was already dark,
yet **YAHUSHUA** had not come to them.

John 6:18 Then the sea was raised up
by a great wind that was blowing.
John 6:19 Then having rowed
about three or four miles,
they observed **YAHUSHUA**
walking upon the sea
and coming near to the boat.
And they were frightened.
John 6:20 But He said to them, "It is I Myself.
Do not be frightened!"
John 6:21 Then they willingly received Him
into the boat.
And immediately the boat was at the land
to which they were going.

John 6:22 On the next day the crowd
which was standing
on the other side of the sea,
having seen that no other boat
was in that place except that one
into which His students had entered,
and that **YAHUSHUA** had not entered
with His students into the boat,
but rather that His students
had gone away alone...
John 6:23 (However, other boats
came from Tiberias
near the place where they ate bread,
The Master having given thanks.)
John 6:24 ...when the crowd now saw
that **YAHUSHUA** was not there,
nor His students,
they also got into boats
and went to Kafar'nahum
seeking **YAHUSHUA**.
John 6:25 And having found Him across the sea
they said to Him,
"Rabbi, when did You come here?"
John 6:26 **YAHUSHUA**
responded to them and said,
"Most assuredly I say to you, you seek Me,
not because you were seeing the signs,
but rather, because you ate of the loaves
and were satisfied.

John 6:27 Do not labor
for the food which perishes,
but rather, for the food
which remains stable into Eternal Life
which The Son of Man will give to you,
because **YAHWEH**, The Father,
has sealed Him."

*meno - to stay
(in a given place, state,
relation, or expectancy).
Seals were fixed in place.
They did not move.
To seal something
is to certify its validity.*

John 6:28 Then they said to Him,
"What should we do
in order that we may work
the works of **YAHWEH**?"

John 6:29 **YAHUSHUA** responded.
And He said to them,
"This is the work of YAHWEH,
that you trust in Him
Whom He has sent."

John 6:30 Then they said to Him,
“What sign are You doing then
in order that we may see it
and might trust You?
What are You doing?”

John 6:31 Our fathers ate the manna
in the desert, just as it is written,
*‘He gave them food
from The Heaven to eat.’*”

(Ps. 78:24)

lechem - food, especially bread.
This is a Hebrew term
so it doesn't show up
in the Greek New Covenant text.
But the concept in Psalms
is most definitely Hebrew in origin.
It's important to recognize
that all types of food
can be included in this concept.

John 6:32 Therefore **YAHUSHUA** said to them,
“Most assuredly I say to you,
Moshe did not give you
the bread from The Heaven!

But on the other hand,
My Father is giving to you
the True Bread from The Heaven.
John 6:33 Indeed, the bread of **YAHWEH**
is He Who is coming down from The Heaven
and is giving Life to the world.”

John 6:34 Now they said to Him,
“Master, give us this bread at all times!”

John 6:35 Then **YAHUSHUA** said to them,
“I am ‘The Bread of Life’!
He who comes to Me will never hunger.
And he who trusts in Me will never thirst!

John 6:36 However I am saying to you
that you have even seen Me,
yet have not trusted.

John 6:37 Everyone whom The Father gives to Me
will be present before Me.
And one who is coming toward Me
I will never eject outside
John 6:38 because I came down from The Heaven
not in order that I might do My own will,
but rather, the will of Him Who has sent Me.

John 6:39 **Now this is the will of The Father
Who has sent Me,
that of everyone whom He gives Me
I should lose none of them,
but rather, should raise them up
at the last day.**

John 6:40 **Moreover, this is the will
of Him Who has sent Me,
that everyone who is observing The Son
and is trusting in Him
might have Eternal Life!
And I will raise him up at the last day.”**

John 6:41 Therefore the Yisra'elite leaders
grumbled concerning Him because He said,
“I am the bread
which has come down from The Heaven.”
John 6:42 But they said,
“Is not this **YAHUSHUA**, the son of Yoseph,
whose father and mother we know?
How is it then that He says,
‘I came down from The Heaven’?”

John 6:43 **YAHUSHUA** therefore responded
and said to them,
"Do not grumble with one another!
John 6:44 **Not even one is able to come to Me
unless The Father
Who has sent Me draws him.
And I will raise him up at the last day.**

John 6:45 It is written in the prophets,
*"And they will all be taught by **YAHWEH.**"*
(Is. 54:13)
Therefore everyone who has been listening
and has learned from The Father
comes to Me.

John 6:46 Not that anyone
has looked at the Father
except He Who is from **YAHWEH.**
He has looked at the Father.

John 6:47 **Most assuredly I say to you,
he who is trusting in Me
has Eternal Life.**
John 6:48 **I am The Bread of The Life."**

John 6:49 Your fathers
ate the manna in the wilderness
and they are dead.
John 6:50 This is the bread
which is coming down from The Heaven
in order that one may eat of it and not die.
*phago – to eat.
This is the term normally used
to refer to eating.
But in v. 53 it shifts to
trogo – to gnaw or chew.*

John 6:51 **I am 'The Living Bread' which,
having come down from The Heaven,
if anyone eats of this bread
he will live forever!**

And now, the bread that I will give
is My flesh,
which I will give for the life of the world."

John 6:52 The Yisra'elite leaders therefore
fought against one another saying,
"How can this one give us *His* flesh to eat?"

John 6:53 Therefore **YAHUSHUA** said to them,
"Most assuredly I say to you,
unless you continually eat
the flesh of The Son of Man
and drink His blood you have no life in you.
*trogo – to gnaw or to chew;
i.e. (generally) to eat.
The shift in language
denotes a new emphasis used
to bring home **YAHUSHUA's** point.*

*To distinguish the two this work will use
"continually eat" for this term.*

John 6:54 Whoever continually eats My flesh
and drinks My blood
**has Eternal Life!
And I will raise him up at the last day.**

John 6:55 Indeed, My flesh is truly food,
and My blood is truly drink.

John 6:56 He who continually eats My flesh
and drinks My blood
stays with Me, and I with him.

*This discussion centers around Passover.
It was during the Pesach (Passover) meal
that **YAHUSHUA** instructed His students*

concerning His body and His blood
as the basis for a New Covenant.

John 6:57 Just as 'The Living Father' has sent Me
and I am living because of The Father,
even so, he who continually eats Me
will live because of Me.

John 6:58 This is the bread
which was coming down from The Heaven,
not according to how your fathers
ate the manna and are dead.
He who continually eats this bread
will live forever."

The concept is that of being continually fed
by The Messiah and His Word.
We are to "consume it continually."

John 6:59 These things He said in the assembly
as He taught in Kafar'nahum.

sunagoge – an assemblage of persons;
specially, a Yisra'elite synagogue
(the meeting or the place);
an assembly. – assembly,
congregation, synagogue.

There were no 'churches'
among the Yisra'elites.
They always refer
to their gatherings as assemblies.

Historically **YAHWEH**
has referred to His people as an assembly.
The concept of a "church" is misleading.

John 6:60 Therefore many of His students
having been listening said,
"This is a hard saying.
Who can hear it?"

John 6:61 Now **YAHUSHUA**,
understanding within Himself
that His students were grumbling concerning this,
said to them, "Does this trip you up?

skandalizo – to entrap, i.e. trip up
(figuratively, stumble) – offend.

John 6:62 *What* if therefore you should observe
The Son of Man ascending
where He was previously?

John 6:63 **It is The Divine Nature of YAHWEH
that is giving life!
The flesh is useful
for not even one thing.
The matters that I am telling you
are Divine Nature
and they are life.**

YAHUSHUA's teaching,
His instructions,
are here made equivalent
to The Divine Nature of **YAHWEH**
and to life.
This is because He is only teaching
what The Father instructed Him to say.

It is The Divine nature of **YAHWEH**
that gives life
- both the physical life
and eternal life.

John 6:64 But there are some of you
who are not trusting."

Indeed, **YAHUSHUA** knew
from the beginning
who they were who were not trusting
and who would betray Him.

John 6:65 And He said,
"Because of this I have said to you
that not even one is able to come to Me
unless it would have been given to him
by My Father."

John 6:66 Concerning this
many of His students went back
and walked with Him no longer.

They were not willing to accept
what The Messiah taught them plainly.

This is a very typical response.
Many refuse to accept
the truth of what He teaches
- even today, when we have
many tools by which
to verify His teachings.

John 6:67 Therefore **YAHUSHUA**
said to the twelve,

“Do you not also desire to go away?”

John 6:68 But Shim'on Peter responded to Him,
“Master, to whom will we go?

You have the message of Eternal Life!

John 6:69 And we believe and know
that You are The Messiah,
The Son of The Living Elohim!”

John 6:70 **YAHUSHUA** responded to them,
“Have I not chosen you, the twelve?
Yet one of you is a liar?”

John 6:71 He spoke of Yahudah of Iscariot,
the son of Shim'on,
because it was he who would betray Him,
being one of the twelve.

Judas is Greek for Yahudah
which means **YAH** be praised.
Iscariot means strong city.

Chapter 7

John 7:1 And after these things
YAHUSHUA walked about in The Galil.
Indeed, He did not desire
to be walking about in Yahudah
because the Yisra'elite leaders
were seeking to kill Him.

John 7:2 Now the Yisra'elites'
Feast of Sukkot was near.

sukkot means booths.
This is normally called
the Feast Of Tabernacles.
Tabernacle means
a dwelling place, a tent.

John 7:3 Therefore His brothers said to Him,
“Depart from here and go into Yahudah
in order that Your students
also may observe the works
which You are doing.

John 7:4 Indeed,
no one does something in secret
while he himself seeks to be out spoken.
If You are going to do these things,
render Yourself apparent to the world.”

John 7:5 Indeed,
not even even His brothers trusted in Him.

John 7:6 Then **YAHUSHUA** said to them,
“My time is not yet here,
but your time is always ready.

John 7:7 The world is not able to detest you.
But it detests Me

because I give witness concerning it,
that its works are hurtful.

John 7:8 You go up to this feast.
I am not yet going up to this feast
because My time has not yet been fulfilled.”

John 7:9 Then, having said these things to them,
He remained in The Galil.

John 7:10 But after His brothers went up then He also went up to the feast, not openly, but rather, as in secret.

John 7:11 Therefore the Yisra'elite leaders were seeking Him at the feast and said, "Where is He?"

John 7:12 And there was much grumbling among the people concerning Him. On the one hand, some said that He is good. But others said "No, on the contrary. He is deceiving the crowd."

goggusmos – a grumbling.
- grudging, murmuring.
Murmuring is not pleasing to **YAHWEH**.
He destroyed many
of the children of Yisra'el
in the wilderness
after they came out of Egypt
because of this activity.

John 7:13 However, no one was speaking openly concerning Him because of the fear of the Yisra'elite leaders.

John 7:14 Now it already being about the middle of the feast, **YAHUSHUA** went up into The Temple. And He was teaching.

John 7:15 And the Yisra'elite leaders marveled saying, "How does this *One* understand writings, not having learned?"

John 7:16 **YAHUSHUA** responded to them and He said, "My instruction is not Mine, but His Who has sent Me.

John 7:17 If anyone desires to do His will he will know concerning the instruction, whether it is from **YAHWEH** or *whether* I speak from Myself.

John 7:18 He who is speaking from himself is seeking his own honor. But He who is seeking the honor of The One Who has sent Him is true, and no injustice is in Him.

doxa – glory, honor.
The term signifies an opinion
or estimate of something,
and the honor resulting
from such an opinion.

It's translated as dignity,
glory, honor, praise, and worship.
Generally, if you think in terms
of honor or praise you will be close.

John 7:19 Did not Moshe give The Torah to you? Yet not even one of you is keeping The Torah. Why are you seeking to kill Me?"

torah - The hebrew word
comes from a root
meaning to instruct, to teach.

Traditionally it's referred to
as "The Law".
However, if you read
the first five books of The Old Covenant
(generally considered to be "The Torah")
you'll quickly see
that there is a great deal
that has nothing to do with "law",
but has everything to do with instruction.

John 7:20 The crowd responded and said,
“You have an unclean nature.
Who is seeking to kill You?”

Typically called a demon,
it is more accurately
an "unclean nature"
- a disembodied entity
with a hurtful nature.
This term will be used
in place of "demon".

John 7:21 **YAHUSHUA** responded.
And He said to them,
“I have done one work and you all marvel.

John 7:22 Because of this
Moshe gave you circumcision
(not that it is from Moshe,
but rather, from The Father)
and on The Sabbath Day
you circumcise a human being.

John 7:23 If a human being
receives circumcision on The Sabbath Day
in order that The Torah of Moshe
might not be broken
are you angry at Me
because I have made a human being
completely healthy on The Sabbath Day?

John 7:24 Do not judge according to appearance,
but instead, judge with just judgment.”

krino - distinguish, decide.

John 7:25 Accordingly,
some from Yerushalaim said,
“Is this not He

whom they are seeking to kill?

John 7:26 Yet behold!

He is speaking boldly
yet they are saying nothing to Him.
Perhaps the rulers indeed know
that this is truly The Messiah.

John 7:27 On the other hand,
we recognize where this *One* is from.
But when The Messiah comes
not even one knows where He is from.”

John 7:28 Then **YAHUSHUA** cried aloud
as He was teaching in The Temple.

And He said, “Indeed, you know Me!

And you know where I am from!

And I did not come by Myself!

On the contrary,

He Who sent Me is truthful,

Whom you do not know.

John 7:29 But I know Him

because I am from beside Him!

And He has set Me apart!”

apostello – set apart,
i.e. (by implication) to send out
(properly on a mission).
It's the term
from which we get “apostle”.

Note that He states
He is “from beside Him”,
not merely from Him.
The reference is to a separation,
a setting apart, from The Father.
It is a most profound statement.

John 7:30 Therefore,
they were seeking to seize Him.
But not even one laid a hand upon Him
because His hour had not yet come.

John 7:31 And many from the crowd trusted in Him.

And they said that,
"When The Messiah comes
will He do more signs
than what this *One* has done?"

John 7:32 The Pharisees heard the crowd grumbling
concerning these things
and the Pharisees and the chief priests
sent assistants to seize Him.

Here we see who is seeking
to harm The Messiah
and those who follow His Instruction.
This verse accurately identifies them
as The Pharisees
and the chief priests of The Temple.
These are the ones
traditionally referred to
as "The Jews" in many passages.

That reference is very misleading.
YAHUSHUA was a "Jew" (Yahudean).

John 7:33 Accordingly, **YAHUSHUA** said to them,
"I am with you a little while longer.
Yet I am going to Him Who has sent Me.
John 7:34 You will seek for Me,
yet you will not find Me.
And where I exist you are not able to come."

John 7:35 Then the Yisra'elite leaders
said among themselves,
"Where does He intend to go
that we will not find Him?
Does He intend to go to the dispersion
among the Greeks and teach the Greeks?
John 7:36 What saying is this of which He said,
"You will seek for Me, yet will not find Me.
And where I exist you are not able to come'?"

John 7:37 Now on the last day,
the great *day* of the feast,
YAHUSHUA stood.
And He cried aloud saying,
"If anyone thirsts
let him come to Me and drink.
John 7:38 He who is trusting in Me,
just as The Scripture has said,
out of his heart
will flow streams of living water!"
There is a Hebrew tradition practised
on the last day of the feast
in which flowing water is involved.
This statement ties directly to that event
and has great significance
among the Hebrews.

John 7:39 Now this He spoke concerning
The Set Apart Divine Nature
which those trusting in Him would receive,
because The Set Apart Divine Nature
had not yet been *given*
because **YAHUSHUA** had not yet
been rendered magnificent.

John 7:40 Therefore many from the crowd,
having heard this saying said,
"Truly this is The Prophet!"
John 7:41 Others said,
"This is The Messiah!"
But some said,
"Will The Messiah come from The Galil?
John 7:42 Has not The Scripture said
that The Messiah comes
from the seed of David
and from the town of Bayit Lechem
where David was?"
David means beloved.

Bayit Lechem
means house of bread
or house of food.

John 7:43 Accordingly there was a division
among the people because of Him.

John 7:44 Now some of them
wanted to seize Him
but not even one laid hands on Him.

John 7:45 Then the officers came
to the chief priests and Pharisees,
who said to them,

“Why have you not brought Him?”

John 7:46 The officers responded,

“Not even at any time
has a person ever spoken like this person!”

John 7:47 Then the Pharisees responded to them,
“Are you also deceived?”

John 7:48 Have any from the rulers
or from the Pharisees trusted in Him?

John 7:49 On the contrary, this crowd
which does not know The Torah is cursed.”

John 7:50 Nicodemus, he who had come
to **YAHUSHUA** by night,
being one of them said to them,

John 7:51 “Our Torah does not condemn a person
prior to having heard him
and having known what he is doing.”

John 7:52 They responded and said to him,
“Are you not also from The Galil?”

Investigate and pay attention,
because no prophet arises from The Galil.”

John 7:53 And everyone went to his house.

Chapter 8

John 8:1 But **YAHUSHUA**
went to the Mount of Olives.

Note the odd placement
of the chapter break;
these were not in the original text,
but are for reference only.
A more logical break
is between these two statements.

John 8:2 Now early in the morning
He arrived once more at The Temple.
And all the people were coming to Him.
And He sat down.
And He was teaching them.

John 8:3 Then the scribes and the Pharisees
brought to Him a woman caught in adultery.

caught - Lit. – taken down

And when they had stood her in the middle

John 8:4 they said to Him,

“Teacher, this woman was caught in adultery,
in the very act.

John 8:5 Now Moshe, in The Torah,
instructed us that such should be stoned.
Therefore, what do You say?”

John 8:6 They said this testing Him
in order that they might have *something*
of which to accuse Him.

Then **YAHUSHUA**, having bent down,
wrote with a finger on the ground,
acting as if *He did not hear*.

An accusation is really a legal matter.
It resulted in a formal charge
against someone for a violation of a law.
They were seeking
a legal reason to kill Him.

Apparently a portion of text is missing,
so a concluding thought is added
according to someone's assumption.

John 8:7 Now when they continued asking Him
He raised up, saying to them,
"The one of you who is without offense
throw the first stone at her!"

John 8:8 And once more He bent down
and wrote on the ground.

John 8:9 Then those having heard,
being admonished by conscience,
went out one by one,
beginning with the oldest until the last.

And **YAHUSHUA** was left alone,
and the woman was standing in the middle.

John 8:10 Then **YAHUSHUA**, having raised up
and having seen not even one
except the woman, said to her, "Woman,
where are those accusers of yours?
Has not even one condemned you?"

John 8:11 Then she said, "Not even one, Master."
Then **YAHUSHUA** said to her,

"Neither do I condemn you.
Go!
But offend no longer!"

John 8:12 Then **YAHUSHUA**
spoke to them again,
saying, "**I am The Light of the world.
He who accompanies Me
will never walk about in the dark,
but instead will have the light of Life.**"

John 8:13 The Pharisees therefore said to Him,
"You are giving witness concerning Yourself.
Your evidence given is not true."

John 8:14 **YAHUSHUA** responded.

And He said to them,
"Even if I give witness concerning Myself
My evidence is true
because I know from where I have come
and where I am going.
But you do not know where I come from
and where I am going.

John 8:15 You judge according to the flesh.
I judge not even one.

John 8:16 Now even if I do judge,
My judgment is true
because I am not alone,
but rather, *it is I*
and The Father Who has sent Me.

John 8:17 Now it is also written in your Torah
that the evidence given
by two persons is true.

John 8:18 I am One
Who is giving witness concerning Myself,
and The Father, Who has sent Me,
gives witness concerning Me."

Note: This is important.

There is **no reference**
to any "third person"
(The Holy Spirit by tradition).
There are only
two witnesses, not three.

When Scripture is studied very carefully
it is clear there is no "third person"
referred to by tradition as "The Holy Spirit".
"The Holy Spirit" is The divine Nature itself!

Remember,
this is The Son of YAHWEH speaking!
Everything He speaks is The Truth!

John 8:19 Then they said to Him,
“Where is Your Father?”
YAHUSHUA responded,
“You know neither Me nor My Father.
If you had known Me
you would have known My Father also.”

John 8:20 These words
YAHUSHUA spoke in the treasury
as He was teaching in The Temple.
Yet not even one seized Him
because His hour had not yet come.

John 8:21 Then YAHUSHUA
said to them once more,
“I am going away.
And you will be seeking Me,
yet you will die in your offenses.
Where I am going
you are not able to come.”

John 8:22 Therefore the Yisra'elite leaders said,
“Will He kill Himself because He says,
‘Where I am going
you are not able to come’?”

John 8:23 And He said to them,
“You are from beneath.
I am from above.
You are from this world.
I am not from this world.

John 8:24 Therefore I said to you
that you will die in your offenses.
**Indeed, if you do not believe
that I am He
you will die in your offenses.”**

The reference here
is to being from above,
not being from this earth.
It follows from the flow of the text.

Traditionally "I am He" is inserted.
But this is NOT
what is implied by the text.
Verse 28 confirms this assertion.

John 8:25 Therefore, they said to Him,
“Who are You?”
And YAHUSHUA said to them,
“Even the One I have been telling you
from the beginning.

John 8:26 I have much to say
and to judge concerning you.
However, He Who has sent Me is true.
alethes - true (as not concealing).
This term comes from two others
that mean not hidden or concealed.

And I speak to the world those things
which I have heard from Him.”

John 8:27 They did not understand
that He spoke to them
concerning The Father.

John 8:28 Therefore YAHUSHUA said to them,
“When you lift up The Son of Man
then you will know that I am He!
And I do not even one thing by Myself.
But on the contrary,
just as My Father has taught Me,
these things I speak.

John 8:29 And He Who has sent Me is with Me.
The Father has not left Me alone
because at all times I am doing
those things that are pleasing to Him.”

John 8:30 As He was speaking these words
many trusted in Him.

John 8:31 Therefore **YAHUSHUA** said
to those Yisra'elites who trusted in Him,

**“If you continue in My word
you are indeed My students.**

John 8:32 **And you will know The Truth
and The Truth will liberate you.”**

*eleutheroo – to liberate;
i.e. (figuratively) to exempt
(from moral, ceremonial or mortal liability).
Note the concept of “exempt”.*

**Knowing The Truth exempts one
from the requirement of death
that accompanies ALL rejection
of YAHWEH's Torah (Instruction).**

John 8:33 They responded to Him,
“We are Abraham’s descendants.

And we have never been
in bondage to anyone.

How do You say, ‘You will be liberated’?”

Abraham means father of a multitude.

John 8:34 **YAHUSHUA** responded to them,

“Most assuredly I say to you,
anyone who commits an offense
is a slave of offenses.

John 8:35 Now a servant does not remain
in the household forever.

A son remains forever.

John 8:36 Therefore, if the Son liberates you,
you will be liberated indeed.

John 8:37 I understand that you
are Abraham’s descendants.

However, you are seeking to kill Me
because My word has no place within you.

John 8:38 I am speaking of what I observe
according to My Father
and you, therefore, are doing
what you have observed
according to your father.”

John 8:39 They responded.

And they said to Him,

“Abraham is our father.”

YAHUSHUA said to them,

“If you were Abraham’s seed
you would be doing the works of Abraham.

John 8:40 But now you are seeking to kill Me,
a person Who has told you The Truth
which I heard from **YAHWEH**.

Abraham did not do this.

John 8:41 You are doing
the deeds of your father.”

Then they said to Him,

“We were not born from fornication.

We have one Father, The Elohim!”

*‘The Elohim’ is used here
because the use of the Name, **YAHWEH**,
had been forbidden
by the priesthood at this time.
It was not used in daily conversations.*

*They would have used Elohim,
the same way “G-d”
or Adonai or Ha-Shem
is used by the Yisra'elites today.
Each of these
replaces YAHWEH in the text.*

This is a “tradition of men”
that violates
the very Word of YAHWEH!
It is detestable!

John 8:42 YAHUSHUA said to them,
“If The Elohim were your Father
you would love Me because I have come
and am present from The Elohim.
**Indeed, I have not come by Myself,
but on the contrary,
He Himself has sent Me.**

John 8:43 Why do you
not understand My speech?
Because you are not able to hear My word.

John 8:44 You are of *your* father,
The False Accuser,
and the desires of your father
you desire to do!
He was a murderer from the beginning
and He does not stand in The Truth
because there is no truth in him.
When he speaks a lie
he speaks from himself
because he is a liar and the father of it!
*diabolos - a traducer; specially Satan.
A traducer is a false accuser.
It's used as a title for Lucifer here.*

John 8:45 But because I tell the truth
you do not trust Me!

John 8:46 Which of you admonishes Me
concerning an offense?
And if I am telling the truth
why do you not trust Me?

John 8:47 He who is of YAHWEH
hears YAHWEH's words.
Because of this you do not hear,
because you are not of YAHWEH.”

John 8:48 Then the Yisra'elite leaders
responded, and they said to Him,
“Do we not well say
that You are a Shomeronite
and have an unclean nature”
John 8:49 YAHUSHUA responded,
“I do not have an unclean nature.
But on the contrary, I honor My Father.
But you dishonor Me.
John 8:50 And I do not seek My honor.
There is One Who is seeking and judging.

John 8:51 **Most assuredly I say to you,
if anyone protects My word
he will not experience death
into eternity!”**

John 8:52 Then the Yisra'elite leaders said to Him,
“Now we know that You have a defiled nature!
Abraham is dead, also the prophets.
Yet You say, ‘If anyone protects My word
he will not taste death into eternity.’

John 8:53 Are You greater
than our father Abraham who is dead?
Even the prophets are dead?

Who are You making Yourself *to be*?”

John 8:54 YAHUSHUA responded,
“If I honor Myself My honor is nothing.
It is My Father Who honors Me,
of Whom you say that He is your Elohim,
John 8:55 yet you have not known Him.
But I have seen Him.
And if I say, ‘I have not seen Him.’

I will be a liar, like you.
But I have seen Him
and I protect His word!

eido is the Greek word used here.
It means to see.

Most translations use "know",
but it is in the sense of perception,
not knowledge itself.
The term is not the same
as the one used in the first line,
which is *ginosko*, to know.

John 8:56 Your father, Abraham,
jumped for joy in order to see My day.
And he has seen it and rejoiced!"

John 8:57 Then the Yisra'elite leaders
said to Him,

"You are not yet fifty years old,
and have You seen Abraham?"

John 8:58 **YAHUSHUA** said to them,

**"Most assuredly I say to you,
before Abraham was created
I was existing!"**

NOTE: This is very different
from traditional texts.
The verbs used express creation
and existence.

John 8:59 Therefore they took up stones
to throw at Him.

But **YAHUSHUA** concealed Himself.
And He went out from The Temple,
having gone through the midst of them.
Even in this manner He passed over.

Chapter 9

John 9:1 And having passed over
He saw a person blind from birth.

John 9:2 And His students asked Him saying,

"Rabbi, who has offended,
this one or his parents,

in order that he was born blind?"

John 9:3 **YAHUSHUA** responded,

"Neither this one
nor his parents have offended.

On the contrary,

it is in order that the works of **YAHWEH**
might be rendered apparent in him.

John 9:4 I must work the works
of Him Who has sent Me

as long as it is day.

Night is coming

when not even one is able to be working.

John 9:5 While I am in the world,
I am The Light of the World."

Ultimately, **YAHWEH**
is The Light of the world.

YAHUSHUA, Who was representing Him,
became The Light of the world
while He was in it in human form.

John 9:6 Having said these things
He spit upon the ground.

And He made clay from the saliva.

And He smeared over the eyes
of the blind one with the clay.

John 9:7 Then He said to him, "Go!
Wash in the pool of Shiloah!"

(Which is translated, to send away.)

And therefore he went.

And he washed.

And he came seeing.

John 9:8 Therefore the neighbors
and those who previously
had observed that he was blind said,
“Is not this one he
who was sitting and begging?”
9:9 Some said, “This is he.”
Others, “He is like him.”
He said, “I am *he*.”

John 9:10 Therefore they said to him,
“How have your eyes been opened?”

John 9:11 He responded and said,
“A person called **YAHUSHUA** made clay.
And He smeared over my eyes.
Then He said to me,
‘Go to the pool of Shiloah and wash.’
So I went and washed.
And I recovered sight.”

Lit. – looked up

John 9:12 Then they said to him, “Where is He?”
He said, “I do not know.”

John 9:13 They brought him
who previously had been blind
before the Pharisees.

John 9:14 Now it was a Sabbath
when **YAHUSHUA** made the clay
and opened his eyes.

John 9:15 Then once more
the Pharisees also asked him
how he had recovered sight.

Then he said to them,
“He put clay over my eyes.
And I washed.

And I see.”

*You'll notice that these statements
are separated into discreet sentences.
This is contrary to traditional translations.
This is done to preserve a sense
of the Hebraic character of the text.*

YAHWEH is very specific in His Word.

*Each act, each word,
or phrase has its purpose.
In The Old Covenant text
this becomes abundantly clear.
In the Greek New Covenant
the lines have been blurred
by changing the text into Greek.
This text seeks to restore
the Hebrew character of the text
where it can reasonably be done.*

John 9:16 Therefore some of the Pharisees said,
“This person is not from The Elohim
because He does not protect The Sabbath.”

Others said,

“How can a man who is an offender
do such signs?”

And there was a division among them.

***tereo** – to guard (from loss or injury)
properly, by keeping the eye upon.
To watch or observe
in a protective fashion.*

John 9:17 They said to the blind once more,
“What do you say concerning Him
because He has opened your eyes?”

Then he said that, “He is a prophet.”

*Take note of the text.
There is no punctuation
in the original text.
The "quotes" are a later insertion.
The text indicates that
this is not truly a quotation,
but rather a suggested quotation.
This occurs in other places also.*

John 9:18 Accordingly the Yisra'elite leaders
did not believe concerning him
that he had been blind
and had recovered his sight
until they called the parents of him
who had recovered his sight.
John 9:19 And they asked them saying,
"Is this your son
whom you say was born blind?
How then does he now see?"
John 9:20 His parents responded to them
and said, "We know that this is our son
and that he was born blind.
John 9:21 Now by what means he now sees
we do not know,
and who has opened his eyes
we do not know.
He is mature.
Ask him.
He will speak for himself."

John 9:22 His parents said these things
because they feared the Yisra'elite leaders.
Indeed, the Yisra'elite leaders
had already agreed that if anyone
might acknowledge Him as The Messiah
he would be excommunicated.
John 9:23 Because of this his parents said,
"He is mature.
Ask him."

John 9:24 Therefore afterwards
they called the person who had been blind.
And they said to him,
"Give praise to The Elohim!
We perceive that this person is an offender."
John 9:25 He responded and said,
"If He is an offender I do not perceive it.
One thing I perceive,
that I have been blind.
Right now I am seeing."

John 9:26 But they said to him again,
"What did He do to you?
How did He open your eyes?"
John 9:27 He responded to them,
"I have already told you,
yet you were not listening.
Why do you want to hear it again?
Do you also want to become His students?"

John 9:28 Then they reproached him and said,
"You are His student
but we are students of Moshe.
John 9:29 We understand
that The Elohim spoke to Moshe
but we do not understand
where this one is from."
John 9:30 The man responded.
And he said to them,
"Indeed, in this is a marvelous thing
that you do not understand where He is from,
yet He has opened my eyes!
John 9:31 Now we understand that The Elohim
does not listen to offenders.
On the other hand,
if anyone reveres The Elohim
and might be doing His will
He listens to him.
John 9:32 From the beginning of the age
it has not been heard
that anyone has opened the eyes
of one who was born blind."

John 9:33 If this one
was not beside The Elohim
He is able to be doing not even one thing.”

John 9:34 They responded.
And they said to him,
“You have been entirely born in offenses,
yet are you teaching us?”
And they threw him out.

John 9:35 **YAHUSHUA** had heard
that they had thrown him out.
And when He had found him
He said to him,
“Do you believe in The Son of **YAHWEH**?”

John 9:36 He responded and said,
“Who is He, Master,
in order that I might believe in Him?”

John 9:37 And **YAHUSHUA** said to him,
“You have both seen Him
and it is He who is talking with you.”

John 9:38 Then he said, “Master, I believe!”
And he worshiped Him.

John 9:39 And **YAHUSHUA** said,
“For the sake of judgment
I have come into this world
in order that those who do not see
might see
and that those who see
might become blind.”

John 9:40 And those from the Pharisees
who were with Him heard these words.
And they said to Him,
“We are not also blind.”

John 9:41 **YAHUSHUA** said to them,
“If you were blind
you would have no offense.
But now you say, ‘We see.’
Therefore your offense remains.

Chapter 10

John 10:1 Most assuredly I say to you,
he who is not entering the sheepfold
through the entrance,
but instead goes up from elsewhere,
that one is a thief and a robber.

John 10:2 But he who is entering in
through the entrance
is the shepherd of the sheep.

John 10:3 To him the doorkeeper opens.
And the sheep hear his voice.

And he calls his own sheep by name.
And he leads them out.

John 10:4 And when he brings out his own sheep
he goes in front of them.

And the sheep accompany him
because they recognize his voice.

John 10:5 Now another
they will not accompany
but rather will run away from him
because they do not recognize
the voice of others.”

John 10:6 **YAHUSHUA** spoke this parable
but they did not comprehend
what He was telling them.

John 10:7 Therefore **YAHUSHUA**
said to them again,

“Most assuredly I say to you,
I am the entrance for the sheep.

John 10:8 All who have come before Me
are thieves and robbers.

However, the sheep did not listen to them.
John 10:9 I am the entrance.
If anyone enters through Me
he will be rescued.
And he will go in and go out
and find pasture.

John 10:10 The thief does not come
except to steal,
and to slaughter,
and to fully destroy.

**I have come in order
that they may have Life,
and might have it superabundantly!**

John 10:11 I am the good shepherd.
The good shepherd gives His life
for the sake of the sheep.

John 10:12 But one who is a hired servant,
and not the shepherd
for whom the sheep are not his own
watches the wolf coming.
And he leaves the sheep.
And he runs away.
And the wolf seizes the sheep.
And it scatters the sheep.

John 10:13 The hired servant runs away
because he is a hired servant
and is not concerned about the sheep.

John 10:14 I am the good shepherd.
And I know My *sheep!*
And I am known by My own.

John 10:15 Just as The Father knows Me,
I also know The Father.
And I lay down My life
for the sake of the sheep.

John 10:16 And other sheep I have
which are not from this flock.
Them also I must lead.
And they will listen to My voice.
And there will become one flock
with one shepherd.

John 10:17 Because of this
My Father loves Me,
because I lay down My life
in order that I might receive it once more.
John 10:18 Not even one takes it away from Me.
On the contrary, I lay it down by Myself.
I have authority to lay it down.
And I have authority to receive it again.
This directive
I have received from My Father.”

John 10:19 There became a division therefore
once more among the Yisra'elite leaders
because of these sayings.

John 10:20 Now many of them said,
“He has an unclean nature
and is a raving maniac.
Why are you listening to Him?”

John 10:21 Others said,
“These are not the words
of one who has an unclean nature.
Can an unclean nature
open the eyes of the blind?”

John 10:22 Now it was The Feast of Dedication
in Yerushalaim.

And it was the rainy season.
John 10:23 And **YAHUSHUA** was walking about
in The Temple, in Shelomoh's porch.

[Shelomoh means peaceableness.](#)

John 10:24 Accordingly, the Yisra'elite leaders
surrounded Him and said to Him,
"How long will You keep our lives in suspense?
If You are The Messiah tell us bluntly!"

psuche – breath, i.e. spirit,
abstractly or concretely.
- heart, **life**, mind, spirit.

There is great confusion
about the spirit/soul issue.

Psuche has become "psyche" in English.

Few comprehend what this is.

Scripturally - there is no 'soul'.

In Genesis, The Elohim
"breathed into Adam the breath of life,
and he became a living being,"

He was "created in the image of The Elohim".

The Elohim is Divine Nature,

He is not soul! (John 4:24)

Thus, being created in His image,
and in His likeness,
Adam was of [the same nature](#).

John 10:25 He responded to them,
"I have told you, yet you do not believe.
The works that I am doing
in My Father's Name,
they testify concerning Me.

John 10:26 But you do not believe
because you are not of My sheep,
just as I have said to you.

John 10:27 My sheep listen to My voice.
And I know them.

And they accompany Me.

John 10:28 And I am giving to them Eternal Life.

And they will not ever
be completely destroyed.

Neither will anyone
seize them out of My hand.

harpazo – to seize. – catch (away, up),
pluck, pull, take (by force).

It's a derivative of a term
that means "to take for oneself."
This term is often used to mean
"the rapture", or "snatching away".

However, there is no "rapture".

The concept of a "rapture

is a false teaching

that cannot be validated by Scripture.

John 10:29 My Father, Who gives *them* to Me,
is greater than everything.

And not even one is able to seize them
from My Father's hand.

John 10:30 **I and The Father are one.**"

"One" is a metaphor for union.

The Father and The Son

are united in word and in action.

Note what is **not here!**

**There is NO mention
of a 'third person'!**

John 10:31 Then the Yisra'elite leaders
picked up stones once more
in order to stone Him.

John 10:32 **YAHUSHUA** responded to them,
"Many good works I have shown to you
from My Father.

Because of which of those works
are you stoning Me?”
John 10:33 The Yisra'elite leaders
responded to Him saying,
“Concerning a good work
we are not stoning You,
but rather, concerning blasphemy;
even because You, being a human being,
make Yourself The Elohim.”

John 10:34 **YAHUSHUA** responded to them,
“Is it not written in your Torah,
“I said, ‘You are *elohim*.’” ?
(Ex. 7:1, Ps. 82:6)

John 10:35 If He called them *elohim*
to whom The Word of The Elohim came,
and The Scripture
is not able to be destroyed,
John 10:36 are you saying of Him
Whom The Father has consecrated
and has sent out into the world,
‘You are blaspheming!’
because I said,
‘I am the Son of The Elohim?’

John 10:37 If I am not doing
the works of My Father do not trust Me.
John 10:38 But if I am doing *them*,
even if you do not believe Me
believe the works
in order that you may know and believe
that The Father is in Me, and I am in Him.”

John 10:39 Therefore they were seeking
once more to seize Him.
But He went out from their hand.
John 10:40 And He went away once more
beyond The Yarden to the place
where Yahnathan was first baptizing.
And there He stayed.
[Yarden means their descent.](#)

John 10:41 Then many came to Him and said,
“Yahnathan did no sign,
but everything whatsoever that Yahnathan spoke
concerning this person was true.”
John 10:42 And many trusted in Him in that place.

Chapter 11

John 11:1 Now one was sick,
El'azar of BayitAny,
the town of Miryam and her sister Martha.
[El'azar means El is helper.](#)
[His name in Greek is Lazarus.](#)
[BayitAny means date house.](#)
[Miryam means their rebellion.](#)
[Martha means she was rebellious.](#)

John 11:2 Now it was Miryam
who had anointed The Master with myrrh
and was wiping His feet with her hair
whose brother, El'azar, was sick.
John 11:3 Therefore the sisters
sent to Him saying,
“Master, behold!
He whom You love is sick.”
John 11:4 Then **YAHUSHUA**, having heard, said,
“This infirmity is not unto death,
but rather for the sake
of the honor of **YAHWEH**,
in order that The Son of **YAHWEH**
might be honored through this.”

John 11:5 Now **YAHUSHUA** loved Martha,
and her sister, and El'azar.

John 11:6 However,
having heard how sick he was,
He even stayed two more days
in the place where He was.

There is much speculation
on the meaning of this action.
Why did He stay two more days?
If El'azar did not die
he could not be raised up again
as a sign of **YAHWEH's**
power over death.

John 11:7 Then after this
He said to the students,
“Let us go to Yahudah again.”

John 11:8 The students said to Him, “Rabbi,
the Yisra'elite leaders just sought to stone You.
Then are You going there again?”

John 11:9 **YAHUSHUA** responded,
“Are there not twelve hours in the day?
If anyone might walk in the day
he does not trip

because he sees the light of this world.
John 11:10 But if one walks in the night he trips
because there is no light in him.”

John 11:11 Having said these things
then after this He said to them,
“Our friend El'azar sleeps,
but I am going that I might awaken him.”

John 11:12 Therefore His students said,
“Master, if he sleeps he will be delivered.”

John 11:13 Now **YAHUSHUA** was speaking
concerning his death.

But they thought that He had spoken
concerning resting by sleep.

John 11:14 Then **YAHUSHUA**
said to them frankly,

“El'azar is dead.
John 11:15 And I am glad for your sakes
that I was not there,
in order that you might believe.
Nevertheless, let us go to him.”

John 11:16 Then Ta'om, who is called the Twin,
said to his fellow students,
“Let us also go
in order that we might die with Him.”

Ta'om means a twin.
In Greek it is Thomas.

John 11:17 Accordingly, **YAHUSHUA** having come
found he had already been in the tomb four days
four days.

John 11:18 Now BayitAny was near Yerushalaim,
about two miles away.

John 11:19 And many of the Yisra'elites
were coming to Martha and Miryam
to comfort them concerning their brother.

John 11:20 Now Martha,
as soon as she had heard
that **YAHUSHUA** was coming,
went to meet Him.

But Miryam was sitting in the house.

John 11:21 Then Martha said to **YAHUSHUA**,
“Master, if You had been here
my brother would not have died.

John 11:22 However, even now I understand
that whatever You ask **YAHWEH**,
YAHWEH will give to You.”

John 11:23 **YAHUSHUA** said to her,
“Your brother will be raised up.”

John 11:24 Martha said to Him,
“I understand that he will be raised up

in the resurrection at the last day.”

Lit. – resurrection is ‘standing up again’.

John 11:25 **YAHUSHUA** said to her,
“I am the resurrection and The Life!
He who is trusting in Me,
even if he might have died, will live.

John 11:26 **And anyone who is living
and trusting in Me will never die.
Do you believe this?”**

John 11:27 She said to Him, “Yes, Master!
I trust that You are The Messiah,
The Son of **YAHWEH**,
Who is coming into the world.”

John 11:28 And having said these things
she went aside and privately called Miryam,
her sister, saying,

“The Teacher is here and is calling for you.”

John 11:29 As soon as she heard
she rose up quickly and went to Him.

John 11:30 Now **YAHUSHUA** had not yet
gone into the town,
but rather was in the place
where Martha had met Him.

John 11:31 Then the Yisra'elites
who were with her in the house
and comforting her,
having seen that Miryam rose up quickly
and went out, accompanied her saying,
“She is going to the tomb to weep there.”

John 11:32 Then as Miryam had come
to the place **YAHUSHUA** was,
having seen Him she fell down at His feet,
saying to Him,
“Master, if You had been here
my brother would not have died.”

John 11:33 As **YAHUSHUA** therefore
saw her weeping and the Yisra'elites
who came with her weeping
He was deeply moved in The Divine Nature
and was stirred up in Himself.

John 11:34 And He said,
“Where have you laid him?”
They said to Him, “Master, come and see.”

John 11:35 **YAHUSHUA** wept.

John 11:36 Then the Yisra'elites said,
“Behold how He loved him!”

John 11:37 And some of them said,
“Was this one not able,
Who opened the eyes of the blind
also to have made it
so this one might not have died?”

John 11:38 Then **YAHUSHUA**, once more
deeply moved within Himself,
came to the tomb.
It was a cave.

And a stone rested over it.

John 11:39 **YAHUSHUA** said,
“Lift up the stone!”

Martha, the sister of him who died,
said to Him, “Master, already he is stinking
because he has been *dead* four days.”

John 11:40 **YAHUSHUA** said to her,
“Did I not say to you that if you would trust

you would see the magnificence of **YAHWEH**?”

John 11:41 Then they lifted up the stone
where the dead was lying.
And **YAHUSHUA** raised His eyes upward.
And He said,
“Father, I thank You that You have heard Me.
John 11:42 Now I understand
that You always hear Me.
Nevertheless, because of the crowd
which is standing by I have spoken
in order that they might believe
that You have sent Me.”

John 11:43 And having said these things,
He cried out with a loud voice,
“El'azar! Come out here!”
John 11:44 And he who was dead came out
being bound hand and foot with grave clothes
and his face was wrapped with a towel.
YAHUSHUA said to them,
“Loose him and let him go!”
To appreciate more fully
what takes place
one needs to realize El'azar
did not "walk" out of the tomb
He came out fully bound hand and foot,
still tightly wrapped in his grave cloths.

John 11:45 Then many of the Yisra'elites
who had come to Mary
and had seen the things **YAHUSHUA** did
trusted in Him.
John 11:46 But some of them
went aside to the Pharisees
and told them what **YAHUSHUA** had done.
John 11:47 Then the chief priests
and the Pharisees convened a Sanhedrin.
And they said, “What are we to do
because this person works many signs?
The Sanhedrin was the religious council.
To convene a meeting
took a significant effort
so this indicates how important
the Pharisees considered
this event to be.

John 11:48 If we leave Him this way
everyone will trust in Him.
And the Romans will come
and take away even our place
and the nation.”

John 11:49 And one of them,
Caiaphas, being great priest that year,
said to them,
“You understand not even one thing,
Caiaphas means attractive.

John 11:50 nor do you consider
that it is expedient for us
that one person should die
for the sake of the people
and not that the whole nation
should be fully destroyed!”

John 11:51 Now he said this not by himself,
but being great priest that year
he prophesied that **YAHUSHUA**
was about to die for the sake of the nation;
John 11:52 and not for that nation only,
but rather even in order that He
might assemble into one
the children of **YAHWEH**
who were scattered abroad.

John 11:53 Accordingly, from that day on

they consulted together
in order that they might kill Him.

John 11:54 Therefore **YAHUSHUA**
was no longer walking about openly
among the Yisra'elite leaders.
On the contrary,
He went from there into the country
near the wilderness,
to a city called Ephraim.
And He remained there with His students.
[Ephraim means double fruit.](#)

John 11:55 Now The Passover
of the Yisra'elites was near.
And many had gone from the country
up to Yerushalaim before the Passover
to purify themselves.

John 11:56 Accordingly,
they were seeking **YAHUSHUA**.
And they spoke among themselves
as they stood in The Temple.
"What do you think,
that He might not come to the feast?"

John 11:57 Now both the chief priests
and the Pharisees had given an order
that if anyone knew where He was
he should report it
so that they might seize Him.

Chapter 12

John 12:1 Now six days
before The Passover,
YAHUSHUA had come to BayitAny
where El'azar was,
who had been dead,
whom He had raised from being dead.
John 12:2 Then they made Him a supper there,
and Martha served.
Now El'azar was one of those
who was sitting at the table with Him.
John 12:3 Then Miryam took
a pound of ointment of genuine spikenard,
extremely valuable,
anointed the feet of **YAHUSHUA**,
and wiped His feet with her hair.
And the house was filled
with the fragrance of the ointment.

John 12:4 Now one of His students,
Yahudah of Iscariot, Shim'on's *son*,
who would betray Him, said,
John 12:5 "Why was this ointment not sold
for three hundred denarii
and given to the poor?"
John 12:6 Now he said this
not because he was concerned for the poor,
but rather because he was a thief
and had the money bag.
And he lifted up (stole) what was thrown in.

John 12:7 But **YAHUSHUA** said,
"Let her alone!
She has protected this
for the day of My burial.
John 12:8 Indeed,
the poor you have with you always,
but Me you do not have always."

John 12:9 Now therefore
a large crowd of the Yisra'elites
knew that He was there.
And they had come,

not because of **YAHUSHUA** alone,
but rather, in order
that they might also see El'azar
whom He had raised up from being dead.

John 12:10 Now the chief priests deliberated
in order that they might kill El'azar also
John 12:11 because on account of him
many of the Yisra'elites were withdrawing
and trusting in **YAHUSHUA**.

John 12:12 The next day a large crowd
which was coming to the feast,
having heard that **YAHUSHUA**
was coming to Yerushalaim,
John 12:13 was taking branches of palm trees
and were going out to meet Him.
And they cried out, "Hosanna!
*Blessed is He who comes
in the name of **YAHWEH!***
(Ps. 118:26)

The King of Yisra'el!"

Hosanna means Oh, save now.
The Hebrew form is *hoshiana*.
It was a custom in Yisra'el
to recognize a new king
in a manner similar to this.

The difference lay in the fact
that most newly acclaimed kings
would come in with great pomp
and circumstance,
riding on a large white horse.

YAHUSHUA's entrance
was in stark contrast,
riding upon an immature donkey,
in humility, not arrogance.

John 12:14 Then **YAHUSHUA**,
having found a young donkey,
sat upon it, just as it is written.
John 12:15 "*Fear not, daughter of Zion;
Behold! Your King is coming,
sitting on a donkey's colt.*"
(Zech. 9:9)

John 12:16 Now His students
did not know these things at the start.
However,
when **YAHUSHUA** had been honored
then they remembered that these things
had been written concerning Him
and that they had done these things to Him.

John 12:17 Then the crowd,
having been with Him
when He had called El'azar out of the tomb
and raised him up from being dead,
were bearing witness.
John 12:18 Because of this
the crowd also met with Him
because they heard
that He had done this sign.

John 12:19 Then the Pharisees
said among themselves,
"Observe that you are not prevailing
in even one thing.
Behold!
The world has gone after Him!"

John 12:20 Now there were some Greeks
among those who were coming up
to worship at the feast.

John 12:21 These same ones approached Philip,
who was from Bayit Sayada of The Galil,
and asked him saying,
“Sir, we want to see **YAHUSHUA**.”

Bayit Sayada means fishing house.

John 12:22 Philip came and told Andrew,
and in turn Andrew and Philip told **YAHUSHUA**.

John 12:23 Then **YAHUSHUA**
responded to them saying,
“The hour has come
in order that The Son of Man might be honored.

Note that this response comes
as “The Gentiles” come
to the feast in Yerushalaim
seeking to see **YAHUSHUA**.
It is this visit
that triggers this response.
It is presented right in the midst
of the rejection of The Messiah
by The Yisra'elite religious leaders
and His acceptance by the Gentiles.
As such it speaks extremely loudly!

John 12:24 Most assuredly I say to you,
unless a kernel of grain
falls into the ground and dies
it remains alone.
But if it dies it produces much grain.

John 12:25 He who is fond of his life
will fully destroy it.
And he who is detesting his life in this world
will preserve it into Eternal Life.

John 12:26 If anyone would serve Me
let him accompany Me.
And wherever I am
there will My servant be also.
If anyone would serve Me,
him will The Father honor.

John 12:27 Now My life is troubled.
And what shall I say?
‘Father, deliver Me from this hour’?
On the contrary.
Because of this I have come into this hour.
John 12:28 Father, honor Your Name!”

Then a voice came from The Heaven,
“I have indeed honored it,
and I will honor it again!”

It is His **Name**, **YAHWEH**,
that is to be honored,
not one of His titles,
and not some
replacement for His Name!

John 12:29 Therefore the crowd standing by
and hearing it
said that thunder had happened.
Others said,
“A messenger has spoken to Him.”

John 12:30 **YAHUSHUA** responded and said,
“This voice did not happen because of Me,
but rather because of you.

John 12:31 Now is the judgment of this world!
Now the ruler of this world will be ejected.

John 12:32 And I, if I am lifted up from the earth,
will draw everyone to Myself.”

John 12:33 Now He said this
indicating what sort of death
He was about to die.

John 12:34 The people responded to Him,
“We have heard from The Torah
that The Messiah remains forever.
Yet how do You say that,
‘The Son of Man must be lifted up’?
Who is this Son of Man?”

John 12:35 Then **YAHUSHUA** said to them,
“A little while longer The Light is with you.
Walk about while you have The Light
in order that darkness does not seize you.
Also, he who walks about in darkness
does not perceive where he is going.
John 12:36 While you have The Light,
trust in The Light
in order that you may become
children of light.”

These things **YAHUSHUA** spoke.
And He went aside.
And He was concealed from them.

John 12:37 Even having done
so many signs in front of them
they did not trust in Him,
12:38 in order that the word
of Yeshayah, the prophet,
might be fulfilled which he had spoken,
*“YAHWEH, who has believed our report?
And to whom has the arm of YAHWEH
been revealed?”*

(Is. 53:1)

John 12:39 Because of this
they could not believe
because Yeshayah said again,
John 12:40 *“He has blinded their eyes
and hardened their hearts,
lest they should see with their eyes,
lest they should understand with their hearts
and turn, so that I might heal them.”*

(Is. 6:9-10)

John 12:41 These things Yeshayah had said
when he had seen His magnificence
and had spoken concerning Him.

John 12:42 However, in truth,
even among the rulers
many had trusted in Him.
However, because of the Pharisees
they were not acknowledging Him
lest they might be excommunicated.

John 12:43 Indeed, they loved
the praise of human beings
more than the praise of **YAHWEH**.

John 12:44 Then **YAHUSHUA**
cried out and said,
**“He who has trust in Me
trusts not in Me
but rather in Him Who has sent Me.**

**John 12:45 And he who sees Me
sees Him Who has sent Me.**

To see **YAHUSHUA** =
to see **The Father!**
Likewise, to trust in **YAHUSHUA**
is to trust in **YAHWEH,**
The One Who sent Him!

These are
extremely important statements.
It's virtually impossible for our minds

to comprehend the full reality
implied in these statements.

John 12:46 I have come
as a Light into the world
in order that anyone who is trusting in Me
might not remain in the darkness.
John 12:47 And if anyone hears My words
yet does not trust
I am not condemning him
because I have not come
to condemn the world,
but rather to deliver the world.

John 12:48 He who is rejecting Me
and is not receiving My words
has that which condemns him.
The Word that I have spoken
will condemn him in the last day
John 12:49 because I have not spoken by Myself,
but rather,
The Father Who has sent Me
has given to Me instruction,
what I should send forth
and how I should speak.
John 12:50 And I understand that
His instruction is Eternal Life.

Therefore, whatever I speak,
just as the Father tells Me,
in this manner I speak.”

Chapter 13

John 13:1 Now before
The Feast of The Passover
YAHUSHUA knew that His hour had come
that He would pass over
from this world to The Father.
Having loved His own
who were in the world
He loved them to the end.

John 13:2 And dinner having happened,
The Adversary having already put it
into the heart of Yahudah Iscariot,
Shim'on's *son*, to betray Him,
John 13:3 **YAHUSHUA**,
knowing that The Father
had given everything into His hands,
and that He had come from **YAHWEH**
and was going to **YAHWEH**,
John 13:4 rose from the dinner.

And He laid aside His garments.
And taking a towel He girded Himself.
John 13:5 Next, He poured water into a basin
and began to wash the feet of the students
and to wipe *them* with the towel
with which He was girded.

John 13:6 Then He came to Shim'on Peter.
And he said to Him,
“Master, You are washing the feet.”
John 13:7 **YAHUSHUA** responded
and said to him,
“What I am doing
you do not understand right now.
But you will comprehend after these things.”
John 13:8 Peter said to Him,
“You will never wash my feet!”
YAHUSHUA responded to him,
“If I do not wash you,
you have no part with Me.”

meros – a division or share.

Often applied in a legal sense
connected to an inheritance.

John 13:9 Shim'on Peter said to Him,
"Master, not my feet alone,
but also the hands and the head!"

John 13:10 **YAHUSHUA** said to him,
"He who has been bathed has no need
except to wash the feet,
but instead is completely clean.
And you are clean
but not everyone *is*."

John 13:11 Indeed, He understood
who would betray Him.
Because of this He said,
"Not everyone is clean."

In Hebrew thought
to be 'clean' is to be undefiled,
and therefore acceptable
in the presence of **YAHWEH**.
To be 'unclean' is to be defiled,
and forbidden access.

John 13:12 Then when He
had washed their feet,
and taken His garments,
and sat down again,
He said to them,
"Do you know what I have done to you?
John 13:13 You call Me Teacher and Master,
and you speak well because I am.
John 13:14 If I then, a Master and Teacher,
have washed your feet
you also ought to wash one another's feet.
John 13:15 Indeed,
I have given you an example
in order that you also might do
just as I have done to you.

John 13:16 Most assuredly I say to you,
a servant is not greater than his master.
Neither is he who is sent greater
than he who has sent him.

John 13:17 If you understand these things,
happy are you if you do them.

John 13:18 I do not speak
concerning all of you.
I understand whom I have chosen.
But in order that The Scripture,
*'He who eats food with Me
has lifted up his heel against Me.'*
(Ps. 41:9)

might be fulfilled.

John 13:19 From now on
I am telling you before it happens
in order that when it happens
you may trust that I am *He*.

He connects the thought
back to His previous statements.

John 13:20 **Most assuredly I say to you,
he who accepts whomever I send
accepts Me!
And he who accepts Me
accepts Him Who has sent Me."**

lambano - to take, to get hold of.
The concept is that of accepting,
receiving, or grabbing onto.

It's important to note that
there is no mention
of a "third person,"
"The Holy Spirit".

There is only discussion of
"Me and Him Who has sent Me."
There is NO "Holy Spirit"!
Scripture does not support this idea!

There is **never** a separate "name"
identified or used regarding "The Holy Spirit"
as a 'person'.

What's 'called' "The Holy Spirit"
is actually
The Divine Nature of YAHWEH.
It is **THIS** that comes
to reside in a "believer"
at "The New Birth".

John 13:21 **YAHUSHUA**,
having said these things,
was troubled in His Divine Nature.
And He gave witness.
And He said,
"Most assuredly I say to you,
one of you will betray Me!"

John 13:22 Therefore,
the students looked at one another,
being at a loss concerning
of whom He was speaking.

John 13:23 Now there was
leaning on **YAHUSHUA's** chest
one of His students
whom **YAHUSHUA** loved.

John 13:24 Shim'on Peter therefore
motioned to him
in order that he might inquire
who it might possibly be
concerning whom He was speaking.

John 13:25 Then that one
leaning upon **YAHUSHUA's** chest,
said to Him, "Master, who is it?"

John 13:26 **YAHUSHUA** responded,
"It is that one to whom,
having dipped the morsel, I will give it."
And having dipped the morsel
He gave it to Yahudah of Iscariot,
the son of Shim'on.

John 13:27 And after the morsel
The Adversary entered into him.
Therefore **YAHUSHUA** said to him,
"What you are doing do quickly!"

*Satan means an adversary,
or opponent.*

John 13:28 But no one at the table
knew for what reason
He had said this to him.

John 13:29 Indeed, some thought
since Yahudah had the money bag
that **YAHUSHUA** had said to him,
"Buy what we have need of for the feast.",
or that he should give something to the poor.

John 13:30 Having received the morsel
he then went out immediately.
Now it was night.

John 13:31 Therefore, when he had gone out,
YAHUSHUA said,

"Now The Son of Man is honored
and **YAHWEH** is honored by Him.

John 13:32 If **YAHWEH**
has been honored by Him,
YAHWEH will also honor Him by Himself,
and will immediately honor Him.

doxazo - to render

(or esteem) glorious.
Glorify is defined as:
to honor or exalt, make magnificent.

It's a term rarely used
in daily language today
and is therefore difficult to grasp.
The concept of honor
is easier to understand.

John 13:33 Little children,
I will be with you a little while longer.
You will seek Me.
And just as I said to the Yisra'elite leaders,
"Where I am going
you are not able to come.",
in the same manner I now say it to you.

John 13:34 **A new instruction**
I am giving to you,
that you might love one another
just as I have loved you
in order that you also
might love one another.

John 13:35 **By this everyone will know**
that you are My students,
if you have love for one another."

It's important to understand
that in the Hebrew mind
love is equated
with loyalty, faithfulness.

John 13:36 Shim'on Peter said to Him,
"Master, where are You going?"
YAHUSHUA responded to him,
"Where I am going
you are not able to accompany Me now.
But you will accompany Me, eventually."
John 13:37 Peter said to Him,
"Master, why am I not able
to accompany You right now?
I will lay down my life for Your sake."
John 13:38 **YAHUSHUA** responded to him,
"Will you lay down your life for My sake?
Most assuredly I say to you,
the rooster will not crow
until you have utterly denied Me three times!

Chapter 14

John 14:1 Do not let your heart be troubled!
You trust in **YAHWEH**.
Trust also in Me.

John 14:2 In My Father's house
are many residences.
And if *it was* not so would I have told you
I am going to prepare a place for you?

mone – a staying, i.e. **residence**
(the act or the place).
The concept is a "place to stay, to live".
In this case it is **YAHWEH's** "house".

We, apparently, will **not** have
a "house" of our own,
but rather, will stay in His "house"
- as His guests;
or more correctly, as His children.

You will **not** have
a "mansion of your own."
That is a **LIE** that only serves
to feed your own selfishness.

John 14:3 And if I go and prepare a place for you
I will come once more.
And I will take you beside, to Myself,
in order that where I am you may be also.
paralambano – to receive

(or take) near;
associate with oneself.
Lit. - take beside.

John 14:4 And where I am going you understand,
and the way you understand.”

John 14:5 Ta'om said to Him,
“Master, we do not understand
where You are going.
Then how can we understand the way?”

14:6 **YAHUSHUA** said to him,
**“I am The Way,
The Truth,
and The Life!
Not even one comes to The Father
except through Me!**

John 14:7 **If you had known Me,
you would have known My Father also.
And from now on you know Him
and have experienced Him.”**

Once again we see a direct reference
to the **unity of The Father and The Son**,
with **absolutely no mention**
of **"The Holy Spirit"**.

It there was such a "person"
and "he" was co-equal
with The Father and The Son
it would most certainly be mentioned here
in the midst of such important teachings.

John 14:8 Philip said to Him,
“Master, show us The Father
and it is sufficient for us.”

John 14:9 **YAHUSHUA** said to him,
“Have I been with you so long,
and yet you have not known Me, Philip?
**He who has experienced Me
has experienced The Father.**

If there is a "Holy Spirit" as a 'person'
why is it not identified here as well?

And in what way are you saying,
‘Show us the Father.’?

This is a Hebraism, a Hebrew idiom
involving the term, **horao**,
which literally means
to stare at, to see.

John 14:10 Do you not trust
that I exist in The Father,
and The Father *exists* in Me?
The words that I am speaking to you
I am not speaking from Myself.
And The Father dwelling in Me,
He Himself is doing the works.

The Father does not dwell
within **YAHUSHUA** in bodily form,
but rather by means of His Divine Nature.
This is the same "indwelling presence"
that comes into the life of a believer
when one is "born again."

It is the **pneuma hagion** - sacred breath,
understood as **The Divine Nature**.

John 14:11 **Believe Me,
that I exist in The Father
and The Father exists in Me!**
Otherwise believe Me
because of the works themselves!

John 14:12 Most assuredly I say to you,
one who is trusting in Me,
the works that I am doing he will do also.

And greater than these will he do
because I am going to My Father!

John 14:13 And whatever someone
might ask in My Name,
that I will do
in order that The Father
may be honored in the Son!

John 14:14 If you ask anything in My Name
I will do it!

The Greek word used here for "in" is *en*.
It can mean in, with, by, at, upon, etc.
It denotes a fixed place or time,
something settled and not moving.

onoma - name, title, or character.

This **does not mean** we are to
"use the Name
of The Messiah, **YAHUSHUA**,
(His name is not 'Jesus!')
as some kind of 'magical tool'
to get what we want!

It means we are to ask
with the complete trust, faith, belief,
that He is indeed The Messiah.
It also means we must ask
for that which is in agreement
with His will!

Will what you are asking
honor **YAHWEH**
- through His Son, **YAHUSHUA**?

John 14:15 **If you love Me
protect My Instructions!**

John 14:16 Also, I will ask The Father
and He will give to you a different advocate
in order that it might remain with you
into eternity,

parakletos – an intercessor,
consoler. – advocate, comforter.

Occurs four times in John
and only once more in 1 John.

NOTE: It does not say
"He will send another person to you."

John 14:17 The Divine Nature of The Truth,
which the world is not able to receive
because it does not discern it nor know it.

**But you know it
because it remains with you
and will be in you.**

Literally, "the breath of the truth".

In v. 6 He declares that **He is The Truth**.
Traditionally translated as "the spirit of truth".
Thus His "**breath**", **His Divine Nature**,
**is what will remain with the believer
to eternity.**

The pronouns used
are third person neuter singular.
This means "it", not he or she.

John 14:18 **I will not leave you as orphans!
I will come to you!**

Note very carefully what is stated here!
"...it might remain with you..."
"...does not discern it nor know it..."
"...it remains with you and will be in you."
**"I will not leave you..."
I will come to you!"**
The advocate is YAHUSHUA Himself.

He is, after His ascension,
seated at the right hand of The Father,

interceding for us, acting **as our advocate**.
But His Divine Nature dwells within us.
And The Divine Nature is our "new nature."
We are united with Him.
We are "His body"
- and His "nature" is now our "nature".

There is no separate "person"
(i.e. The Holy Spirit) dwelling in your body.
Verse 20 further confirms this concept.
Verse 23 puts it slightly differently,
but with **no mention** of a "Holy Spirit".

John 14:19 A little while longer
and the world will see Me no more.
But you will see Me!
Because I live you will live also!
John 14:20 **At that day you will know
that I exist in My Father,
and you exist in Me,
and I exist in you.**

John 14:21 He who has My Instructions
and is protecting them,
this is the one who is loving Me.
And he who is loving Me
will be loved by My Father.
And I will love him.
And I will disclose Myself to him."

John 14:22 Yahudah (not Iscariot) said to Him,
"Master, how is it
that You will disclose Yourself to us
and not to the world?"

John 14:23 **YAHUSHUA** responded.
And He said to him,
**"If anyone is loving Me
he will be protecting My word.
And My Father will love him.
And We will come to him
and make Our home with him.**

The term for home is **monē**,
the same term used
for "residences" in John 14:2 above.
It's a "staying place".

The reference is to
**the indwelling Divine Nature,
the new nature,**
which "stays" in/with the believer.

Note that there is reference **only to two**.
And those **two** are a unity
- which we really do not comprehend.
It is these **two** that will come to us.
It is these **two**
Who will make their home with us.
And it is these **two**
Who are in complete union with each other -
literally as "One".
This is in total agreement
with Hebrew thought
as expressed in "The Shema":
Deut. 6:4 "Hear, O Israel:
YAHWEH, our God, YAHWEH is one!

YAHUSHUA has just taught His students
that **He and The Father are ONE!**
They are **UNITED**
- in thought and purpose.
There is, again, **no reference**
to a "third entity"
coming to make "his" home in us.

John 14:24 He who is not loving Me
is not protecting My words.
And the word which you are hearing is not Mine
but rather The Father's,
Who has sent Me.

John 14:25 These things I have spoken to you while I remain with you.

John 14:26 But the advocate, The Set Apart Divine Nature, which The Father will send on account of My Name, will teach you everything and will quietly remind you what I have said to you.

John 14:27 I am leaving peace with you. I am giving My peace to you. I am not giving to you according to how the world gives.

Let not your heart be troubled!
Neither let it be afraid!

eirene - peace; prosperity.
This Greek word is always used to translate the Hebrew term, *shalom*, which means total well being, far more than just "peace".

John 14:28 You have heard Me say to you, "I am going away and I am coming to you." If you had been loving Me you would have rejoiced because I said, 'I am going to The Father.' because My Father is greater than I.

John 14:29 And now I have told you before it happens in order that when it happens you might believe.

John 14:30 I will no longer talk much with you. Indeed, the ruler of this world is coming.

Yet he has not even one thing in Me.
John 14:31 However, in order that the world might know that I love The Father, and just as The Father has instructed Me, in like manner I am doing.

Arise so we might go from here!

Chapter 15

John 15:1 I am the true vine and My Father is the farmer.
John 15:2 Every branch in Me that is not bearing fruit He removes. And everything that is bearing fruit He cleanses in order that it might bear more fruit.

John 15:3 You are already cleansed because of the word which I have spoken to you.

John 15:4 **You are to remain in Me and I in you.**

Just as the branch is not able to be bearing fruit by itself unless it remains in the vine, neither can you *bear fruit* unless you remain in Me.

Please note once again what's stated.
"**I in you.**"
He does **not** say,
"The Holy Spirit in you."
This once again affirms His presence, His Divine Nature, dwelling in the believer.
Note the repeat of this theme in the very next verse.

John 15:5 I am the vine.
You *are* the branches.

He who remains in Me, and I in him,
that one is bearing much fruit,
because apart from Me
you are able to do not even one thing.

John 15:6 If anyone does not remain in Me
he is thrown out,
even like a shriveled up branch.
And they will gather them
and throw *them* into the fire.
And they will be burned.

Failing to "remain in" The Messiah
is called **apostasy**.
It is the willful walking away
from what you have previously sworn
you will believe and do.
It will cost you your redemption!
If you ever do it
there is no more sacrifice
to cover your rejection
of YAHWEH and His Messiah.

**John 15:7 If you will remain in Me
and My words will remain in you
you will ask whatever you desire
and it will be done for you.**

John 15:8 By this My Father is honored,
that you bear much fruit
and become My students.

John 15:9 Just as The Father has loved Me
I also have loved you.
Remain in My love!

John 15:10 If you protect My Instructions
you will remain in My love
just as I have protected
My Father's Instructions
and remain in His love.

John 15:11 These things I have spoken to you,
in order that My joy may remain in you,
and *that* your joy may be full.

**John 15:12 This is My Instruction,
that you are to love one another
just as I love you.**

John 15:13 Greater love
has not even one than this,
that one lay down one's life
for the sake of his friends.

John 15:14 You are My friends
if you do whatever I am instructing you.

John 15:15 No longer do I call you servants,
because a servant does not understand
what his master is doing.
But I have called you friends
because everything
that I have heard from My Father
I have made known to you.

John 15:16 You have not chosen Me,
but rather, I have chosen you.
And I have placed you
in order that you might go and bear fruit,
and *that* your fruit might remain,
in order that whatever
you might ask The Father in My Name
He might give you.

John 15:17 These things I instruct you
in order that you will love one another.

John 15:18 If the world detests you,

you know that it detested Me
before *it detested* you.

John 15:19 If you were from the world
the world might have been loving its own.
Yet because you are not from the world,
but I have chosen you out of the world,
therefore the world is detesting you.

John 15:20 Remember the word that I said to you,
“A servant is not greater than his master.”
If they have persecuted Me
they will also persecute you.
If they have protected My word
they will protect yours also.
John 15:21 And all these things
they will do to you because of My Name
because they do not perceive
Him Who sent Me.

John 15:22 If I had not come
and spoken to them
they would have no offense.
But now they have no excuse
for their offense.

**John 15:23 He who detests Me
detests My Father also.**

John 15:24 If I had not done among them
the works which no one else has done
they would have no offense.
But now they have seen and also detested
both Me and My Father
John 15:25 even in order
that the word might be fulfilled
which is written in their Torah,
“*They hated Me without a cause.*”
(Ps. 35:19)

John 15:26 But when the advocate comes
which I will send to you from The Father,
The Divine Nature of Truth,
which proceeds from the Father,
it will give witness concerning Me.
John 15:27 And you also will give witness
because you have been with Me
from the beginning.

Chapter 16

John 16:1 These things I have spoken to you
in order that you might not be tripped up.

John 16:2 They will make you excommunicated.
Indeed, the time is coming
that anyone killing you would think
he is carrying out a service to **YAHWEH**.
John 16:3 And these things they will do to you
because they have not known
The Father nor Me.

John 16:4 However,
these things I have told you
so that when the time comes
you might remember
that I have told you of them.

Now I did not say these things to you
from the beginning,
because I was with you.
John 16:5 But now I am going away
to Him Who has sent Me.
And not even one of you is asking Me,
‘Where are You going?’

John 16:6 But instead,
because I have said these things to you,
sadness has filled your heart.

John 16:7 Nevertheless,
I am telling you the truth.
It is to your advantage that I go away.
**Indeed, if I do not go away
the advocate will not come to you.
But if I depart I will send it to you.**

John 16:8 And having come
it will admonish the world
concerning offenses,
and concerning justification,
and concerning judgment;
John 16:9 concerning offenses
because they are not trusting in Me;
John 16:10 concerning justification
because I am going to My Father
and you will be seeing Me no longer;
John 16:11 concerning judgment
because the ruler of this world is judged.

John 16:12 I still have many things
to say to you
but you are not able to bear *them* right now.

John 16:13 However, when it,
The Divine Nature of The Truth,
comes it will guide you into every truth.
Indeed, it will not speak from itself
but instead,
whatever it might hear it will speak.
And it will announce to you
things that are coming.

John 16:14 It will honor Me
because it will take from Mine
and announce it to you.
John 16:15 Everything,
as much as The Father has,
is Mine.
Because of this I have said
that it will take from Mine
and announce it to you.

John 16:16 A little while
and you will not see Me.
And again a little while
and you will see Me
because I am going to The Father.”
*optomai – to gaze
– with wide-open eyes,
as at something remarkable.*

John 16:17 Then *some* of His students
said to each other,
“What is this that He is saying to us,
'A little while and you will not see Me.
And again a little while and you will see Me.'
and, 'because I am going to The Father.'?”
John 16:18 Therefore they were saying,
“What is this that He is saying,
'A little while'?
We do not understand what He is saying.”

John 16:19 Now **YAHUSHUA** knew
that they desired to ask Him.
And He said to them,
“Are you inquiring among one another
concerning that which I have said,
'A little while and you will not see Me.
And again a little while
and you will see Me'?”

16:20 Most assuredly I say to you
that you will weep and mourn,
but the world will rejoice.
And you will be distressed,
but your distress will be made into gladness.

John 16:21 A woman, when she is in labor,
has sadness because her hour has come.
But as soon as she
has given birth to the child
she no longer remembers the stress
because of gladness that a human being
has been born into the world.

John 16:22 And you, therefore,
now indeed have sorrow.
But I will see you again
and your heart will rejoice.
And your joy
not even one will take from you.

John 16:23 And in that day
you will ask Me not even one thing.
**Most assuredly I say to you
whatever you ask The Father
in My Name He will give to you.**

John 16:24 Until now you have asked
not even one thing in My Name.
Ask, and you will receive,
in order that your joy may be full!

John 16:25 These things I have spoken
to you in parables.
But the time is coming when I will no longer
speak to you in parables, but instead,
I will tell you bluntly concerning The Father.

John 16:26 In that day
you will ask in My Name.
And I am not saying to you
that I will request of The Father concerning you
John 16:27 because The Father Himself loves you
because you have loved Me
and have trusted
that I have come forth from **YAHWEH**.

John 16:28 I have come forth from The Father
and have come into the world.
Once more, I am leaving the world
and I am going to The Father.”

John 16:29 His students said to Him,
“Behold!

Now You are speaking bluntly
and are speaking no parable!

John 16:30 Now we understand
that You understand everything,
and you have no need
that anyone should question You.
By this we believe
that You came forth from **YAHWEH**.”

John 16:31 **YAHUSHUA** responded to them,
“Do you even now believe?

John 16:32 Indeed, the hour is coming
and is now here
in order that you might be scattered,
each one unto his own.
And you will leave Me alone.
Yet I am not alone
because The Father is with Me.

John 16:33 These things I have spoken to you
in order that in Me
you might have well being.
In the world you will have trouble.

However, have courage!
I have overcome the world!"

nikao – to subdue.
– conquer, overcome,
prevail, get the victory.

Chapter 17

John 17:1 Having spoken these words

YAHUSHUA raised up His eyes
toward The Heaven.

And He said, "Father, the hour has arrived.
Honor Your Son

in order that Your Son may also honor You,
John 17:2 inasmuch as You have given to Him
all fleshly authority

in order that He might give Eternal Life
to as many as You have given to Him.

John 17:3 **Now this is Eternal Life -
that they may know You,
the only true Elohim,
and YAHUSHUA, The Messiah,
Whom You have sent!**

Elohim is traditionally "God".
Placed in bold to draw your attention
to the profound, yet simple essence
of Eternal Life.

Note that there is **no mention**
of "The Holy Spirit".

Only The Elohim and The Messiah
are mentioned.

John 17:4 I have honored You upon the earth.
I have finished the work

which You have given Me to do.

John 17:5 And now, You, Father,
honor Me beside Yourself
with the magnificence which I had with You
before this world existed.

John 17:6 I have made Your Name apparent
to the human beings

whom You have given to Me from the world.

They were Yours.

You gave them to Me.

And they have protected Your word.

John 17:7 Now they have known
that everything which You have given to Me
is from You

John 17:8 because I have given to them
the words which You have given to Me.

And they have received them.

And they have truly known

that I came forth from beside You.

And they have trusted that You sent Me.

John 17:9 I ask concerning them.

I do not ask concerning the world,

but rather concerning those

whom You have given to Me

because they are Yours.

John 17:10 And all of Mine are Yours

and Yours are Mine,

and I am honored by them.

John 17:11 Now I am no longer in the world.

Yet these are in the world.

And I am coming to You.

Set Apart Father, protect by Your Name

those whom You have given to Me

in order that they may exist as one

just as We do.

Once again we see
the issue of unity.
We do not comprehend

this great mystery of union
with **YAHWEH** Himself
and His Son, **YAHUSHUA**.

John 17:12 While I was with them in the world
I protected them by Your Name.
Those whom You gave to Me
I have protected.
And none of them is lost
except The Son of Loss
in order that The Scripture might be fulfilled.

appolumi – to destroy fully.
(reflexively, to perish, or lose)

apoleia – ruin or loss.
Typically translated here as “perdition”,
which has virtually no meaning
to most today.
It’s a theological reference
to “the son of hell”.

The Son of Loss is capitalized
to indicate it is a title of Satan.
It reflects the truth
that those who follow him
end up fully destroyed (or “lost”).

John 17:13 And now I am coming to You.
And these things
I am speaking in the world
in order that they may have My joy
fulfilled in themselves.

John 17:14 I have given them Your Word.
And the world has detested them
because they are not from the world,
just as I am not from the world.

John 17:15 I do not ask
that You lift them up out of the world,
but rather that You protect them
from the hurtful.

Many translations try to insert “evil one”.
But there is nothing
to support this insertion.
The concept of being
protected from the hurtful
covers every aspect
of that which is hurtful in the world.
It is sufficient.

John 17:16 They are not from the world
just as I am not from the world.

Note the repetition from v. 14:
Two witnesses.
Note also that the word
is “from”, not “of”.
The world is not
our true place of origin,
nor is it our final home.
YAHWEH is our true source of origin,
and The Heaven is our true home.
We are “sojourners” on earth.

John 17:17 Set them apart by Your Truth.
Your Word is The Truth.

hagiazō – to make holy, i.e.
(Ceremonially) purify or consecrate;
(mentally) to venerate.
- hallow, be holy, sanctify.

Sanctify is a “religious” term.
Few grasp its meaning or its significance.
To be holy is to be set apart
for **YAHWEH's** service.
Having been set apart (made holy)
one is dedicated to living
as He would have us to live.

John 17:18 As You have sent Me into the world,
I have also sent them into the world.

John 17:19 And for their sakes
I set Myself apart
in order that they may also
be set apart by The Truth.

John 17:20 I do not ask
concerning these alone,
but also for those who will be trusting in Me
because of their word

John 17:21 in order that they all may be one,
just as You, Father, are in Me and I in You;
that they also may be one in Us,
in order that the world may believe
that You have sent Me.

Please note the concept of unity
applied to The Father and The Son,
but NOT to "the advocate",
or "the Divine Nature",
normally translated as "The Holy Spirit".
**There is no third "person"
identified in this unity!**

John 17:22 And the honor which You gave to Me
I have given to them
**in order that they may be one
just as We are one,**

John 17:23 **I in them and You in Me,**
in order that they
may be made complete into one,
and that the world may know
that You have sent Me,
and have loved them
just as You have loved Me.

The verb, to be, means to exist.
To help you grasp
the meaning in these verses
it may be helpful to think in terms
of replacing every "am", are", "be", etc.
with "exist, or exist as".

John 17:24 Father, I desire that they also
whom You have given to Me
may be with Me wherever I am
in order that they may behold My honor
which You have given to Me
because You loved Me
before the foundation of the world.

katabole – a deposition.
Literally, the depositing of
or creation of something.

John 17:25 Just Father,
the world has not known You!
But I have known You!
And these have known
that You have sent Me.

John 17:26 And I have made known to them
Your Name.

And I will make it known
in order that the love
with which You have loved Me
may be in them,
and I may be in them."

**This is a very important statement,
made by The Messiah Himself.
What is to be made known
is the Name of The Father.
That Name is YAHWEH!
For far too long
that Name has been concealed.**

As we approach the last days
this Name must once more
take center stage.
The implication of "in them"
is the indwelling presence
of the Divine Nature of YAHWEH.
When that happens
this request is fulfilled.

Chapter 18

John 18:1 **YAHUSHUA**,
having spoken these words,
went out with His students
across The Brook Kidron
where there was a garden
into which He and His students entered.

Kidron means
the mourner; the black one.

John 18:2 And Yahudah, who betrayed Him,
also was aware of the place
because **YAHUSHUA**
frequently gathered there with His students.

John 18:3 Therefore Yahudah,
having received a band
of soldiers and officers
from the chief priests and Pharisees,
came there with lanterns,
torches, and weapons.

John 18:4 **YAHUSHUA**, therefore,
understanding everything
that would come upon Him,
went out and said to them,
"Whom are you seeking?"

John 18:5 They responded to Him,
"**YAHUSHUA** of Nazareth."
YAHUSHUA said to them, "I am *He!*"

Now Yahudah, who betrayed Him,
was also standing with them.

John 18:6 Now as soon as He
had said to them, "I am *He!*"
they drew back and fell to the ground.

John 18:7 Then He asked them once more,
"Whom are you seeking?"

And they said, "**YAHUSHUA** of Nazareth."

John 18:8 **YAHUSHUA** responded,
"I have told you that I am *He*.
Therefore, if you are seeking Me,
let these go their way!",

John 18:9 in order that the saying
might be fulfilled which He spoke,
"Of those whom You have given Me
I have lost none."

John 18:10 Then Shim'on Peter,
having a sword, drew it.
And he struck the high priest's slave.
And he cut off his right ear.
The slave's name was Malchus.

Malchus means kingly.

John 18:11 Then **YAHUSHUA** said to Peter,
"Put your sword into the sheath.
Shall I not drink the cup
which My Father has given to Me?"

John 18:12 Then the soldiers,
and the captain,
and the officers of the Yisra'elite leaders
arrested **YAHUSHUA**.
And they bound Him.

John 18:13 And they led Him away
to Hananyah first,
for he was the father-in-law of Caiaphas
who was great priest that year.

Hananyah means the favor of **YAH**.
Annas is the Greek form.

Caiaphas means lush valley.

John 18:14 Now it was Caiaphas
who advised the Yisra'elite leaders
that it was expedient

that one person should die
for the sake of the people.

John 18:15 Now Shim'on Peter
accompanied **YAHUSHUA**;
also another student.
That student
was well known to the great priest
and went with **YAHUSHUA**
into the courtyard of the great priest.

John 18:16 But Peter stood
before the door, outside.
Then the other student
who was well known to the great priest
went out and spoke to the door keeper.
And he brought Peter in.

John 18:17 Then the female slave
who kept the door said to Peter,
“Are you not also
from this person’s students?
He said, “I am not!”

John 18:18 Now the slaves and officers
were standing there
who had made a fire of coals
because it was cold.
And they were warming themselves.
Now Peter was standing with them
and warming himself.

John 18:19 The great priest
then asked **YAHUSHUA**
concerning His students
and concerning His Instruction.

John 18:20 **YAHUSHUA** responded to him,
“I have spoken publicly to the world.
I have at all times taught in the assembly
and in The Temple
where the Yisra’elites always convene.
And in secret

have said not even one thing.

John 18:21 Why do you ask Me?
Ask those who have heard Me
what I have said to them.
Behold!

They understand what I have said.”

John 18:22 And having said these things,
one of the officers who was standing by
gave **YAHUSHUA** a slap
with the palm of his hand saying,
“Is this the way You respond
to the great priest?”

John 18:23 **YAHUSHUA** responded to him,
“If I have spoken harmfully
give evidence concerning the harm,
but if well, why do you strike Me?”

John 18:24 Then Hananyah sent Him bound
to Caiaphas, the great priest.

*This poses a bit of confusion for many.
There was more than one “high priest”.
There was actually a group of them.
However, there was only
one Great Priest.*

John 18:25 Now Shim'on Peter
was standing and warming himself.
Therefore they said to him,
“You are not also from His students,
are you?”

He denied it and said, “I am not!”

John 18:26 One of the slaves of the great priest,
a relative of *him* whose ear Peter had cut off,

said, "Did I not see you
in the garden with Him?"
John 18:27 Peter then denied again.
And immediately a rooster crowed.

John 18:28 Then they led **YAHUSHUA**
from Caiaphas into the Praetorium.
Now it was early morning.
But they themselves
did not go into the Praetorium,
so as not to perhaps be defiled,
but rather in order
that they might eat The Passover.

The Praetorium was a Gentile facility,
the chief magistrate's court.
It was unclean to an Yisra'elite.
If they entered
they would become defiled
and then would not be able
to eat The Passover meal,
which was a powerful sign
of Yisra'el's redemption.

The irony of this is overwhelming.

John 18:29 Then Pilate
went out to them and said,
"What criminal charge are you bringing
against this human being?"

Pilate means compressed
(like a piece of felt).

John 18:30 They responded.
And they said to him,
"If He were not injurious
we would not have delivered Him up to you."

For the sake of recognizing
the true nature of this statement,
the same term
that is translated "betrayed"
also means to "deliver up."

John 18:31 Then Pilate said to them,
"You take Him
and judge Him according to your Torah!"
Therefore the Yisra'elite leaders said to him,
"It is not lawful for us
to put anyone to death."

The term for "lawful"
means, literally "it is right".

The power of the death sentence
had been removed from the Yisra'elites
under the Roman conquest.
Legally, they did indeed
not have the "right"
to put anyone to death
under their Law.
The subtle issue
of their actions not being "right"
is not lost.

John 18:32 in order that
the saying of **YAHUSHUA**
might be fulfilled which He had spoken
indicating by what manner of death
He would die.

John 18:33 Then Pilate
entered the Praetorium again.
He called **YAHUSHUA**. And he said to Him,
"Are You The King of the Yisra'elites?"

John 18:34 **YAHUSHUA** responded to him,
"Are you speaking for yourself
concerning this,

or did others tell you this concerning Me?"

John 18:35 Pilate responded,
"Am I an Yisra'elite?

Your own nation and the chief priests
have delivered You to me.

What have You done?"

John 18:36 **YAHUSHUA** responded,
"My realm is not of this world.
If My realm were of this world
My servants would fight
in order that I would not be delivered up
to the Yisra'elite leaders.
But at present, My realm is not from here."

basileia - properly, royalty;
i.e. (abstractly) rule,
or (concretely) a realm.

John 18:37 Pilate therefore said to Him,
"Are You a king then?"
YAHUSHUA responded,
"You have said that I am a king.
For the sake of this I was born.
And for the sake of this
I have come into the world
in order that I might be
a witness of The Truth.
Everyone who is of The Truth
listens to My voice."
John 18:38 Pilate said to Him, "What is truth?"

And having said this he went out again
to the Yisra'elite leaders.
And he said to them,
"I find in Him not even one crime.

John 18:39 But you have a custom
that I should release someone
to you at The Passover.
Do you therefore want me to release to you
The King of the Yisra'elites?"
John 18:40 Then everyone
shouted again saying,
"Not this one, but rather, Barabbas!"

Barabbas means
son of the father.

Now Barabbas was a thief.

Chapter 19

John 19:1 Then Pilate therefore
took and scourged **YAHUSHUA**.
John 19:2 And the soldiers
twisted a wreath out of thorns,
placing it upon His head,
and they put on Him a purple robe.
stephanos – a wreath,
as a badge of royalty
or as a prize for a public game.
It's the "laurel wreath" as seen
in the Greek Olympic games.
John 19:3 Then they said, "Rejoice!
The King of the Yisra'elites!"
And they slapped Him with their hands.

John 19:4 Then Pilate went out again.
And he said to them,
"Behold!
I am bringing Him out to you
in order that you may know
that I find no fault in Him."

*This is the second time
he made this statement.*

John 19:5 Then **YAHUSHUA** came out
wearing the wreath of thorns
and the purple robe.
And *Pilate* said to them,
"Behold the Man!"
*Lit. - the human being
This is a direct parallel to Gen. 3:22.*

YAHWEH used it of Adam
after he had offended.

John 19:6 Therefore, when the chief priests
and the officers had seen Him
they cried out saying, "Crucify! Crucify!"
Pilate said to them,
"You take Him and crucify *Him*,
because I find no fault in Him."

This makes **three times**
that Pilate declared
there was no fault, or crime,
no reason for death, found in Him.

With the concept of two witnesses
from The Old Covenant
a third witness becomes
virtually an absolute testimony
to the innocence of **YAHUSHUA**.
Because of this those Yisra'elites
will be held accountable
in the day of judgment.

John 19:7 The Yisra'elite leaders
responded to him,
"We have a law.
And according to our law He ought to die
because He has made Himself
The Son of **YAHWEH**."

John 19:8 Therefore,
when Pilate had heard that saying
he was the more frightened.
19:9 And he went once more
into the Praetorium.
And he said to **YAHUSHUA**,
"Where are You from?"
But **YAHUSHUA** gave to him no response.

John 19:10 Then Pilate said to Him,
"Are You not speaking to me?
Do You not understand
that I have authority to crucify You
and authority to release You?"
John 19:11 **YAHUSHUA** responded,
"You could have no authority at all against Me
unless it had been given to you from above.
Therefore,
the one who delivered Me up to you
has the greater offense."

John 19:12 From then on
Pilate sought to release Him.
But the Yisra'elite leaders cried out saying,
"If you let this one go
you are not a friend of The Caesar.
Anyone who is making himself a king
is speaking against The Caesar."
John 19:13 Pilate, therefore,
having heard that saying,
brought **YAHUSHUA** out.
And he sat down upon the judgment seat
in a place called *The Pavement*,
but in Hebrew, Gabbatha.

Gabbatha means the high place.
Note the editorial addition here
once again.

John 19:14 Now it was the Preparation Day
for The Passover,
now about the sixth hour.
And he said to the Yisra'elite leaders,
"Behold Your King!"

Note the contrast to verse 5.

John 19:15 But they cried out,
"Take Him away!"

Take Him away!
Crucify Him!"

Pilate said to them,
"Shall I crucify your King?"
The chief priests responded,
"We have no king except Caesar!"
John 19:16 Therefore then,
he delivered Him up to them to be crucified.
Then they took **YAHUSHUA**
beside themselves.
And they led Him away.
John 19:17 And He, carrying His torture stake,
went out to a place called
The Place of a Skull,
which is called in Hebrew Golgotha,
stauros – a stake or post
(as set upright), a pole or cross
(as an instrument
of capital punishment).

**The "cross" is not something
to be worshipped or glorified.
It is among
the most cruel forms of torture
ever devised by human beings.**

Sadly, it's been made
into a means of great profit,
thereby becoming an idol in its own right.

Would you hang a beautifully made
electric chair or hangman's noose
around your neck, or?
Think about it!

Golgotha means place of a skull.
There is a hill just north
of the old city of Yerushalaim
that looks like a skull.
This is the place.
It is also referred to as Calvary.

John 19:18 where they crucified Him
and two others with Him, one on either side,
but **YAHUSHUA** in the middle.

John 19:19 Now Pilate also had written a title.
And he had put it upon the torture stake.
And the writing was,
**YAHUSHUA OF NAZARETH
THE KING OF THE YISRA'ELITES.**

John 19:20 This title therefore
many of the Yisra'elites read
because the place
where **YAHUSHUA** was crucified
was near the city.
And it had been written
in Hebrew, Greek, *and* Latin.

John 19:21 Therefore, the chief priests
of the Yisra'elites said to Pilate,
"Do not write, 'The King of the Yisra'elites.'
but rather,
'He said, "I am the King of the Yisra'elites." ' ' "
John 19:22 Pilate responded,
"What I have written I have written."

John 19:23 Then the soldiers,
when they had crucified **YAHUSHUA**,
took His garments.
And they made four portions,
to each soldier a portion,
and also the tunic.
Now the tunic was without seam,
woven from the top throughout all of it.

John 19:24 They said therefore to each other,
“Let us not tear it but instead
cast lots for it whose it will be.”
in order that The Scripture
might be fulfilled which says,
“*They divided My garments among them,
and for My clothing they cast lots.*”
(Ps. 22:18)
Therefore, the soldiers did these things.

John 19:25 Now there was standing
by the torture stake of **YAHUSHUA**
His mother, and His mother's sister, Miryam,
the *wife* of Clopas, and Miryam Magdalene.
Clopas means my exchanges.
Magdalene means a tower.

John 19:26 **YAHUSHUA** therefore
having seen His mother
and the student whom He loved standing beside
said to His mother,
“Woman, behold your son!”
John 19:27 Then He said to the student,
“Behold your mother!”
And from that hour
that student took her into his own home.
This indicates Yoseph
must have been dead
since there is no reference
to him at all.

John 19:28 After this **YAHUSHUA**,
understanding that all things
were now completed
in order that The Scripture might be fulfilled
said, “I thirst!”

John 19:29 Now a vessel full of vinegar
was sitting there.
And they filled a sponge with vinegar.
And they placed it around hyssop.
And they brought it near His mouth.
John 19:30 Therefore when **YAHUSHUA**
had received the vinegar
He said, “**It is finished!**”
And having bowed His head
He gave up the breath.

pneuma - breath.
It is that which is a part of living.
This is what **YAHWEH**
breathed into Adam
when he became a living being.

Now **YAHUSHUA** allows it
to pass from Him.
Literally, He surrenders it.
He dies.

John 19:31 Therefore, because it was
The Preparation *Day*,
in order that the bodies
might not remain upon the torture stake
on The Sabbath
(because that Sabbath was a high day),
the Yisra'elite leaders asked Pilate
that their legs might be broken
and that they might be taken away.

They have just murdered
their promised Messiah,
yet they're more concerned
about the “sanctity” of The Sabbath
and their own ritual cleanness
than anything else.

John 19:32 Therefore the soldiers came
and broke the legs of the first
and of the other who was crucified with Him.

John 19:33 But when they came to **YAHUSHUA**
and saw that He was already dead
they did not break His legs.

John 19:34 However, one of the soldiers
pierced His side with a spear.
And immediately blood and water came out.

John 19:35 And he who was watching closely
has given witness.
And his evidence is truthful.
And he understands
that he is telling the truth
in order that you might believe.

John 19:36 Indeed,
these things have happened
in order that The Scripture might be fulfilled,
"Not one of His bones will be broken."
(Ps. 22:14)

19:37 And again another Scripture says,
"They will look on Him whom they pierced."
(Zech. 12:10)

John 19:38 After this Yoseph of Arimathea,
being a student of **YAHUSHUA**,
but secretly because of fear of the Yisra'elite leaders,
asked Pilate
in order that he might take away
the body of **YAHUSHUA**.
And Pilate permitted it.
Therefore he came and picked up
the body of **YAHUSHUA**.

Arimathea means a high place.

John 19:39 Then Nicodemus also came,
who at the first had come to **YAHUSHUA** by night,
bringing a mixture of myrrh and aloes,
about a hundred pounds.

John 19:40 Then they took
the body of **YAHUSHUA**.
And they bound it
in strips of linen with the spices
as the custom of the Yisra'elites is to bury.

John 19:41 Now in the place where He was crucified
there was a garden,
and in the garden a new tomb
in which no one had yet been laid.

John 19:42 Therefore, they laid **YAHUSHUA** there
because of the Yisra'elites' Preparation *Day*,
because the tomb was nearby.

Chapter 20

John 20:1 Now on the first of the Special Sabbath
Miryam Magdalene went to the tomb early,
it being still dark.

And she saw the stone,
it having been taken away from the tomb.

*This refers to a **shabbathown**,
the Hebrew term for a special sabbath,
or day of rest.*

There were two of these during Passover.

*One was at the very beginning,
the other was seven days later
- and they were not necessarily
on the seventh day of the week.*

*This means they were not
on The Sabbath Day,
which is Saturday.*

It could be any day of the week.

*The first of **sabbaton**, the Greek term,
Lit. – one or first of the Special Sabbath.
simply refers to the first day
following the Special Sabbath.
This means the resurrection did **NOT**,*

of necessity, occur on "Sunday".
Indeed, it makes it highly probable
that it **did not occur on a "Sunday"**,
"the first day of the week".

John 20:2 Therefore she ran.
And she came to Shim'on Peter
and to the other disciple
whom **YAHUSHUA** loved.
And she said to them,
"They have taken away The Master from the tomb.
And we do not understand
where they have laid Him."
John 20:3 Peter, therefore, and the other disciple
went out.
And they were going to the tomb.
John 20:4 Now they both ran together
yet the other disciple
ran more quickly than Peter
and arrived first at the tomb.
John 20:5 And he, bending over,
looked at the linen cloths laid out.
But he did not go in.
John 20:6 Then Shim'on Peter came,
accompanying him.
And he entered into the tomb.
And he looked at the linen cloths laid out,
John 20:7 and the towel
that had been around His head,
not laid out with the linen cloths,
but wrapped together
in one separate place by itself.
John 20:8 Then the other student
who had come to the tomb first entered also.
And he saw.
And he believed.

John 20:9 Indeed, they did not yet
understand The Scripture
that He must be raised up from being dead.

John 20:10 Then the students departed
once more by themselves.
John 20:11 But Miryam stood outside,
weeping beside the tomb.
Then, as she was weeping,
she leaned over into the tomb.
John 20:12 And she observed
two messengers in white sitting,
one by the head and the other by the feet
where the body of **YAHUSHUA** had laid.
John 20:13 And they said to her,
"Woman, why are you weeping?"
She said to them,
"Because they have taken away my Master
and I do not understand
where they have laid Him."

kurios - supreme in authority;
i.e. controller, Master.
Could also be interpreted as sovereign.

John 20:14 And having said this
she turned back around.
And she saw **YAHUSHUA** standing,
but she did not recognize
that it was **YAHUSHUA**.

This is remarkable!
Miryam, who had been
so close to YAHUSHUA,
did not recognize Him!!!
There is a reason for this.
It will be identified later.

John 20:15 **YAHUSHUA** said to her,
"Woman, why are you weeping?
Whom are you seeking?"
She, thinking that He was the gardener,
said to Him,

“Sir, if You have carried Him away
tell me where You have laid Him
and I will take Him away.”

John 20:16 **YAHUSHUA** said to her, “Miryam!”
She turned and said to Him, “Rabboni!”
(which is to say, Teacher).
John 20:17 **YAHUSHUA** said to her,
“Do not touch Me!
Indeed,
I have not yet ascended to My Father.

Now, go to My brothers and say to them,
‘I am going up to My Father and your Father,
and to My Elohim and your Elohim!’ ”

anabaino – to go up.
– arise, ascend, climb, come up, etc.
This term has occurred
many times before
but you’ll notice that in these verses
it traditionally becomes “ascend”.
This fits more politically correctly
into a ‘religious’ context
where ascension
is a buzzword of tradition.

adelphos - a brother
(literally or figuratively).
This did not mean his family members,
but rather,
those who were believers in Him.

John 20:18 Miryam Magdalene went
and told the students
that she had seen The Master
and He had spoken these things to her.

John 20:19 Then, it being evening
that same day,
being the first of the Special Sabbath
and the doors having been shut
where the students were assembled
because of the fear of the Yisra’elite leaders,
YAHUSHUA came.

And He stood in the middle.
And He said to them, “Peace to you!”
Most likely He said “Shalom!”
as the Hebrews regularly did
to one another.

John 20:20 And having said this
He showed them His hands and His side.
Therefore the students rejoiced,
having seen The Master.

John 20:21 Therefore **YAHUSHUA**
said to them once more,
“Peace to you!
Just as The Father has sent Me,
I also am sending you.”

John 20:22 And having said this,
He breathed upon them.
And He said to them,
“Receive The Set Apart Divine Nature!

Please take note!
He did NOT give them a “person”.
He BREATHED upon them!
He gave them “the breath”
of The Risen Messiah
- **His own Divine Nature**,
when viewed the way the Hebrews
conceive the breath.

Most translations tell you
this is “The Holy Spirit”
(set apart Spirit).
If this were a person
would you not see reference made
to another entity being present

with the students of The Messiah?
There is NONE!
There is only
"the breath of The Messiah"
- The New Nature!

John 20:23 Anyone whose offenses
you might forgive,
they are forgiven for them.
Anyone's whose *offenses* you retain,
they are retained."

John 20:24 Now Ta'om, called the Twin,
one of the twelve,
was not with them when **YAHUSHUA** came.

John 20:25 The other students
therefore said to him,
"We have seen The Master!"
But he said to them,
"Unless I might see in His hands
the scar of the nails,
and might put my finger into
the scar of the nails,
and might put my hand into His side,
I will not believe!"

John 20:26 And after eight days
His students were once more inside.
And Ta'om was with them.

YAHUSHUA came, the doors being shut,
and was standing in the middle.
And He said, "Peace to you!"

John 20:27 Then He said to Ta'om,
"Bring your finger here and see My hands!
And bring your hand and put it into My side!
Do not be disbelieving,
but rather trusting."

The resurrected Messiah
still bears the marks of His crucifixion.
It appears He will carry them
throughout eternity.
When we see Him we will also see
what Ta'om and the others saw.
And we will remember
throughout eternity
what He has done for our sake.

John 20:28 And Ta'om responded and said to Him,
"My Master and my Elohim!"

John 20:29 **YAHUSHUA** said to him,
"Ta'om, because you have seen Me
you have believed.
Happy are those who have not seen
yet have believed."

John 20:30 And **YAHUSHUA** truly did
many other signs in the presence of His students
which are not written in this scroll.

biblion – a roll.
- bill, book, scroll, writing
By tradition - "bible".

John 20:31 But these are written
in order that you might believe
that **YAHUSHUA** is The Messiah,
The Son of **YAHWEH**,
and that trusting, you might have Life
by means of His Name.

Chapter 21

John 21:1 After these things
YAHUSHUA revealed Himself again
to the students at The Sea of Tiberias.
Now He revealed Himself in this manner.
phaneroo - to render apparent

(literally or figuratively);
to reveal, to be seen.

John 21:2 There were at the same place
Shim'on Peter,
Ta'om, called the Twin,
Nathan'el, of Kana in The Galil,
the sons of Zabidy,
and two other of His students.

Zabidy means
endowed of **YAHWEH**.

John 21:3 Shim'on Peter said to them,
"I am going fishing."
They said to him,
"We are going with you also."
They went out
and immediately got into the boat
And that night they caught nothing.

This is significant.
Shim'on Peter
is going back to doing
what he was doing previously,
to his old life style.
The others join him.

John 21:4 Now morning having already arrived,
YAHUSHUA was standing on the shore.
However, the students did not recognize
that it was **YAHUSHUA**.

Note once again that those
who had been closest to Him
did not recognize Him!
Astonishing!

John 21:5 Then **YAHUSHUA** said to them,
"Little children, do you have any food?"
They responded to Him, "No."

John 21:6 Then He said to them,
"Throw the net on the right side of the boat
and you will find *some*."
So they threw it.

And now they were not able to draw it in
because of the large number of fish.

John 21:7 Therefore that disciple
whom **YAHUSHUA** loved
said to Peter, "It is The Master!"
Now Shim'on Peter,
having heard that it was The Master,
wrapped tightly his outer garment
(because he was naked)
and threw himself into the sea.

John 21:8 But the other students came in the boat
(Indeed, they were not far from land,
but rather, about two hundred cubits.)
dragging the net with the fish.

John 21:9 Then as soon as they
had climbed out onto the land
they saw a bed of coals laid out
and fish resting on it, also bread.

John 21:10 **YAHUSHUA** said to them,
"Bring some of the fish
which you have just caught."

John 21:11 Shim'on Peter went up
and dragged the net onto the land
full of large fish,
one hundred and fifty-three.
And as many as there were
the net was not broken.

John 21:12 **YAHUSHUA** said to them,
"Come! Eat breakfast!"
Yet none of the students dared ask Him,
"Who are You?",
understanding that it was The Master.

It's worth noting that on
the several appearances of **YAHUSHUA**
after His tortured death

**His very own special students
(and even Mary)
did not recognize Him.**

This suggests, at least,
that He was so mutilated by the torture
that He was no longer
recognizable to them, physically.
They did seem to recognize
His voice however.

John 21:13 **YAHUSHUA** then came.
And He took the bread.
And He gave it to them,
and likewise the fish.

John 21:14 This is already the third time
YAHUSHUA has appeared to His students,
having been raised from being dead.

John 21:15 Then when they had eaten
YAHUSHUA said to Shim'on Peter,
“Shim'on, *son* of Yonah,
do you **love** Me more than these?”
He said to Him,
“Yes, Master!
You understand that I **love** You.”

The first "love"
agapao - to love
(in a social or moral sense).

The second "love"
phileo – to be a friend to
(fond of an individual or an object),
i.e. have affection for.

He said to him, “Feed My little lambs.”

John 21:16 He said to him again a second time,
“Shim'on, *son* of Yonah, do you **love** Me?”
He said to Him,
“Yes, Master! You understand that I **love** You.”
He said to him, “Shepherd My sheep.”

The first and second "love"
are repeated in the same order.

John 21:17 He said to him the third time,
“Shim'on, *son* of Yonah, do you **love** Me?”
Peter was distressed
because He had said to him the third time,
“Do you **love** Me?”
And he said to Him,
“Master, You understand all things.
You know that I **love** You.”
YAHUSHUA said to him,
“Feed My sheep.”

This third time "love" is **phileo** each time.
Three times Peter denied His Master.
Three times he is challenged in this regard
– and directed to do The Master's work,
in spite of His denials.

The focus on the type
of the “love” involved is significant.
It's not the same in each instance,
though in English it typically
appears to be the very same term.

John 21:18 Most assuredly I say to you,
when you were younger you girded yourself.
And you walked about wherever you desired.
But when you have become old
you will extend your hands
and another will gird you and carry *you*
where you do not desire.”

John 21:19 This He spoke
indicating by what death
he might honor **YAHWEH**.

And having spoken this He said to him,
"Accompany Me!"

John 21:20 Then Peter, having turned around,
saw the student whom **YAHUSHUA** loved
accompanying who also had leaned
upon His chest at the supper,
who also said,
"Master,
who is the one who is betraying You?"
John 21:21 Peter, seeing this one,
said to **YAHUSHUA**,
"Then Master, what about this one?"
John 21:22 **YAHUSHUA** said to him,
"If I desire that he remain until I come
what *is it* to you?
You accompany Me!"

John 21:23 Therefore, this saying
went out among the brothers
that this student would not die.
Yet **YAHUSHUA** did not say to him
that he would not die,
but rather, "If I desire
that he remain until I come,
what *is it* to you?"

John 21:24 This is the student
who gives witness concerning these things
and has written these things.
And we understand that his evidence is true.

John 21:25 Now there are also
many other things that **YAHUSHUA** did,
which if they might be written one by one,
I imagine that not even the world
could contain the scrolls
that might be written.
Amen.

2. Matthew - Mattiyah

(Version 3.1: 7-15-2021)

Chapter 1

Matt. 1:1 The book of the birth of **YAHUSHUA**,
The Messiah, a son of David,
a son of Abraham.

genesis - nativity, birth.
iesous, of Hebrew origin (Yahoshua).
Properly, **YAHUSHUA**.
The word is the same
as Joshua in Hebrew
- so why isn't "Jesus"
called Joshua also?
Christos - anointed, i.e. **the Messiah**,
a title of **YAHUSHUA** - not the name.
**(Note: This should be *messias*
NOT *christos*!**
***Messias is a Greek word
and is the most appropriate
word to use here.***
huios - "son", inferring kinship
- also translated as child or foal.
It means an offspring in the generic sense,
not a personal child.
David means beloved.
Abraham means
father of a great multitude.

Matt. 1:2 Abraham conceived Yitzhak,
Yitzhak conceived Ya'akov,
and Ya'akov conceived Yahudah

and his brothers.

Yitzhak means laughter.

Ya'akov means heel catcher, restrainer.

Yahudah means **YAH** be praised.

Matt. 1:3 Yahudah conceived Perez
and Zerah by Tamar.

Perez conceived Hezron,
and Hezron conceived Ram.

Perez means divided.

Zerah means a rising of light.

Tamar means a palm tree.

Hezron means enclosed.

Ram means high.

Matt. 1:4 Ram conceived Amminadab.
Amminadab conceived Nahshon,
and Nahshon conceived Salmon.

Amminadab means

my people are willing.

Nahshon means a diviner.

Salmon means image,

resemblance.

Matt. 1:5 Salmon conceived Boaz by Rahab,
Boaz conceived Obed by Ruth,
Obed conceived Yishai,

Boaz means in him is strength.

Rahab means arrogance; breadth.

Obed means serving.

Yishai means he who exists.

This is Jesse.

Matt. 1:6 and Yishai conceived David, the king.
David, the king, conceived Shelomoh
by her who had been the wife of Uriyah.

Shelomoh means peaceableness.

Uriyah means my light is **YAH**.

Matt. 1:7 Shelomoh conceived Rehob'am,
Rehob'am conceived Abiyah,
and Abiyah conceived Asa.

Rehob'am means a people enlarged.

Abiyah means my father is **YAH**.

Asa means healer.

Matt. 1:8 Asa conceived Yahoshaphat.
Yahoshaphat conceived Yoram,
and Yoram conceived Uzziyah.

Yahoshaphat means **YAHWEH** is judge.

Yoram means **YAHWEH** is exalted.

Uzziyah means my strength is **YAHWEH**.

Matt. 1:9 Uzziyah conceived Yotam.
Yotam conceived Ahaz,
and Ahaz conceived Hizkiyah.

Yotam means **YAHWEH** is perfect.

Ahaz means possessor.

Hizkiyah means

strengthened by **YAHWEH**.

Matt. 1:10 Hizkiyah conceived Menashe.
Menashe conceived Amon,
and Amon conceived Yoshiyah.

Menashe means causing to forget.

Amon means to nourish; to be faithful.

Yoshiyah means sustained by **YAHWEH**.

Matt. 1:11 Yoshiyah conceived Yekonyah
and his brothers about the time
they were carried away to Babylon.

Yekonyah means

YAHWEH will establish.

Babylon means confusion

(by mixing).

Matt. 1:12 Now after they were
carried away to Babylon
Yekonyah conceived Shealti'el,
and Shealti'el conceived Zerubbabel.

Shealti'el means I have asked of El.

Zerubbabel means

descended from Babylon.

Matt. 1:13 Zerubbabel conceived Abiud.
Abiud conceived Elyakim,
and Elyakim conceived Azor.

Abiud means father of renown.

Elyakim means El will establish.

Azor means helped.

Matt. 1:14 Azor conceived Tzadok,
Tzadok conceived Akim,
and Akim conceived Eliud.

Tzadok means to justify.
Akim means without winter.
Eliud means El of majesty.

Matt. 1:15 Eliud conceived Ele'zar,
Ele'zar conceived Mattan,
and Mattan conceived Ya'akov.

Ele'zar means El is helper.
Mattan means a gift.
Ya'akov means
heel catcher, restrainer.

Matt. 1:16 And Ya'akov conceived Yoseph,
the husband of Miryam,
from whom was conceived **YAHUSHUA**,
Who is set forth as The Messiah.

Yoseph means let him add.
Miryam means their rebellion.
(This is translated
traditionally as 'Mary'.)
The word for husband
means literally "Miryam's man".

Matt. 1:17 Accordingly, all the generations
from Abraham to David
are fourteen generations.
And from David until the captivity in Babylon
are fourteen generations.
And from the captivity in Babylon until The Messiah
are fourteen generations.

Matt. 1:18 Now the birth of **YAHUSHUA**, The Messiah
was according to this:

Miryam (Mary), indeed His mother,
having become engaged to marry Yoseph,
but before they came together,
was found to have a *child* in her womb
by means of

The Set Apart Divine Nature of **YAHWEH**.

This is the first reference in Mattiyah
to what is traditionally translated
"The Holy Spirit".
The Greek wording is *pneumatōs agiou*.
agios (hagios) means sacred, set apart.
In Hebrew thought, undefiled, pure.
pneuma means breath.

Literally, this phrase means the set apart
(consecrated - holy) breath (*pneuma*),
or "sacred breath".

A thorough study of the terms involved
leads to the understanding that
there is no "person"
known as the "Holy Spirit".

pneuma is traditionally
translated as "spirit",
but this is a Greek concept.
There was no such thing as a "spirit"
in Hebrew thought.

In Hebrew thought it was believed
that the breath, or wind of man,
represented his innermost being
- his nature, or character.

The breath of **YAHWEH**, therefore,
was seen as the nature or character
of **YAHWEH** Himself
- **His Divine Nature.**

Matt. 1:19 Then Yoseph, her man, being just,
and not wanting to put her to open shame
wanted to privately divorce her.

Yoseph is literally "her man".
*dikaio*s -equitable, fair;
it also means innocent or holy.

Divorce her -
being engaged to someone

in Hebrew culture was perceived
as already being married.
Thus the concept of divorce
is appropriate.

Matt. 1:20 But while he pondered these things,
behold!

A messenger of **YAHWEH**
was seen by him in a dream saying,
"Yoseph, son of David, do not be afraid
to receive to yourself Miryam as your wife
because that which is conceived in her is from
The Set Apart Divine Nature of **YAHWEH**.

idou – imperative – Lo! Behold!

It means "pay attention"
whenever it's used.

aggelos - a messenger,
especially an "angel".

The Greek is pronounced ahn-geh-los,
giving us "angel".

There is no article given in the text
to make this "the angel of **YAHWEH**."

"**was seen by him**" -

This is a Hebraism

common in The Old Covenant.

It's often translated as "appeared to him".

It means "**was experienced by him**".

We really don't know what that means.
It could represent a variety of ways
in which one might "experience" something.
What we do know is that this was in a dream,
not in a physical encounter.

Matt. 1:21 Now she will produce a son.

And you are to call His name **YAHUSHUA**,
because He will deliver His people
from their offenses."

sozo – save, deliver, or protect.

YAHUSHUA means **YAH** saves, or deliverers,
YAH being a shortened form of **YAHWEH**.

This is the proper

Hebrew name of The Messiah

– NOT "Jesus",

which is the English transliteration
of a Greek term, *iesous*."

Jesus" was never His proper Name.

If the translators were consistent
it would be rendered as "Joshua"
as is done in translating
The Old Covenant name into English.
But even that is not correct.

There is no letter "J"

in Hebrew, Or in Greek.

The letter "J" did not exist
until around 1500 A.D.

Every offense (traditionally 'sin')
is rebellion against the will of **YAHWEH**.

Rebellion is essentially
refusal to follow directions.

It's fundamental form is "selfishness",
putting one's own desires
above **YAHWEH's** desires.

Also, it means to miss the mark,
or the target one is aiming at.

For the Hebrew it meant

going off the pathway

YAHWEH had given to them
(not following His instructions),
and therefore becoming "lost".

Matt. 1:22 Now all this happened
in order that it might be fulfilled
which was spoken by **YAHWEH**
by means of the prophet, saying,

The Greek uses *hupo*, meaning under.

It directly implies

"under the direction of **YAHWEH**"

YAHWEH is improperly translated

as "the LORD" in most translations).

Matt. 1:23 "*Behold!*
A virgin will conceive and bear a son,
and they will call His name Immanu'el,"
which is translated, 'El (God) with us'
(Is. 7.14)

El is the shortened form
for "The Elohim" of Genesis 1.1

Matt. 1:24 Then Yoseph,
being fully aroused from sleep,
did as the messenger of **YAHWEH**
had instructed him.

And he accepted his wife.

Matt. 1:25 And he did not know her *carnally*
until she had produced her firstborn son.

And he called His name **YAHUSHUA**.

Chapter 2

Matt. 2:1 Now after **YAHUSHUA** was born
in Bayit Lechem of Yahudah
in the days of Herod the king, behold!
Magicians from the East came to Yerushalaim

Bayit Lechem means
house of bread; house of food.
Yahudah means land of Yahudah.
Herod means heroic.
magos – from a Hebrew term
for magicians, or sorcerers.
They were considered
to be "wise men"
within their own culture.

Matt. 2:2 saying, "Where is He
Who has been produced as King of the Yisra'elites,
because we have seen His star in the East
and have come to worship Him?"

loudiaios - Yahudean;
i.e. belonging to Yahudah.
Yahudah is the proper Hebrew name
that is traditionally given as "Judah".
It is from "Judah"
that the term "Jew" is derived.
"Jew" is an **incorrect designation**.

The nation of Yisra'el
was divided into two kingdoms
with Yisra'el as the Northern Kingdom,
and Yahudah as the Southern Kingdom
for many years.
Then Yisra'el was captured
and taken into captivity.
Yahudah remained in the land.
It, in essence, became "Yisra'el"
as we understand it today.

However, even this is misleading.
Many from the Thirteen Tribes
lived in either kingdom.

Levi is the 13th tribe,
but belongs entirely to **YAHWEH**.
They are not viewed as united
with the rest of the tribes.
The fall of the Northern kingdom therefore
included people from many tribes,
including some from Yahudah.

Eventually, Yahudah
went into captivity as well,
taking with them many
from each of the Twelve Tribes,
not just from Yahudah.

To call them all "Jews"
is to label them all as Yahudeans.
This was simply not true.
They were all "Yisra'elites", or, "Hebrews".
Unfortunately, the label "Jew"
has become attached to all of them.

An attempt will be made
to help us remember this reality,
although at times it will be difficult
to keep this in focus.

Matt. 2:3 Now having heard this
Herod, the *Roman* king, was agitated,
and all Yerushalaim with him.
Matt. 2:4 And having gathered together
all the chief priests and scribes of the people
he inquired of them
where The Messiah was to be born.

christos – appears in the Greek text.
It means anointed, i.e. The Messiah,
a description or title
of **YAHUSHUA** (Jesus).
It is translated, incorrectly,
as “Christ”.
That’s a “transliteration,
not a “translation.

The Hebrews were not
looking for a “Christ”,
they were looking
for **The Messiah**.

There’s a separate Greek term
that could have,
and should have, been used here.
It is **Messias**, meaning messiah,
and should properly be used
to describe The Messiah everywhere
that **christos** appears in the text.

Matt. 2:5 Then they said to him,
“In BayitLechem of Yahudah,
because in this way it is written by the prophet,
Matt. 2:6 *“But you, BayitLechem,
in the land of Yahudah,
are not the least
among the rulers of Yahudah,
because out of you will come a ruler
who will shepherd My people Yisra’el.”*
(Mic. 5.2)

Matt. 2:7 Then Herod,
having privately called the magicians,
determined from them
the time the star appeared.

Matt. 2:8 And he sent them
to BayitLechem saying,
“Go and search diligently
concerning the young child.
And whenever you find Him
bring back word to me
so that I may go and worship Him also.”

Note that the reference
is to a child,
not to an infant.

Matt. 2:9 Having listened attentively to the king
they departed.
And behold!

The star which they had seen in the East
went before them
until it came and stood above the place
where the young child was.

Matt. 2:10 Having seen the star they rejoiced
with exceedingly great joy.

Matt. 2:11 And having come into the house,
they saw the young child
with Miryam, His mother.
And they fell down and worshiped Him.
And having opened their treasures
they presented gifts to Him,
gold, frankincense, and myrrh.

Note that they came into a house,

not a stable.
Again the reference is to a young child,
not an infant.

doron - a present,
specifically a sacrifice.

Matt. 2:12 And having been divinely warned
in a dream
that they should not return to Herod,
they departed for their own country
by means of a different way.

Matt. 2:13 Now having departed, behold!
A messenger of **YAHWEH**
was seen by Yoseph in a dream, saying,
"Arise!
Take the young child and His mother
and run away into Mitsraim.
And stay there until I tell you
because Herod will seek the young child
to completely destroy Him."

Mitsraim is Egypt.
Mitsraim is a son of Ham,
son of Noah.

Matt. 2:14 Then he arose.

He took the young child
and His mother by night
and departed for Mitsraim.

Matt. 2:15 And he was there
until the death of Herod
in order that it might be fulfilled
which was spoken by **YAHWEH**
by means of the prophet saying,
"*Out of Mitsraim I called My Son.*"
(Hos 11.1)

Matt. 2:16 Then Herod, having seen
that he was mocked by the magicians,
was exceedingly enraged.
And he sent out to murder all the children
who were in BayitLechem and in all its borders,
from two years old and down,
according to the time
which he had ascertained from the magicians.

Note carefully what's said.
All the children, not just the males,
under the age of two were murdered.
This means **YAHUSHUA**
was under the age of two
when the magicians came to visit him.

It was not the night of His birth.
He was not an infant
lying in a manger at this point.
"The Traditions of men"
have LIED TO US!

Matt. 2:17 Then was fulfilled
what was spoken by Yirmyah,
the prophet, saying,

Yirmyah means **YAH** will elevate.
This is Jeremiah.

Matt. 2:18 "*A voice was heard in Ramah.*
Lamentation,
weeping, and great mourning.
Rachel weeping for her children,
refusing to be comforted
because they are no more."
(Jer. 31.15)

Ramah means the height.
Rachel means a ewe.

Matt. 2:19 Then, Herod being dead, behold!
A messenger of **YAHWEH**,
by means of a dream,
was seen by Yoseph in Mitsraim

Matt. 2:20 saying, "Arise!
Take the young child and His mother
and go into the land of Yisra'el
because those who sought
the young child's life are dead."
Matt. 2:21 Then he arose,
took the young child and His mother,
and came into the land of Yisra'el.
Matt. 2:22 But having heard that Archelaus
was reigning over Yahudah
instead of his father, Herod,
he was afraid to go there.

Then, being divinely warned
by means of a dream,
he turned aside into the region of The Galil.
[Archelaus means ruling the people.](#)
[Galil means a circuit.](#)

Matt. 2:23 And he went and resided
in a town called Nazareth
so that it might be fulfilled
which was spoken by the prophets,
"He will be called a Nazarene."
(No reference found.)
[Nazareth means a branch; preservation.](#)

Chapter 3

Matt. 3:1 In those days
Yahonathan, the baptizer, appeared publicly
proclaiming in the wilderness of Yahudah.
[Yahonathan is Hebrew for Jonathan \(John\).](#)
[It means YAHWEH shows favor.](#)
[kerusso – to herald,](#)
[to announce as an official messenger.](#)
[Translated as: preach, proclaim, publish.](#)

Matt. 3:2 And he was saying, "Reconsider,
because The Kingdom of The Heavens
has come near!"
[metanoeo – this term is often](#)
[translated as "repent".](#)
[It means to think differently,](#)
[to reconsider, or to change your mind.](#)

Scripturally it is used to suggest
one is to stop what they are doing
that violates **YAHWEH's** teachings
and to begin to live as one of His people,
by faith doing what He desires.

The past tense is used
regarding The Kingdom of The Heavens.
It has already arrived
by means of the coming of The Messiah.

This phrase deserves special attention.
YAHUSHUA uses it many times
as He teaches His students.
It's capitalized because there is
only one Kingdom of The Heavens
– **YAHWEH's** Kingdom.
"Heavens" is plural in the Greek.
This seems odd to us until we remember
that Paul (Sha'ul) speaks of being caught up
to "the third heaven",
implying there are at least three.

Matt. 3:3 Indeed, this is the one
spoken of by the prophet, Yeshayah, saying,
*"The voice of one crying in the wilderness,
'Prepare the way of YAHWEH.
Make His paths straight.'"*

(Is 40.3)

The Old Covenant text contains **YAHWEH**.
It's not referring to The Messiah.

To make one's paths straight
meant to eliminate turning
to the right or to the left,
thereby leaving the path and becoming lost.
It also means making the path

level and smooth so that travel is easier.

Yeshayah means
YAHWEH has delivered.

Matt. 3:4 Now Yahanathan himself
was clothed in camel's hair
with a leather belt around his hips.
And his food was locusts and natural honey.

Contrary to popular opinion
locusts were probably not bugs.
It was more likely the pods of the locust tree,
from which carob is made.

Matt. 3:5 Then Yerushalaim, all Yahudah,
and all the region surrounding The Yarden
went out to him.

Yerushalaim means
complete teaching of well being.
Yarden means descent.

Matt. 3:6 And they were baptized by him
in The Yarden, acknowledging their offenses.

exomologeō – translated as
confess, profess, or promise,
but it really means
to acknowledge or agree fully.
To acknowledge is to admit
the truth of one's offenses.
To confess is to admit guilt
for a fault of some kind.

Matt. 3:7 Now having seen many
of the Pharisees and Sadducees
coming to his baptism he said to them,
"Offspring of poisonous snakes!
Who has instructed you to flee
from the wrath that is about to come?"

orge - properly, desire
(as a reaching forth
or excitement of the mind);
violent passion;
by implication punishment.

It's **YAHWEH's** desire to totally destroy
rebellion against His Word.
Whenever you see "wrath"
remember that this is where it comes from.
YAHWEH cannot tolerate "offense"
in His presence.
Hence, it must ultimately
be completely destroyed.
His "desire" (wrath) will accomplish this.

Pharisees means the separated.
Sadducees means the righteous; the just.

Matt. 3:8 Accordingly, produce fruits
appropriate to reconsideration.

Matt. 3:9 And do not think to say to yourselves,
'We have Abraham as our father.'

Indeed, I say to you that **YAHWEH** is able
to raise up children to Abraham
from these stones.

Matt. 3:10 And even now the axe
is laid against the root of the trees.
Assuredly, every tree
which does not bear good fruit
is cut down and thrown into the fire.

Matt. 3:11 I indeed baptize you with water
for the sake of reconsideration.
But He Who is coming after me
is mightier than I,
whose sandals I am not fit to carry.
He will baptize you with
The Set Apart Divine Nature of **YAHWEH**
and with fire.

Matt. 3:12 His winnowing fork is in His hand

and He will perfectly cleanse
His threshing floor
and gather His grain into the granary.
But He will totally consume the chaff
with unquenchable fire.”

Chaff is worthless waste.

Matt. 3:13 Then **YAHUSHUA**

came from The Galil
to Yahanathan at The Yarden
to be baptized by him.

Matt. 3:14 Now Yahanathan
strongly hindered Him
saying, “I need to be baptized by You,
and are You coming to me?”

Matt. 3:15 But **YAHUSHUA** responding
said to him, “Permit it now,
because in this manner it is fitting for us
to fulfill all justification.”

Then he permitted Him.

Permit it now literally means
'leave it alone'.

dikaosune – means equity
of character or act, justification.

It is most often
translated as righteousness.

Matt. 3:16 Having been baptized,
YAHUSHUA ascended
straight out of the water.

And behold!

The Heavens opened for Him!

And he (Yahanathan) saw

The Divine Nature of **YAHWEH**

descending like a dove

and coming over Him.

Matt. 3:17 And behold!

A voice from The Heaven was saying,

“This is My beloved Son

in Whom I am well pleased.”

The reference to “The Heaven”
is to the abode of **YAHWEH**,
not merely the sky.

YAHWEH is The Elohim of Genesis 1.1.

With these words The Messiah is identified
to Yahanathan, and to us.

Chapter 4

Matt. 4:1 Then **YAHUSHUA** was led up
by The Divine Nature of **YAHWEH**
into the wilderness

to be tested by The False Accuser.

diabolos – a traducer, or slanderer;
one who speaks badly
or tells lies about someone
so as to damage their reputation
– translated as the devil,
false accuser, slanderer.

The Septuagint uses this term
to translate the Hebrew word, **satan**,
which means an opponent, adversary.
This is not his name.

His name is Lucifer.
This is merely a title
that identifies his character.

Matt. 4:2 And having fasted forty days
and forty nights,
afterward He was hungry.

Lit. – famished.

Matt. 4.3 And the testing having come to Him,
the false accuser said,

“If You exist as a son of **YAHWEH**
speak to these stones to become bread.”

There is no article before “son”.
eipon – means speak or say.

The Hebrew word for bread is **lechem**.
It means food or bread.

Matt. 4:4 But He responded saying,
"It is written.

*'A human being is not to live
merely upon bread,
but rather upon every utterance
that proceeds through
the mouth of **YAHWEH**.'*"

(Deut 8.3)

Matt. 4:5 Then The False Accuser
took Him up into the set apart city.
And he stood Him on the pinnacle of The Temple.

A very high point on the Eastern wall
of The Temple area from which
the Great Priest announced the coming
of the new day each morning.
It was several hundred feet
to the ground below.

Matt. 4:6 And he said to Him,
"If You are a son of **YAHWEH**
throw Yourself down

because indeed it is written,

*"He will give His messengers
charge over you,'*

(Ps. 91.11)

and, *'In their hands they will bear you up
lest you dash your foot against a stone.'*"

(Ps. 91.12)

Matt. 4:7 **YAHUSHUA** spoke to him,
"It is written again,

*'You are not to test
YAHWEH, your Elohim.'*"

(Deut. 6.16)

Matt. 4:8 Once more The False Accuser
took Him up up on an exceedingly high mountain
and showed Him all the kingdoms of the world
and their honor.

kosmos – orderly arrangement, the world,
but may include the universe.
doxa – glory; but also translated as dignity,
honor, praise, worship, etc.

Matt. 4:9 And he said to Him,
"All these things I will give You
if You will fall down and worship me.

Implying they are within his authority.

Matt. 4:10 Then **YAHUSHUA** said to him,
"Get away, Adversary!

For it is written,

*'You are to worship **YAHWEH**, your Elohim,
and Him only you are to serve.'*"

(Deut. 5.7, etc.)

Satan means an opponent, adversary.

Matt. 4:11 Then The False Accuser let Him alone.
And behold!

YAH-messengers came and attended to Him.

aggelos - a messenger; especially an angel.
These are messengers sent by **YAHWEH**,
but the text does not specifically
tell us this is the case.
These would be divine beings.
to distinguish them we'll use **YAH**-messengers.
This will allow us to distinguish between
the messengers of **YAHWEH**
and those of The Adversary.

Matt. 4:12 Now **YAHUSHUA**,
having heard that Yahanathan
had been committed to prison,
withdrew into The Galil.

Matt. 4:13 And abandoning Nazareth,
He came and resided in Kafar'nahum,
which is along the sea

within the borders of Zebulun and Naphtali,
Kafar'nahum means village of comfort.
This is the proper Hebrew designation.
Traditionally, this is 'Capernaum'.
Zebulun means dwelling.
Naphtali means my wrestling.

Matt. 4:14 in order that it might be fulfilled
which was spoken
by Yeshayah, the prophet, saying,
Matt. 4:15-16

*"The land of Zebulun
and the land of Naphtali,
by the way of the sea
beyond The Yarden,
The Galil of the Gentiles,
the people who sat in darkness,
have seen a great light,
and upon those who sat in the region
and shadow of death light has dawned."*
(Is. 9.1-2)

Matt. 4:17 From that time

YAHUSHUA began to proclaim and to say,
"Reconsider, because
The Kingdom of The Heavens is near."

metanoeo - to think differently
or afterwards, i.e. reconsider.
basileia - properly, royalty;
i.e. (abstractly) rule or
(concretely) a realm (kingdom).
Many are not familiar with "kingdom"
because they've never had a king.
They do understand the concept
of a ruler and the "territory",
either physical or mental,
over which one rules.

Matt. 4:18 And **YAHUSHUA**,
walking by The Sea of Galil,
saw two brothers,
Shim'on, called Peter,
and Andrew, his brother,
throwing a net into the sea
because they were fishermen.

Shim'on means hearkening,
listening carefully.
Peter means a stone.
Andrew means manly.

Matt. 4:19 And He said to them,
"Come here behind Me

and I will make you fishers of human beings."

Matt. 4:20 Then they immediately left their nets
and accompanied Him.

akoloutheo – to be in the same way with,
i.e. to accompany (specially as a student)
– follow, teach.

YAHUSHUA does not ask us to "follow" Him,
that is, to merely walk behind Him.
Rather, He invites us to accompany Him,
as partners, walking beside Him.

Matt. 4:21 And going forward from there
He saw two other brothers,
Ya'akov, the son of Zabdiy,
and Yahanathan, his brother,
in the boat with Zabdiy, their father,
repairing their nets.

And He called to them.

Zabdiy means giving one.

Matt. 4:22 And immediately they left the boat
and their father.

And they accompanied Him.

Matt. 4:23 And **YAHUSHUA** walked
around all The Galil,
teaching in their assemblies,
proclaiming the good news

concerning The Kingdom of *The Heavens*
and healing every ailment and every disease
among the people.

sunagoge – an assemblage of persons, synagogue.
Note that by analogy this is considered by Strong
to be “a Christian church”.
It’s translated as an assembly,
congregation, or synagogue.

Please fix it in your mind that
there is no “church” in The New Covenant.
It is **always** an “assembly”
of the people of **YAHWEH**.

In The Old Covenant it was also referred to
as an assembly or congregation,
not a “church”.

Church is a term that was created much later.
It’s a “religious” term
that ought not be in Scripture
because it was never used by those
who wrote the original text.
It comes from a Dutch word, kurke,
and was never used until around 1200 AD.
euaggelion – a good message, i.e. the gospel.
While often translated as “the gospel”,
do not miss its real meaning.
It literally applies to everything
within The New Covenant writings
- and The Old Covenant as well.
therapeuo – to wait upon meenially,
to adore, to relieve:
– cure, heal, worship.
nosos - a malady
- disease, infirmity, sickness.
Best understood as an ailment;
something wrong with the body.
malakia - softness, i.e. enervation (debility):
- disease.

Matt. 4:24 And awareness of Him
went into all of Syria.
And they brought to Him all the sick people
who were afflicted
with various ailments and torments,
and those who were possessed
by unclean natures,
and epileptics, and paralytics.
And He healed them.

akoe – hearing
– translated as audience, ear, fame,
which you heard, hearing,
preached, report, rumor.
Fame is not accurate.
He’s not merely a popular figure.
The awareness of what He was doing
is what spread
– by people hearing of His acts
of love and compassion.

Syria means exalted.
Torments literally means tortures.
A “demon” is the same as an unclean nature.
It is a disembodied hurtful entity.

Matt. 4:25 And great crowds
accompanied Him from The Galil,
and Decapolis,
and Yerushalaim,
and Yahudah,
and beyond The Yarden.
Decapolis means ten cities.

Chapter 5

Matt. 5:1 And seeing the crowds,
He went up on a mountain.
And having sat down
His students came near to Him.

mathetes – a learner, pupil – disciple.
Disciple is a “religious” term.
It fails to remind us that

we are learners - students.
It implies blind "followers"
which we are not to become.

Matt. 5:2 And He opened His mouth
and taught them saying,

Matt. 5:3 "Happy are those
with a humiliated nature
because theirs is The Kingdom of The Heavens.

makarios - supremely blessed;
by extension, fortunate, well off:
- blessed, happy.
ptochos - crouching; distressed.
The concept is that of humility, not poverty.

Matt. 5:4 Happy are those who grieve
because they will be comforted.

Matt. 5:5 Happy are the respectful
because they will inherit the earth.

praus – mild, humble, meek.
The word has no English equivalent.
The idea is one who is not self-centered
but other-centered.
They respect the value of those around them
– hence are respectful,
though even that does not
convey the full meaning.

Matt. 5:6 Happy are those
who hunger and thirst for justification
because they will be satisfied.

Matt. 5:7 Happy are the compassionate
because they will obtain compassion.

Matt. 5:8 Happy are the pure in heart
because they will gaze
with amazement at **YAHWEH**.

Matt. 5:9 Happy are the peacemakers
because they will be called children of **YAHWEH**.

Matt. 5:10 Happy are those who are persecuted
for the sake of justification
because theirs is The Kingdom of The Heavens.

This completes a series of blessings
which begins and ends
with reference to
The Kingdom of The Heavens.
There are eight blessings in this series.

Matt. 5.11 Happy are you
whenever they defame you,
and persecute you,
and say every hurtful thing
against you falsely on account of Me.

Matt. 5:12 Rejoice, even with exceeding joy,
because great is your compensation
in The Heavens.

Indeed, in this manner
they persecuted the prophets
who were before you.

misthos – pay for service.
– hire, reward, wages.

The concept of a reward in Heaven
is based on a very selfish orientation.
When you do your work and are paid for it
you are **not** receiving a "reward".
You are being paid
for your labor – compensated.
We are **not** going to be
"rewarded" in Heaven
for doing what we were supposed to do.
The only compensation we might receive
will be for doing more
than we were supposed to do.

Matt. 5:13 You are the salt of the earth.
But if the salt becomes tasteless
how will it season?
It is then good for nothing
except to be thrown out
and trampled underfoot by human beings.

Matt. 5:14 You are the light of the world.
A town that is laid out on a mountain
is not able to be concealed.

Matt. 5:15 Neither do they light a lamp
and put it under a basket,
but instead, on a lampstand,
and it radiates brilliantly
to everyone in the house.

Matt. 5:16 Let your light shine in this manner
before human beings
so that they might see your good works
and honor your Father
Who is in The Heavens.

Matt. 5:17 Do not think that I came
to destroy The Torah or The Prophets.
I did not come to destroy them,
but rather to fulfill them.

The Torah and The Prophets
were the entire Scriptures
for the people of that day.
They had nothing else.

The concept of fulfillment
meant to "complete" them,
to cause everything predicted to exist.

Matt. 5:18 Indeed, assuredly, I say to you
until the sky and the earth pass away
one jot or one tittle
will by no means perish from The Torah
until everything happens.

These are the smallest punctuation marks
within The Torah and The Prophets.
YAHWEH does nothing without a purpose
and leaves out not even the smallest detail
of what He says.

Matt. 5:19 Whoever therefore destroys
the least one of these Instructions,
and in this manner teaches human beings,
will be called least
in The Kingdom of The Heavens.
But whoever does and teaches them
will be called great
in The Kingdom of The Heavens.

Matt. 5:20 Indeed, I say to you
that if your right action
does not exceed the right action
of the scribes and Pharisees
you will by no means enter
The Kingdom of The Heavens.

dikaosune – equity, justification
– typically translated as righteousness.

Right action is implied by the comparison
to the scribes and Pharisees
who were always flaunting
their "good works"
- thereby trying to justify themselves.

Matt. 5:21 You have heard
that it was said by the aged,
'You are not to murder.'
(Ex. 20.13, Deut. 5.17)
and, *'Whoever murders*

will be in danger of the judgment.'
(Ex 21.12-14)

Matt. 5:22 But I say to you
that whoever is angry with his brother
without a reason
will be liable to the judgment!
And whoever says to his brother, 'Raca!'
will be liable to The Sanhedrin.
But whoever says, 'You fool!'
will be liable to the hell of fire.

Raca means worthless one.

The Sanhedrin is The Council of 70
who were the official leaders of Yisra'el.

moros - dull, stupid
- from which comes moron.
geena - of Hebrew origin (H1516 and H2011);
valley of (the son of) Hinnom;
ge-henna (or Ge-Hinnom),
a valley of Yerushalaim,
used as a name for the place (or state)
of everlasting punishment; hell.

Matt. 5:23 Now then,
if you bring your gift to the slaughter site
and there remember that your brother
has something against you,

An "altar" is a place of slaughter
where animals are butchered,
the blood is poured out around the site,
and part of the animal are burned.
It is not a "pretty" place.
Its purpose was to call attention
to the need for blood to be shed
in order to "cover"
(make atonement) one's "offenses"
(rebellious acts against The Word of **YAHWEH**).

Matt. 5:24 leave your gift there
before the slaughter site and withdraw.
First be reconciled to your brother
and then come and offer your gift.

Matt. 5:25 Agree with your opponent
without delay
while you are on the way with him
lest your opponent deliver you to the judge,
the judge hand you over to the officer,
and you be thrown into prison.

Matt. 5:26 Assuredly, I say to you,
you will by no means get out of there
until you have paid the last penny.

Matt. 5:27 You have heard
that it was said to those of old,
'You are not to commit adultery.'
(Deut. 5.18)

Matt. 5:28 But I say to you
that whoever looks at a woman
to strongly desire her
has already committed adultery with her
in his heart!

kardia – the heart, or figuratively
the thoughts or feelings; also, the middle.
One might say, "the center of one's being".

Matt. 5:29 If your right eye
entices you to be tripped up,
tear it out and throw it away from you,
because it is to your advantage
that one of your body parts
might be fully destroyed
rather than for your whole body
to be thrown into hell!

Matt. 5:30 And if your right hand
entices you to stumble,

cut it off and throw it away from you,
because it is to your advantage
that one of your body parts
might be fully destroyed
rather than for your whole body
to be thrown into hell!

Matt. 5:31 It has been said that,
*'Whoever divorces his wife,
let him give her a certificate of divorce.'*
(Deut 24.1-4)

Matt. 5:32 But I say to you
that whoever divorces his wife
except for sexual immorality
causes her to commit adultery!
And whoever marries
a woman who is divorced commits adultery.

Matt. 5:33 Again, you have heard
that it was said to those of old,
*'You are not to swear falsely,
but are to perform your oaths to YAHWEH.'*
(Ex. 20.7, Lev. 19.12)

Matt. 5:34 But I say to you,
"Do not swear at all,
neither by The Heaven,
because it is **YAHWEH's** throne,
Matt. 5:35 nor by the earth,
because it is His footstool,
nor by Yerushalaim,
because it is the city of The Great King!

Matt. 5:36 Neither are you
to swear by your head,
because you cannot make
one hair white or black.

Matt. 5:37 But let your word be
'Yes, Yes,' and 'No, No!'
Indeed, whatever is beyond these
is from that which is morally wrong."

[There is no verb present in the text.](#)

[The "double mention" is a Hebraism.
Whenever such a repetition is made
it is intended to amplify the meaning,
making it emphatic.](#)

[Here it means your word
is to be absolutely, Yes, or No.](#)

[There is no need to add
any further qualifications.](#)

[poneros - hurtful, i.e. evil
in effect or influence.](#)

[It is effectively moral wrong doing.](#)

[Our concept of evil is very different
from that of The Hebrews.](#)

[For them everything was covered
under one term that means "bad".](#)

[It included everything
from the slightly bad
to the extremely awful.](#)

[Every such act
represented harm to another.](#)

Matt. 5:38 You have heard that it was said,
'An eye for an eye and a tooth for a tooth.'
(Lev. 24.19-20)

Matt. 5:39 But I say to you,
Do not resist the morally wrong!
But instead,
whoever strikes you on your right cheek,
turn the other to him also!

Matt. 5:40 If anyone wants
to condemn you *at law*
and take away your shirt,
send him your coat also.

Matt. 5:41 And whoever compels you
to go one mile, go with him two!

Matt. 5:42 Give to him who asks you!
And from him who wants to borrow from you
do not turn away!

Matt. 5:43 You have heard that it was said,
*'You are to love your neighbor
and hate your enemy.'*
(Lev. 19.18 Deut 23.6)

Matt. 5:44 But I say to you,
"Love those who are hateful!
Speak well of those who curse you!
Do good to those who detest you!
And pray for those
who slander you and persecute you
Matt. 5:45 in order that you may become
children of your Father in The Heavens,
because He makes His sun rise
on the harmful and on the good,
and sends rain on the just and on the unjust!

Matt. 5:46 Indeed,
if you love those who love you
what compensation do you have?
Do not even the tax collectors do the same?
*agapao - to love
(in a social or moral sense).
Love in the Hebrew mind
is not a highly emotional event.
It has more to do with loyalty
than with feelings.*

Matt. 5:47 And if you welcome
your brothers only
what do you do that's superior to others?
Do not even the tax collectors
do in this manner?

Matt. 5:48 You therefore are to be complete,
exactly like your Father Who is in The Heavens
is complete."
*teleios – complete
(mental and moral character, etc.)
– translated as perfect, man of full age.*

*It implies maturity
of all aspects of one's life.
It's root word means the goal
or end which is sought – finished.
It does not mean without fault
because that's impossible for humans.
Coupled with other Scriptural injunctions
it refers to living a "holy" (set apart) life.*

Chapter 6

Matt. 6:1 Be cautious that you
do not do your charitable deeds
in front of human beings
to be observed by them.
Otherwise you have no compensation
from your Father Who is in The Heavens.
Matt. 6:2 Therefore,
when you do a charitable deed
do not sound a trumpet blast in front of you
exactly like the hypocrites do
in the synagogues and in the streets
so that they might be honored by human beings.
Assuredly, I say to you
they have their compensation!
Matt. 6:3 But when you do a charitable deed
do not let your left hand know
what your right hand is doing
Matt. 6:4 in order that your charitable deed
may be concealed.
And your Father
Who sees into what's concealed

will Himself repay you in the open.

Matt. 6:5 And when you pray
you are not to be exactly like the hypocrites!
Indeed, they love to pray
standing in the assemblies
and on the corners of the streets
so that they might be observed by human beings.
Assuredly, I say to you
they have their compensation!
Matt. 6:6 But you, when you pray
go into your closet.
And when you have closed your door
pray to your Father Who is in private.
And your Father
Who sees into the private place
will repay you in the open.

Matt. 6:7 Now when you pray
do not use meaningless repetitions
exactly like the Gentiles do
because, indeed, they think they will be heard
by means of their many words.
Matt. 6:8 Therefore do not become like them!

Indeed, your Father understands
the things you have need of
before you ask Him.

Matt. 6:9 Pray in this manner therefore:
Our Father Who is in The Heavens,
let Your Name be sanctified!
Matt. 6:10 Let Your rule come!
Let Your will be done upon the earth
as it is done in The Heaven!

**NOTE: This is not
a “prayer” you are to use.**
On the contrary, it's a formula
or pattern by which to pray.
It sets certain priorities in their proper order.

thelema – a determination, a choice,
purpose, decree, or inclination.
– desire, pleasure, will.

The traditional ways of interpreting this
leave out the very essential aspect
of the definition - a determination.

YAHWEH's will
is what He has determined.
It's more than mere desire.

Matt. 6:11 Give us this day our daily food!
Matt. 6:12 And forgive us our debts
even as we forgive our debtors!

opheliema – something owed, due;
morally, a fault. – debt.
The debt we owe to **YAHWEH**
is the “price” required for violating His will,
His determination.
The required penalty is **death!**

The penalty is “paid in full” – cancelled
– by **YAHUSHUA's** death,
resurrection, and ascension.
**It is the only basis
for our debt being “forgiven”!**

aphiemi – to send forth.
It is often translated as forgive,
but there are several other meanings.
Effectively it means to cancel or eliminate,
in this case one's debt owed to **YAHWEH**
for violating His will.

In the same way He has “forgiven” us
– sending away our debt
– we are to forgive others.
Debt cancelled!

Matt. 6:13 And do not lead us
into difficult trials,
but instead deliver us from the harmful
because Yours is the dominion,
and the power,
and the honor
into the ages!
Amen!

There is no reference to "evil one"
in the Greek text.
We are asking to be delivered
from "the harmful" things/acts
we encounter in this world.
If "the evil one" was intended
it should read "the devil", or "Satan".
Note: The imperative mood is used
throughout these verses.
It establishes a profound emphasis
in each statement.

Matt. 6:14 Indeed, if you forgive human beings
their unintentional errors,
your Heavenly Father will also forgive you.

paraptoma – a side-slip,
an unintentional error
or a willful transgression.
It's translated as fall, fault,
offense, and trespass.

Matt. 6:15 But if you do not forgive human beings
their unintentional errors
neither will your Father
forgive your unintentional errors.

Matt. 6:16 Now when you fast
do not become exactly like the hypocrites,
with a mournful appearance.
Indeed, they disfigure their faces
in order that they may appear
to human beings to be fasting.
Assuredly, I say to you
they have their compensation!

Matt. 6:17 But you, when you fast
anoint your head and wash your face,
Matt. 6:18 so that you do not appear
to human beings to be fasting,
but rather to your Father
Who is in the private place!
And your Father Who sees in private
will repay you openly.

Matt. 6:19 Do not amass for yourselves
wealth upon the earth
where moth and corrosion cause to disappear
and where thieves break in and steal.

brosis – eating.
Used as a metaphor for corrosion.

Matt. 6:20 But amass for yourselves
wealth in The Heaven,
where neither moth nor corrosion
cause to disappear
and where thieves do not break in and steal.

Matt. 6:21 Indeed, where your wealth is
there your heart will be also.

Matt. 6:22 The lamp of the body is the eye.
If therefore your eye is clear
your whole body will be full of illumination.
Matt. 6:23 But if your eye is *focused on* the harmful
your whole body will be full of darkness.
If therefore the light that is in you is darkness
how great is that darkness!

Matt. 6:24 No one can serve two masters.
Indeed, either he will detest the one
and love the other,
or else he will be loyal to the one

and despise the other.

You are not able to serve **YAHWEH**
and serve wealth.

kurios – supreme in authority. Master
– translated as God, Lord, master and sir.
This is an example
of the confusing use of this term.
It could say “two lords”.

The use of “lord” has created
a great deal of unnecessary deception
in many modern translations.

Matt. 6:25 Because of this I say to you,
do not be anxious concerning your life,
what you will eat or what you will drink;
nor about your body, what you will put on!
Is not life more than food
and the body more than clothing?

psuche – breath,
by implication the 'self'.
This is “the breath of life”
that was breathed into Adam
when he became a living being.

Matt. 6:26 Observe carefully the birds of the air
because they neither sow, nor reap,
nor gather into granaries,
yet your Heavenly Father feeds them.
Are you not of much more value than they?

Matt. 6:27 Which of you by being anxious
can add one cubit to his stature?

Matt. 6:28 And why are you anxious about clothing?

Consider carefully the lilies of the field,
in what manner they grow!
They do not work hard.

Neither do they spin.

As in spinning thread to make clothing.
Most of us have lost touch
with this concept in our modern lifestyles.

Matt. 6:29 However, I say to you
that not even Shelomoh in all his splendor
was arrayed like one of these.

Matt. 6:30 Now if **YAHWEH** so clothes
the vegetation of the field,
which exists today,
but tomorrow is thrown into the oven,
will He not much more clothe you,
incredulous ones?

Matt. 6:31 Therefore, do not be anxious saying,

“What will we eat?” or
“What will we drink?” or
“What will we wear?”

Matt. 6:32 because after all these things
the nations seek.

Indeed, your Heavenly Father understands
that you need all these things.

ethnos – a race or a tribe,
especially a foreign one (non-Yisra'elite).
As a non-Yisra'elite
one was considered to be a pagan.
This can be translated as
– Gentile, heathen, nation, people.

Matt. 6:33 But seek first

The Kingdom of **YAHWEH**

and His justification,

and *then* all these things will be added to you!

Matt. 6:34 Therefore,

do not be anxious about tomorrow

because tomorrow will be anxious about its own things.

Sufficient for the day is its own trouble.

Chapter 7

Matt. 7:1 Condemn not

in order that you be not condemned

Matt. 7:2 because by whatever decision
you condemn you will be condemned,
and with whatever measure you use,
it will be measured to you in return.

Matt. 7:3 Now why do you look at the twig
in your brother's eye
but do not fully observe the beam
in your own eye?

Matt. 7:4 Or how can you say to your brother,
'Let me remove the twig from your eye.'

But behold!

A beam is in your own eye?

Matt. 7:5 Hypocrite!

First remove the beam from your own eye.

And then you will see clearly

to remove the twig from your brother's eye.

Matt. 7:6 Do not give what is sacred to the dogs,
nor throw your pearls in front of swine
lest they trample them under their feet
and turn and tear you into pieces.

hagios – sacred (physically pure,
morally blameless or religious,
ceremonially consecrated)
– translated as holy, most holy, saint.
It means something or someone
set apart for **YAHWEH's** purposes.

Giving to the dogs
is a metaphor for making defiled.

Matt. 7:7 **Ask and it will be given to you!**

Seek and you will find!

Knock and it will be opened up to you!

Matt. 7:8 **Indeed, everyone who asks receives!**

And he who seeks finds!

And to him who knocks it will be opened!

Matt. 7:9 Or, what human being
is there among you
who if his son asks for bread
will give him a stone?

Matt. 7:10 Or if he asks for a fish
will he give him a snake?

Matt. 7:11 If you then, being hurtful,
understand how to give
good gifts to your children,
how much more will your Father
Who is in The Heavens
give good things to those who ask Him!

Matt. 7:12 **Therefore, everything you desire
for human beings to do to you,**

do also to them!

Indeed, this is The Torah and The Prophets.

This is "The Golden Rule"
stated slightly differently.

Matt. 7:13 Enter in by the narrow gate
because wide is the gate and broad is the path
that leads to ruin or loss,

and there are many who enter through it,

Matt. 7:14 because narrow is the gate

and constricted is the path

which leads to *Eternal* Life,

and they are very few who find it.

Matt. 7:15 Now be cautious of false prophets
who come to you in sheep's clothing,

but inside they are ravenous wolves!

Matt. 7:16 You will recognize them by their fruits.

Neither does one gather grapes

off of thorn bushes
or figs off of thistles.
Matt. 7:17 Likewise, every good tree
produces good fruit,
but a bad tree produces bad fruit.
Matt. 7:18 A good tree
cannot produce bad fruit,
nor can a bad tree produce good fruit.
Matt. 7:19 Every tree
that does not produce good fruit
is cut down and thrown into the fire.

Matt. 7:20 Truly,
by their fruits you will recognize them.

Matt. 7:21 Not everyone who says to Me,
'Master, Master!'
will enter The Kingdom of The Heavens,
but rather, he who is doing
the will of My Father,
Who is in The Heavens.

Matt. 7:22 Many will say to Me in that day,
'Master, Master!
Have we not prophesied in Your Name,
ejected unclean natures in Your Name,
and done many signs in Your Name?'
Matt. 7:23 Yet then I will declare to them,
'I never knew you!
Depart from Me,
you who practice lawlessness!'

Matt. 7:24 Therefore, everyone that hears
these words of Mine and does them,
I will compare him to a thoughtful man
who built his house upon the rock.
Matt. 7:25 And the rain descended.
The floods came.
And the winds blew.
And they beat on that house.
But it did not fall
because it was erected upon the rock.

Matt. 7:26 Yet everyone that hears
these words of Mine
and is not doing them
is to be compared to a stupid man
who built his house upon the sand.
Matt. 7:27 And the rain descended.
The floods came.
And the winds blew.
And they beat on that house.
And it fell.
And great was its fall."

Matt. 7:28 And it happened when **YAHUSHUA**
had entirely completed these words
that the people were astonished
concerning His instruction
Matt. 7:29 because it existed
that He taught as one having authority,
and not as the scribes.

Chapter 8

Matt. 8:1 Having come down from the mountain,
great multitudes accompanied Him.
Matt. 8:2 And behold!
A leper came and worshiped Him saying,
"Master, if You desire
You are able to cleanse me."
Matt. 8:3 And **YAHUSHUA** extended His hand.
And He touched him saying, "I desire it.
Be cleansed!"
And at once his leprosy was cleansed.

A "righteous" Yisra'elite
would never touch an "unclean" leper.
It would cause them to be defiled.

Matt. 8:4 And **YAHUSHUA** said to him,
"See that you speak to not even one,
but instead withdraw.
Show yourself to the priest
and offer up the gift that Moshe instructed
as evidence to them."

Matt. 8:5 Now **YAHUSHUA**
having entered Kafar'nahum,
a centurion approached Him imploring Him
Matt. 8:6 saying,
"Master, my child is lying at home paralyzed,
terribly tormented."
Matt. 8:7 And **YAHUSHUA** said to him,
"I will come and will heal him."
Matt. 8:8 The centurion answered and said,
"Master, I am not worthy
for You to enter under my roof.
But merely say a word
and my child will be healed.
Matt. 8:9 Indeed,
I also am a person under authority,
having soldiers under me.
And I say to this one, 'Go!' and he goes,
and to another, 'Come!' and he comes,
and to my slave, 'Do this.' and he does it."

Matt. 8:10 Now **YAHUSHUA**,
having heard it marveled.
And He said to those who accompanied *Him*,
"Assuredly I say to you,
I have not found trust as vast as this,
not even in Yisra'el!

pistis – persuasion,
credence, moral conviction
– translates as assurance,
belief, believe, faith, fidelity.

Faith means to have complete **trust**
or confidence in someone or something.
Belief is acceptance
that something is true or exists.
Both concepts require **trust**.

Matt. 8:11 Now I say to you that
many will be present
from east and west.
And they will sit down
with Abraham, Yitzhak, and Ya'akov
in The Kingdom of The Heavens,
Matt. 8:12 but the children of The Kingdom
will be ejected into the outer darkness.
In that place will be lamentation
and grating of the teeth."

Matt. 8:13 Then **YAHUSHUA**
said to the centurion,
"Go your way,
and as you have trusted
may it happen for you."
And his child was healed
in the very same hour.

Matt. 8:14 And **YAHUSHUA**,
having come into Peter's house,
saw his wife's mother lying down with a fever.
Matt. 8:15 Then He touched her hand
and the fever left her.
And she arose and waited upon them.

Matt. 8:16 Then, it having become evening,
they brought to Him many

who were possessed by unclean natures.
And He ejected the *unclean* natures
with a word.
And He healed all that had diseases
Matt. 8:17 so that it might be fulfilled
which was spoken
by Yeshayah, the prophet, saying,
*“He Himself took our infirmities
and bore our sicknesses.”*
(Is. 53.4)

Matt. 8:18 Now **YAHUSHUA**,
having seen great crowds around Him,
ordered them to go across.
Matt. 8:19 And a certain scribe approached
and said to Him,
“Teacher, I will accompany You wherever You go.”
Matt. 8:20 And **YAHUSHUA** said to him,
“Foxes have dens
and birds of the sky have nests,
but The Son of Man
has no place to lay His head.”
Son of Man is idiomatic.
Literally it is - son, or child
of a human being.
It's in direct contrast with “son of God”
(actually **YAHWEH**, or The Elohim)
or “child of God”.
It remphasizes His humanity
in contrast to His deity.

Matt. 8:21 And a different one of His students
said to Him, “Master,
allow me first to go and to bury my father.”
mathetes – a learner, pupil.
Often translated as disciple.

Matt. 8:22 But **YAHUSHUA** said to him,
“Accompany Me,
and permit the dead to bury their own dead.”

Matt. 8:23 And having entered a boat
His students accompanied Him.
Matt. 8:24 And behold!
A great shaking happened in the sea,
so that the boat was covered under the waves.
But He was asleep.
Matt. 8:25 And His students approached.
And they awakened Him saying,
“Master, save us!
We are perishing!”
Matt. 8:26 Then He said to them,
“Why are you fearful, incredulous ones?”
Then He arose.
And He rebuked the winds and the sea.
And there was a great tranquility.
Matt. 8:27 Then the men marveled saying,
“What sort of being is this
that even the winds and the sea
listen attentively to Him?”
'Obedience' is the result
of listening attentively.
It results in doing what you have learned
by listening attentively.
It is not blindly doing
what you are told - obeying.

Matt. 8:28 And having come across the sea
into the area of the Gergesenes
He encountered two who were possessed
by unclean natures coming out of the tombs,
exceedingly dangerous,
so that no one was able
to come near that road.
Gergesenes - probably the same
as Girgashites,
meaning a stranger drawing near.

Matt. 8:29 And behold!
They cried out saying,
“What have we to do with You, **YAHUSHUA**,
You Son of **YAHWEH**?
Have You come here to torture us
before the time?”

Matt. 8:30 Now a good way off from them
there was a herd of many swine feeding.

Matt. 8:31 Then the unclean natures
begged Him saying,
“If You eject us allow us to go away
into the herd of swine.”

Matt. 8:32 And He said to them, “Go away!”
And having come out,
they went into the herd of swine.
And behold!

The whole herd of swine
rushed down the steep bank into the sea
and they died in the water.

Matt. 8:33 Now those who tended them ran away.
And they went away into the town
and announced everything,
even what had happened to the ones
possessed by the unclean natures.

Matt. 8:34 And behold!
The whole town came out to meet **YAHUSHUA**.
And having seen Him they begged Him
to depart from their region.

*One must wonder about this reaction.
He has just healed two men
who were a total threat to the community,
yet they beg Him to leave.
Perhaps it was because of
the loss of revenue involved
in the death of the swine.*

Chapter 9

Matt. 9:1 And He got into a boat,
crossed over,
and went to His own town.

Matt. 9:2 And behold!
They brought to Him a paralytic
lying upon a bed.
And **YAHUSHUA**, seeing their trust,
said to the paralytic,
“Child, have courage!
Your offenses are forgiven you.”

Matt. 9:3 And behold!
Some of the scribes said within themselves,
“This one blasphemeth!”

Matt. 9:4 Then **YAHUSHUA**,
understanding their thoughts, said,
“Why do you carefully think
of harm in your hearts?

*As opposed to blasphemy,
which is speaking hurtful things of another.*

Matt. 9:5 Indeed, which is easier?
To say, “Your offenses are forgiven you.”
or to say, ‘Arise and walk about’?

Matt. 9:6 Now,
in order that you may understand
that The Son of Man has authority
upon the earth to forgive offenses...”
Then He said to the paralytic,
“Arise! Pick up your bed
and go to your house!”

*Unfinished statements
are a form of Hebraism.
This occurs often in Hebrew literature.
The ending was left to the listener
to “fill in the blanks”.
Generally it inferred
something very negative would result.*

Matt. 9:7 And he arose.
And he went off to his house.

Matt. 9:8 Now the multitudes
having seen this marveled.
And they honored **YAHWEH**,
Who had given such authority
to human beings.

Note that the text states this authority
was given to human beings, plural,
not merely to one "man", singular.
This is subtle, but most significant.

Matt. 9:9 And **YAHUSHUA**,
passing on from there,
saw a person named Mattiyah
sitting at the tax office.
And He said to him, "Accompany Me."
And he arose and accompanied Him.

Mattiyah means gift of **YAHWEH**.
It is normally given as Matthew.

Matt. 9:10 Now it happened that **YAHUSHUA**
was sitting at the table in the house.
And behold!

Many tax collectors and offenders came
and sat down with Him and His students.

Matt. 9:11 And the Pharisees, having seen it,
said to His students,

"Why does your teacher eat
with tax collectors and offenders?"

Matt. 9:12 And **YAHUSHUA**, having heard it,
said to them,

"Those who are strong
have no need of a physician,
but rather, those who are poorly.

Matt. 9:13 Now go learn what this is:

"I desire compassion and not sacrifice."
(Ps. 40.6)

Indeed, I did not come to invite the innocent,
but rather the offenders to reconsideration."

Matt. 9:14 Then the students of Yahanathan
came to Him saying,

"Why do we and the Pharisees fast often,
but Your students do not fast?"

Matt. 9:15 And **YAHUSHUA** said to them,
"The friends of the bridegroom

are not able to mourn
as long as the bridegroom is with them.

But the days will come when the bridegroom
is removed from them, and then they will fast.

apairo – to lift off, remove.
Speaking of lifting off
in relation to The Messiah
is quite interesting.

Matt. 9:16 No one puts a patch of new cloth
upon an old garment because the patch
pulls away from the garment
and the gap is made worse.

Matt. 9:17 Neither does one put new wine
into old wineskins.

Otherwise the wineskins break
and the wine runs out,
and the wineskins are ruined.

Instead, they put new wine into new wineskins
and both are preserved."

Matt. 9:18 As He spoke these things to them,
behold!

A ruler came and worshiped Him saying,

"My daughter has just died.

Nevertheless, come,
and lay Your hand upon her,

and she will live.”

archon – a first, in rank or power
– chief, prince, ruler, magistrate.
The context does not provide enough
to know which it was.

Matt. 9:19 And **YAHUSHUA** arose.
And He accompanied him;
also His students.

Matt. 9:20 And behold!

A woman having had a hemorrhage
for twelve years came from behind.
And she touched the hem of His garment
In Hebrew culture the hem,
or more correctly
the fringe of one's garment,
represented one's authority.
By touching it she was placing herself
under His authority.

Matt. 9:21 because she said to herself,
“If I merely touch His garment
I will be delivered.”

Matt. 9:22 Then **YAHUSHUA** turned around.
And having seen her He said,
“Have courage, daughter!
Your trust has delivered you.”
And the woman was delivered
from that very same hour.

Matt. 9:23 And **YAHUSHUA**,
having come into the ruler's house
and seeing the flute players
and the disturbed crowd,
Matt. 9:24 said to them, “Make room!
Indeed, the girl is not dead
but rather is sleeping.”
And they laughed scornfully at Him.
Matt. 9:25 But when the crowd
had been ejected
He went in and took her by the hand.
And the girl was raised up.
Matt. 9:26 And the report of this
went out into all that land.

Matt. 9:27 And **YAHUSHUA**
having gone from there,
two blind ones were accompanying Him
crying out and saying,
“Have compassion on us Son of David!”

Matt. 9:28 Now having come into the house,
the blind men approached Him.

And **YAHUSHUA** said to them,
“Do you believe that I am able to do this?”
They said to Him, “Yes, Master.”

Matt. 9:29 Then He touched their eyes saying,
“**According to your belief be it done to you!**”

This is an extremely significant statement.
It implies that we receive what we request
based upon the level of our belief (trust).
If our belief is solid and mature
our request will be granted.
This is affirmed by other passages of Scripture.

Matt. 9:30 And their eyes were opened up.
And **YAHUSHUA** sternly warned them saying,
“See to it that no one knows!”
Matt. 9:31 But having gone out,
they spread the news concerning Him
into all that country.

Matt. 9:32 Now, they having gone out, behold!
They brought to Him a person mute
and possessed by an unclean nature.
Matt. 9:33 And when the unclean nature
had been ejected the mute one spoke.
And the crowds marveled saying,
“This has never been seen in Yisra'el!”

Matt. 9:34 But the Pharisees said,
“He ejects unclean natures
by the ruler of the unclean natures.”

Matt. 9:35 Then **YAHUSHUA** went about
all the towns and villages,
teaching in their assemblies,
proclaiming the good news
concerning The Kingdom,
and healing every affliction
and every disease among the people.

Matt. 9:36 Now having seen the crowds
He was moved with compassion
concerning them because they were weary
and were scattered like sheep
having no shepherd.

Matt. 9:37 Then He said to His students,
“The harvest truly is great
but the laborers are few.

Matt. 9:38 Therefore,
ask The Sovereign of the harvest
to send out laborers
for the sake of His harvest.”

Chapter 10

Matt. 10:1 And having invited
His twelve students to Him,
He gave them authority over unclean natures
to expel them,
and to heal every affliction and every disease.

Matt. 10:2 Now the names
of the twelve ambassadors are these:
first, Shim'on, who is called Peter,
and Andrew, his brother,
Ya'akov, the son of Zabdiy,
and Yahonathan, his brother,

Yahonathan is Greek for Yohanan.
It means **YAHWEH** favored.

apostolos – a delegate, specially,
an ambassador of the good news;
officially a commissioner of The Messiah
(with miraculous powers).

–apostle, messenger, he that is sent.
An ambassador is a personal delegate
of the one who sends them,
with 'legal' abilities not granted to others.
They are official representatives.
This is not considered when speaking
of the twelve special students
of The Messiah.

For that reason
the term ambassador is used
to cause a rethinking
of their position and purpose.

Shim'on is Hebrew for Simeon.

It means he hears.
Peter means a stone.
Andrew means manly.

Ya'akov means
he will take by the heel; restrainer
This is James in Greek.
Zabdiy means gift.

Matt. 10:3 Philip and Bartalmay, Ta'om,
and Mattiyah, the tax collector, Ya'akov,
the son of Alphaeus,
and Lebbaeus, whose surname was Thaddaeus;

Philip means lover of horses.
Bartalmay means son of ridges.
Ta'om means twin. (Ta'om)
Mattiyah means gift of **YAH**.
Lebbaeus means a laver.
There is no noted Hebrew origin
for this name.

Thaddaeus means sucking plenty.
There is no noted Hebrew origin
for this name.

Matt. 10:4 Shim'on, the Canaanite,
and Yahudah of Iscariot (who also betrayed Him).

Matt. 10:5 These twelve **YAHUSHUA** set apart,
ordering them saying,
"You are not to go
into the way of the Gentiles!
And you are not to enter
into a town of the Shomeronites.

ethnos – a race, a tribe,
specially, a foreign one (pagan).
- Gentile, heathen, nation, people.

Gentiles are typically seen as those
who do NOT worship **YAHWEH**.
They were considered by Hebrews
to be "unclean".
They were not even to associate with them
in any meaningful manner.
This teaching was therefore
brand new to the Hebrew culture.
YAHWEH was "theirs".
He did not belong
to anyone outside their group.
This identifies why there are
certain "ethnic" issues
that show up frequently in the text.
Shomeronites were "corrupted" Hebrews,
worshipping idols,
and therefore considered to be "unclean".
No Hebrew would typically associate with them.
They are traditionally called 'Samaritans'.

Matt. 10:6 But go instead to the lost sheep
of the household of Yisra'el.

Matt. 10:7 Now as you go proclaim, saying,
'The Kingdom of The Heavens is at hand.'

Matt. 10:8 Heal the feeble,
cleanse the lepers,
raise up the dead,
expel unclean natures!
Freely you have received.
Freely give!

therapeuo – to wait upon menially,
to adore **YAHWEH**, or to relieve (of disease)
– cure, heal, worship.
astheneo – to be feeble
– diseased, impotent, sick, weak.

Matt. 10:9 Acquire neither gold, nor silver,
nor copper in your money belts,
Matt. 10:10 nor a leather pouch
for food for your journey,
not even two shirts,
not even sandals,
not even staffs,
because a worker
is deserving of his nourishment.

Matt. 10:11 Now, into whatever town
or village you enter
inquire who in it is deserving
and stay in that place until you go out.

Matt. 10:12 And when you enter
into a household embrace it!

Matt. 10:13 And if the household is deserving
let your peace come upon it!
But if it is not deserving
let your peace return to you!

eirene - peace; prosperity.
This is the Greek word
that "translates" **shalom** from the Hebrew.
Shalom means total well-being,
in every dimension of one's existence.

Matt. 10:14 And whomever will not receive you
nor hear your words,
as you depart from that house or town,
shake off the dust from your feet.
Matt. 10:15 Assuredly I say to you,
it will be more tolerable
for the land of Sedom and Amarah
in the day of judgment than for that town!

Sedom means fettered.
Amarah means bondage.
krisis – decision, a tribunal,
by implication, justice
– accusation, condemnation,
damnation, judgment.

Matt. 10:16 Behold!
I send you out as sheep in the midst of wolves.
Therefore, be wise as snakes
and innocent as doves.

Matt. 10:17 Now pay attention to human beings
because they will deliver you up to councils
and they will flog you in their assemblies.
Matt. 10:18 You will be brought
before leaders and sovereigns
on account of Me
for the sake of evidence
to them and to the Gentiles.

Matt. 10:19 Now whenever they deliver you up,
do not be anxious about how
or what you should speak
because it will be given to you in that hour
what you should say.

The concept of "deliver you up"
literally means 'betray you'.

Matt. 10:20 Indeed, it is not you
who are speaking, but instead,
The Divine Nature of your Father
Who is speaking through you.

Matt. 10:21 Now a brother
will betray a brother unto death;
even a father *betray* a child.
And children will attack parents
and kill them.

Matt. 10:22 And you will be detested
by everyone
because of My Name.

onoma – a "name"
(literally or figuratively)
(authority, character)
– called, name, surname.
A name in Hebrew culture
carried with it the authority
or character of the person.

However, he who perseveres
to the end point
will be delivered.

Matt. 10:23 When they persecute you
in this town
run away into a different one!
Indeed, assuredly I say to you,
you will not have completed
the towns of Yisra'el even
until The Son of Man has come!

Matt. 10:24 A student is not over his teacher
nor is a servant over his master.

Matt. 10:25 It is satisfactory for a student
that he be like his teacher
and a servant like his master.
If they have called
the head of the household Beelzeboul,

how much worse will they call
those of his household?

[Beelzeboul](#) - dung god.

Also a reference to The Adversary.

This is likely a scribal error.

A Hebrew person would

most likely use Ba'al Zebub,

Lord of the Fly.

Matt. 10:26 Therefore, do not be afraid of them,
because
there is not even one thing covered up
that will not be uncovered,
or concealed that will not be known.

Matt. 10:27 What I tell you in the darkness
speak in the light.
And what you hear in the ear
proclaim upon the roof.

Matt. 10:28 And do not fear
those who kill the body
but cannot kill the nature!
But instead fear Him
Who is able to fully destroy
both nature and body in hell!

Matt. 10:29 Are not two sparrows
sold for a copper coin?
Yet not one of them will fall upon the ground
without your Father.

Matt. 10:30 Moreover,
the very hairs of your head are all counted.

Matt. 10:31 Therefore do not be afraid!
You are of more value than many sparrows.

Matt. 10:32 Therefore,
anyone who acknowledges Me
in front of human beings
I will likewise acknowledge
in front of My Father Who is in The Heavens.

Matt. 10:33 However,
anyone who disavows Me
in front of human beings
I will also disavow In front of My Father
Who is in The Heavens.

Matt. 10:34 Do not consider that I came
to throw peace upon the earth.
I did not come to throw peace,
but rather a sword.

Matt. 10:35 Indeed, I have come
to set a person at variance against his father,
a daughter against her mother,
and a daughter-in-law
against her mother-in-law.

Matt. 10:36 And a person's enemies
will be those from his own household.

[See Micah 7.6](#)

Matt. 10:37 He who loves
father or mother above Me
is not deserving of Me.
And he who loves
son or daughter above Me
is not deserving of Me.

[phileo](#) – brotherly love.

Matt. 10:38 And he who does not
take up his torture stake
and accompany Me
is not deserving of Me.

[stauros](#) – a stake or post,
a pole or cross

(as an instrument of capital punishment).

Literally - a torture stake,
a very cruel instrument of death.

Matt. 10:39 He who finds his life
will completely destroy it.
And he who completely destroys his life
on account of Me will find it.

Matt. 10:40 **He who receives you
receives Me.**

**And he who receives Me
receives Him Who sent Me.**

dechomai – to receive – accept.
It means to receive
by deliberate and ready actions.
It is not mere mental assent,
but actively choosing
to be involved with The Messiah.

Matt. 10:41 He who receives a prophet
for the sake of the name of a prophet
will receive a prophet's compensation.
And he who receives a just person
for the sake of the name of a just person
will receive a just person's compensation.

Matt. 10:42 Even if one gives
merely a cup of cool water
to one of these little ones
in the name of a student,
assuredly, I say to you
he will by no means lose his compensation!"

Chapter 11

Matt. 11:1 Now it happened that
when **YAHUSHUA** had finished
the arrangements for His twelve students
He left that place to teach
and to proclaim in their towns.

Matt. 11:2 And Yahanathan,
having heard in prison
about the acts of The Messiah,
sent two of his students.

Matt. 11:3 And they said to Him,
"Are You The Coming One
or do we anticipate a different one?"

The Coming One
is a euphemism for The Messiah.

Matt. 11:4 **YAHUSHUA** responded.
And He said to them,
"Go and tell Yahanathan the things
which you hear and observe.

Matt. 11:5 The blind see and the lame walk.
The lepers are cleansed and the deaf hear.
The dead are raised up and the poor
have the good news proclaimed to them.

Matt. 11:6 And happy is he
who is not tripped up by Me."

Matt. 11:7 Now these having gone on their way,
YAHUSHUA began to speak to the crowds
concerning Yahanathan.

"What did you go out
into the wilderness to examine?
A reed shaken by the wind?

Matt. 11:8 Or else, what did you go out to see?
A human being clothed in soft garments?
Behold!

Those who wear soft clothing
are in kings' houses.

Matt. 11:9 Or else, what did you go out to see?
A prophet?

Yes, I say to you,
and much more than a prophet!

Matt. 11:10 Indeed,
this is he of whom it is written,
*“Behold!
I send My messenger before Your face,
who will prepare Your way before You.”*
(Is. 40.3, Mal. 3.1, 4.5)

**Matt. 11:11 Assuredly I say to you,
among those born of women
there has not arisen one greater
than Yahnathan, the baptizer!
However, he who is least
in The Kingdom of The Heavens
is greater than he.**

Matt. 11:12 Now from the days
of Yahnathan, the baptizer, until now
The Kingdom of The Heavens suffers violence.
And the violent ones seize it by force.

*biazo – to force,
to crowd oneself into, to be seized.
The concept is that of one
seeking to force their way
into The Heavens.*

Matt. 11:13 Indeed, all The Prophets
and The Torah
prophesied until Yahnathan.

*Prophesied - proclaimed
the word of YAHWEH.*

Matt. 11:14 And if you are inclined to accept it,
he is Eliyah, who has appeared.

Matt. 11:15 He who has ears to hear, listen!

Matt. 11:16 Now to what
will I compare this generation?
It is similar to children
sitting in the town square
and speaking to their companions

Matt. 11:17 and saying,
‘We played the flute for you
and you did not dance.
We mourned for you
and you did not lament.’

Matt. 11:18 Indeed, Yahnathan came
neither eating nor drinking,
and they say, ‘He has an unclean nature.’

Matt. 11:19 The Son of Man
came eating and drinking,
and they say, ‘Behold!
A glutton and a winebibber,
a friend of tax collectors and offenders!’
Even wisdom is rendered innocent
by its offspring.”

Literally, by what it produces.

Matt. 11:20 Then He began to revile the towns
in which most of His mighty acts had been done
because they did not reconsider.

Matt. 11:21 “Woe to you, Chorazin!
Woe to you, Bayit Saida,
because if the mighty acts
which were done in you
had been done in Tzor and Tzidon
they would have reconsidered long ago
in sackcloth and ashes.

*Chorazin means furnace of smoke.
Bayit Sayda means house of provision.
Tzor means a rock. (It is Tyre.)
Tzidon means fishery.*

Matt. 11:22 Moreover, I say to you
it will be more endurable for Tzor and Tzidon
in the day of judgment than for you.

Matt. 11:23 And you, Kafar'nahum,
who were lifted up as far as The Heavens,
will be thrust down to She'ol
because if the mighty acts
which were done in you
had been done in Sedom
it would have remained until this very day.

She'ol - Hades or the world of the dead;
the grave; the depths.
She'ol is the proper Hebrew word
to be used here.
It refers to the place
where the dead await the final judgment.
It is **not** 'hell'.
It is, more properly, the state of being dead.

Matt. 11:24 And I say to you that it will be
more endurable for the land of Sedom
in the day of judgment than for you.”

Matt. 11:25 At that time **YAHUSHUA**
responded saying, “I acknowledge You, Father,
Sovereign of The Heavens and the earth,
because You have hidden these things
from the wise and prudent
and have revealed them to babies.

Matt. 11:26 Yes, Father, because in this way
it was satisfying in Your eyes.

Matt. 11:27 All things
have been delivered to Me by My Father.
And no one recognizes The Son
except The Father.
Nor does anyone recognize The Father
except The Son,
and the one to whom The Son
is willing to reveal Him.

Matt. 11:28 Come to Me,
all you who are fatigued
and are overburdened
and I will give you rest!

Matt. 11:29 Take My yoke upon you
and learn from Me
because I am gentle and humble in heart.
And you will find rest for your lives.

Matt. 11:30 Indeed, My yoke is useful
and My load is easy to carry.”

Chapter 12

Matt. 12:1 At that time **YAHUSHUA**
traveled through the grain fields
on The Sabbath.

Now His students were hungry
and began to pull off the grain and eat.

Matt. 12:2 But the Pharisees, having seen it,
said to Him, “Behold!
Your students are doing
what it is not right to do on The Sabbath.”

exesfi – it is right.
This is often translated as “lawful”,
but this is not correct.

Matt. 12:3 But He said to them,
“Have you not read what David did
when he was hungry, he and those with him;

Matt. 12:4 how he entered into
The House of **YAHWEH**
and ate The Bread of The Presence
of the offering
which was not right for him to eat,
nor for those with him,
except only the priests?

Matt. 12:5 Or have you not read in The Torah
that on The Sabbath
the priests in The Temple desecrate The Sabbath,
yet they are innocent?

Matt. 12:6 Now I say to you that on this spot
is One greater than The Temple.

Matt. 12:7 But if you had known what this is,
'I desire compassion and not sacrifice.',
(Hos 6.6)
you would not have pronounced
the innocent guilty.

Matt. 12:8 Indeed, The Son of Man is Master
even of The Sabbath."

Matt. 12:9 And having departed from there
He entered into their assembly.

Matt. 12:10 And behold!
There was a person who had a withered hand.
And they asked Him saying,
"Is it right to heal on The Sabbath?",
in order that they might charge Him
with some offense.

*The point made here is often missed.
They wanted to charge Him
with a legal offense, not just any error.
If they could do that
they would then have a legal basis
for putting Him to death.*

Matt. 12:11 But He said to them,
"What person is there among you
who has one sheep
and if it falls into a hole on The Sabbath
will not grab it and raise it up?

Matt. 12:12 How much better, then,
is a person than a sheep?

**Therefore, it is right
to do good on The Sabbath."**

Matt. 12:13 Then He said to the person,
"Extend your hand."
And he extended it.
And it was restored as healthy as the other.

Matt. 12:14 Then the Pharisees went out
and took counsel against Him
how they might destroy Him.

Matt. 12:15 But **YAHUSHUA**, knowing it,
departed from there.

And great crowds accompanied Him.
And He healed them all.

Matt. 12:16 Yet He warned them
not to make Him apparent

Matt. 12:17 so that it might be fulfilled
which was spoken
by Yeshayah, the prophet, saying,

Matt. 12:18-21
*"Behold!
My Servant, whom I have chosen,
My Beloved
in whom My Divine Nature is well pleased!
I will put My Divine Nature upon Him.
And He will declare justice to the Gentiles.
He will not quarrel nor cry out,
nor will anyone hear His voice in the streets.
A bruised reed He will not break,
and smoking flax He will not quench,
until He sends forth justice to victory.
And in His Name Gentiles will trust."
(Is. 42-1-4)*

Matt. 12:22 Then one was brought to Him who was possessed by an unclean nature, blind and mute.
And He healed him.
Thus the blind and mute one both spoke and saw.
Matt. 12:23 And all the people were astounded.
And they said,

“Is this not The Son of David?”

*existemi – to put (stand) out of wits,
i.e. astound, or become astounded, insane
– amaze, be astonished,
be beside self, bewitch, wonder.*

Matt. 12:24 But the Pharisees, having heard it, said,
“This one does not expel unclean natures except by Ba'al Zebub, the ruler of the unclean natures.”

Matt. 12:25 Now **YAHUSHUA** understood their deliberations.
And He said to them,
“Every kingdom divided against itself is laid waste.

And every town or household divided against itself will not stand.

Matt. 12:26 If The Adversary expels The Adversary he is divided against himself.
How then will his kingdom stand?

Matt. 12:27 And if I expel unclean natures by Ba'al Zebub by whom do your sons expel them?
Therefore, they will be your judges.

Matt. 12:28 But if I expel an unclean nature by The Divine Nature of **YAHWEH** surely The Kingdom of **YAHWEH** has arrived before you.

Matt. 12:29 Or, how can one enter into a strong man's house and plunder his goods unless he first binds the strong man?
And then he will plunder his house.

Matt. 12:30 **He who is not with Me is against Me.**
And he who does not gather with Me scatters abroad.

Matt. 12:31 Because of this I say to you every offense and blasphemy will be forgiven persons.

However, the blasphemy of The Divine Nature of **YAHWEH will not be forgiven persons!**

*blasphemia – vilification
(especially against **YAHWEH**)
– blasphemy, evil speaking, railing.*

Vilification is speaking or writing about something in an abusively disparaging manner.

Matt. 12:32 And whoever speaks a word against The Son of Man, it will be forgiven them.

But whoever speaks against The Set Apart Divine Nature of **YAHWEH, it will not be forgiven them, either in this age or in the age to come!**

If you want to know what the one “unpardonable offense” is, it is plainly identified in these verses.

Matt. 12:33 Either make the tree good
and its fruit good,
or else make the tree rotten
and its fruit rotten
because a tree is known by its fruit.

Matt. 12:34 Offspring of poisonous snakes!
How can you, being bad,
speak good things?

Indeed, out of the surplus of the heart
the mouth speaks.
Matt. 12:35 A good person
out of the good wealth of his heart
brings forth good things,
and a bad person out of the bad treasure
brings forth bad things.

Matt. 12:36 Now I say to you
that for every idle word
human beings may speak
they will give an account concerning it
in the day of judgment.

Matt. 12:37 Indeed, by your words
you will be rendered innocent
and by your words
you will be pronounced guilty!"

Matt. 12:38 Then some of the scribes
and Pharisees responded saying,
"Teacher, we want to see a sign from You."

Matt. 12:39 And He responded.
And He said to them,
"A hurtful and adulterous generation
seeks after a sign.
And no sign will be given to it
except the sign of the prophet, Yonah.

Matt. 12:40 Indeed, just as Yonah
was three days and three nights
in the belly of the great fish,
in like manner will The Son of Man
be three days and three nights
in the heart of the earth.

Matt. 12:41 The men of Nineveh
will stand up in the judgment
against this generation and will condemn it
because they reconsidered
at the proclamation of Yonah,
[Nineveh means offspring of ease.](#)
And behold!
One greater than Yonah is here!

Matt. 12:42 The queen of the South
will rise up in the judgment
against this generation and will condemn it
because she came from the ends of the earth
to hear the wisdom of Shelomoh.
And indeed,
one greater than Shelomoh is here!

Matt. 12:43 When an unclean nature
goes out of a human being
it traverses through waterless places
seeking rest, but it finds none.

Matt. 12:44 Then it says,
"I will return into my dwelling place
from which I came out."
And having come he finds it empty,
swept, and decorated.

Matt. 12:45 Then he goes and takes with him
seven other natures

more harmful than himself.
And they enter and dwell there.
And the final state of that human being
is more aggravated than the first.
In this manner it will also be
for this harmful generation.”

Matt. 12:46 While He
was still talking to the crowds, behold!
His mother and brothers
were standing outside
seeking to speak with Him.

Matt. 12:47 Then one said to Him, “Behold!
Your mother and Your brothers
are standing outside
seeking to speak with You.”

Matt. 12:48 But He answered.
And He said to him who spoke to Him,
“Who is My mother and who are My brothers?”

Matt. 12:49 And He extended His hand
toward His students.
And He said, “Behold!
My mother and My brothers!

**Matt. 12:50 Indeed, whoever does the will
of My Father Who is in The Heavens,
this one is My brother,
and sister,
and mother.”**

Chapter 13

Matt. 13:1 Now on that same day
YAHUSHUA went out of the house
and sat beside the sea.

Matt. 13:2 And great crowds
gathered together beside Him
so that He got into a boat and sat down.
And the whole crowd stood upon the shore.

Matt. 13:3 And He spoke many things to them
in parables saying,
“Behold!

A sower went out to sow.

Matt. 13:4 And in his sowing
some seed fell by the road.
And the birds came and devoured them.

Matt. 13:5 Some other seed fell on rocky places
where they had not much soil.

And they soon germinated
because they had no depth of soil.

Matt. 13:6 Now when the sun arose
they were scorched,
and because they had no root they dried up.

Matt. 13:7 And some other seed
fell among thorns.

And the thorns grew up and stifled them.

Matt. 13:8 But other seed fell
upon good ground and yielded a crop,
even a hundredfold, or sixtyfold, or thirtyfold.

Matt. 13:9 He who has ears to hear,
let him listen!”

Matt. 13:10 And the students came
and said to Him,
“Why do You speak to them in parables?”

Matt. 13:11 Then He responded saying to them,
“Because it has been given to you
to know the mysteries
of The Kingdom of The Heavens.
But to them it has not been given.

Matt. 13:12 Indeed, whoever has,
to him things will be given,
and he will have an excess.

But whoever does not have,
from him will be taken away even what he has.
echo - to hold. (used in various applications).
He who "has" and "does not have"
both contain this verb.
While it can mean to possess something,
it could also mean to "hold on to".
This would make more sense in this context.

Matt. 13:13 Because of this,
I speak to them in parables
because observing, they do not see,
and listening, they do not hear.
Neither do they comprehend.

Matt. 13:14 And with them
the prophecy of Yeshayah
is completed which says,
*"Hearing you will hear
and will not understand,
and seeing you will see
and not perceive,*

Matt. 13:15 *because the hearts
of this people have grown dull.
Their ears are hard of hearing,
and their eyes they have closed,
lest they should see with their eyes
and hear with their ears,
lest they should understand with their hearts
and turn so that I might heal them.'*
(Is. 6-9-10)

Matt. 13:16 But happy are your eyes
because they see,
and your ears because they hear.

Matt. 13:17 Indeed, assuredly I say to you
that many prophets and just men
desired to see what you are seeing
and did not see it,
and to hear what you are hearing
and did not hear it.

Matt. 13:18 You, therefore,
listen to the parable of the sower.
*They've already "heard" the parable.
But this time they are given the meaning of it.
This time they are to listen with understanding
– not just hearing the sounds.*

Matt. 13:19 When anyone hears
the message of The Kingdom
yet does not understand it
the hurtful one comes and seizes
what was sown in his heart.
This is the seed beside the road.

Matt. 13:20 Now the seed upon rocky places
is the same as he who hears the word
and immediately receives it with joy.

Matt. 13:21 But he has no root in himself
but instead exists only for the moment.
Then when trouble or persecution
arises because of the word
he is immediately tripped up.

Matt. 13:22 Now the seed sown among the thorns
is the one who hears the word,
yet the cares of this world
and the deceitfulness of riches
strangle the word,
and he becomes unfruitful.

Matt. 13:23 But that sown into the good ground
is he who hears the word
and comprehends it.
Now this one bears fruit
and produces, indeed,
a hundredfold,

also sixtyfold,
also thirtyfold.”

Matt. 13:24 He presented another parable
to them saying,

“The Kingdom of The Heavens
is compared to a human being
who sowed good seed in his field.

Matt. 13:25 But while the person slept
his adversary came
and sowed tares in the middle of the grain
and went away.

Tares were noxious weeds.

Matt. 13:26 Now the grain germinated
and produced a crop.
Then the tares also appeared.

Matt. 13:27 So the servants of the owner
came and said to him,

‘Master,
did you not sow good seed in your field?
From what does it have tares?’

Matt. 13:28 He said to them,
‘An adversary has done this.’

The servants said to him,
‘Do you want us then to go
and gather them up?’

Matt. 13:29 But he said,
‘No, lest while you gather up the tares
you also uproot the grain
at the same time as them.

Matt. 13:30 Allow both to grow together
until the harvest.

And at the time of harvest
I will say to the harvesters,
‘First, gather together the tares
and bind them in bundles to burn them.
But gather the grain into my granary.’ ‘

Matt. 13:31 He presented another parable
to them saying,

“The Kingdom of The Heavens
is similar to a mustard seed
which a person took and sowed in his field.

Matt. 13:32 It certainly
is the smallest of all the seeds.

But when it is grown
it is the largest among the herbs
and becomes a tree so that the birds of the sky
come and nest in its branches.”

Matt. 13:33 He spoke another parable to them.

“The Kingdom of The Heavens
is similar to leaven
which a woman took and concealed
in three measures of meal
until it was all leavened.”

Matt. 13:34 All these things
YAHUSHUA spoke to the crowds in parables.

And without a parable
He did not speak to them

Matt. 13:35 in order that it might be fulfilled
which was spoken by the prophet saying,

*“I will open My mouth in parables;
I will utter things kept secret
from the foundation of the world.”*

(Ps. 78.2-3)

Matt. 13:36 Then **YAHUSHUA**
sent the crowds away.

And He went into the house.

And His students came to Him saying,
“Explain to us the parable
of the tares of the field.”

Matt. 13:37 Then He responded.
And He said to them,
“Now He who sows the good seed
is The Son of Man.
Matt. 13:38 And the field is the world.
And the good seeds
are the children of The Kingdom.
But the tares are the children of the evil one.
Matt. 13:39 And the adversary who sowed them
is The False Accuser.
And the harvest is the end of the age.
And the harvesters are the **YAH**-messengers.

Matt. 13:40 Therefore, exactly as the tares
are gathered and burned in the fire,
so will it be at the end of this age.

Matt. 13:41 The Son of Man
will send out His messengers
and they will gather out of His Kingdom
everything that offends,
even those who practice lawlessness.

Matt. 13:42 And He will throw them
into the furnace of fire.
There will be lamentation
and grating of the teeth.

Matt. 13:43 Then will the innocent
shine forth like the sun
in The Kingdom of their Father.

He who has ears to hear, let him listen!

Matt. 13:44 Furthermore,
The Kingdom of The Heavens
is similar to wealth concealed in a field
which a person having found concealed it.
And because of delight over it he goes away.
And he sells everything he has.
And he purchases that field.

Matt. 13:45 Furthermore,
The Kingdom of The Heavens
is similar to a merchant person
seeking beautiful pearls,
Matt. 13:46 who having found
one pearl of extreme value
went and sold everything he had,
and purchased it.

Matt. 13:47 Furthermore,
The Kingdom of The Heavens is similar
to a fishing net that was thrown into the sea.
And it collected some of every kind,
Matt. 13:48 which, when it was full,
they hauled upon the shore and sat down.
They gathered the good into containers
but threw the worthless away.

Matt. 13:49 So will it be at the end of the age.
The **YAH**-messengers will come forth,
separate the hurtful
from the midst of the innocent,
Matt. 13:50 and throw them into
the furnace of fire.
There will be lamentation
and grating of the teeth.”

Matt. 13:51 **YAHUSHUA** said to them,
“Have you comprehended all these things?”
They said to Him, “Yes, Master.”

Matt. 13:52 Then He said to them,
“Therefore, every scribe instructed
concerning The Kingdom of The Heavens

is similar to a person, a head of the family,
who ejects out of his wealth new and old.”

ekballo - Same term as used
for “casting out” unclean natures.
It means to send forth,
throw out, or throw away.

Matt. 13:53 And it happened
when **YAHUSHUA** had finished these parables
that He departed from there.

Matt. 13:54 And when He had come
into His own home town
He taught them in their assembly
so that they were astonished.

And they said,

“From where is this wisdom and these signs?”

Matt. 13:55 Is this not the carpenter’s son?

Is not His mother called Miryam,
and His brothers Ya’akov,
Yoses, Shim’on, and Yahudah?

Matt. 13:56 And His sisters,
are they not all with us?

From where then did He get all these things?”

Matt. 13:57 And they were offended by Him.

But **YAHUSHUA** said to them,
“A prophet is not without honor
except in his own home town
and in his own family.”

Matt. 13:58 And He did not do many signs there
because of their distrust.

Chapter 14

Matt. 14:1 At that time Herod, the tetrarch,
heard the report concerning **YAHUSHUA**.

A tetrarch ruled one fourth of a country.

Matt. 14:2 And he said to his servants,

“This is Yahanathan, the baptizer.

He is risen from the dead

and therefore these signs

are accomplished by him.”

Matt. 14:3 Indeed, Herod had seized Yahanathan,
bound him, and put him in prison

because of Herodias, wife of his brother, Philip,

Matt. 14:4 because Yahanathan had said to him,

“It is not right for you to have her.”

Matt. 14:5 And desiring to kill him he feared the crowd

because they held him to be a prophet.

Matt. 14:6 But when Herod’s birthday
was celebrated

the daughter of Herodias danced before them.

And she pleased Herod,

Matt. 14:7 because of which

he agreed with an oath

to give to her whatever she might ask.

Matt. 14:8 Now she,

having been provoked by her mother, said,

“Give me here upon a platter

the head of Yahanathan, the baptizer.”

Matt. 14:9 And the king was distressed.

But because of the oaths

and because of those

who sat at dinner with him

he ordered it to be given to her.

Matt. 14:10 And he sent.

And he had Yahanathan

beheaded in the prison.

Matt. 14:11 And his head

was carried on a platter

and given to the girl.

And she carried it to her mother.

Matt. 14:12 Then his students came

and took away the body.

And they buried it.
And they went and reported it to **YAHUSHUA**.

Matt. 14:13 **YAHUSHUA**, having heard it,
departed from there by boat
to a deserted place by Himself.
And when the crowds heard it
they followed Him on foot
away from the towns.
Matt. 14:14 And as **YAHUSHUA** was going out
He saw a great crowd.
And He was moved with compassion for them.
And He healed their unhealthy.

Matt. 14:15 Now evening having arrived
His students came to Him saying,
"This is a deserted place
and the hour is already late.
Send the crowds away
that they may go into the villages
and buy themselves food."
Matt. 14:16 But **YAHUSHUA** said to them,
"They do not need to go away.
You give them something to eat."
Matt. 14:17 But they said to Him,
"We have here only five loaves and two fish."
Matt. 14:18 Then He said,
"Bring them here to Me."

Matt. 14:19 Then He directed the crowds
to sit down upon the grass.
And He took the five loaves and the two fish.
Looking up into The Heaven
He blessed *and* broke
and gave the loaves to the students.
The students gave *them* to the crowds.
Matt. 14:20 And they all ate and were satisfied.
And they picked up the remaining pieces,
twelve baskets full.
Matt. 14:21 Now those who had eaten
were about five thousand men,
besides women and children.

Matt. 14:22 Immediately **YAHUSHUA**
compelled His students to get into the boat
and go ahead of Him to the other side
while He sent the crowds away.
Matt. 14:23 And having sent the crowds away
He went up on the mountain
by Himself to pray.
Now evening having come
He was there alone.
Matt. 14:24 But the boat was already
in the middle of the sea,
tormented under the waves
because the wind was contrary.

Matt. 14:25 Now in the fourth watch of the night
YAHUSHUA came behind them,
walking upon the sea.
Matt. 14:26 And the students,
seeing Him walking upon the sea,
were agitated, saying, "It is a ghost"
And they cried out from fear.
Matt. 14:27 But immediately **YAHUSHUA**
spoke to them saying,
"Have courage!
It is I!
Do not be afraid!"

Matt. 14:28 And Peter responding to Him said,
"Master, if it is You,
urge me to come toward You
upon the water."

Matt. 14:29 Then He said, "Come!"
And Peter, having descended from the boat,
walked upon the water,
going toward **YAHUSHUA**.
Matt. 14:30 But looking at the powerful wind
he was afraid.
And beginning to drown he cried out saying,
"Master, save me!"

Matt. 14:31 Now immediately **YAHUSHUA**
extended His hand and grabbed him.
And He said to him,
"You of little trust, why did you doubt?"

Matt. 14:32 And having boarded the boat
the wind ceased.
Matt. 14:33 Now those in the boat
came and worshiped Him saying,
"Truly You are a son of **YAHWEH!**"
The Greek does not have the article.

Huios – means "son"
(sometimes of animals)
used very widely of immediate,
remote or figuratively, kinship
– child, foal, son.

Matt. 14:34 Having crossed over
they came to the land of Gennesaret.
Gennesaret is Greek for Chinneret,
which means a harp.

Matt. 14:35 And the men of that place,
having recognized Him,
sent out into all that surrounding region
and brought to Him all who were diseased.

Matt. 14:36 And they called Him near
in order that they might merely touch
the hem of His garment.
And as many as touched it
were completely cured.

The hem, or fringe, of one's garment
represented their authority.
To touch it was to put oneself
under the authority of that person.

Chapter 15

Matt. 15:1 Then the scribes and Pharisees
who were from Yerushalaim
came to **YAHUSHUA** saying,
Matt. 15:2 "Why do Your students go contrary
to the tradition of the elders?
Indeed, they do not wash their hands
when they eat food."

Matt. 15:3 Then He answered.
And He said to them,
"Why do you also go contrary
to The Instruction of **YAHWEH**
because of your tradition?"
Matt. 15:4 Indeed, **YAHWEH** instructed saying,
'Honor your father and your mother.'
(Ex. 20.12)

And,
*'He who curses father or mother,
is to be put to death.'*
(Ex. 21.17)

Matt. 15:5 But you say,
"Whoever may say to his father or mother,
"Whatever benefit
you might have received from me
is now a sacrifice to **YAHWEH**,"
Matt. 15:6 and he need not honor
his father or mother.'

**Thus you have invalidated
The Instruction of **YAHWEH****

by means of your tradition.

Matt. 15:7 Hypocrites!
Well did Yeshayah prophesy
concerning you saying,

Matt. 15:8 *‘These people
draw near to Me with their mouth,
and honor Me with their lips,
but their heart is far from Me.*

Matt. 15:9 *And in vain they worship Me,
teaching as doctrines the instructions of men.’* “
(Is. 29.13)

Note: This issue is a primary theme
of the teaching of **YAHUSHUA**
during His earthly ministry.
It caused Him to use the strongest words
found coming from His mouth.

It is still a problem today.
It's at the very root of many discrepancies
within the versions of Scripture we have today.
This must be corrected.

Matt. 15:10 And He called the crowd to Himself.
And He said to them, “Listen and comprehend!

Matt. 15:11 It is not what enters into the mouth
that defiles a person,
but rather **what comes out of the mouth.**
This defiles a person.”

Matt. 15:12 At that time
His students approached.
And they said to Him,
“Do You understand
that the Pharisees were ensnared
upon hearing this message?”

Matt. 15:13 But He, responding, said,
“Every plant which My Heavenly Father
has not planted will be uprooted.

Matt. 15:14 Leave them alone.
They are blind leaders of the blind.
And if the blind leads the blind
both will fall into a pit.”

Matt. 15:15 Then Peter responded.
And he said to Him,
“Explain this parable to us.”

Matt. 15:16 So **YAHUSHUA** said,
“Are you even now without understanding?

Matt. 15:17 Do you not yet understand that
whatever enters into the mouth
goes into the stomach
and is ejected into the toilet?

Matt. 15:18 But those things
which are discharged out of the mouth
come from the heart.

And they defile a person.

Matt. 15:19 Indeed, out of the heart proceed
hurtful discussions,
murders,
adulteries,
sexual immoralities,
thefts,
untrue testimonies,
and blasphemies.

Matt. 15:20 **These are what defile a person.**
But to eat with unwashed hands
defiles no person.”

Matt. 15:21 And **YAHUSHUA**
went out from there.
And He retired into to the region
of Tzor and Tzidon.

Matt. 15:22 And behold!
A woman of Kena'an came from that region
and cried out to Him saying,
"Have compassion on me, Master,
Son of David!
My daughter is severely possessed
by an unclean nature."

Matt. 15:23 But He responded to her
not a word.

And His disciples approached.
And they urged Him saying,
"Send her away
because she cries out after us."

Matt. 15:24 But He responded saying,
"I was not sent except to the lost sheep
of the house of Yisra'el."

[This is an important statement.](#)
[The Hebrew Messiah](#)
[was not sent by His Father to anyone](#)
[except His Chosen People, Yisra'el.](#)
[Yet many have benefitted from His coming.](#)

Matt. 15:25 Then she came
and worshiped Him saying,
"Master, help me!"

Matt. 15:26 But He responded saying,
"It is not proper to take the children's food
and throw it to the little dogs."

Matt. 15:27 And she said,
"Yes, Master.

Yet even the little dogs eat the crumbs
which fall from their masters' table."

Matt. 15:28 Then **YAHUSHUA** responded.
And He said to her,
"Alas, woman, great is your trust!
May it be to you as you desire."
And her daughter was cured
from that very hour.

Matt. 15:29 And **YAHUSHUA**
departed from there.
And He went along The Sea of Galil.
And He went up onto a mountain.
And He sat down there.

Matt. 15:30 Then great crowds
approached Him,
having with them the lame, blind, mute,
maimed, and many others.
And they dropped them at **YAHUSHUA's** feet.
And He healed them,

Matt. 15:31 so much so
that the crowds marveled at seeing
the mute speaking,
the maimed made whole,
the lame walking,
and the blind seeing.
And they honored The Elohim of Yisra'el.

Matt. 15:32 Then **YAHUSHUA**
called His students to Himself.
And He said,
"I have compassion upon on the crowds
because they have remained with Me
now three days.

And they have nothing to eat.
And I am not willing to send them away
without food lest they faint on the way."

Matt. 15:33 Then His students said to Him,
"From where will we get that much bread
in the wilderness
to satisfy such a great crowd?"

Matt. 15:34 And **YAHUSHUA** said to them,
"How much bread do you have?"
And they said, "Seven, and a few little fish."

Matt. 15:35 And He directed the crowd
to sit down upon the ground.
Matt. 15:36 And He took
the seven loaves and the fish.
And He gave thanks, broke them,
and gave them to His students.
And the students gave to the multitude.
Matt. 15:37 And they all ate
and were satisfied.
And they picked up seven large baskets
full of the pieces that were left.
Matt. 15:38 Now those who ate
were four thousand men,
besides women and children.
Matt. 15:39 And He sent away the crowd,
got into the boat,
and came to the region of Magdala.

Chapter 16

Matt. 16:1 And having approached
the Pharisees and Sadducees
were testing Him,
asking Him to exhibit a sign to them
from The Heaven.
Matt. 16:2 Responding He said to them,
“When it is evening you say,
‘It will be fair weather because the sky is red.’
Matt. 16:3 and at dawn,
“It will be foul weather today
because the sky is red and overcast.’
Hypocrites!
You know how to discern the face of the sky,
but you are not able *to discern*
the signs of the times.

Matt. 16:4 A hurtful and adulterous generation
seeks for a sign.
Yet no sign will be given to it
except the sign of the prophet Yonah.”
And He left them and went away.

Matt. 16:5 And His students,
having gone to the other side,
had neglected to take bread.
Matt. 16:6 And **YAHUSHUA** said to them,
“Discern clearly, and pay attention
because of the leaven
of the Pharisees and the Sadducees.”
Matt. 16:7 And they deliberated
among themselves saying,
“It is because we have taken no bread.”
Matt. 16:8 But **YAHUSHUA**, knowing it,
said to them,
“Oh you of little trust!
Why do you deliberate among yourselves
because you have brought no bread?
Matt. 16:9 Do you not yet comprehend,
nor remember the five loaves
of the five thousand
and how many small baskets you picked up,
Matt. 16:10 nor the seven loaves
of the four thousand
and how many large baskets you picked up?
Matt. 16:11 How is it
that you do not comprehend
that I did not speak to you concerning bread,
but rather, to pay attention to the leaven
of the Pharisees and Sadducees.”

[Leaven defiles things by changing them.](#)
[This is also what the religious leaders](#)
[were doing by making their traditions](#)
[more important than **YAHWEH's** word.](#)

Matt. 16:12 Then they put it together
that He did not tell them
to pay attention to the leaven of the bread,
but rather to the instruction
of the Pharisees and the Sadducees.

Matt. 16:13 Now **YAHUSHUA**,
having come into the region
of Caesarea Philippi,
asked His students saying,
“Who do human beings say that I,
The Son of Man, am?”

Matt. 16:14 Then they said,
“Some say Yahanathan, the baptizer,
some Eliyah,
and others Yirm'yah or one of the prophets.”

Yirm'yah means **YAH** will be elevated.

Matt. 16:15 He said to them,
“But who do you say that I am?”

Matt. 16:16 Then Shim'on Peter responded saying,
“You are The Messiah,
The Son of The Living Elohim!”

Christos – means anointed one,
or, The Messiah.

There is only one such being.
The proper Greek word
to have been used here is **Messias**.
He is **The Messiah**, NOT “the Christ”.

There is also only one living deity.
The Hebrew term is *elohim*
(or a variation of that term).
He is The Elohim of Genesis 1.1.
His Name is **YAHWEH**,
as revealed in Ex. 3.14-15.

He also has only one true Son.
Hence, the terms are all capitalized.

Matt. 16:17 And **YAHUSHUA** responding
said to him,
“Happy are you, Shim'on Bar-Yonah,
because flesh and blood
has not revealed this to you,
but rather My Father Who is in The Heavens!

Matt. 16:18 Now I also say to you
that you are Peter.

And upon this rock I will build My assembly.
And the gates of she'ol will not overpower it.

Peter is given a new name by The Messiah.
This is done in response to his testimony
to the existence of The Messiah, **YAHUSHUA**.

Take note of the statement made by **YAHUSHUA**.
Shim'on did not get this by his own wisdom.
It was granted to him by **YAHWEH** Himself.

Our understanding of these words
is affected by the “versification”
and paragraphing of this text.
For most, this is extremely misunderstood.
Indeed, an entire “religion” has been built
on the **misinterpretation** of this one passage
- The Roman Catholic Church.

The “rock” is not Peter.
Peter means a small stone, not a rock.
The Rock is The Messiah Himself.
It is upon Him
that the assembly will be built,
not Peter!

ekklesia - a calling out,
i.e. (concretely) a popular meeting,
especially a religious congregation
(Yisra'eliteish synagogue,
or community of members on earth
or saints in heaven or both).

Note that **YAHUSHUA**
did **not** use the term 'church'
because it did not exist in His day.
The use of "church" **is a tradition of men.**
It is not based on Scripture.

The *ekklesia* is the group of "called out ones"
– called out of the world
into faith/belief in **YAHWEH** and in **YAHUSHUA**.

She'ol - Hades, or the place (state) of the dead:
the grave, the depths.
This is not "hell".

Matt. 16:19 And I will give to you *people*
the keys of The Kingdom of The Heavens.
And whatever you bind upon the earth
will be bound in The Heavens.
And whatever you loose on the earth
will be loosed in The Heavens."

Note: The "keys" is a metaphor
for the knowledge and authority
that **YAHUSHUA** grants to those
who are trusting fully in Him as The Messiah.

The statement is made to "the students",
not to people in general.
Thus, it is made to believers.

A believer can do only
what **YAHWEH** grants him the ability to do.
In this instance the context clearly identifies
that these believers are being granted the authority
of The Kingdom of The Heavens themselves
in order to accomplish
"the building of the assembly".

Matt. 16:20 Then He charged His students
that they tell not even one
that He was **YAHUSHUA**, The Messiah.

Matt. 16:21 From that time **YAHUSHUA**
began to show to His students
that He must go into Yerushalaim
and experience many things
from the elders and chief priests and scribes,
and be killed,
and the third day be raised up.

Matt. 16:22 And Peter took Him aside
and began to admonish Him saying,
"**YAHWEH** be favorable to You, Master!
This will never happen to You!"

"**YAHWEH** be favorable to you"
is a Hebraism, a very common expression
that is not evident in the Greek.
It's an affirmation similar to,
"May it never be so!"

Matt. 16:23 Now He, turning around,
said to Peter,
"Get behind Me, adversary!"

Satan means opponent or adversary.
This statement expresses the concept
of Peter being an adversary,
not the person of Satan himself.

You are a snare to Me,
because you are not considering
the things of **YAHWEH**,
but rather the things of human beings!"

Matt. 16:24 Then **YAHUSHUA**
said to His students,
"If anyone desires to come after Me
let him utterly deny himself
and pick up his torture stake
and accompany Me.

stauros - a stake or post (as set upright),
i.e. a pole or cross
(as an instrument of capital punishment.)

The "cross" was **not** a "pretty decoration".
It was an instrument of death
that caused great anguish
for the one so put to death.

We have made it "an idol"
and a money-grabbing "trinket",
demeaning its true value.

Matt. 16:25 Indeed,
whoever desires to save his life
will fully destroy it,
but whoever fully destroys his life
for My sake will find it.

Matt. 16:26 Indeed, what profit is it to a person
if he gains the whole world
yet damages his own life?
Or what will a man give
in exchange for his life?

The term used for life
is the same in verses 25 and 26.
It is **psuche**, which means the life essence
or breath of life that was given to Adam
by **YAHWEH** in Genesis.

It is not "the soul",
which is a much later Greek concept.

Matt. 16:27 Indeed, The Son of Man
is about to come
in the magnificence of His Father
with His messengers.
And then He will give to each one
according to their practices.

Matt. 16:28 Assuredly I say to you,
there are some standing here
who will not taste death until they have seen
The Son of Man coming in His kingdom!"

Chapter 17

Matt. 17:1 Now after six days **YAHUSHUA** took
Peter, Ya'akov, and Yahanathan, his brother,
and brought them up
onto a high mountain by themselves.

Matt. 17:2 And He was transformed in front of them.
And His face shone like the sun.
And His clothes became as white as the light.

metamorphoo - transform; a change of form.
This is traditionally translated as "transfigured".
That term means little to most people.
However, the concept of 'morphing'
is now readily understood.

Matt. 17:3 And behold!
Moshe and Eliyah were seen by them
talking with Him.

Matt. 17:4 Now Peter responded,
saying to **YAHUSHUA**,
"Master, it is good for us to be here.
If You desire let us make here three tents,
one for You,
one for Moshe,
and one for Eliyah."

Matt. 17:5 While he was still speaking, behold!
A bright cloud overshadowed them.
And behold!
A voice from the cloud saying,
"This is My beloved Son
in Whom I am well pleased.
Listen to Him!"

Matt. 17:6 And the students, having heard it,
fell upon their faces.

And they were extremely afraid.
Matt. 17:7 And **YAHUSHUA** approached.
And he touched them.
And He said, "Arise!
And do not be afraid!"
Matt. 17:8 And having lifted up their eyes
they saw no one except **YAHUSHUA** alone.

Matt. 17:9 And as they descended
from the mountain
YAHUSHUA charged them saying,
"Tell the vision to not even one
until The Son of Man
is raised up from being dead."

nekros – dead.

*It is a physical state
in which a body has no life in it.*

There is no article with it.

*The reference is not to belonging
to some group of dead people,
but rather to His human physical condition.*

Matt. 17:10 And His students asked Him saying,
"Why then do the scribes say
that Eliyah must come first?"

Matt. 17:11 Then **YAHUSHUA**
responded saying to them,

"Truly, Eliyah comes first
and will restore all things.

Matt. 17:12 Now I say to you
that Eliyah has already come
and they did not recognize him.

But instead they did to him
whatever they desired.

Likewise, The Son of Man
is also about to suffer under them."

Matt. 17:13 Then the students put it together
that He spoke to them
concerning Yahanathan, the baptizer.

Matt. 17:14 And having come toward the crowd
a person approached Him,
kneeling down to Him and saying,

Matt. 17:15 "Master,
have compassion on my son
because he is crazy and suffers severely.
Indeed, he frequently falls into the fire
and frequently into the water.

Matt. 17:16 And I brought him to Your students
but they were not able to cure him."

Matt. 17:17 Then **YAHUSHUA** responded saying,
"Disbelieving and corrupt generation!

How long shall I be with you?
How long shall I put up with you?
Bring him here to Me!"

Matt. 17:18 And **YAHUSHUA** rebuked
the unclean nature.

And it came out of him.
And the child was cured from that very hour.

Matt. 17:19 Then the students
approached **YAHUSHUA** privately saying,
"Why could we not eject it?"

Matt. 17:20 And **YAHUSHUA** said to them,
"Because of your lack of trust.

**Indeed, assuredly I say to you,
if you have trust even as a mustard seed
you will say to this mountain,
'Change places from here to there!'
and it will change places.
And not even one thing
will be impossible for you.**

Matt. 17:21 However, this kind
is not discharged
except by prayer and fasting.”

Matt. 17:22 Now as they remained in The Galil
YAHUSHUA said to them,
“The Son of Man is about to be betrayed
into the hands of human beings.
Matt. 17:23 And they will kill Him.
Yet the third day He will be raised up.”
And they were exceedingly sad.

Matt. 17:24 Now having come to Kafar'nahum
those who received The Temple tax
approached Peter and said,
“Does your teacher not pay the Temple tax?”
Matt. 17:25 He said, “Yes.”
And having come into the house
YAHUSHUA anticipated him saying,
“What do you think, Shim'on?
From whom do the kings of the earth
take customs or taxes,
from their son or from others?”
Matt. 17:26 Peter said to Him, “From others.”
YAHUSHUA said to him,
“Then the children are not obligated.

Matt. 17:27 However, lest we offend them,
go to the sea.
Throw in a hook.
And take the fish that comes up first.
And having opened its mouth
you will find a piece of money.
Take that and give it to them for Me and you.”

Chapter 18

Matt. 18:1 At that very hour
the students approached **YAHUSHUA** saying,
“Who, then, is perhaps greater
in The Kingdom of The Heavens?”
Matt. 18:2 And **YAHUSHUA**
summoned a little child,
stood him in the midst of them,
Matt. 18:3 and said,
“Assuredly I say to you,
unless you are converted
and become as little children
you will never enter into
The Kingdom of The Heavens!
Matt. 18:4 Therefore, whoever humbles himself
like this little child
is the greater in The Kingdom of The Heavens.

Matt. 18:5 If anyone receives
one little child such as this
in My Name,
he receives Me.

Matt. 18:6 But if anyone trips up
one of these little ones who trusts in Me
it would be better for him if a large millstone
were hung around his neck
and he were drowned in the depth of the sea.

Matt. 18:7 Woe to the world because of snares!
Indeed, it is necessary that snares must come.
But woe to that person
by whom the snare comes!

Matt. 18:8 Now if your hand or foot ensnares you,
cut it off and throw it away from you.
It is good for you
to enter into Life lame or maimed
rather than having two hands or two feet

to be thrown into the eternal fire.
Matt. 18:9 And if your eye ensnares you,
tear it out and throw it away from you.
It is good for you to enter into Life with one eye
rather than having two eyes
to be cast into hell fire.

Matt. 18:10 Pay attention
that you do not despise
one of these little ones!
Indeed, I say to you that in The Heavens
their messengers are always looking
at the face of My Father
Who is in The Heavens
Matt. 18:11 because The Son of Man has come
to deliver that which was being destroyed.

Matt. 18:12 What do you think?
If a person has a hundred sheep
and one of them wanders off
does he not leave the ninety nine
and go to the mountains
to seek the one that is wandering?
Matt. 18:13 And if it happens that he finds it,
assuredly I say to you,
he rejoices more over that one
than over the ninety nine
that did not wander off!
Matt. 18:14 In the same way,
it is not the will of your Father
Who is in The Heavens
that one of these little ones
be completely destroyed.

Matt. 18:15 Now if your brother
acts unfaithfully against you
go and admonish him,
between you and him alone.
If he listens to you
you have gained your brother.

hamartano - to miss the mark,
i.e. to err, especially to offend.

There are two Hebrew terms
that are typically translated as "trespass".
ma'al - an unfaithful act.
pesha - rebellion.
In the Greek there is little distinction
between the terms.

The context supplies the understanding.
In this case it would be an unfaithful act
rather than rebellion
because rebellion requires
a relationship of authority.

Matt. 18:16 But if he will not listen
take with you one or two more
in order that
*'by the mouth of two or three witnesses
every word may be established.'*
(Deut. 19:15)

Matt. 18:17 And if he refuses to listen to them,
tell it to the assembly.
Now if he refuses to listen to the assembly
let him be to you
as a heathen and a tax collector.

These are both understood
to be ceremonially unclean,
and one was not to associate
with such a person.

Matt. 18:18 Assuredly, I say to you,
whatever you bind upon the earth
will be bound in The Heaven
and whatever you loose upon the earth
will be loosed in The Heaven!

Matt. 18:19 Again I say to you
that if two of you agree upon the earth
concerning any matter,
if they ask, it will happen to them
according to My Father
Who is in The Heavens.

**Matt. 18:20 Indeed, where two or three
are gathered together
for the sake of My Name
I am there, in the midst of them.”**

Matt. 18:21 Then Peter approached Him saying,
“Master, how many times will my brother
act unfaithfully against me and I forgive him?
Up to seven times?”

Matt. 18:22 **YAHUSHUA** said to him,
“I do not say to you up to seven times,
but rather up to seventy times seven.

Matt. 18:23 For this cause
The Kingdom of The Heavens
is compared to a certain king
who wanted to settle accounts
with his servants.

Matt. 18:24 Now having begun to settle accounts,
one was brought to him
who owed him ten thousand talents.

Matt. 18:25 But having nothing to pay
his master ordered him to be sold,
also his wife and children
and all that he had, and payment be given.

Matt. 18:26 The servant therefore fell down
and prostrated himself saying,
‘Master, have patience with me
and I will give you everything.’

Matt. 18:27 Then the master of that servant
had compassion and released him.
And he forgave him the debt.

Matt. 18:28 But that servant went out
and found one of his fellow servants
who owed him a hundred denarii.
And he seized him by the throat saying,
‘Give to me what you owe!’

Two hundred denari
is equivalent to ten donkeys.

Matt. 18:29 Therefore, his fellow servant
fell down at his feet
and implored him saying,
“Have patience with me,
and I will give you everything.’

Matt. 18:30 But he would not.
But instead he went
and threw him into prison
until he should pay the debt.

Matt. 18:31 Now when his fellow servants
saw what happened
they were greatly distressed.
And they went and told their master
everything that happened.

Matt. 18:32 Then his master, having called him,
said to him, “You hurtful servant!
I forgave you all that debt
because you begged me.

Matt. 18:33 Should you not also
have had compassion
on your fellow servant
even as I had compassion on you?”

Matt. 18:34 And his master was enraged.
And he delivered him to the torturers
until he gave all that was due to him.

Matt. 18:35 In this same manner
My Heavenly Father will even do to you
if each of you from his heart
does not forgive his brother his errors.”

Chapter 19

Matt. 19:1 Now it was after **YAHUSHUA**
had finished these sayings.
And He departed from The Galil.
And He went into the region of Yahudah,
across The Yarden.
Matt. 19:2 And great crowds accompanied Him.
And He healed them there.

Matt. 19:3 And the Pharisees
approached Him to test Him.
And they said to Him,
“Is it right for a man to divorce his wife
according to any cause?”
Matt. 19:4 Then He responded.
And He said to them,
“Have you not read
that He Who made them
from the beginning made them male and female.
(Gen. 1.27)

Matt. 19:5 And He said,
*‘For this reason
a man will leave his father and mother
and be joined to his woman.
And the two will become one flesh.’?*
(Gen. 2.24)

Matt. 19:6 Therefore, they are no longer two,
but rather one flesh.
Therefore,
what **YAHWEH** has joined together
let no human being separate.”

Matt. 19:7 They said to Him,
“Why then did Moshe teach
to give a certificate of divorce
and to divorce her?”
Matt. 19:8 He said to them, “Moshe,
because of the hardness of your hearts,
allowed you to divorce your wives.
But from the beginning it was not this way.

Matt. 19:9 Now I say to you
whoever divorces his wife
except because of sexual immorality
and marries a different one commits adultery.
And whoever marries her
who is divorced commits adultery.”
Matt. 19:10 His students said to Him,
“If such is the case
of the person with his wife
it is better not to marry.”
Matt. 19:11 Then He said to them,
“Everyone cannot accept this saying,
but rather those to whom it has been given.

Matt. 19:12 Indeed, there are eunuchs
who were born in this way
from their mother’s womb.
And there are eunuchs
who were made eunuchs by human beings.
And there are eunuchs
who have made themselves eunuchs
for the sake of The Kingdom of The Heavens.
He who is able to accept it, let him accept it.”
[Eunuchs are males
who are unable to have children.](#)

Matt. 19:13 Then little children were brought to Him

in order that He might
lay His hands upon them and pray.
But the students admonished them.
Matt. 19:14 Then **YAHUSHUA** said,
“Permit the little children to come to Me,
and do not prevent them,
because of this sort
is The Kingdom of The Heavens.”
Matt. 19:15 And having laid
His hands upon them
He departed from there.

Matt. 19:16 And behold!
One approached Him and said,
“Good Teacher, what good thing shall I do
in order that I may have Eternal Life?”
Matt. 19:17 Then He said to him,
“Why do you call Me good?
No one is good except One, **YAHWEH**.

Now, if you desire to enter into *eternal* Life
protect The Instructions.”

tereo – to guard (from loss or injury),
properly, keeping the eye upon.

The implication is to live
in full accordance with them.
The instructions being referred to here
are those found in The Torah of Yisra'el.

**The Torah is not law.
It is instruction!**

This is what is to be protected
by doing according to what is taught.

Matt. 19:18 He said to Him, “Which ones?”
Then **YAHUSHUA** said,
“*You are not to murder.
You are not to commit adultery.
You are not to steal.*

You are not to bear false witness.

Matt. 19:19 *Honor your father and your mother,*
and, *You are to love your neighbor as yourself.*”
(Ex. 20-12-17, Deut. 5.16-21)

Matt. 19:20 The young man said to Him,
“All these things I have protected from my youth.
What do I still lack?”

Matt. 19:21 **YAHUSHUA** said to him,
“If you desire to be complete, go!
Sell what you have and give to the poor
and you will have wealth in The Heaven.
And come, accompany Me!”

Matt. 19:22 But the young man
having heard that saying
went away distressed
because he had many possessions.

Matt. 19:23 Then **YAHUSHUA**
said to His students,
“Assuredly, I say to you
that it is difficult for a wealthy one
to enter into The Kingdom of The Heavens!

Matt. 19:24 And furthermore I say to you
it is easier for a camel
to go through the eye of a needle
than for a wealthy one to enter into
The Kingdom of **YAHWEH**.”

Note the conjunction
of The Kingdom of The Heavens
and The Kingdom of **YAHWEH**.
This is the first time
this direct link appears in Mattiyah.
It is most important.

Matt. 19:25 Then His students,
having heard this,

were exceedingly astonished saying,
"Who then can be delivered?"
Matt. 19:26 Then **YAHUSHUA**
looked firmly at them.
And He said to them,
"With human beings this is impossible,
but with YAHWEH all things are possible!"

Matt. 19:27 Then Peter responded
saying to Him, "Behold!
We have left everything
and accompanied You.
What then will we be like?"
Matt. 19:28 Then **YAHUSHUA** said to them,
"Assuredly, I say to you
that in the non-carnal rebirth
when The Son of Man
sits upon the throne of His honor
you who have accompanied Me
will also sit upon twelve thrones
judging the twelve tribes of Yisra'el.
Matt. 19:29 And everyone who has left
houses
or brothers
or sisters
or father
or mother
or wife
or children
or lands
for the sake of My Name
will receive a hundredfold.
And he will inherit Eternal Life.

Matt. 19:30 But many who are first will be last,
and the last first.

protos – foremost
(in time, place, order, or importance)
- before, beginning, best, chief(est),
first (of all), former.
eschatos – farthest, final (of place or time)
– ends of, last, latter end, lowest, uttermost.

The text has been left as is in this case
because of its wide-spread usage,
but It appears
there is much more to its meaning
than English conveys properly.

Chapter 20

Matt. 20:1 Indeed,
The Kingdom of The Heavens
is similar to a master of a house
who went out each day at dawn
to hire laborers for his vineyard.
Matt. 20:2 Now having agreed
with the laborers for a denarius a day
he sent them into his vineyard.
Matt. 20:3 He also went out
around the third hour
and saw others standing idle
in the marketplace,
Matt. 20:4 Likewise he said to them,
'You also go into the vineyard
and whatever is fair I will give to you.'
And they went.
Matt. 20:5 Again he went out around the sixth
and the ninth hour and did the same.
Matt. 20:6 And around the eleventh hour
he went out and found others standing idle.
And he said to them,
'Why have you been standing
here idle all day?'
Matt. 20:7 They said to him,
'Because no one hired us.'

He said to them,
'You also go into the vineyard
and whatever is fair you will receive.'

Matt. 20:8 Now evening having come,
the master of the vineyard
said to his steward.
'Call the laborers and give them their wages
beginning from the last until the first.'

Matt. 20:9 And those having come
around the eleventh hour
each received a denarius.

Matt. 20:10 Now when the first came
they supposed that they would receive more.
Yet they also each received a denarius.

Matt. 20:11 Now having received it
they grumbled against the master of the house
Matt. 20:12 saying,

"These last ones have worked only one hour
and you made them equal to us
who have endured the burden
and the heat of the day.'

Matt. 20:13 Then he responded to one of them.
And he said,

"Friend, I am doing you no wrong.
Did you not agree with me for a denarius?"

Matt. 20:14 Take what is yours
and go your way.

I desire to give to this last man
the same as to you.

Matt. 20:15 Is it not right for me
to do what I desire
with my own things?

Or is your eye bad because I am good?"

Matt. 20:16 Even so,
the last will be first and the first last,
for many are invited but few selected."

Matt. 20:17 Now **YAHUSHUA**,
going up to Yerushalaim,
drew the twelve students aside on the road.

And He said to them,

Matt. 20:18 "Behold!
We are going up to Yerushalaim.

And The Son of Man will be delivered
to the chief priests and to the scribes.

And they will sentence Him to death.

Matt. 20:19 And they will deliver Him
to the Gentiles

for the sake of ridicule,

and scourging,

and crucifixion.

Yet at the third day He will be raised up!"

Matt. 20:20 Then the mother
of the sons of Zabdiy
approached Him with her sons,
prostrating herself
and asking for something from Him.

Matt. 20:21 And He said to her,
"What do you desire?"

Then she said to Him,

"Direct that these, my two sons, are seated,
one by Your right hand
and the other by the left,
in Your kingdom."

Matt. 20:22 Then **YAHUSHUA** responded saying,
"You do not understand what you ask.

Are you able to drink the cup
that I am about to drink,
and to be baptized with the baptism
that I am to be baptized with?"

They said to Him, "We are able."

baptizo – means to immerse, submerge.
YAHUSHUA has already been baptized
by Yahnathan The Baptizer
in The Yarden River.
He is **not** about to have that repeated.

Thus what is represented
is the complete immersion
in the experiences that lie ahead.

Matt. 20:23 And He said to them,
“You will indeed drink My cup,
and be baptized with the baptism
that I am baptized with.

However,
to sit at My right hand and at My left
is not Mine to give,
but is for whom for which
it is prepared by My Father.”

Matt. 20:24 And having heard it,
the ten were greatly displeased
concerning the two brothers.

Matt. 20:25 Then **YAHUSHUA** summoned them.
And He said, “You understand
that the rulers of the Gentiles control them,
and those who are great
have full authority over them.

Matt. 20:26 But it will not be this way among you!
Instead, whoever desires to become great
among you will be your servant!

Matt. 20:27 And whoever desires
to be first among you,
let him be your servant,

Matt. 20:28 just as The Son of Man
did not come to be served,
but rather to serve,

and to give His life as a ransom for many.”

lutron – something to loosen with,
i.e. a redemption price
(figuratively, atonement) – ransom.

A ransom is the price paid for one's freedom.
The loosening is from the debt owed
because of rebellion (offense)
against **YAHWEH's** will.

Matt. 20:29 And as they went out of Yericho
a great crowd accompanied Him.

Matt. 20:30 And behold!

Two blind men sitting beside the road,
having heard that **YAHUSHUA** was passing by,
cried out saying,

“Have compassion on us,
Master, Son of David!”

Matt. 20:31 But the crowd admonished them
in order that they should be quiet.

But they cried in greater degree saying,
“Have compassion on us, Master, Son of David!”

Matt. 20:32 And **YAHUSHUA** stood.
And He called to them.

And He said,

“What do you desire that I do for you?”

Matt. 20:33 They said to Him,

“Master, that our eyes may be opened.”

Matt. 20:34 Then **YAHUSHUA** had compassion.

And He touched their eyes.

And at once their eyes received sight.

And they accompanied Him.

Chapter 21

Matt. 21:1 And having drawn near to Yerushalaim,
and having come to BayitPhag
on the Mount of Olives,
then **YAHUSHUA** sent two students,

BayitPhag means house of figs.

Matt. 21:2 saying to them,
“Go into the village before you.
And immediately you will find a donkey tied
and a colt with her.
Loose them and bring them to Me.
Matt. 21:3 And if anyone says anything to you,
you are to say,
“The Master has need of them,’
And immediately he will send them.”

Matt. 21:4 Now all this happened
in order that it might be fulfilled
which was spoken by the prophet saying,
Matt. 21:5 “*Tell the daughter of Zion,
‘Behold!
Your King is coming to you humbly
and sitting on a donkey,
a colt, the foal of a donkey.’”*

(Zech 9.9-10)

Matt. 21:6 Then the students went and did
as **YAHUSHUA** urged them.
Matt. 21:7 They brought the donkey
and the colt,
laid their clothes over them,
and seated Him upon them.

Matt. 21:8 Then a very great crowd
spread their clothes on the road.
Then others chopped branches from the trees
and spread them on the road.
Matt. 21:9 Then the crowds that went before
and those who followed cried out saying,
“Hosanna to The Son of David!
‘Blessed be He Who comes
in the Name of **YAHWEH!**’
Hosanna in the highest!”

Hosanna means “save now!”
It is both a request for help
and an exclamation of praise.
This was typical of a crowd
acclaiming a new king in Yisra'el.

The reference to The Son of David
is a direct reference to The Messiah.

Once again we find the confusing use
of “The LORD” in most translations.
Is it **YAHWEH**, or is it **YAHUSHUA**?

He is not coming in His own Name,
representing Himself.
**He is coming as the representative
of The Most High, YAHWEH.**
The context reveals this.

hupsistos – superlative meaning highest,
i.e. The Supreme (God) or the heavens
– most high, highest.

Matt. 21:10 And having entered into Yerushalaim,
the whole city was rocked saying,
“Who is this?”

seio – to rock
(vibrate, properly, sideways or to and fro),
i.e. (generally) to agitate,
(figuratively, to throw into a tremor
(of fear or concern)
– move, quake, shake.

It's the term used for an earthquake.
It's use is somewhat humorous in this instance.

Matt. 21:11 Then the crowds said,
“This is **YAHUSHUA**, the prophet
from Nazareth of The Galil.”

Matt. 21:12 Then **YAHUSHUA** entered into
The Temple of **YAHWEH**.

And He ejected everyone
who bought and sold in The Temple.
And He turned upside down
the tables of the money changers
and the benches of those who sold doves.
Matt. 21:13 And He said to them,
"It is written,
'My house is to be called a house of prayer,'
(Is. 56.7)

but you have made it *'a den of thieves.'*"
(Jer. 7.11)

Matt. 21:14 Then the blind and the lame
approached Him in The Temple.
And He healed them.

Matt. 21:15 But when the chief priests
and scribes saw the signs that He did
and the children crying out in The Temple
and saying, "Hosanna to The Son of David!"
they were greatly displeased.
Matt. 21:16 And they said to Him,
"Do You hear what these are saying?"
And **YAHUSHUA** said to them, "Yes!
Have you never read,
'Out of the mouth of babes and nursing infants
You have perfected praise?'"
(Ps. 8.2)

Matt. 21:17 Then He left them.
And He went out of the city to BayitAny.
And He spent the night there.

Matt. 21:18 Now in the morning
as He returned to the city,
He was hungry.
Matt. 21:19 And seeing a fig tree by the road,
He came to it
and found nothing on it but leaves.
And He said to it,
"May there be no fruit upon you forever."
And instantly the fig tree shriveled up.
Matt. 21:20 And the students having seen it
marveled saying,
"How instantly the fig tree shriveled up!"

Matt. 21:21 Then **YAHUSHUA**
responded to them saying,
"Assuredly I say to you,
if you trust and do not waver
you will not only do
as was done to the fig tree,
but instead even if you say to this mountain,
'Be lifted up and be thrown into the sea.'
it will be done.
Matt. 21:22 And however much
you might ask in prayer,
trusting,
you will receive."

Matt. 21:23 And having come into The Temple,
the chief priests and the elders of the people
approached Him as He was teaching saying,
"By what authority are You doing these things?
And who gave You this authority?"
Matt. 21:24 Then **YAHUSHUA** responded,
saying to them,
"I also will ask you one thing,
which if you tell Me I also will tell you
by what authority I do these things.
Matt. 21:25 The baptism of Yahanathan,
where was it from?
From The Heaven or from human beings?"
Then they deliberated among themselves

saying, "If we say, 'From The Heaven.'
He will say to us,
'Why then did you not believe him?'
Matt. 21:26 But if we say, 'From human beings.'
we are afraid of the crowd because everyone
holds Yahonathan to be a prophet."
Matt. 21:27 And they responded
to **YAHUSHUA** saying,
"We do not understand."
And He said to them,
"Neither do I tell you
by what authority I do these things.

Matt. 21:28 But what do you think?
A person had two sons.
And he approached the first and said,
'Son, go! Work today in my vineyard.'
Matt. 21:29 Then He responded saying,
"I do not want to.'
But afterward he regretted it and went.
Matt. 21:30 Then he approached the second
and said likewise.
Now he responded saying, "I go, sir!
But he did not go.
Matt. 21:31 Which of the two
did the will of his father?"
They said to Him, "The first."
YAHUSHUA said to them,
"Assuredly I say to you
that tax collectors and prostitutes
will go into The Kingdom of **YAHWEH** before you.
Matt. 21:32 Indeed, Yahonathan came to you
through the way of justification.
And you did not believe him.
But the tax collectors
and the prostitutes
believed him.
And having seen it
you did not afterward regret it
and believe him.

Matt. 21:33 Listen to another parable.
There was a certain landowner
who planted a vineyard,
and set a hedge around it,
and dug a winepress in it,
and built a tower.
And he leased it to farmers
and went into a far country.
Matt. 21:34 Now when the time
of the fruit drew near
he sent his servants to the farmers
in order that they might receive its fruit.
Matt. 21:35 And the farmers took his servants,
beat one,
then killed one,
then stoned another.
21:36 Again he sent other servants,
more than the first.
And they did the same to them.
Matt. 21:37 Then last of all
he sent his son to them saying,
'They will respect my son.'
Matt. 21:38 But the farmers,
having seen the son,
said amongst themselves, "This is the heir.
Come on!
Let us kill him and seize his inheritance.'
Matt. 21:39 So they took him
and threw him out of the vineyard.
And they killed him.
Matt. 21:40 Therefore, when the master
of the vineyard comes
what will he do to those farmers?"

Matt. 21:41 They said to Him,
“He will badly destroy those worthless ones
and lease his vineyard to other farmers
who will give him the fruits in their set times.”

Matt. 21:42 **YAHUSHUA** said to them,
“Have you never read in The Scriptures,
*‘The stone which the builders rejected
has become the chief cornerstone.
This was **YAHWEH**’s doing
and it is marvelous in our eyes?’*”
(Ps, 118.22)

Matt. 21:43 Because of this I say to you that
The Kingdom of **YAHWEH**
will be taken away from you
and given to a people
producing the fruits thereof.
Matt. 21:44 And whoever falls upon this stone
will be shattered.
But on whomever it falls,
it will grind him to powder.”

Matt. 21:45 And the chief priests
and the Pharisees,
having heard His parables,
perceived that He was speaking of them.
Matt. 21:46 But seeking to lay hands on Him,
they feared the crowds
because they held Him to be a prophet.

Chapter 22

Matt. 22:1 And **YAHUSHUA** responded,
speaking to them again by parables saying,
Matt. 22:2 “The Kingdom of The Heavens
is comparable to a certain king
who arranged a marriage for his son.
Matt. 22:3 And He sent out his servants
to call those who were called to the wedding.
Yet they did not wish to come.
Matt. 22:4 Again he sent out
other servants saying,
“Tell those who are called, ‘Behold!
I have prepared my dinner.
My oxen and fatted cattle have been killed
and everything is ready.
Come to the wedding.’ “
Matt. 22:5 But they were not interested.
And they went their ways,
one to his own farm,
another to his business.
Matt. 22:6 And the remaining ones
seized his servants,
abused them,
and killed them.
Matt. 22:7 Now the king, having heard this,
was enraged.
And he dispatched his armies,
destroyed those murderers,
and set their city on fire.

Matt. 22:8 Then he said to his servants,
“The wedding is indeed ready,
but those who were called were not deserving.
Matt. 22:9 Travel therefore,
upon the crossings of the roads
and as many as you find call to the wedding.’
Matt. 22:10 And those servants
went out onto the roads.
And they gathered together
all whom they found,
both bad and good.
And the wedding was filled with guests.

Matt. 22:11 Then the king,

having come in to review the guests,
saw a person there not clothed
with a wedding garment.

Matt. 22:12 And he said to him,
“Friend, how did you come in here
without a wedding garment?”

And he was speechless.

Matt. 22:13 Then the king said to the servants,
“Bind him hand and foot.

Carry him away
and throw him into the outer darkness.
There will be lamentation
and grinding of the teeth.’

Matt. 22:14 Indeed, many are invited,
but few are selected.”

Matt. 22:15 Then the Pharisees went.

And they plotted
how to ensnare Him in His words.

Matt. 22:16 And they sent to Him their students
with the Herodians saying,
“Teacher, we understand
that You are not concealed,
and also teach the way of **YAHWEH** in truth.
Nor are You concerned about anyone.

Indeed, You do not look
at the appearance of persons.

Matt. 22:17 Tell us, therefore what You think.
Is it right to pay taxes to Caesar or not?”

Matt. 22:18 But **YAHUSHUA**,
knowing their depravity, said,
“Why do you test Me, you hypocrites?”

Matt. 22:19 Show Me the tax money!”
Then they brought Him a denarius.

Matt. 22:20 And He said to them,
“Whose is this image and inscription?”

Matt. 22:21 They said to Him, “Caesar’s.”

And He said to them,
“Give back therefore to Caesar
the things that are Caesar’s,
and to **YAHWEH**
the things that are **YAHWEH’s**.”

Matt. 22:22 Having heard *this* they marveled.
And they left Him.
And they went their way.

Matt. 22:23 On the very same day
the Sadducees,
who say there is no resurrection from death,
approached Him and asked Him

Matt. 22:24 saying,
“Teacher, Moshe said that if one dies
having no children
his brother is to marry his wife
and raise up offspring
for the sake of his brother.

Matt. 22:25 Now there were among us
seven brothers.
The first died after he had married.
And having no offspring
left his wife to his brother.

Matt. 22:26 Similarly the second also,
and the third,
even to the seventh.

Matt. 22:27 Then last of all
the woman died also.

Matt. 22:28 Therefore, in the resurrection,
whose wife of the seven
will she be because they all had her?”

Matt. 22:29 Then **YAHUSHUA** responded.
And He said to them,
“You are mistaken,
not understanding The Scriptures
nor the power of **YAHWEH**
Matt. 22:30 because in the resurrection
they neither marry nor are given in marriage
but instead are the same
as the messengers of **YAHWEH**
in The Heaven.

Matt. 22:31 Now concerning
the resurrection of the dead,
have you not read what was spoken to you
by **YAHWEH** saying,

Matt. 22:32 *“I am The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya’akov.”*

(Ex. 3.6)

YAHWEH is not The Elohim of the dead
but rather, of the living.”

Matt. 22:33 And the crowds having heard this
were astonished at His teaching.

Matt. 22:34 But the Pharisees, having heard
that He had silenced the Sadducees,
gathered together concerning this.

Matt. 22:35 And one of them, a lawyer,
asked Him a question,
testing Him, and saying,

Matt. 22:36 “Teacher,
which is the greatest teaching
in The Torah?”

Matt. 22:37 Then **YAHUSHUA** said to him,
*“You are to love **YAHWEH**, your Elohim,
with all your heart,
with all your nature,
and with all your mind.’*

(Deut. 6.5)

Matt. 22:38 **This is the first and greatest teaching.**

Matt. 22:39 **And a second is similar to it.**

“You are to love your neighbor as yourself.’

(Lev. 19.18)

Matt. 22:40 **On these two teachings hang
all of The Torah and The Prophets.”**

There are two things to note here.
First, He speaks of “teachings”, not laws.
The Torah is entirely based on instruction.

YAHWEH does not demand obedience.
Instead, He offers us the opportunity
to choose for ourselves
whether we will follow His instructions,
His teachings, or not.

Everything is determined by these choices.

Second, These two **teachings** are identified
as the foundation of both
The Torah and The Prophets.
This was the **entire** Scriptures
of the Hebrew people.

The point being made is that
**these two teachings determine everything
in our responses to YAHWEH!**
This is extremely profound!

Matt. 22:41 Now the Pharisees
having gathered together,

YAHUSHUA questioned them

Matt. 22:42 saying,

“What do you think concerning The Messiah?
Whose Son is He?”

They said to Him, "The Son of David."
Matt. 22:43 He said to them,
"How then does David,
by The Divine Nature of **YAHWEH**,
call Him Master saying,
Matt. 22:44 '**YAHWEH** said to my Master,
"Sit at My right hand
until I make Your enemies Your footstool." '?
(Ps. 110.1)

Matt. 22:45 If David then calls Him Master,
how is He his Son?"

Matt. 22:46 And no one was able
to answer a word to Him.
Neither from that very day
did anyone dare question Him longer.

Chapter 23

Matt. 23:1 Then **YAHUSHUA**
spoke to the crowds and to His students,

Matt. 23:2 saying,
"The scribes and the Pharisees
are seated in Moshe's seat.

Matt. 23:3 Therefore, everything
they might tell you to observe,
that observe and do.

But do not do according to their works,
because they say, yet they do not do!

Matt. 23:4 Indeed, they bind heavy
and oppressive burdens
and put them upon persons' shoulders,
but they themselves
will not move them with their fingers.

Matt. 23:5 But all their works
they do to be observed now by men.
They widen their phylacteries
and increase the borders of their garments.

*These are markers in one's life,
in this case used inappropriately for "show"
- to demonstrate how "religious"
they are to others.*

Matt. 23:6 They love the places
of importance at dinners,
the preeminent seats in the synagogues,
Matt. 23:7 and greetings in the marketplaces,
also to be called by persons, 'Rabbi, Rabbi.'

*Rabbi means My Master.
It was a title of great respect.*

Matt. 23:8 But you are not to be called "Rabbi"
because One is your Teacher, The Messiah.
And you are all *His* kindred.

*The use of the term 'brothers'
is found frequently in The Old Covenant.
The Hebrew term means both
'brother', in the sense of family,
and kindred', in the sense of all Yisra'elites
being related to one another.
The context suggests that
it is the latter that is intended here
and not the former.*

Matt. 23:9 Do not call anyone
upon the earth your father
because One is your Father,
He Who is in The Heavens.

Matt. 23:10 And do not be called guides
because one is your guide, The Messiah.

Matt. 23:11 And he who is greatest among you
will be your servant.

Matt. 23:12 And whoever exalts himself
will be humiliated.
And he who humiliates himself
will be exalted.

Matt. 23:13 But woe to you,
scribes and Pharisees, hypocrites,
because you shut up
The Kingdom of The Heavens
in front of persons!
Indeed, you neither enter yourselves,
nor do you allow
those who are entering to enter.

Matt. 23:14 Woe to you scribes and Pharisees,
hypocrites,
because you devour widows' houses,
and for a pretense make long prayers.
Because of this you will receive
much greater condemnation.

Matt. 23:15 Woe to you scribes and Pharisees,
hypocrites,
because you travel land and sea
to win one proselyte.
Yet when he becomes one
you make him twice as much
a son of hell as yourselves.

Matt. 23:16 Woe to you blind leaders who say,
'Whoever swears by The Temple, it is nothing,
but whoever swears by the gold of The Temple,
he is under obligation.'

Matt. 23:17 Fools and blind!
Indeed, which is greater, the gold
or The Temple that sanctifies the gold?

Matt. 23:18 And,
'Whoever swears by the slaughter site,
it is nothing.
But whoever swears by the gift that is on it,
he is obligated.'

Matt. 23:19 Fools and blind!
Indeed, which is greater, the gift
or the slaughter site that sanctifies the gift?

Matt. 23:20 Therefore he who swears
by the slaughter site
swears by it and by all things on it.

Matt. 23:21 He who swears by The Temple
swears by it and by Him Who dwells in it.

Matt. 23:22 And he who swears by The Heaven
swears by the throne of The Elohim
and by Him Who sits on it.

Matt. 23:23 Woe to you scribes and Pharisees,
hypocrites,
because you tithe mint and anise and cummin,
yet you have set aside
the weightier matters of The Torah,
justice, and compassion, and trust!
These you ought to do
without setting aside the others.

Matt. 23:24 Blind leaders, who strain out a gnat
and swallow a camel!

Matt. 23:25 Woe to you scribes and Pharisees,
hypocrites,
because you cleanse
the outside of the cup and dish,
but inside they are filled
with extortion and self-indulgence.

Matt. 23:26 Blind Pharisee!
First cleanse the inside of the cup and dish
in order that the outside of them
may be clean also.

Matt. 23:27 Woe to you scribes and Pharisees,
hypocrites,
because you resemble white washed tombs
which indeed appear beautiful outside,
but inside are full of bones of the dead
and every impurity.

Contact with anything dead
made one "unclean",
defiled under The Torah.

Matt. 23:28 Even so, you also indeed
appear just *on the* outside to human beings,
but inside you are full of hypocrisy
and violations of Torah.

Matt. 23:29 Woe to you scribes and Pharisees,
hypocrites,
because you build the tombs of the prophets
and decorate the monuments of the innocent.

Matt. 23:30 And you say,
'If we had lived in the days of our fathers
we would not have been partakers with them
in the blood of the prophets.'

Matt. 23:31 Therefore, you are witnesses
against yourselves that you are sons of those
who murdered the prophets.

Matt. 23:32 You fill up then the measure
of your fathers' guilt!

Matt. 23:33 Serpents!
Offspring of poisonous snakes!
How can you escape
the condemnation of hell?

Matt. 23:34 Because of this, behold!
I send you prophets,
and wise men,
and scribes.
Some of them you will kill and crucify,
and some of them you will scourge
in your assemblies
and will persecute from city to city,
Matt. 23:35 so that upon you may come
all the innocent blood shed upon the earth,
from the blood of innocent Hebel
to the blood of Zekaryah, son of Berekyah,
whom you murdered between The Temple
and the slaughter site.

Hebel means transitory, emptiness.
Zakaryah means remembered by YAHWEH.
Berekyah means blessed of YAHWEH.

Matt. 23:36 Assuredly, I say to you,
all these things will come
upon this generation.

Matt. 23:37 Yerushalaim! Yerushalaim!
Who kill the prophets
and stone those who are sent to her!
How often I desired
to gather your children together,
as a hen gathers her chicks under her wings!
But you were not willing!

Matt. 23:38 Behold!
Your house is left to you desolate!
Matt. 23:39 Indeed, I say to you,
you will see Me no more until you say,
"Blessed is He who comes
in the Name of YAHWEH!"
(Ps. 118.26)

Chapter 24

Matt. 24:1 Then **YAHUSHUA** went out.
And He went away from The Temple.
And His students approached Him
to show Him the architecture of The Temple.
Matt. 24:2 And **YAHUSHUA** said to them,
“Do you not see all these things?
Assuredly I say to you,
there will not be left here
a stone upon a stone
that will not be thrown down!”

Matt. 24:3 Now as He sat
upon the Mount of Olives
the students approached Him
by Himself saying,
“Tell us when will these things be?
And what will be the sign of Your coming
and of the entire completion of the age?”
parousia – being near, i.e. advent
(often, return; specially of The Messiah
to punish Yerushalaim, or finally the wicked)
– coming, presence.

Matt. 24:4 Then **YAHUSHUA** responded
saying to them,
“Watch, so that no one deceives you!
planao – to (properly, cause to) roam
(from safety, truth, or virtue)
– go astray, deceive, err, seduce,
wander, be out of the way.

Matt. 24:5 Indeed,
many will come in My Name saying,
“I am The Messiah!”
And they will deceive many.

Matt. 24:6 Then you will hear of wars
and rumors of wars.
Discern clearly so you are not frightened
because all these things must happen!
However, the end is not just yet.

Matt. 24:7 Indeed,
nation will rise against nation
and kingdom against kingdom.
And there will be famines, pestilences,
and earthquakes in various places.
*Or, race against race,
tribe against tribe,
Gentile against Gentile, etc.
This adds new meaning to the phrase.
Or, rule against rule,
royalty against royalty,
realm against realm.*

*Literally - plagues or diseases (epidemics)
Literally - a commotion,
i.e. storms, earthquakes.*

Matt. 24:8 All these are the beginning of pains.

Matt. 24:9 Then they will deliver you up into trouble.
And they will kill you.
And you will be detested by all nations
because of My Name.

Matt. 24:10 And at that time
many will be ensnared,
will betray one another,
and will detest one another.

Matt. 24:11 And many false prophets
will rise up and deceive many.
Matt. 24:12 And because lawlessness will increase
the love of many will grow cold.

Matt. 24:13 But he who endures to the end,
this one will be delivered.

Matt. 24:14 **And this good news
concerning The Kingdom
will be proclaimed in the entire world
as a witness to all the peoples.
And at that time the end will arrive.**

Matt. 24:15 Therefore, when you see
the 'abomination of desolation,'
spoken of by Daniel the prophet, (Dan. 12.11)
standing in The Set Apart Place
(Whoever reads let him comprehend.)

Matt. 24:16 **at that time**
let those who are in Yahudah
run away to the mountains!

Matt. 24:17 Let him who is upon the housetop,
not go down to take anything out of his house!

Matt. 24:18 Also let him who is in the field,
not go back to get his clothes!

Matt. 24:19 Now woe
to those who are pregnant
and to those who are nursing babies
in those days!

Matt. 24:20 And pray in order that your flight
may not be in winter nor on The Sabbath

Matt. 24:21 because **at that time**
there will exist great trouble,
of the sort that has not happened
from the beginning of the world until now!
No, nor ever will happen!

Matt. 24:22 And unless those days
were shortened
perhaps not any flesh would be delivered.
But because of the elect
those days will be shortened.

Matt. 24:23 **At that time
if anyone says to you,
'Behold!
Here is The Messiah!' or 'There!'
Do not believe it!**

Matt. 24:24 Indeed, false messiahs
and false prophets will arise.
And they will show great signs and wonders
to deceive if possible even the elect.

Matt. 24:25 **Behold!
I have told you beforehand.**

Matt. 24:26 Therefore, if they say to you,
'Behold!
He is in the desert!'
Do not go out!
Or 'Behold!
He is in the inner rooms!'
Do not believe it!

Matt. 24:27 **Indeed, exactly as the lightning
comes from the east and shines to the west,
in this manner also
will be the coming of The Son of Man!**

Matt. 24:28 Indeed,
if anywhere there is a corpse,
there will the vultures be gathered together.

[This is apparently
a Hebraism that means
when you see one thing taking place](#)

the other is certain to follow.

Matt. 24:29 **Now immediately after the trouble of those days**
the sun will be obscured
and the moon will not give its light.
The stars will fall from the sky
and the powers of The Heavens will be shaken.

Matt. 24:30 And **at that time the sign of The Son of Man will appear in the sky!**
And **at that time all the races of the earth will mourn.**

And they will see The Son of Man coming upon the clouds of the sky with power and great splendor.

Matt. 24:31 And He will send out His messengers
with a great sound of a shofar.
And they will gather together His elect from the four winds,
from one end of the skies to the other.

Matt. 24:32 Now learn this parable from the fig tree.
When its branch has already become tender and puts forth leaves
you know that summer is near.

Matt. 24:33 **In this manner you also, when you see all these things, know that it is near, at the doors!**

Matt. 24:34 **Assuredly I say to you, this generation will by no means pass away until all these things happen!**

Matt. 24:35 **The sky and the earth will pass away. But My words will by no means pass away!**

Matt. 24:36 **Now concerning that day and hour no one knows, not even the messengers of The Heavens, except My Father alone.**

Matt. 24:37 **Now exactly like the days of Noah, in this manner also will be the coming of The Son of Man.**

Matt. 24:38 **Indeed, exactly like in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the container.**

The word used for 'ark'
means a box or a chest, a container.
It was not a 'boat'.

Matt. 24:39 **And they did not know until the flood came and carried them all away.**

In this manner also will be the coming of The Son of Man.

Matt. 24:40 **At that time** two will be in the field.
One will be taken and the other one left.

Matt. 24:41 Two will be grinding at the mill.
One will be taken and the other one left.

Matt. 24:42 **Be vigilant therefore because you do not understand which hour your Master comes!**

Matt. 24:43 But know this,
that if the master of the house
had understood which hour
the thief would come
he would have been vigilant
and not permitted his house to be broken into.

Matt. 24:44 Because of this
you also are to be prepared
**because The Son of Man is coming
at an hour you do not think!**

Matt. 24:45 Who then
is a faithful and wise servant
whom his master has appointed
over his household
to give them food at the proper time?

Matt. 24:46 Blessed is that servant
whom his master, having come,
will find so doing.

Matt. 24:47 Assuredly, I say to you,
that he will appoint him over all his goods.

Matt. 24:48 But if that worthless servant
says in his heart,

'My master delays his coming,'

Matt. 24:49 and begins to beat
his fellow servants

and to eat and drink with the drunkards,

Matt. 24:50 the master of that servant will come
on a day when he is not anticipating him
and at an hour that he does not know!

Matt. 24:51 And He will cut him in two.

And He will place his portion
with the hypocrites.

There will be lamentation
and grinding of the teeth.

Chapter 25

Matt. 25:1 **At that time**

The Kingdom of The Heavens
will be compared to ten maidens
who took their lamps
and went out to meet the bridegroom.

Matt. 25:2 Now five of them were wise
and five were stupid.

Matt. 25:3 Those who were stupid,
taking their own lamps,
took no olive oil with them.

Matt. 25:4 But the wise
took olive oil in their vessels with their lamps.

Matt. 25:5 But since the bridegroom was delayed
they all nodded off and slept.

Matt. 25:6 Now **in the middle of the night**
a cry was heard.

'Behold!

The bridegroom is coming!

Go out to meet him!'

Matt. 25:7 Then all those maidens awakened
and put their lamps in order.

Matt. 25:8 Then the stupid said to the wise,
"Give to us some of your olive oil
because our lamps have gone out.'

Matt. 25:9 But the wise responded saying,
"No, lest there is not enough for us and you.
But instead, go to those who sell
and buy for yourselves.'

Matt. 25:10 Now as they went to buy
the bridegroom came.

**And those who were prepared
entered with him into the wedding.
Then the door was shut.**

Matt. 25:11 Now later the other maidens
also came saying,
'Master! Master!
Open up for us!'

Matt. 25:12 But he responded saying,
"Assuredly I say to you,
I do not know you!"

**Matt. 25:13 Be vigilant therefore
because you understand
neither the day nor the hour
in which The Son of Man is coming!**

Matt. 25:14 Indeed, it is just like a person
traveling to a far country
who called his own servants
and delivered to them his goods.

Matt. 25:15 And to one he gave five talents,
to another two, and to another one,
to each according to his own ability.
And at once he traveled to a far country.

Matt. 25:16 Then he who had received
the five talents
went and worked with them.

And he made another five talents.

Matt. 25:17 And likewise he who had two
also gained two more.

Matt. 25:18 But he who had received one
went and dug in the ground
and concealed his master's money.

Matt. 25:19 Now after a long time
the master of those servants came
and settled accounts with them.

Matt. 25:20 And he who had received five talents
came and brought five other talents saying,
'Master, you delivered to me five talents.
Behold!

I have gained five more talents besides them.'

Matt. 25:21 His master said to him,
'Well done good and faithful servant.
You were faithful over a few things.

I will appoint you over many things.
Enter into the delight of your master.'

Matt. 25:22 He also who had received two talents
came and said,

'Master, you delivered to me two talents.
Behold!

I have gained two more talents besides them.'

Matt. 25:23 His master said to him,
"Well done good and faithful servant.
You have been faithful over a few things.

I will appoint you over many things.
Enter into the delight of your master.'

Matt. 25:24 And now he
who had received the one talent came and said,
'Master, I knew you to be a hard person,
harvesting where you have not sown
and gathering where you have not scattered.

Matt. 25:25 And I was afraid.
I went and concealed your talent in the ground.
Behold!

You have what is yours.'

Matt. 25:26 And his master responded.
And he said to him, 'Hurtful and lazy servant!
You understood that I harvest
where I have not sown
and gather where I have not scattered.

Matt. 25:27 Therefore, you ought to have deposited my money with the bankers. And at my coming I would have received back my own with interest.
Matt. 25:28 Therefore, take the talent away from him and give it to him who has ten talents.

Matt. 25:29 Indeed, to everyone who has more will be given. And he will have an excess. But from him who does not have even what he has will be taken away.
Matt. 25:30 Also, throw the useless servant into the outer darkness. There will be lamentation and grinding of the teeth.'

Matt. 25:31 Now when The Son of Man comes in His splendor and all the set apart messengers with Him, **at that time** He will sit down upon the throne of His splendor.
Matt. 25:32 And before Him will be gathered together all the nations. And He will separate them from each other just as a shepherd separates the sheep from the goats.
Matt. 25:33 And He will stand the sheep on His right hand but the goats on the left hand.

Matt. 25:34 **At that time** The King will say to those on His right hand, 'Come here, you blessed of My Father! Inherit The Kingdom prepared for you from the foundation of the world!

Matt. 25:35 Indeed, I was hungry and you gave Me food. I was thirsty and you gave Me drink. I was a foreigner and you took Me in.
Matt. 25:36 I was naked and you clothed Me. I was sick and you visited Me. I was in prison and you came to Me.'

Matt. 25:37 Then the innocent will respond to Him saying, 'Master, when did we see You hungry and feed You or thirsty and give You drink?
Matt. 25:38 When did we see You as a foreigner and take You in, or naked and clothe You?
Matt. 25:39 Or when did we see You sick or in prison and come to You?'
Matt. 25:40 And The King will respond. And He will say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these, My kindred, you did it to Me!'

Matt. 25:41 Then He will also say to those on the left hand, 'Go away from Me you cursed, into the eternal fire prepared for The False Accuser and his messengers.

Matt. 25:42 Indeed, I was hungry and you gave Me no food.

I was thirsty
and you gave Me no drink.
Matt. 25:43 I was a foreigner
and you did not take Me in,
naked
and you did not clothe Me,
sick and in prison
and you did not visit Me.'

Matt. 25:44 Then they also
will respond to Him saying,
'Master, when did we see You hungry,
or thirsty,
or a foreigner,
or naked,
or sick,
or in prison,
and did not attend to You?'
Matt. 25:45 Then He will respond to them saying,
'Assuredly, I say to you,
inasmuch as you did not do it
to one of the least of these
you did not do it to Me!'

Matt. 25:46 And these will go away
into eternal punishment,
but the innocent into Eternal Life."

Chapter 26

Matt. 26:1 Now it was as **YAHUSHUA**
had finished all these sayings.
And He said to His students,
Matt. 26:2 "You understand
that after two days is The Passover,
and The Son of Man will be delivered up
to be crucified."

The Passover carries immense significance.
It should be observed in some manner
even by Gentile believers today.

While it is a reminder of the deliverance
from Egyptian bondage for the Yisra'elites,
what follows will establish that
**The Messiah fulfilled The Passover
for every believer!**

**Because of His death,
resurrection, and ascension
YOUR offense debt is also PASSED OVER!**

It was in the midst
of the very celebration of Passover
that **YAHUSHUA** caused this to happen
- for EVERY believer!

Matt. 26:3 Then the chief priests, the scribes,
and the elders of the people
assembled together at the palace
of the great priest, who was called Caiaphas.
Matt. 26:4 And they determined
to seize **YAHUSHUA** by deceit and kill Him.
Matt. 26:5 But they said, "Not during the feast
lest there be a disturbance among the people."

Matt. 26:6 And **YAHUSHUA**, being in BayitAny
at the house of Shim'on the leper,
Matt. 26:7 a woman approached Him,
having an alabaster flask
of highly valuable myrrh.
And she poured it upon His head
as He reclined at the meal.

Myrrh is the oil that is used
to anoint the dead for burial.

Matt. 26:8 But His students, having seen it,
were very displeased saying,
"For what sake is this waste?"

Matt. 26:9 Indeed, this myrrh
could have been sold for much
and given to the poor.”

Matt. 26:10 But **YAHUSHUA**, knowing it,
said to them,
“Why do you present trouble to the woman?
Indeed, she has done a good work unto Me.
Matt. 26:11 Indeed, you always
have the poor with you.
But Me you do not have always.
Matt. 26:12 Indeed, she poured this myrrh
upon My body.
She did it for My burial.

Matt. 26:13 Assuredly, I say to you,
wherever this good news is proclaimed
in the whole world
what this woman has done will also be told
as a reminder of her!”

Matt. 26:14 Then one of the twelve,
called Yahudah of Iscariot,
went to the chief priests.
Matt. 26:15 And he said,
“What will you give to me?
I will deliver Him up to you.”
And they stood with him
for thirty pieces of silver.

Matt. 26:16 And from that time
he sought a favorable occasion
to betray Him.

Matt. 26:17 Now the first day
of the Feast of The Unleavened Bread
the students approached **YAHUSHUA**
saying to Him,
“Where do You desire us to prepare
for You to eat The Passover?”
Matt. 26:18 Then He said,
“Go into the city to this certain man
and say to him,
‘The Teacher says, “My time is near.
Make the Passover for you with My students.” ‘
Matt. 26:19 And the students did
as **YAHUSHUA** had directed them.
And they prepared The Passover *meal*.

Matt. 26:20 Now it having become evening,
He sat down with the twelve.
Matt. 26:21 And as they were eating He said,
“Assuredly, I say to you,
one of you will betray Me!”
Matt. 26:22 And they were exceedingly distressed.
And each of them began to say to Him,
“Master, is it I?”
Matt. 26:23 He responded saying,
“He who dipped his hand with Me in the bowl.
This same one will betray Me.

Matt. 26:24 The Son of Man indeed goes,
just as it is written concerning Him.
But woe to that person
through whom The Son of Man is betrayed!
It would be good if that human being
had not been born.”

Matt. 26:25 Then Yahudah,
who was betraying Him,
responded saying, “Rabbi, is it not I?”
[The literal rendering of the text.](#)
He said to him, “You yourself have said it.”

Matt. 26:26 And as they were eating
YAHUSHUA took the bread,
blessed it, and broke it,
and gave it to the students.
And He said,
"Take, eat!
This is My body."

Matt. 26:27 And He took the cup.
And He gave thanks.

And He gave it to them saying,
"Drink from it, all of you!

Matt. 26:28 Indeed, this is My blood
of The New Covenant
which is poured out concerning many
for the sake of pardon of offenses.

Tradition teaches that this is
"The Lord's Supper" - "communion".

However, this is not correct!

**This cup and this bread
were part of The Passover (Pesach) meal.
They are inseparably linked to this meal.**

**It was this specific meal
that was to be utilized to remember
the death and resurrection of **YAHUSHUA**.
The act of remembering
was to take place once each year
- at Passover!**

**It was not intended to become
a "weekly" or "monthly" ritual,
one which loses its true meaning and significance
when separated from The Festival of Pesach.**

For The New Covenant believer,
the covenant that was established
**at precisely this point,
in the midst of the Pesach meal,
by **YAHUSHUA**,**

**Pesach (Passover)
was given a whole new meaning.**

**The offense-debt of every believer
had now been "passed over"
because of the body and blood
- given in our place -
of **YAHUSHUA**, The Hebrew Messiah!**

**It took place at PASSOVER!
There is a reason!**

**YAHWEH used this specific event
to deliver/save/rescue us
from our bondage to our offenses (sins).**

**It is a despicable thing
to separate **YAHUSHUA** from Passover!**

**It is perverse
to trivialize His "body and blood"
by the manner in which
"communion" is now practised!**

**YAHWEH cannot be pleased
with such desecration of His sacred meal,
The Pesach meal.**

**And what's worse
- most so-called believers
do not even know what Pesach/Passover is,
or when it is to be celebrated.**

Matt. 26:29 Now I say to you
I will not drink of this fruit of the vine
from now on until that day
when I drink it new with you
in My Father's Kingdom."

Matt. 26:30 And having sung a hymn
they went out onto The Mount of Olives.

Matt. 26:31 At that time
YAHUSHUA said to them,
“All of you will be ensnared because of Me
this very night.
Indeed, it is written,
*‘I will strike The Shepherd,
and the sheep of the flock will be scattered.’*
(Zech. 13.7)

Matt. 26:32 But after I have been raised up
I will go before you into The Galil.”

Matt. 26:33 Peter responded saying to Him,
“Even if all are ensnared because of You
I will never be ensnared.”

Matt. 26:34 **YAHUSHUA** said to him,
“Assuredly, I say to you that this very night
before the rooster crows
you will utterly deny Me three times.”

Matt. 26:35 Peter said to Him,
“Even if I must die with You
I will not deny You!”
Likewise said all the students.

Matt. 26:36 Then **YAHUSHUA** went with them
into a place called Gethsemane.
And He said to the students,
“Sit here while I go and pray over there.”

Matt. 26:37 And He took with Him
Peter and the two sons of Zabdiy.
And He began to be grieved
and deeply distressed.

Matt. 26:38 Then He said to them,
“My life is exceedingly grieved,
even to the point of death.
Stay here and be vigilant with Me!”

Matt. 26:39 And He went a little farther.
And He fell upon His face.
And He prayed saying,
“My Father, if it is possible,
let this cup pass away from Me!
Nevertheless, not as I desire,
but rather as You *desire*.”

Matt. 26:40 And He came to the students.
And He found them sleeping.
And He said to Peter, “What!
Could you not be vigilant with Me one hour?”

Matt. 26:41 Be vigilant and pray
lest you enter into testing!
The nature is truly willing,
but the flesh is weak.”

Matt. 26:42 Again for the second time
He went away and prayed saying,
“My Father, if this cup
cannot pass over from Me unless I drink it,
Your will be done!”

Matt. 26:43 And He came.
And found them asleep again
because their eyes were heavy.

Matt. 26:44 And He left them,
went away again,
and prayed the third time
saying the same words.

Matt. 26:45 Then He came to His students.
And He said to them,
“Sleep on and rest.

Behold!
The hour is at hand!
And The Son of Man is being betrayed
into the hands of offenders.

Matt. 26:46 Awake!
Let us be going!
Behold!
My betrayer is at hand.”

Matt. 26:47 And while He was still speaking,
Behold!
Yahudah, one of the twelve,
came with a great crowd
with swords and clubs
from the chief priests
and elders of the people.

Matt. 26:48 Now the one who betrayed Him
had given them a sign saying,
“Whomever I embrace, He is the One.
Seize Him!”

Matt. 26:49 Immediately,
he went up to **YAHUSHUA**.
And he said, “Greetings, Rabbi!”
And he embraced Him.
Matt. 26:50 But **YAHUSHUA** said to him,
“Friend, for the sake of what
do you draw near?”

Then they approached
and laid hands on **YAHUSHUA**
and seized Him.

Matt. 26:51 And behold!
One of those with **YAHUSHUA**
extended his hand,
drew his sword,
and struck the slave of the great priest.
And he cut off his ear.
Matt. 26:52 Then **YAHUSHUA** said to him,
“Return your sword into its place!
Indeed, all who take the sword
will be destroyed by the sword.
Matt. 26:53 Or do you think
that I am not able even now
to pray to My Father and He will provide Me
with more than twelve legions of messengers?

Matt. 26:54 How then
can The Scriptures be fulfilled
that it must happen thus?”

Matt. 26:55 In that very hour
YAHUSHUA said to the crowds,
“Have you come out as against a robber
with swords and clubs to seize Me?
I sat daily with you teaching in The Temple
and you did not seize Me.
Matt. 26:56 But all this has happened
in order that The Scriptures of the prophets
might be fulfilled.”

Then all the students left Him and ran away.

Matt. 26:57 And those
who had seized **YAHUSHUA**
led Him away to Caiaphas, the great priest,
where the scribes and the elders
were gathered together.

Matt. 26:58 Now Peter followed Him
at a distance to the great priest’s courtyard.

And he went in and sat with the slaves
to observe the end.

Matt. 26:59 Now the high priests,
the elders,
and all the Sanhedrin
sought false testimony against **YAHUSHUA**
so that they might kill Him.

Matt. 26:60 But they found none.
Even though many
false witnesses approached
they found none.

But at last two false witnesses approached.
Matt. 26:61 And they said, "This one said,
'I am able to demolish The Temple of **YAHWEH**
and to build it in three days.' "

Matt. 26:62 And the great priest stood up,
saying to Him,
"Do You respond with nothing?
Why has this one testified against You?"

Matt. 26:63 But **YAHUSHUA** was silent.
And the great priest responded saying to Him,
"I adjure You by The Living Elohim!
Tell us if You are The Messiah,
The Son of **YAHWEH!**"

Matt. 26:64 **YAHUSHUA** said to him,
"It is as you have said.
Moreover, I say to you,
after this you will see The Son of Man
sitting at the right hand of The Power
and coming upon the clouds of the sky."

Matt. 26:65 Then the great priest
tore his clothes saying,
"He has spoken blasphemy!
What further need do we have of witnesses?
Behold!
Now you have heard His blasphemy!
Matt. 26:66 What do you think?"
They responded and said,
"He is liable to death."

Matt. 26:67 Then they spit in His face.
And they beat Him.
And others slapped Him,
Matt. 26:68 saying,
"Prophecy to us, Messiah!
Who is the one who struck You?"

Matt. 26:69 Now Peter sat outside in the courtyard.
And a slave girl approached him saying,
"You also were with **YAHUSHUA** of The Galil."
Matt. 26:70 But he denied it
in front of them all saying,
"I do not understand what you are saying."
Matt. 26:71 And having gone out into the entrance,
another girl saw him.
And she said to the ones there,
"This one was also
with **YAHUSHUA** of Nazareth."
Matt. 26:72 And once more
he denied with an oath,
"I do not recognize the Man!"
Matt. 26:73 And after a little while
those who were standing there approached.
And they said to Peter,
"Surely you also are one of them
because your speech makes it clear."
Matt. 26:74 Then he began
to curse and swear saying,

"I do not recognize the Man!"

Immediately a rooster crowed.
Matt. 26:75 And Peter remembered
the word of **YAHUSHUA**
Who had said to him,
"Before the rooster crows
you will deny Me three times."
And he went outside.
And he wept bitterly.

Chapter 27

Matt. 27:1 Now morning having come,
all the chief priests and elders of the people
took counsel against **YAHUSHUA**
to kill Him.

Matt. 27:2 And having bound Him
they led Him away.

And they delivered Him up
to Pontius Pilate, the governor.

*Pontius means of the sea.
Pilate means pressed close (like felt).*

Matt. 27:3 Then Yahudah,
who had betrayed Him,
seeing that He had been condemned,
regretted it.
And he gave back the thirty pieces of silver
to the chief priests and the elders
Matt. 27:4 saying,
"I have offended, betraying innocent blood."
But they said,
"What is that to us?
You see to it!"
Matt. 27:5 Then he threw the pieces of silver
in The Temple and departed.
And he went out and hanged himself.

Matt. 27:6 Now the chief priests
took the silver pieces saying,
"It is not right to throw them into the treasury
since they are the blood money."

Matt. 27:7 And they took counsel.
And they bought with them the potter's field
to bury foreigners in.

Matt. 27:8 Consequently,
that field has been called
The Field of Blood to this day.

Matt. 27:9-10 At that time it was fulfilled
which was spoken
by Yirmeyah the prophet saying,
*"And they took the thirty pieces of silver,
the value of Him Who was priced,
Whom they of the children of Yisra'el priced,
and gave them for the potter's field,
as **YAHWEH** directed me."
(Zech. 11.12-13)*

Matt. 27:11 Now **YAHUSHUA**
stood before the governor.
And the governor asked Him saying,
"Are You The King of the Yisra'elites?"
Then **YAHUSHUA** said to him,
"**It is as you say.**"

*There's a problem with using "Jews" here,
as is traditionally done.
While the tribe of Yahudah
had become dominant
it was far from the only tribe
that existed in Yisra'el at this time.*

*Further, **YAHUSHUA** Himself was an Yisra'elite,
even though He was also
from the Tribe of Yahudah.*

The use of the term "Jew"
treats with injustice the students of
and believers in The Messiah,
Who had long been promised
to "the seed of Abraham.

The term "Jew" **improperly**
restricts things to only one tribe.

Lit. – **You said it!**
We use this expression ourselves,
and we understand what it means.

Matt. 27:12 And while being charged with an offense
by the chief priests and the elders
He responded not even once.

Matt. 27:13 Then Pilate said to Him,
"Do You not hear how many things
they testify against You?"

Matt. 27:14 But He did not respond to him,
not even one word,
so that the governor marveled greatly.

Matt. 27:15 Now at the feast
the governor was accustomed
to releasing to the crowd one prisoner
whom they desired.

Matt. 27:16 Now at that time
they had a notorious prisoner
called Barabbas.

Matt. 27:17 Therefore, having assembled,
Pilate said to them,
"Whom do you want me to release to you?
Barabbas,
or **YAHUSHUA**, Who is called The Messiah?"

Matt. 27:18 Indeed, he understood
that because of ill will
they had delivered Him up.

Matt. 27:19 Now having sat down
upon the judgment seat
his wife sent to him saying,
"You have not one thing
on that innocent Man!
Indeed, I have suffered many things today
in a dream because of Him."

Matt. 27:20 But the chief priests and the elders
persuaded the crowds
in order that they should ask for Barabbas
and completely destroy **YAHUSHUA**.

Matt. 27:21 The governor responded then,
saying to them,
"Which of the two
do you want me to release to you?"
Then they said, "Barabbas!"
Matt. 27:22 Pilate said to them,
"What then shall I do with **YAHUSHUA**,
Who is called The Messiah?"
They all said to him,
"Let Him be crucified!"

Matt. 27:23 Then the governor said,
"Why? What harm has He done?"
But they screamed exceedingly saying,
"Let Him be crucified!"

Matt. 27:24 Then Pilate,
having seen that he benefited nothing,
but rather that a disturbance was coming,
took water.
And he washed his hands
in front of the crowd saying,

"I am innocent of the blood of this just One!
You see to it!"

Matt. 27:25 And all the people
responded saying,
"Let His blood be upon us
and upon our children!"

Matt. 27:26 Then he released Barabbas to them.

Then having had **YAHUSHUA** scourged
he delivered Him up to be crucified.

Scourging was among the most cruel
of Roman punishments.
It involved a whip with pieces of bone
tied to the ends of the multiple strands.
It tore the flesh wide open,
inflicting horrible pain
and damage to the person.
Many died under its administration.

Matt. 27:27 Then the soldiers of the governor
took **YAHUSHUA** with them
into the Praetorium.

And they gathered around Him
the entire band of *soldiers*.

Matt. 27:28 And they stripped Him.

And they put a scarlet robe on Him.

Matt. 27:29 Then having braided a wreath
out of thorns,

they put it upon His head.

And they put a reed in His right hand.

And they kneeled in front of Him.

And they jeered at Him saying,
"Hail! King of the Yisra'elites!"

Matt. 27:30 And they spit upon Him.

And they took the reed
and beat Him on the head.

Matt. 27:31 And having jeered at Him,
they stripped Him.

And they put His own clothes on Him.

And they led Him away to be crucified.

Matt. 27:32 Now as they were coming out
they found a person of Cyrene,
Shim'on by name.

This one they compelled
to carry His torture stake.

Cyrene means supremacy of the bridle.

**The cross is not a thing of beauty.
It is a very cruel instrument of death
- literally, a torture stake.**

Matt. 27:33 And having come
to a place called Golgotha,
(that is to say, Place of a Skull)

Matt. 27:34 they gave Him vinegar
mingled with bile to drink.

But having tasted it He would not drink it.

Matt. 27:35 Then they crucified Him.

And they divided His garments,
casting lots in order that it might be fulfilled
which was spoken by the prophet,

*"They divided My garments among them,
and for My clothing they cast lots."*

(Ps, 22.18)

Matt. 27:36 And sitting down,
they guarded Him there.

Matt. 27:37 And they placed above His head
His written accusation:

**THIS IS YAHUSHUA,
THE KING OF THE YISRA'ELITES.**

Matt. 27:38 At that same time
two thieves were crucified with Him,
one on the right side
and another one on the left side.

Matt. 27:39 Then those who passed by
blasphemed Him,
shaking their heads
Matt. 27:40 and saying,
“You who destroy The Temple
and build it in three days,
save Yourself!
If You are The Son of The Elohim
come down from the torture stake.”

Matt. 27:41 Now in the same way
even the chief priests were jeering
with the scribes and the elders saying,
Matt. 27:42 “He saved others.
He is not able to save Himself.
If He is The King of Yisra'el
let Him now come down from the torture stake
and we will believe Him.
Matt. 27:43 He trusted in The Elohim.
Let Him rescue Him now if He desires Him
because He said,
'I am The Son of The Elohim.'

Because of their traditions the people
would not have been using **YAHWEH**
at that time to refer to “God”.
They had been forbidden to do so
by the “leaders” of their religion.

Properly, **YAHWEH**
is the correct term to use here.
It's very important to recognize the depths
to which the religious leaders
had sunken at this time.

Matt. 27:44 Even the thieves
who were crucified with Him taunted Him.

Matt. 27:45 Now from the sixth hour
there was darkness over all the land
until the ninth hour.

Matt. 27:46 And about the ninth hour
YAHUSHUA cried out
with a loud voice saying,
“Eli, Eli, lama sabachthani?”
that is, “My Elohim! My Elohim!
Why have You abandoned Me?”

Aramaic, the street language of the day.

Matt. 27:47 Now some standing there
having heard said
that this one calls for Elijah!

Matt. 27:48 Immediately one of them ran
and took a sponge,
filled it with vinegar,
and put it on a reed.
And he gave Him to drink.

Matt. 27:49 The remaining ones said,
“Let Him alone!
Let us see if Elijah will come to save Him!”

Matt. 27:50 Then **YAHUSHUA**,
having cried out again with a loud voice,
sent forth the breath.

The interpretation of this verse is often
conditioned by one's religious perspective.
The meaning of the literal words
is presented here.
aphiemi – means to send forth.
It is translated in a wide variety of ways

- cry, forgive, forsake, lay aside, leave,
let (alone, be, go, have), omit,
put (send) away, remit, suffer, yield up.
Take your pick.

to pneuma – means the breath.
Pneuma by itself means a current of air,
i.e. breath (blast) or a breeze;
by analogy or figuratively, a spirit.

It appears from the context
it was the sending forth
(the releasing) of the breath,
which is what keeps us alive.
The text is indicating His physical death.

Matt. 27:51 Then behold!
The veil of The Temple
was split into two *parts*,
from top to bottom.
And the earth shook.
And the rocks were split.

Note the direction of the split,
top to bottom.
The veil was a woven tapestry
some four inches thick.
It was a divine act that split it,
but we often miss this truth.

Matt. 27:52 And the graves were opened.
And many bodies of the set apart ones
who had fallen asleep were raised up.

Matt. 27:53 And coming out of the graves
~~after His resurrection,~~
they entered into the set apart city.
And they appeared to many.

hagios -sacred; set apart; holy.

There's a problem with
"after His resurrection" given the context.
The text places these things
as happening at the same time
YAHUSHUA released His breath.

That was prior to His burial,
not after His resurrection.
This is quite likely a "gloss",
a later addition to the text.

Matt. 27:54 Now the centurion
and those with him
who were guarding **YAHUSHUA**,
having seen the earthquake
and the things that had happened,
feared greatly saying,
"Truly this was The Son of The Elohim!"

Matt. 27:55 And many women were there,
observing from afar,
who had accompanied **YAHUSHUA**
from The Galil, ministering to Him.

Matt. 27:56 Among them were
Miryam Magdalene,
Miryam, the mother of Ya'akov and Yoses,
and the mother of Zabdiy's sons.

Matt. 27:57 Now evening having happened,
a wealthy person came from Arimathea
named Yoseph,
who himself had also
become a student of **YAHUSHUA**.

Matt. 27:58 This man approached Pilate
and asked for the body of **YAHUSHUA**.
Then Pilate ordered the body
to be delivered *to him*.

Matt. 27:59 And Yoseph, having taken the body,
wrapped it with a clean linen cloth

Matt. 27:60 and placed it in his new tomb
which he had hewn out of the rock.

And he rolled a large stone
against the entrance to the tomb.
And he went away.

Matt. 27:61 Now Miryam Magdalene was there
and the other Miryam, sitting opposite the tomb.

Matt. 27:62 Now on the next day,
which was after The Day of Preparation,
the chief priests and the Pharisees
came together before Pilate

Matt. 27:63 saying,
“Master, we remember that that deceiver,
still being alive, said,
‘After three days I will rise.’

Matt. 27:64 Therefore, order that the tomb
be rendered secure until the third day
lest His students come by night and steal Him,
and say to the people,
“He has been raised up out of being dead.”
Then the last deception
will be worse than the first.”

Matt. 27:65 Then Pilate said to them,
“You have a guard.
Go! Render it as secure as you know how.”
Matt. 27:66 So they went
and rendered the tomb secure,
sealing the stone along with a guard.

Chapter 28

Matt. 28:1 Now late on the day of The Sabbath,
as it was beginning to dawn
into the first of the Special Sabbath,
Miryam Magdalene and the other Miryam
came to watch the tomb.

This refers to a **shabbathown**,
the Hebrew term for a special sabbath,
or day of rest.

There were two of these during Passover.
One was at the very beginning,
the other was seven days later.

This means they were not necessarily
on The Sabbath Day, which is Saturday.
It could be any day of the week.

The first of **sabbaton**, the Greek term,
simply refers to the first day
following the Special Sabbath.

This means the resurrection did **NOT**,
of necessity, occur on "Sunday".
Indeed, it makes it highly probable
that it **did not occur on a "Sunday"**,
"the first day of the week".
Lit. – one or first of the Special Sabbath.

Matt. 28:2 And behold!
A great earthquake happened.
Indeed, a messenger of **YAHWEH**
descended from The Heaven,
rolled the stone away from the door,
and sat upon it.
Matt. 28:3 His countenance was like lightning,
and his clothing white like snow.
Matt. 28:4 And because of the fear of him
the guards shook
and became as though dead.

Matt. 28:5 And the messenger responded,
saying to the women,
“Do not be afraid!
Indeed, I understand
that you seek **YAHUSHUA**
Who was crucified.
Matt. 28:6 He is not here.
Indeed, He has been raised up,
just as He said.

Come here!
See the place where The Master laid!
Matt. 28:7 Also, go quickly
and tell His students
that He has been raised up
out of being dead!
And behold!
He is going before you Into The Galil.
There you will see Him.
Behold!
I have told you.”

Matt. 28:8 And having gone
out from the tomb quickly,
with fear and great joy,
they ran to bring word to His students.

Matt. 28:9 Now as they went
to tell His disciples, behold!
YAHUSHUA met them saying, “Rejoice!”
And they approached.
And they grabbed Him by the feet.
And they worshiped Him.

Matt. 28:10 Then **YAHUSHUA** said to them,
“Do not be afraid!
Go and tell My brothers to go into The Galil.
And there they will see Me!”

Matt. 28:11 Now as they were going, behold!
A guard went into the city
and reported to the chief priests
all the things that had happened.
Matt. 28:12 And having assembled
with the elders and consulted together,
they gave a large sum of money
to the soldiers
Matt. 28:13 saying, “Say that,
'His students came at night
and stole Him while we slept.’
Matt. 28:14 And if this comes
to the governor’s ears
we will appease him and render you secure.”
Matt. 28:15 So they took the money.
And they did as they were instructed.
And this word is spread among the Yisra’elites
until this day.

Matt. 28:16 Then the eleven students
traveled into The Galil, onto the mountain
which **YAHUSHUA** had appointed for them.
Matt. 28:17 And seeing Him,
they worshiped Him.
But some doubted.

Matt. 28:18 Then **YAHUSHUA** approached.
And He spoke to them saying,
“All authority has been given to Me
in The Heaven and on the earth.
Matt. 28:19 Go, therefore, and make students
of all the nations,
baptizing them into the Name of The Father
and of The Son
and of The Set Apart Divine Nature of **YAHWEH**,

Note: Traditional texts
use “The Holy spirit” here.
However, we’ve demonstrated,
from Scripture itself,
that **there is NO “Holy Spirit”**,
as a “third ‘person’ of a so-called ‘trinity’.

Consider this also:
No **“name”** is ever identified in Scripture
for this so-called ‘third person’.
So how is it possible for someone

to be "baptized into this entity's name?"
**There is NO basis in Scripture
for this concept.**

Therefore, it is **highly doubtful**
that verse 19 originally included
a reference to "The Holy Spirit".
It is **highly likely** this is a "gloss",
a later addition to the text.

Matt. 28:20 teaching them to observe
all things that I have instructed you!
And behold!
I am with you every day,
even until the end of the age!
Amen.

3. Mark

(Version 3.1: 7-15-2021)

Chapter 1

Mark 1:1 The beginning of
the good news of **YAHUSHUA**,
The Messiah, The Son of **YAHWEH**,
**YAHUSHUA is the proper
personal name of The Messiah.
It is not 'Jesus'.**

'Jesus' is a transliteration of the Greek *Jesus*.
This is a corruption of "Yehoshua", 'Joshua',
which more properly should be Yahoshua.

YAHUSHUA is slightly different
to distinguish The Messiah
from all of the other 'Joshua's' of that day.

It's a Hebrew name for a Hebrew Messiah.
**YAHWEH would never give a Greek name
to His promised Messiah.**

Mark 1:2 as it is written in The Prophets,
"Behold!

*I send My messenger before Your face,
who will prepare Your way before You.*
(Mal 3.1)

Mark 1:3 *The voice of one crying in the wilderness,
'Prepare the way of **YAHWEH!**
Make His paths straight.'*"

(Is. 40.3)

Mark 1:4 Yahonathan came
baptizing in the wilderness
and proclaiming a baptism of reconsideration
for the pardon of offenses.

baptisma - baptism; to immerse or submerge.
metanoia - reversal of decision;
to think differently; reconsider.
ahesis - freedom; (figuratively) pardon.
hamartia - a offend; to miss the mark, to err.

In Hebrew thought to "offend"
was to fail to stay on the path
YAHWEH had told you to follow.
By wandering from the path
you end up "missing the mark"
- the end goal or target.
Ultimately however,
every offense is selfishness
- putting your desires
before **YAHWEH's** desires.
It is an offense against **YAHWEH**
because you have rejected His instructions
in order to follow our own.

Mark 1:5 And the whole region
of Yahudah and Yerushalaim went out to him.
And they were all baptized by him
in The Yarden River,

acknowledging their offenses.

Yerushalaim means
complete teaching of well being.
Yarden means descending.

Mark 1:6 Now Yahnathan was clothed
with camel's hair and with a leather belt
around his waist.

And he ate locusts and wild honey.

The clothing is indicative of a prophet.
His food was from pods
of the locust tree, not bugs.
The locust tree is the source for carob.

Mark 1:7 And he was proclaiming saying,
"One who is mightier than I
is coming after me,
the strap of whose sandal

I am not fit to bend forward and loosen.

Mark 1:8 I indeed baptized you with water,
but He will baptize you

with The Set Apart Divine Nature of **YAHWEH**."

hagio - a sacred or set apart thing.
Typically given as "holy".
To be holy is to be set apart.
In the context of Scripture it means
set apart for **YAHWEH's** purposes.

pneumati - from *pneuma*: a current of air,
i.e. breath or a breeze;
vital principle, mental disposition, etc.
(Strong's also identifies this as
"an angel, demon, or (divine) God,
Christ's spirit, the Holy Spirit.")

However, if you do a thorough study
of this term in Scripture
you will in fact discover
there is no "Holy Spirit" as a "person".

This is very difficult for most to comprehend
since "tradition" has taught there is a "person"
called "The Holy Spirit".
How can a breath or a breeze be a "person"?
It cannot.
To interpret this as such is to cause confusion.

Simply consider the multiple definitions
Strong's gives to the term
and you'll understand there's a problem here.
In Hebrew thought the breath was considered
to be connected to the character of the person.
It represents their "nature" as a person.
It is this concept
that will replace "spirit" in this work.

**The term "spirit" has never existed
in the Hebrew language.**
it's a Greek creation that did not exist
until the Greek philosophers created the term.

Thus, **throughout the Old Covenant
there is NO "spirit"!**
There was, however, the Divine Nature,
the character, of **YAHWEH**.
And it is His divine nature that is identified
wherever "The Holy Spirit" is noted.
It is His Divine Nature,
set apart for His purposes.
This is VERY IMPORTANT to understand!

Mark 1:9 And it happened in those days
that YAHUSHUA came
from Nazareth of The Galil
and was baptized by Yahnathan
in The Yarden *River*.

Nazareth means a branch; preservation.
Galil means a circuit.
(Traditionally, Gallilee)

Mark 1:10 And immediately,
walking up from the water,

he (Yahonathan) saw The Heavens splitting
and The Divine Nature of **YAHWEH**
descending upon Him as if it were a dove.

anabaino – means to go up.
It is translated as arise, ascend, climb,
go up, rise up, spring up or come up.
The root words mean up,
and, a pace, to walk.
Properly, it means to walk up.

Mark 1:11 And a voice came out of The Heavens,
“You are My beloved Son
in Whom I am well pleased.”

The Heavens denotes
the dwelling place of **YAHWEH**
as separate from "the skies".

Mark 1:12 And immediately
The Divine Nature of **YAHWEH**
brought Him out into the wilderness.

Mark 1:13 And He was there in the wilderness
forty days,

being tested by The Adversary.

And He was with the dangerous animals.

And the **YAH**-messengers ministered to Him.

Satan means opponent or adversary.
It is a title, not a name.
His name is Lucifer.
This name is avoided in Scripture
because it is not to be our focus.

aggelos means messenger.
It's normally translated as "angel",
but this comes from the pronunciation
(ahn-geh-los) of the Greek word.
The Hebrew term is **mal'ak**.
It means messenger or deputy
- one sent on behalf of another.

YAH-messenger will be used
to designate those sent by **YAHWEH**.
There are others sent by another being.

Mark 1:14. Now after Yahonathan
had been put in prison

YAHUSHUA came to The Galil
proclaiming the good news
of The Kingdom of **YAHWEH**,

Mark 1:15 and saying,

“The time is fulfilled
and The Kingdom of **YAHWEH** is at hand.

Reconsider,

and trust in the good news!”

metanoeo – to think differently,
or afterwards, i.e. **reconsider**.
(This is traditionally translated 'repent'.
However, repentance has a different sense;
it has more to do with regret and sorrow
than it does a change of thinking.

Mark 1:16 Now as He was walking
beside The Sea of The Galil
He saw Shim'on and Andrew, his brother,
throwing a net into the sea
because they were fishermen.

Shim'on is Hebrew for Simeon.
It means he hears.
Andrew means manly.

Mark 1:17 And **YAHUSHUA** said to them,
“Come here behind Me,
and I will cause you to become
fishers of human beings.”

anthropos – man-faced,
i.e. a human being
– often translated as man,
or men in the plural.

There's a separate term for a male, **aner**,
so this traditional usage is misleading.
Generically this means a human being.

Mark 1:18 And immediately they left their nets and accompanied Him.

aphiemi – to send forth.
Translated as - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up
One might add abandon.

akoloutheo – to be in the same way with, i.e. to accompany (specially, as a student).
To accompany is to walk beside as an equal.

Those whom **YAHUSHUA** called did not "follow behind Him".
The distinction is important.

Mark 1:19 Having gone a little farther from there, He saw Ya'akov, the *son* of Zabdiy, and Yahonathan, his brother, who also were in the boat repairing their nets.

Ya'akov means heel catcher, restrainer.
It is "James".
Zabdiy means giving. It is "Zebedee".

Mark 1:20 And immediately He called them. And they left their father Zabdiy in the boat with the hired servants and they went off after Him.

Mark 1:21 Then they entered into Kafar'nahum. And at once, on The Sabbath, He entered into the assembly to teach.

Kafar'nahum means village of comfort.

sunagoge – an assemblage of persons
– assembly, congregation, synagogue.

This is a very important term.
The people of **YAHWEH** have always been identified as an assembly. While the Yisra'elites refer to their assemblies as synagogues, this work will refer to them as assemblies because the "churches" of The New Covenant are actually assemblies also.

The term, church, is misleading.
It is only a very recent concept and **never existed** in Hebrew or Greek cultures.

Mark 1:22 And they were astonished at His instruction because He taught them as one having authority, and not as the scribes.

Mark 1:23 Now there was in their synagogue a person with an unclean nature. And he shouted

anakrazo – to scream up (aloud) – cry out.

Mark 1:24 saying, "Let us alone! What have we to do with You, **YAHUSHUA** of Nazareth? Have You come to completely destroy us? I recognize who You are, The Set Apart One of **YAHWEH**!"

Mark 1:25 And **YAHUSHUA** admonished him saying, "Be quiet and depart from him!"

Mark 1:26 And the unclean nature, having mangled him, and screaming with a loud voice, went out of him.

An unclean nature is traditionally translated as a demon or unclean spirit, etc.
The most important concept associated with this is that of a "defiled nature".

To the Hebrews,
the concepts of clean and unclean
are tied directly to defilement.
A defiled one was not permitted
to enter the Temple
since that would contaminate it.

YAHWEH was seen as One
Who would not tolerate defilement
in any form.

Mark 1:27 And everyone was astounded,
so much so that they discussed it
among themselves saying, "What is this?
What new instruction *is* this,
because with authority He directs
even the unclean natures,
and they listen attentively to Him."

hupakouo – to hear under
(as a subordinate),
i.e. to listen attentively;
by implication, to heed or conform to
a command or authority. - obey
Other terms are also translated as "obey"
and they also have to do with "listening".

Mark 1:28 Now immediately
the reports of Him went out
into the whole region around The Galil.

Mark 1:29 And at once,
having come out of the assembly,
they entered into the house
of Shim'on and Andrew
with Ya'akov and Yahanathan.

Mark 1:30 Now Shim'on's mother-in-law
was lying down with a fever.

And immediately they spoke to Him
concerning her.

Mark 1:31 And He approached.

And He grabbed her by the hand.

And He awakened her.

And immediately the fever left her.

And she ministered to them.

There's a characteristic of Scripture
that needs to be clearly identified.
YAHWEH does not do anything
without a purpose.
The steps described in this verse
reveal more fully the details of this event
as they are separated into distinct statements.
This adds emphasis to the text.

"Tradition" has replaced this
with run-on sentences filled with commas, etc.
This removes the emphatic nature of the text.

Mark 1:32 Now evening having come
when the sun had gone down,
they brought to Him all who were sick
and those who were controlled
by an unclean nature.

daimonizomai - to be exercised by a demon.
This term is from **daimon**
- a demon or supernatural spirit
of a bad nature.

As already noted above an unclean "spirit"
is an unclean nature, a defiled nature.
In Hebrew thought this made the nature "bad".
Because of our lack
of proper understanding of these matters
we've perpetuated the concept of a "demon".
In Scripture this is placed in direct contrast
to "The Divine Nature",
especially as it relates to the "new nature"
that comes to reside in the inner being
of one who trusts fully in **YAHWEH**.

Mark 1:33 And the whole town
was gathered together at the entrance.

Mark 1:34 Then He healed many who were sick with various afflictions. And He ejected many unclean natures. And He did not let the unclean natures speak because they recognized Him.

Mark 1:35 And at dawn, having gotten up much before daylight, He went out.

And He went off into a solitary place. And there He prayed.

Mark 1:36 And Shim'on and those with Him searched for Him.

Mark 1:37 And having found Him they said to Him,

“Everyone is seeking for You.”

Mark 1:38 Then He said to them, “Let us go into the next towns in order that I might proclaim *good news* there also.

Indeed, for this purpose I have come forth!”

kerusso – to herald, as a public announcer. Scripturally it is normally associated with the good news.
– preach, proclaim, publish.
“Preaching” can have negative connotations attached to it. It also misses the concept of announcing good news.

Mark 1:39 And He was proclaiming *good news* in their assemblies throughout all The Galil and ejecting unclean natures.

Mark 1:40 And a leper came to Him, imploring Him, kneeling down to Him and saying to Him, “If You desire, You are able To cleanse me.”

Mark 1:41 Then **YAHUSHUA**, moved with compassion, extended the hand, touched him, and said to him, “I desire. Be cleansed!”

No religious Yisra'elite would touch one who was a leper because they were considered “unclean”. To be unclean was to be defiled, and therefore excluded from **YAHWEH's** presence.

Mark 1:42 And having spoken to him, immediately the leprosy departed from him. And he was cleansed.

Mark 1:43 And He sternly warned him, immediately sending him away.

Mark 1:44 And He said to him,

“See that you say not even one thing to anyone! But go your way!

Show yourself to the priest! And bring for your cleansing what Moshe instructed as a testimony to them.”

Mark 1:45 But he went out and began to proclaim it abundantly and to spread the matter so that **YAHUSHUA** was no longer able to publicly enter the town, but instead was outside in deserted places. And they came to Him from every direction.

Chapter 2

Mark 2:1 And once more He entered Kafar'nahum after some days. And it was heard that He was in the house.

Mark 2:2 And Immediately many gathered together

so that there was no longer room to hold them,
not even near the entrance.

And He spoke the word to them.

logos – something said,
a topic, reasoning, motive, etc.
Normally translated as “word”,
it also means a message,
or speech of some sort.

Mark 2:3 And they came to Him
bringing a paralytic carried by four.

Mark 2:4 And not being able to come near Him
because of the crowd,
they uncovered the roof where He was.
And having removed it they lowered the bed
on which the paralytic was lying.

Mark 2:5 Then **YAHUSHUA**,
having seen their faith,
said to the paralytic,
“Child, your offenses are forgiven you.”

Mark 2:6 Now there were some scribes
sitting there and deliberating in their hearts,

kardia – the heart,
i.e. figuratively the thoughts of feelings;
also, the middle.
Metaphorically it's the "center"
of one's being.

Mark 2:7 “Why does this one
speak blasphemies like this?
Who can forgive offenses
except **YAHWEH** alone?”

Blasphemy means speaking
bad things about another,
thereby dishonoring them.

Mark 2:8 And immediately **YAHUSHUA**,
having perceived in His Divine Nature
that they deliberated thus within themselves,
said to them, “Why do you deliberate
about these things in your hearts?”

Mark 2:9 Which is easier to say to the paralytic,
“Your offenses are forgiven you,”
or to say, ‘Get up!
And pick up your bed and walk about!’?

Mark 2:10 Now,
in order that you may understand
that The Son of Man has authority
upon the earth to forgive offenses...”
(He said to the paralytic)

In Hebrew literature
unfinished statements are common.
They're a form of "you fill in the blank".
They serve as a means
of calling attention to the issue at hand.

Mark 2:11 I say to you, Get up!
Pick up your bed and go to your house!"

Mark 2:12 And immediately he got up,
picked up the bed,
and went out in the presence of them all
so that everyone was astounded.

And they honored **YAHWEH** saying,
“Not at any time
have we ever seen such as this!”

Mark 2:13 Then He went out again
beside the sea.

And the whole crowd came to Him.
And He was teaching them.

Mark 2:14 And as He went along He saw Levi,
the son of Alphaeus, sitting at the tax office.

And He said to him, “Accompany Me!”
And he got up.
And he accompanied Him.

Levi means attached.
Alphaeus means produce; gain.

Mark 2:15 And it happened
as He was dining in his house (Levi's)
that many tax collectors and offenders
also dined together
with **YAHUSHUA** and His students.
Indeed, there were many,
and they accompanied Him.

mathetes – a learner, i.e. pupil
– usually translated disciple.
Student is used to reflect the truth
that one who accompanies **YAHUSHUA**
is a learner.

They are no different than any “disciple”,
which has become a “religious” term.
Student is used intentionally
to remind you that you are as much a ‘disciple’
as were “the twelve”.
Indeed, you have more material
to learn from than they did.

Mark 2:16 Then the scribes and the Pharisees,
having seen Him eating
with the tax collectors and offenders,
said to His students,
“Why *is it* that He eats and drinks
with tax collectors and offenders?”
Mark 2:17 And **YAHUSHUA**, having heard it,
said to them,
“The healthy have no need of a physician,
but rather those who are sick.
I did not come to call *the* innocent,
but rather offenders into reconsideration.”

Mark 2:18 Then the students of Yahanathan
and of the Pharisees were fasting.
And they came.
And they said to Him,
“Why do the students of Yahanathan
and of the Pharisees fast
but Your students do not fast?”

Pharisee means the separated.

Mark 2:19 And **YAHUSHUA** said to them,
“Are the friends of the bridegroom able to fast
while the bridegroom is with them?
As long as they have the bridegroom with them
they are not able to fast.
Mark 2:20 But the days will come
when the bridegroom will be lifted off,
away from them,
and then they will fast in those very days.

apairo – to lift off,
i.e. remove – take (away).

Mark 2:21 Also, no one sews a piece
of unshrunk cloth onto an old garment.
Otherwise the new piece that filled it up
pulls away from the old
and the gap is made worse.

Mark 2:22 And no one pours new wine
into old wineskins.
Otherwise the new wine bursts the wineskins,
the wine is spilled,
and the wineskins are ruined.
But new wine must be put into new wineskins.”

Mark 2:23 And it happened that He traveled
through the planted fields on The Sabbath.
And as they went His students
began to pull off the heads of grain.
Mark 2:24 And the Pharisees said to Him,
“Behold!
Why do they do
what is not right on The Sabbath?”

Ide, or idou – Lo! – behold, see.
It is always imperative.
It means, Pay attention!
exesti – it is right.
– to be lawful, let, may (permit).
The term is often used to express the idea
of a thing being “lawful” by The Pharisees.

Following The Torah
was considered to be doing what is “right”.
But it did not necessarily
have to involve a “lawful” act.

Mark 2:25 And He said to them,
“Have you never read what David did
when he was in need and hungry,
he and those with him,

Mark 2:26 how he entered into
The House of **YAHWEH**
at the time of Ebyathar, the great priest,
and ate The Bread of The Presence
which it is not right to eat
except for the priests?
And he also gave some
to those who were with him.”

Ebyathar means father of abundance.

Mark 2:27 Then He said to them,
“The Sabbath was made for human beings,
and not human beings for The Sabbath.

Mark 2:28 Therefore, The Son of Man
is also Master of The Sabbath.”

Chapter 3

Mark 3:1 And He entered
into the assembly again.
And there was a person there
who had a withered hand.
Mark 3:2 And they were watching Him closely,
whether He would heal him on The Sabbath,
in order that they might charge Him
with an offense.

The issue here
is that of a legal offense, not a “sin”.
If they could trap Him with such an act
it would give them a legal basis
for putting Him to death.

Mark 3:3 And He said to the man
who had the withered hand,
“Rise up into the middle.”

Mark 3:4 Then He said to them,
“Is it right on The Sabbath
to be a doer of good
or to be a doer of harm,
to save life or to kill?”
But they did not speak.

psuche is used for life.
It means breath.
It's translated as – heart, life, mind, **σωλ**.

**However, a person
does not have a soul.**

That's a Greek concept
that came long after Adam and Eve,
Noah, Abraham, and Moshe.
This refers to the breath of life
that was breathed into Adam
by The Elohim (God).
It refers to the very essence
of human existence.

kakopoieo - to be a bad-doer,
i.e. to injure, or to sin.
This term is traditionally
“translated” as “evil”.
However, that misses the Hebrew concept
that is being expressed here.
For the Hebrew

things were either good or bad.
And these were seen on a continuum
from the modest to the severe.
They did not conceive of "evil" as we do today
- as something extremely awful.
Bad was bad.
It was generally something
that caused harm to another.

Mark 3:5 And having looked all around at them
with wrath, being grieved
because of the hardness of their hearts,
He said to the man,
"Extend your hand!"
And he extended it.
And his hand was restored,
healthy like the other one.

Mark 3:6 Then the Pharisees went out.
And they immediately consulted
with the Herodians against Him,
how they might destroy Him.

Mark 3:7 But **YAHUSHUA** turned aside
with His students toward the sea.
And a great number from The Galil
accompanied Him.
Also from Yahudah,
Mark 3:8 and Yerushalaim, and Idumea,
and beyond The Yarden,
and around Tzor and Tzidon.
A great number having heard
as much as He was doing came to Him.

Idumea is Edom.
Tzor means to distress.
Tzidon means fishery.

Mark 3:9 And He told His students
that a small boat
should be kept ready for Him
because of the crowd,
lest they might crowd Him.
Mark 3:10 Indeed, He healed many,
so much so that as many as had afflictions
grabbed Him in order to touch Him.

Mark 3:11 And the unclean natures,
whenever they observed Him,
fell down before Him and shouted saying,
"You are The Son of **YAHWEH!**"
Mark 3:12 But He strongly admonished them
that they should not make Him apparent.

Mark 3:13 Then He went up onto the mountain.
And He called to Himself those He desired.
And they came to Him.
3:14 And He appointed twelve
in order that they might be with Him,
and in order that He might set them apart
to proclaim *the good news*,
kerusso – to herald (as a public crier),
especially divine truth
(the gospel, or good news/message)
– preach, proclaim, publish.

Mark 3:15 and to have authority
to heal afflictions and to eject unclean natures.

Mark 3:16 Shim'on,
to whom He gave the name Peter,
Mark 3:17 Ya'akov, the *son* of Zabdiy,
and Yahnathan, the brother of Ya'akov,
to whom He gave the title Boanerges,
that is, "Sons of Thunder",
Mark 3:18 Andrew,
Philip,
Bar Talmay,
Mattiayah,
To'am,

Ya'akov, the son of Alphaeus,
Thaddaeus,
Shim'on. the Canaanite,
Mark 3:19 and Yahudah of Iscariot,
who also betrayed Him.

Then they went into a house.

Peter means a stone.
Philip means lover of horses.
Bar Talmay means son of my ridges.
Mattiyah means gift of **YAHWEH**.
To'am means a twin. (Thomas)
Thaddaeus means sucking plenty.
Yahudah means **YAH** be praised. (Judas)
Iscariot means he will be hired.

Mark 3:20 And the crowd assembled again
so that they were not able to even eat bread.

Mark 3:21 And those around Him
having heard it went out to seize Him
because they said that He was out of His mind.

Mark 3:22 And the scribes
who came down from Yerushalaim said,
"He has Ba'al Zebub!

And by the ruler of the unclean natures
He ejects the unclean natures."

Ba'al Zebub means Lord of The Flies.
It is a reference to The Adversary.

Mark 3:23 Then He called them to Himself.

And said to them in parables,

"How is The Adversary
able to eject The Adversary?

Mark 3:24 And if a kingdom
is divided against itself
that kingdom is not able to stand.

Mark 3:25 And if a house is divided against itself
that house is not able to stand.

Mark 3:26 And if The Adversary
stands up against himself and is divided
he is not able to stand,
but instead has an end.

Mark 3:27 No one is able to enter into
a strong one's house and plunder his goods
unless he first binds the strong one.
And then he will plunder his house.

Mark 3:28 Assuredly I say to you,
all offenses will be forgiven
the children of human beings,
even whatever blasphemies they might utter.

Mark 3:29 But he who blasphemes against
The Set Apart Divine Nature of **YAHWEH**
does not have forgiveness *even* into eternity,
but rather is liable to eternal condemnation.";

Scripture teaches that there is
an unpardonable offense.
It is identified here.

Mark 3:30 because they said,
"He has an unclean nature."

Mark 3:31 Accordingly,
His brothers and His mother came.

And standing outside
they sent to Him, calling Him.

Mark 3:32 And a crowd was sitting around Him.
And they said to Him, "Behold!
Your mother and Your brothers
are outside seeking You."

Mark 3:33 But He responded to them saying,
"Who is My mother or My brothers?"

Mark 3:34 And He looked all around in a circle
at those who sat around Him.

And He said,

“Here are My mother and My brothers!
Mark 3:35 Indeed, whoever is doing
the will of The Elohim
is My brother, and My sister, and mother.”

thelema - a choice, determination,
purpose, decree, inclination
– desire, pleasure, will.

This is another case where Elohim
could just as well be **YAHWEH**.
But since the Yisra'elites
were not able to use **YAHWEH**
in those days
it is possible that **YAHUSHUA**
would have spoken
at their level of understanding
– although this is not certain.

Chapter 4

Mark 4:1 And He began to teach once more
beside the sea.

And a great crowd assembled
so that He got into a boat
and sat down on the sea.

And the whole crowd
was on the land facing the sea.

Mark 4:2 And He taught them many things
through parables.

And He said to them in His instruction,

Mark 4:3 “Listen!

Behold!

A sower went out to sow.

Mark 4:4 And it happened as he sowed
that some fell beside the road.

And the birds of the sky
came and devoured it.

Mark 4:5 Now some fell upon rocky ground
where it had not much soil.

And immediately it germinated
because it had no depth of soil.

Mark 4:6 Now the sun having arisen,
it was burned.

And because it had no root it shriveled up.

Mark 4:7 And other *seed* fell among the thorns.

And the thorns rose up and choked it.

And it gave no fruit.

Mark 4:8 But other *seed* fell upon good ground
and gave fruit that rose up,
and grew and produced,
one thirtyfold, one sixtyfold,
and one a hundredfold.”

Mark 4:9 And He said to them,

“He who has ears to hear, let him listen!”

Mark 4:10 Now when He had become separate
from the crowds

those around Him with the twelve
questioned Him concerning the parable.

Mark 4:11 And He said to them,

“To you it has been given to know
the mystery of The Kingdom of **YAHWEH**.

But to those outside

everything comes by means of parables

Mark 4:12 so that,

*‘Seeing they may see and not perceive,
and hearing they may hear
and not understand lest they should turn
and their offenses be forgiven them.’”*

(Is. 6-9-10)

Mark 4:13 And He said to them,

“Do you not understand this parable?

And how then will you know all the parables?

Mark 4:14 The sower sows the word.

Mark 4:15 Now these are the ones
beside the road
where the word is sown.
And whenever they have heard,
The Adversary comes immediately
and takes away the word
that was sown in their hearts.

Mark 4:16 And these are similar
to the ones sown on rocky ground
who whenever they have heard the word,
immediately receive it with gladness.
Mark 4:17 Yet they have no root in themselves.
And so they exist only for a moment.
Afterward as trouble or persecution happens
because of the word
they are immediately tripped up.

skandalizo – to entrap,
i.e. trip up (figuratively, stumble)
or entice to apostasy or displeasure
– offend.

Mark 4:18 And these are the ones
sown among the thorns,
those who hear the word,
Mark 4:19 yet the cares of this world,
the delusion of wealth,
and the strong desires
concerning other things
entering in choke the word,
and it becomes unfruitful.

Mark 4:20 And these are the ones
sown on good ground,
those who hear the word, accept *it*,
and are bearing fruit,
some thirtyfold, some sixtyfold,
and some a hundredfold.”

Mark 4:21 Also He said to them,
“Is a lamp brought in
in order to be put under a basket
or under a bed
and not to be set upon a lampstand?

Mark 4:22 Indeed, there is nothing concealed
that will not be rendered apparent.
Neither has anything become secret,
but instead,
in order that it might become apparent.

Mark 4:23 If anyone has ears to hear,
let him listen!”

Mark 4:24 Then He said to them,
“Examine what you hear!
By the measure with which you measure
it will be measured to you.
And to you who listen attentively
more will be added.

Mark 4:25 Indeed, whoever has,
to him more will be given.
But to him who does not have,
even what he has
will be taken away from him.”

echo - to hold
(used in very various applications).
This can imply possession,
or it can mean holding onto, grasping.
If you have something,
but do not "hold on to it",
it can be taken away from you.

Mark 4:26 And He said,
"The Kingdom of **YAHWEH**
is as if a man throws seed upon the ground,
Mark 4:27 then sleeps by night
and arises by day.
And the seed germinates and grows,
yet he knows not how.

Mark 4:28 Indeed, the earth is fertile by itself.
First the vegetation,
then the head of grain,
then the complete grain
in the head of the grain.
Mark 4:29 Now when the fruit is brought forth
immediately he puts in the sickle
because the harvest is ready."

Mark 4:30 Then He said,
To what shall we compare
The Kingdom of **YAHWEH**?
Or with what kind of parable
shall we compare it?

Mark 4:31 It is like a grain of mustard
which when it is sown upon the ground
is smaller than all the seeds upon the earth.
Mark 4:32 Yet when it is sown
it rises up and becomes greater
than all the vegetables,
and produces large branches,
so that the birds of the sky
might nest under its shade."

Mark 4:33 And with many parables of this sort
He spoke the word to them
just as they were able to hear.
Mark 4:34 But without a parable
He did not speak to them.
And when they were alone
He explained everything to His students.

Mark 4:35 And on the same day,
evening having come,
He said to them,
"Let us travel to the other side."
Mark 4:36 Now having sent away the crowd
they took Him along since He was in the boat.
And other little boats were also with Him.
Mark 4:37 And a great windstorm happened.
And the waves were beating upon the boat
so that it was already filling.
Mark 4:38 But He was in the stern,
asleep on a cushion.
And they awakened Him.
And they said to Him,
"Teacher, do You not care
that we are being destroyed?"
Mark 4:39 Then He got up.
And He admonished the wind.
And He said to the sea, "Peace! Be still!"
And the wind ceased.
And there was a great calm.
Mark 4:40 And He said to them,
"Why are you so fearful?
How is it that you have no trust?"

Mark 4:41 And they feared exceedingly.
And they said to one another,
"What is this,
that even the wind and the sea
listen attentively to Him?"

Chapter 5

Mark 5:1 And they came across the sea

into the region of the Gadarenes.

[Gadarenes means reward at the end.](#)

Mark 5:2 And having come out of the boat,
He immediately met a person from the tombs
with an unclean nature

Mark 5:3 who had his residence in the tombs.
And no one was able to bind him,
not even with chains,

Mark 5:4 because he had often been bound
with shackles and chains
and the chains had been pulled apart by him,
and the shackles shattered.

Neither could anyone tame him.

Mark 5:5 And constantly night and day,
he was in the mountains and in the tombs,
crying out and cutting himself with stones.

Mark 5:6 Now having seen **YAHUSHUA**
from a distance

he ran and worshiped Him.

Mark 5:7 And he cried out

with a loud voice saying,

“What have I to do with You, **YAHUSHUA**,
Son of The Most High Elohim?

I implore You by **YAHWEH**
that You do not torture me.”

Mark 5:8 Then He said to him,

“Come out of the person, unclean nature!”

[YAHWEH is used here](#)

[in place of "The Elohim".](#)

[Unclean natures know absolutely](#)

[that YAHWEH is The Most High Elohim.](#)

Mark 5:9 And He asked him,

“What is your name?”

And he responded saying,

“My name *is* Legion because we are many.”

Mark 5:10 And he implored Him greatly
that He would not send them out of the region.

[There are portions of Scripture](#)
[that teach a degree of territoriality](#)
[for unclean natures.](#)

[It's apparently why some regions](#)
[are more perverse than others.](#)

Mark 5:11 Now there was a large herd of swine
feeding near the mountains.

Mark 5:12 And all the unclean natures
implored Him saying,

“Send us to the swine

in order that we may enter into them.”

Mark 5:13 And immediately

YAHUSHUA allowed them.

And the unclean natures went out.

And they entered into the swine

(there were about two thousand).

And the herd dashed down the steep bank
into the sea.

And they drowned in the sea.

Mark 5:14 Now those feeding the swine
ran away and announced it
to the town and to the region.

And they went out to see

what it was that had happened.

Mark 5:15 And they came to **YAHUSHUA**.

And they saw the one

who had been controlled by an unclean nature
and had the legion

sitting down,

and clothed,

and in his right mind.

And they were afraid.

Mark 5:16 And those who had seen it

told them what happened to him

who had been controlled by an unclean nature

and about the swine.

Mark 5:17 Then they began to implore Him to go away from their borders.

Mark 5:18 And having gotten into the boat he who had been controlled by the unclean nature implored Him in order that he might go with Him.

Mark 5:19 However, **YAHUSHUA** did not let him, but instead said to him, "Go home to your friends and announce to them all that **YAHWEH** has done for you, and *that He* has had compassion for you!"

Where **YAHUSHUA** and **YAHWEH** appear in the text the traditional translations use "The Lord" - on both instances.

This provides another example of the confusion that comes from using the phrase, "the Lord" in virtually all of the traditional translations.

The context suggests that **YAHUSHUA** was making the point that **YAHWEH** is The One doing the healing. The Messiah is not claiming that He had done the healing.

Mark 5:20 And he went away. And he began to proclaim in Decapolis all that **YAHWEH** had done for him. And everyone marveled.

Decapolis means ten cities.

Mark 5:21 And **YAHUSHUA**, having crossed over again by boat to the other side, a large crowd assembled by Him.

And He was beside the sea.

Mark 5:22 And behold!

One of the rulers of the assembly came, Ya'ir by name.

And having seen Him he fell at His feet.

Ya'ir means he will enlighten.

Mark 5:23 And he implored Him greatly saying, "My little daughter is dying.

The Greek is somewhat confusing.

It literally says 'holds the extremity of life'.

"Is dying" expresses the concept.

Come and lay Your hands on her in order that she might be healed and she will live."

Mark 5:24 And He went with him.

And a large crowd accompanied Him.

And they crowded Him.

Mark 5:25 Now a certain woman having had a flow of blood for twelve years,

Mark 5:26 and having suffered much under many physicians,

and having spent all that she had and having not benefited

but instead was growing worse,

Mark 5:27 having heard about **YAHUSHUA** came behind Him in the crowd.

And she touched His garment.

Mark 5:28 Indeed, she said,

"If I might touch His garments I will be delivered."

sozo - saved, delivered

In Hebrew culture the hem of one's garment represented their authority.

Touching this portion

of **YAHUSHUA's** garments

placed her, by her own choice, under his authority

(Read the book of Ruth for a similar story.).

Mark 5:29 And immediately

the source of her blood was dried up.

And she knew her body
had been healed of the disease.

Mark 5:30 And **YAHUSHUA**,
immediately recognizing within Himself
that miraculous power had gone out from Him,
turned around in the crowd saying,
"Who touched My garments?"

Mark 5:31 Then His students said to Him,
"You see the crowd crowding You,
and You say, 'Who touched Me?' "

Mark 5:32 And He looked around
to see the one who had done this thing.

Mark 5:33 Now the woman,
fearing and trembling,
understanding what had been done for her,
came and prostrated herself in front of Him.
And she told Him all the truth.

[Prostrating oneself before another
is an act of worship.](#)

Mark 5:34 And He said to her,
"Daughter, your trust has delivered you.
Go in peace and be healed of your disease!"

Mark 5:35 While He was still speaking
one came beside the ruler of the assembly
to say that, "Your daughter has died.
Why harass the Teacher any further?"

Mark 5:36 But immediately **YAHUSHUA**,
having heard the word that was spoken,
said to the ruler of the assembly,
"Do not be afraid!
Just trust!"

Mark 5:37 And He permitted no one
to accompany Him except Peter, Ya'akov,
and Yahanathan, the brother of Ya'akov.

Mark 5:38 Then He came into the house
of the ruler of the assembly.

And He saw a disturbance
and much weeping and wailing.

Mark 5:39 And having entered He said to them,
"Why make this commotion and weep?
The child is not dead but rather is sleeping."

Mark 5:40 And they mocked at Him.

But having ejected every one of them,
He took the father and the mother of the child
and those with Him.

And He entered where the child was lying.

Mark 5:41 And He grabbed the child by the hand.

And He said to her, "Talitha, cumi,"

(which is being translated
"Little girl, I say to you get up!")

Mark 5:42 And immediately the little girl got up.

And she walked about

because she was twelve years *of age*.

And they were astounded
with great amazement.

Mark 5:43 And He charged them greatly
that no one should know it.

And He said, "Give her *food* to eat."

Chapter 6

Mark 6:1 And He went out from there
and went to His own home town.

And His students accompanied Him.

Mark 6:2 And The Sabbath having come,
He began to teach in the assembly.

And many listening were astonished saying,
"Where *did* this one *get* these things?

And what wisdom *is* this
that has been given to Him,

that such signs are happening by His hands?
Mark 6:3 Is not this one the carpenter,
the son of Miryam,
and brother of Ya'akov, Yoses,
Yahudah, and Shim'on?
And are not His sisters here with us?"
And they were tripped up by Him.

Miryam (Mary) means their rebellion.
Notice that no mention is made of Yoseph.
Yoses means sustained by **YAHWEH**.

skandalizo – to entrap, i.e. trip up.

Mark 6:4 And **YAHUSHUA** said to them,
"A prophet is not dishonored
except in his own home town,
among his own relatives,
and in his own household."

Mark 6:5 And He could do no signs there
except that He laid His hands
upon a few sick ones and healed *them*.

Mark 6:6 And He marveled
because of their lack of trust.

Then He went about the villages
in a circuit, teaching.

Mark 6:7 And He called to Himself the twelve.
And He began to send them out two *by* two.
And He gave them authority
over unclean natures.

Mark 6:8 And He instructed them
to take nothing for the journey
except only a staff;
no pouch for food,
no bread,
no copper in a belt;

Mark 6:9 but rather to wear sandals,
and not put on two tunics.

Mark 6:10 And He said to them,
"In whatever place, in case you enter a house,
stay there until you depart from there.

Mark 6:11 And whoever will not receive you
nor listen to you,
as you depart from there
shake off the dust under your feet
as a witness against them.
Assuredly I say to you,
it will be more endurable
for Sedom and Amorah
in the day of judgment than for that town!"

Sedom means fettered.
Amorah means bondage.

Mark 6:12 And they went out.
And they proclaimed
that they should reconsider.

Mark 6:13 And they ejected
many unclean natures.

And they anointed with oil
many who were sick
and they healed them.

Mark 6:14 Now King Herod
was hearing *about Him*
because His name had become well known.
And he said that Yahnathan, the baptizer,
had been raised up from being dead
and therefore signs are being done by Him.

nekros – dead.
It is a state of being.
There is no article.
It does not say,
"from among the dead."

Literally it says 'raised up from dead'.
To our minds that's awkward,
so we restate it.

Mark 6:15 Others said that it is Elijah.
And others said that it is a prophet
or like one of the prophets.

Elijah means my El (God) is YAHWEH.

Mark 6:16 But Herod, having heard, said that,
"It is Yahanathan whom I beheaded.
He has been raised up from being dead!"

Mark 6:17 Indeed, Herod himself
had sent and seized Yahanathan
and bound him in prison because of Herodias,
his brother Philip's wife,
because he had married her.

Mark 6:18 Indeed,
Yahanathan had said to Herod
that It is not right for you
to have your brother's wife.

Mark 6:19 Therefore Herodias held it against him
and wanted to kill him.

But she was not able

Mark 6:20 because Herod feared Yahanathan,
understanding that he was a just
and set apart man.

And he protected him.

And having listened to him

he did many things.

And he listened to him with pleasure.

Mark 6:21 And an opportune day happened
when Herod, on his birthday,
made a dinner for his great men,
the chief captains,
and the foremost of The Galil.

Mark 6:22 And the very daughter of Herodias,
having entered and danced,
and having pleased Herod
and those who sat with him,
the king said to the girl,
"Ask me whatever you desire
and I will give it to you."

Mark 6:23 He also swore to her,
"Whatever you ask of me I will give to you,
up to half my kingdom."

Mark 6:24 And she went out.

And she said to her mother,

"What shall I ask?"

And she said,

"The head of Yahanathan, the baptizer!"

Mark 6:25 And immediately
she entered with haste before the king.

And she asked saying,

"I desire that you give to me

at once upon a plate

the head of Yahanathan, the baptizer."

Mark 6:26 And the king was exceedingly grieved.
Because of the oaths
and because of those who dined with him
he did not want to refuse her.

Mark 6:27 Immediately the king
sent for an executioner.

And he ordered that his head be brought.

And he went out

and decapitated him in the prison,

Mark 6:28 brought his head on a plate,

and gave it to the girl.

And the girl gave it to her mother.

Mark 6:29 And his students, having heard,
came and picked up his corpse.
And they laid it in a tomb.

Mark 6:30 Now the ambassadors assembled
before **YAHUSHUA**
and told Him everything,
both what they had done
and what they had taught.

apostolos – delegate, specially
an ambassador of the good news
– apostle, messenger, he that is sent.

An ambassador, or delegate,
serves as a legal representative of another.
The reference is to the twelve,
but this is the first time it's used in Mark.

This change in terminology is important
because it signifies a shift
in the way the story is related.
It calls for our careful attention.
This is not a continuation of the story above.

Mark 6:31 And He said to them,
“Come by yourselves into a deserted place
and rest a while!”,
because there were many coming and going
and they did not even have time to eat.
Mark 6:32 So they went out to a deserted place
in the boat by themselves.
Mark 6:33 But the crowds saw them going out.
And many recognized Him
and rushed there together on foot
from all the towns.
They arrived ahead of them.
And they assembled before Him.
Mark 6:34 And **YAHUSHUA** having come out
saw a large crowd.
And He had compassion on them
because they were like sheep
not having a shepherd.
And He began to teach them many things.

Mark 6:35 And the day being now largely over,
His students came to Him saying,
“This is a deserted place
and now the hour *is* late.
Mark 6:36 Send them away
in order that they might go
into the fields around us
and the villages to buy themselves bread
because they have nothing to eat.”
Mark 6:37 But He responded.
And He said to them,
“You give them *something* to eat.”
And they said to Him,
“Shall we go and buy
two hundred denari worth of bread
and give them *something* to eat?”
Mark 6:38 But He said to them,
“How many loaves do you have?
Go and see!”
And when they knew they said,
“Five, and two fish.”

Mark 6:39 Then He directed them
to make them all sit down
in groups upon the green grass.
Mark 6:40 So they sat down in ranks,
by hundreds and by fifties.
Mark 6:41 And having taken the five loaves
and the two fish,
He looked up into The Heaven,
blessed and broke the bread,
and gave *it* to His students

in order to set it before them.
And the two fish He divided for everyone.

Not the sky,
which would be meaningless
under the circumstances,
but rather into The Heaven
– the dwelling place of YAHWEH.

Mark 6:42 And they all ate and were satisfied.
Mark 6:43 And they picked up twelve baskets
full of pieces of *bread* and from the fish.
Mark 6:44 And those who had eaten the bread
were about five thousand men.

Women and children
were not included in the count.

Mark 6:45 And immediately
He compelled His students
to get into the boat
and to go before *Him* to the other side,
to Bayit Saida,
while He sent away the crowd.

Bayit Sayda means
house of provision.

Mark 6:46 And having sent them away,
He went out onto the mountain to pray.

Mark 6:47 And evening having come,
the boat was in the middle of the sea.
And He was alone upon the land.

Mark 6:48 And He saw them,
tormented at rowing
because the wind was opposing them.
And about the fourth watch of the night
He came to them,
walking upon the sea.
And He desired to pass over beside them.

Mark 6:49 But having seen Him
walking upon the sea,
they thought it was a ghost.

And they cried out
Mark 6:50 because they all saw Him
and were agitated.
But immediately He spoke with them.

And He said to them,
“Have courage!

It is I Myself!
Do not be afraid!”

Mark 6:51 Then He walked up to them
in the boat.

And the wind ceased.
And they were exceedingly
astounded in themselves beyond measure.
And they marveled.

Mark 6:52 Indeed, they had not put it together
concerning the loaves
because their heart was hardened.

This verse relates something about the loaves,
yet there is nothing here about loaves.
It is recorded in other books,, but not here.
This suggests that this is an editorial addition,
or else that a portion of the text is missing.

Mark 6:53 And having crossed over
they went into the land of Gennesaret.
And they anchored there.

Gennesaret is Greek for Chinneret.
It means a harp.

Mark 6:54 And having come out of the boat,
immediately they recognized Him.

Mark 6:55 And they were running around
that whole surrounding region.
And they began to carry around on beds
those who were sick

to wherever they heard He was.
Mark 6:56 Wherever He entered

into villages, towns, or fields
they placed the sick in the town square.
And they implored Him
that they might touch, if possible,
the hem of His garment.
And as many as touched Him were delivered.

In Hebrew culture
the hem of the garment
represents one's authority.
To place yourself in contact
with one's authority
was to grant them control of your life.
It was an act of submission.

Chapter 7

Mark 7:1 And the Pharisees
and some of the scribes gathered to Him,
having come from Yerushalaim.
Mark 7:2 And having seen some of His students
eating defiled food,
that is with unwashed hands,
they found fault with them.

Mark 7:3 Indeed, the Pharisees
and all the Yisra'elite leaders,
unless they cleanse the hands thoroughly,
do not eat,

holding fast to the tradition of the elders.

There's a problem with this verse
and many others like it.
It's typically translated as "all the Jews".
Technically it should be "all the Yahudeans"
because that's what the Greek term used
actually means.

But even this is a problem.
YAHUSHUA is a Yahudahan.
He was born in Bayit Lechem of Yahudah.
He certainly does not follow this practice
and the others like it,
and it's more than likely that there are others
who do not observe this "ritual" regularly
among the "children of Yisra'el",
The Yisra'elites.

However, Yahudah is not the only tribe.
This becomes a crucial focus
for the comments The Messiah makes
in the following verses.

These practices were contrary to The Torah,
having been established by human beings,
the elders, and **not** by **YAHWEH**.

Mark 7:4 And from the marketplace
they do not eat unless they bathe.
And there are many other things
which they have received to hold fast:
the washing of cups, pitchers,
copper vessels, and couches.

Mark 7:5 After that the Pharisees
and the scribes asked Him,
"Why do Your students not walk
according to the tradition of the elders,
but instead eat bread with unwashed hands?"
Mark 7:6 Then He responded, saying to them,
"Well did Yeshayah prophesy
concerning you hypocrites, as it is written:

*'This people honors Me with their lips,
But their heart is far from Me.*

Mark 7:7 **And in vain they worship Me,
teaching as doctrines
the instructions of human beings.'**
(Is. 29.13)

Mark 7:8 **Indeed, abandoning
The Instruction of **YAHWEH**,
you are holding fast
to the tradition of human beings!**

The washing of pitchers and cups
and many other similar things of this sort
you are doing.”

Mark 7:9 He said to them,

**“Very well you set aside
The Instruction of YAHWEH
in order that you may protect your tradition.**

Mark 7:10 Indeed, Moshe said,

“Honor your father and your mother”
(Ex. 20.12)

and,

*‘He who curses father or mother,
let him be put to death.’*

(Ex. 21.17)

Mark 7:11 But you say,

‘If a person says to his father or mother,

“Whatever benefit you

might have received from me *is corban.*”

Corban was a consecrated gift

to the Temple fund.

It was counted as a sacrifice.

(that is to say, a sacrifice to **YAHWEH**).

Mark 7:12 and you no longer let him do anything

for his father or his mother,

Mark 7:13 **invalidating The Word of YAHWEH
by means of your tradition
which you have delivered.**

And many things of this sort you are doing.”

Mark 7:14 And having called

the entire crowd to Himself

He said to them,

“Listen to Me, everyone, and understand!

Mark 7:15 There is not even one thing

from outside a person

that entering into them is able to defile them.

But the things

which are discharged out of him,

those are what defile a person.

Mark 7:16 If anyone has ears to hear,

let him listen!”

Mark 7:17 And having entered into a house

away from the crowd,

His students asked Him

concerning the parable.

Mark 7:18 And He said to them,

“Are you likewise without understanding also?

Do you not comprehend

that anything from outside

entering into a person

is not able to defile him

Mark 7:19 because it does not enter his heart,

but rather his stomach,

and it is discharged, cleansing all foods?”

Mark 7:20 And He said,

**“What is discharged from a person,
that thing defiles a person.**

Mark 7:21 Indeed, from the inside,

from the heart of persons, are discharged

worthless thoughts,

adulteries,

prostitution,

murders,

Mark 7:22 stealing,

avarice,

malice,

deceit,

sexual perversion,

a hurtful eye,

blasphemy,
pride,
foolishness.

Mark 7:23 All this hurtfulness
is being discharged from within.
And it is defiling a human being.”

Mark 7:24 And from there He rose up
and went to the region of Tzor and Tzidon.
And He entered into a house
yet He wanted no one to know it.
Yet He was not able to lie hidden

Mark 7:25 because a woman
whose young daughter
had an unclean nature heard about Him.
And she came.

And she fell at His feet.

Mark 7:26 The woman was a Greek,
a Syro-phoenician by kin.
And she kept asking Him
to eject the unclean nature
out of her daughter.

Mark 7:27 But **YAHUSHUA** said to her,
“Let the children be filled first
because it is not good
to take the children’s bread
and throw it to puppies.”

Mark 7:28 And she responded.

And she said to Him,
“Yes, Master.

Yet even the puppies under the table
eat from the children’s crumbs.”

Mark 7:29 Then He said to her,
“Because of this saying, go your way!
The unclean nature
has gone out of your daughter.”

Mark 7:30 And having come to her house,
she found the unclean nature had gone out,
and her daughter thrown on the bed.

Mark 7:31 And once more,
departing from the borders of Tzor and Tzidon,
He came to The Sea of Galil
through the midst of the borders of Decapolis.

Mark 7:32 And they brought to Him
one who was deaf
and had an impediment in his speech.
And they implored Him to put His hand on him.

Mark 7:33 And He took him aside by himself
away from the multitude.
And He put His fingers into his ears.

Then having spit He touched his tongue.
Mark 7:34 And looking up into The Heaven,
He groaned.

And He said to him,
“Ephphatha!” (That is, “Be opened!”)

Mark 7:35 And immediately
his ears were opened.
And the disability of his tongue was loosed.
And he spoke plainly.

Mark 7:36 And He charged them
that they should tell no one.
But the more He charged them
the more exuberantly they proclaimed it.
Mark 7:37 And they were exceedingly astonished
saying, “He does all things well.
He makes even the deaf to hear
and the mute to speak!”

Chapter 8

Mark 8:1 In those days,
the crowd being immense

and having nothing to eat,
YAHUSHUA called His students to Himself.
And He said to them,
Mark 8:2 "I have compassion upon the crowd
because they have already
stayed with Me three days.
And they have nothing to eat.
Mark 8:3 And if I send them away
not eating to their own houses
they will faint on the road
because some of them
have come from a distance."
Mark 8:4 And His students responded to Him,
"How can one satisfy these people
with bread here in the wilderness?"
Mark 8:5 And He asked them,
"How many loaves do you have?"
And they said, "Seven."

Mark 8:6 Then He directed the crowd
to sit down upon the ground.
And He took the seven loaves,
gave thanks, broke *them*,
and gave *them* to His students
to present *to them*.
And they presented *them* to the crowd.
Mark 8:7 They also had a few small fish.
And having blessed them
He said to present them also.
Mark 8:8 Then they ate and were satisfied.
And they picked up seven baskets
of leftover pieces.
Mark 8:9 And those who had eaten
were about four thousand.
And He sent them away.

Mark 8:10 And immediately
He got into the boat with His students
and came to the region of Dalmanutha.
[Dalmanutha means poor portion.](#)
Mark 8:11 And the Pharisees came out.
And they began to investigate Him,
seeking from Him a sign from The Heaven,
testing Him.

Mark 8:12 And His Divine Nature
sighed deeply saying,
"Why does this generation seek a sign?
Assuredly I say to you,
no sign will be given to this generation."
Mark 8:13 And He left them.
And getting into the boat again
He went away to the other side.

Mark 8:14 Now they had forgotten to take bread.
And they did not have more than one loaf
with them in the boat.
Mark 8:15 And He charged them saying,
"Discern clearly!
Beware of the leaven of the Pharisees
and the leaven of Herod."
Mark 8:16 And they deliberated
among themselves saying,
"It is because we have no bread."
Mark 8:17 And **YAHUSHUA**, knowing it,
said to them, "Why do you deliberate
because you have no bread?
Do you not yet comprehend
nor put it together?
Is your heart still hardened?
Mark 8:18 Having eyes, do you not see?
And having ears, do you not hear?
And do you not remember?"

Mark 8:19 When I broke the five loaves
for the sake of the five thousand
how many baskets
full of pieces did you pick up?"
They said to Him, "Twelve."
Mark 8:20 "And when the seven
for the sake of the four thousand
how many baskets
full of pieces did you pick up?"
And they said, "Seven."
Mark 8:21 And He said to them,
"How do you not put it together?"

Mark 8:22 And He came to BayitSaida.
And they brought a blind man to Him.
And they implored Him to touch him.
Mark 8:23 And He took the blind man by the hand.
And He led him out of the town.
And having spit on his eyes
and *having* put His hands on him
He asked him if he saw anything.
Mark 8:24 And he looked up and said,
"I see the human beings
walking around like trees.

Mark 8:25 Then once more
He put His hands on his eyes.
And He made him look up.
And he was restored.
And he saw absolutely everything clearly.
Mark 8:26 And He sent him away
to his house saying,
"Do not go into the village,
nor tell anyone in the village."

Mark 8:27 And **YAHUSHUA** and His students
went out into the villages of Caesarea Philippi.
And on the road He asked His students,
saying to them,
"Who do human beings say that I am?"
Mark 8:28 And they responded,
"Yahonathan, the baptizer.
But some Elijah.
And others, one of the prophets."
Mark 8:29 And He said to them,
"But who do you say that I am?"
Peter responded saying to Him,
"You are The Messiah!"

Mark 8:30 And He admonished them
that they tell no one about Him.
Mark 8:31 And He began to teach them
that The Son of Man must suffer many things
and be rejected by the elders
and chief priests and scribes,
and be killed,
and after three days be raised up.
Mark 8:32 And He spoke this word bluntly.
And Peter took Him aside.
And he began to admonish Him.
Mark 8:33 But having turned around
and seen His students
He admonished Peter saying,
"Get behind Me, adversary!
because you are not caring
for the things of **YAHWEH**
but rather *for* the things of human beings."

Tradition translates this as "Satan".
The term means adversary or opponent.
YAHUSHUA was most likely
admonishing Peter as an opponent.
The balance of the statement
then takes on meaning for anyone
who is not caring for the things of **YAHWEH**.
They become His adversary.

Mark 8:34 And having called the crowd to Himself together with His students He said to them, "Whoever desires to come after Me, let him deny himself, and take up his torture stake, and accompany Me.

stauros – a stake or post.
A pole or cross,
as an instrument of capital punishment.

The "cross" is among the most cruel forms of torture ever devised by human beings. It is **not** a thing of beauty, except perhaps when used metaphorically. **It is an instrument of death and torture!**

Would you hang an electric chair or hangman's noose around your neck and make an idol out of it?

Mark 8:35 Indeed, whoever desires to save his life will destroy it. But whoever destroys his life for My sake and the sake of the good news will save it.

Mark 8:36 Indeed, what will it benefit a person if he gains the whole world yet injures his own life?

Mark 8:37 Or what will a man give in exchange for his life?

Mark 8:38 Indeed, whoever is ashamed of Me and My words in this adulterous and offending generation, of him the Son of Man also will be ashamed when He comes in the splendor of His Father with the set apart messengers."

Chapter 9

Mark 9:1 And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death until they see The Kingdom of **YAHWEH** come with miraculous power."

Mark 9:2 And after six days **YAHUSHUA** took with Him Peter, Ya'akov, and Yahanathan. And He brought them up onto a high mountain by themselves. And He was transformed In front of them.

metamorphoo – to transform.
The term metamorphosis comes from this word.

Mark 9:3 His garments became gleaming, exceedingly white like snow, such as no launderer on earth is able to whiten them.

Mark 9:4 And they saw Eliyah with Moshe. And they were conversing with **YAHUSHUA**.

Mark 9:5 And Peter responded, saying to **YAHUSHUA**, "Rabbi, it is good for us to be here! Let us even make three tents. One for You, one for Moshe, and one for Eliyah!", Mark 9:6 because he did not understand what to say because they were greatly afraid.

Mark 9:7 And a cloud came, overshadowing them. And a voice came out of the cloud saying,

“This is My beloved Son.
Listen to Him!”

Mark 9:8 And suddenly, having looked around,
they saw no one any longer
except **YAHUSHUA** alone with themselves.

Mark 9:9 Now coming down from the mountain,
He charged them
that they should tell not even one
what they had seen
until the Son of Man had been raised
from the state of being dead.
Mark 9:10 And they kept the word
to themselves,
discussing what it was
to be raised up from being dead.

Mark 9:11 And they asked Him saying,
“Why do the scribes say
that Elijah must come first?”
Mark 9:12 Then He responded.
And He said to them,
“Indeed, Elijah is coming first.
And he restores everything.
And how much it is written
concerning The Son of Man,
that He suffers many things,
and is utterly despised!

Mark 9:13 However, I say to you
that Elijah has indeed come.
And they did to him whatever they desired
just as it is written of him.”

Mark 9:14 And having come to the students
He saw a great crowd around them
and scribes discussing with them.
Mark 9:15 And at once, having seen Him,
all the people were utterly astonished.
And running toward Him they embraced Him.
Mark 9:16 And He asked the scribes,
“What are you discussing with them?”
Mark 9:17 Then one of the crowd
responded saying,
“Teacher, I have brought to You my son
who has a mute nature.
Mark 9:18 And wherever it seizes him
it lacerates him.
And he foams at the mouth,
grates his teeth, and shrivels up.
And I spoke to Your students
in order that they might eject it.
But they were not able.”

Mark 9:19 Then He responded to him saying,
“Alas, unbelieving generation!
How long must I be with you?
How long must I put up with you?
Bring him to Me!”
Mark 9:20 And they brought him to Him.
And having seen Him,
immediately the nature convulsed him.
And he fell on the ground and rolled about,
foaming at the mouth.
Mark 9:21 And He asked his father,
“How long has this been happening to him?”
And he said, “From childhood.
Mark 9:22 And often it has thrown him
both into the fire and into the water
to completely destroy him.
Nevertheless, if You are able to help us
have compassion on us.”

Mark 9:23 Then **YAHUSHUA** said to him,
“**If you are able to believe,**
all things are possible to him who believes.”

Beliefs can vary
from simple acknowledgement
(lip-service) to full acceptance.
Faith is the same.
Both require trust.
Faith in The Messiah means trusting Him
and what He says.
Without trust there is no faith or belief.
**And without complete trust in YAHWEH
there is no redemption.**

Mark 9:24 And Immediately
the father of the child
cried out and said with tears,
“Master, I believe!
Help my unbelief!”

Mark 9:25 And **YAHUSHUA**,
seeing that the crowd came running together,
admonished the unclean nature, saying to it,
“Mute and deaf nature, I direct you,
come out of him and enter him no more!”

Mark 9:26 And it cried out,
convulsed him greatly,
and came out of him.
And he became as if dead.
And many said that he had died.

Mark 9:27 But **YAHUSHUA**
grabbed him by the hand.
And He lifted him up.
And he awakened.

Mark 9:28 And having come into the house
His students asked Him by themselves,
“Why could we not eject it?”

Mark 9:29 And He said to them,
“This kind can come out
by nothing except by prayer and fasting.”

Mark 9:30 And they departed from there.
And they passed over into The Galil.
And He did not want anyone to know

Mark 9:31 because
He was teaching His students.
And He said to them,
“The Son of Man is being betrayed
into the hands of human beings.
And they will kill Him.
And having been killed,
the third day He will be raised up.”

Mark 9:32 But they did not
understand this word.
And they were afraid to ask Him.

Mark 9:33 And He came to Kafar'nahum.
And having come into the house
He asked them,
“What did you discuss

among yourselves on the road?”
Mark 9:34 But they kept silent
because on the road
they had discussed among themselves
who was greatest.

Mark 9:35 And He sat down,
called the twelve, and said to them,
“If anyone desires to be first,
he will be last of all, and servant of all.”

Mark 9:36 And He took a little child.
And He stood him in the midst of them.

And having taken him in His arms
He said to them,
Mark 9:37 **“Whoever receives
one of these little children in My Name
receives Me.
And whoever receives Me,
receives not Me,
but rather Him who sent Me.”**

Mark 9:38 Then Yahanathan
responded to Him saying,
“Teacher, we saw someone
who does not accompany us
ejecting unclean natures in Your Name.
And we forbade him
because he does not accompany us.”
Mark 9:39 But **YAHUSHUA** said,
“Do not forbid him because no one
who might do a sign in My Name
can soon afterward revile Me.

Mark 9:40 Indeed, he who is not against us
is with us.

Mark 9:41 Indeed, whoever gives you
a cup of water to drink in My Name,
because you are The Messiah's,
assuredly I say to you,
he will by no means lose his compensation!
Mark 9:42 And whoever trips up
one of these little ones who trust in Me,
it would be better for him
if a millstone was hung around his neck
and he was thrown into the sea.

Mark 9:43 If your hand trips you up,
cut it off!
It is better for you to enter into Life maimed,
rather than having two hands to go to hell,
into the unquenchable fire;

Mark 9:44 in which place
*“their maggot does not die
and the fire is not quenched.”*
(Is. 66.24)
[Life is capitalized here to indicate
that this refers to Eternal Life.](#)

Mark 9:45 And if your foot trips you up,
cut it off!
It is better for you to enter into Life lame,
rather than having two feet, to be cast into hell,
into the unquenchable fire;

Mark 9:46 in which place
*“their maggot does not die
and the fire is not quenched.”*
(Is. 66.24)

Mark 9:47 And if your eye trips you up,
tear it out!
It is better for you
to enter into The Kingdom of **YAHWEH**
with one eye, rather than having two eyes,
to be cast into hell fire;

Mark 9:48 in which place
*“their maggot does not die
and the fire is not quenched.”*
(Is. 66.24)
[Note the shift here from "Life"
to "The Kingdom of YAHWEH."
This equates the two
so there is no mistake
about what's being said.](#)

Mark 9:49 Indeed, everyone
will be salted with fire.
And every sacrifice will be salted with salt.

It appears to mean "seasoned".
Salt is a preservative also.
It was required with sacrifices,
signaling a preserving of the action
and results of the sacrifice.

Mark 9:50 Salt is good.
But if the salt has lost its saltiness
how will you season it?
Have salt in yourselves.
And be peaceful to one another."

Chapter 10

Mark 10:1 And having arisen from there also,
He came into the borders of Yahudah
by the other side of The Yarden.
And crowds journeyed together
toward Him again.
And as He was accustomed,
He was teaching them once more.

Mark 10:2 And the Pharisees approached to ask Him,
"Is it right for a man to divorce *his* wife?",
testing Him.

exesti – it is right
(through the figurative idea
of being out in public),
- be lawful, let, may.
While typically translated as "lawful",
there is no direct connection with any law.
It would be more correct to suggest, is it proper.
Since the Pharisees are asking the question
one can only assume they intended it
to be a legal question related to their law.

Mark 10:3 Then He responded saying to them,
"What did Moshe teach you?"

Mark 10:4 Then they said,
"Moshe allowed one
to write a scroll of divorce
and to divorce her."

Mark 10:5 And **YAHUSHUA** responded.
And He said to them,
"Because of the hardness of your heart
he wrote you this precept.

Mark 10:6 But from the beginning of the creation
The Elohim '*made them male and female.*'
(Gen. 5.2)

Mark 10:7 '*For this reason
a man is to leave his father and mother
and be joined to his wife,*

Mark 10:8 *and the two will become one flesh.*'
So then they are no longer two, but one flesh.'
(Gen. 2.24)

Mark 10:9 Therefore,
what The Elohim has joined together,
let not a human being separate."

Mark 10:10 And in the house His students
also asked Him once more concerning this.

Mark 10:11 And He said to them,
"If anyone divorces his wife
and marries another
he commits adultery against her.

Mark 10:12 And if a woman
divorces her husband
and marries another
she commits adultery."

Mark 10:13 Then they brought little children to Him
in order that He might touch them.

But the students forbid those bringing them.

Mark 10:14 Then **YAHUSHUA**, having seen it,
was greatly displeased.

And He said to them,
"Let the little children come to Me
and do not forbid them

because of such is The Kingdom of **YAHWEH**.

Mark 10:15 Assuredly I say to you,
whoever does not receive
The Kingdom of **YAHWEH** like a little child
will by no means enter into it!"

Mark 10:16 And He took them up in His arms,
laid *His* hands on them, and blessed them.

Mark 10:17 And having gone out onto the road
one came running
and fell on his knees before Him.
And he asked Him,
"Good Teacher, what must I do
in order that I may inherit Eternal Life?"
Mark 10:18 And **YAHUSHUA** said to him,
"Why do you call Me good?
Not even one *is* good except one, **YAHWEH**.

Mark 10:19 You understand the teachings.
*'You are not to commit adultery!
You are not to murder!
You are not to steal!
You are not to bear false witness!
You are not to defraud!
Honor your father and your mother!'*
(Deut. 5.16-20)

Mark 10:20 And he responded.
And he said to Him,
"Teacher, all these things
I have observed from my youth."

Mark 10:21 Then **YAHUSHUA**,
looking at him loved him.
And He said to him,
"One thing you lack.
Go your way!
Sell whatever you have and give to the poor!
Then you will have wealth in The Heaven.
Then come here!
Take up the torture stake and accompany Me!"

Mark 10:22 But he was sad over this word.
And he went away grieved
because he had many possessions.

Mark 10:23 Then **YAHUSHUA** looked all around.
And He said to His students,
"How impractical it is
for those who have wealth
to enter into The Kingdom of **YAHWEH!**"

Mark 10:24 Now the students
were stupefied by His words.
But **YAHUSHUA** responded again.
And He said to them,
"Children, how impractical it is
for those who trust in wealth
to enter into The Kingdom of **YAHWEH!**
Mark 10:25 It is easier for a camel
to go through the eye of a needle
than for a wealthy person
to enter into The Kingdom of **YAHWEH**."

*There is much debate
concerning this concept.
Some believe the original phrase
stated it was "easier for a rope
to go through the eye of a needle".*

Mark 10:26 Then they were exceedingly astonished,
saying among themselves,
"Who then can be saved?"
sozo – to save,

i.e. deliver or protect
– heal, preserve, save, do well, be whole.
"Salvation" is a religious term.
Deliverance or protection are not such.

Mark 10:27 And **YAHUSHUA**,
looking upon them said,
"With human beings it is impossible,
but on the other hand, not with **YAHWEH**,
because
with YAHWEH all things are possible."

Mark 10:28 Then Peter began to say to Him,
"Behold!
We have left everything
and have accompanied You."
Mark 10:29 And **YAHUSHUA** responded saying,
"Assuredly I say to you,
there is not even one who has left
house
or brothers
or sisters
or father
or mother
or wife
or children
or lands
on account of Me and of the good news
Mark 10:30 who will not receive a hundredfold
now in this time,
houses
and brothers
and sisters
and mothers
and children
and lands,
amidst persecutions,
and in the age to come, Eternal Life.

Mark 10:31 But many foremost will be least
and the least foremost."

Mark 10:32 Now they were on the road
going up to Yerushalaim.
And **YAHUSHUA** was going before them.
Now they were astounded.
And as they accompanied they were afraid.
And once more He took the twelve aside.
And He began to tell them
what would happen to Him,
Mark 10:33 that is:
"Behold!
We are going up to Yerushalaim.
And The Son of Man will be delivered up
unto the chief priests and unto the scribes.
And they will condemn Him to death.
And they will deliver Him up to the Gentiles.
Mark 10:34 And they will ridicule Him,
and scourge Him,
and spit upon Him,
and kill Him.
Yet the third day He will be raised up again."

Mark 10:35 And Ya'akov and Yahanathan,
the sons of Zabdiy,
approached Him saying,
"Teacher, we want You to do for us
whatever we ask."
Mark 10:36 And He said to them,
"What do you want Me to do for you?"
Mark 10:37 Then they said to Him,
"Grant us that we may sit,
one on Your right hand
and the other on Your left in Your splendor."

Mark 10:38 But **YAHUSHUA** said to them,
“You do not understand what you ask.
Are you able to drink the cup that I drink
and to be baptized with the baptism
that I am baptized with?”

*baptizo means to immerse.
He is not about to be baptized with water,
but rather immersed
in awful trials and suffering.
It is this to which He is referring allegorically.*

Mark 10:39 And they said to Him,
“We are able.”

Then **YAHUSHUA** said to them,
“You will indeed drink the cup that I drink,
and with the baptism I am baptized
you will be baptized!

Mark 10:40 But to sit on My right hand
and on My left is not Mine to give,
but rather by Whom it is prepared.”

Mark 10:41 And the ten having heard it
began to be greatly displeased
with Ya'akov and Yahanathan.

Mark 10:42 But **YAHUSHUA**
called them to Himself.

And He said to them,
“You understand that those
who are considered rulers over the Gentiles
exercise dominion over them.

And their great ones
exercise authority over them.

Mark 10:43 But it will not be so among you.
But on the contrary, whoever desires
to become great among you
will be your servant.

Mark 10:44 And whoever of you
desires to be foremost
will be a servant of all.

Mark 10:45 Indeed, even The Son of Man
did not come to be served,
but rather to serve,
and to give His life as a ransom for many.”

*lutron – something to loosen with;
a redemption price. – ransom.*

*A ransom always involves a price (cost).
YAHUSHUA's life is the price paid
for your ransom
– which sets the believer free
from the debt owed
because of their offenses.*

Mark 10:46 Then they came into Yericho.
And as He was going out of Yericho
with His students and a large crowd
blind Bartimaeus, the son of Timaeus,
was sitting beside the road begging.

Mark 10:47 And having heard
that it was **YAHUSHUA** of Nazareth,
he began to cry out and say,
“**YAHUSHUA**, Son of David,
have compassion on me!”

*Yericho means place of fragrance.
Bartimaeus means son of one esteemed.
Timaeus means highly prized.
Nazareth means a branch; preservation.*

Mark 10:48 Then many
admonished him to be quiet.
But he cried out much more,
“Son of David, have compassion on me!”

Mark 10:49 And **YAHUSHUA** stood still.
And He said for him to be called.
Then they called the blind man,
saying to him, “Have courage!
Get up!

He is calling you.”
Mark 10:50 And throwing aside his garment
he stood up.
And he came to **YAHUSHUA**.
Mark 10:51 And **YAHUSHUA** responded
saying to him,
“What do you want Me to do for you?”
The blind man said to Him,
“Rabboni, that I might receive my sight.”
Mark 10:52 Then **YAHUSHUA** said to him,
“Go your way!
Your trust has delivered you.”
And immediately he received his sight.
And he accompanied **YAHUSHUA** on the road.

Chapter 11

Mark 11:1 And having approached Yerushalaim,
He sent two of His students
into Bayit Phag and Bayit Any
by The Mount of Olives.

*Bayit Phag means fig house.
Bayit Any means house of affliction.*

Mark 11:2 And He said to them,
“Go into the village directly opposite you.
And as soon as you have entered into it
you will find a young donkey tied
on which no one has sat.
Loose it and bring it.
Mark 11:3 And if anyone says to you,
“Why are you doing this?’
say, ‘The Master has need of it.’
And immediately he will send it here.”

Mark 11:4 And they went.
And they found the young donkey
tied by the door outside at a fork in the road.
And they loosed it.

Mark 11:5 And some of those standing there
said to them,

“What are you doing loosing the colt?”

Mark 11:6 And they spoke to them
just as **YAHUSHUA** had instructed.
And they let them go.

Mark 11:7 And they brought the young donkey
to **YAHUSHUA**.

And they threw their garments on it.
And He sat upon it.

Mark 11:8 And many spread
their garments upon the road.
And others cut down branches from the trees
and spread *them* on the road.

Mark 11:9 And those going before
and those who followed cried out, saying,
“Hosanna!

*‘Blessed is He Who comes
in the Name of **YAHWEH!**’
(Ps. 118.25-26)*

Mark 11:10 Blessed *is* the kingdom
of our father David,
coming in the Name of **YAHWEH!**
Hosanna in the highest!”

*This was customary
for acknowledging a new king.
However, this was no "ordinary king"
they were proclaiming.
The very words used
indicate a full recognition
that this was The Promised Messiah!*

Mark 11:11 And **YAHUSHUA**
went into Yerushalaim
and into The Temple.
And having looked around at everything,
since evening had already come,
He went out to Bayit Any with the twelve.

Mark 11:12 And the next day,
they having come out of Bayit Any,
He was hungry.
Mark 11:13 And seeing a fig tree having leaves
from a distance He went to see
if perhaps He would find anything on it.
And having come toward it
He found nothing but leaves
because it was not the proper time for figs.
Mark 11:14 And **YAHUSHUA** responded
saying to it,
“May no one eat fruit from you any longer
into the ages.”
And His students heard it.

Mark 11:15 Then they came to Yerushalaim.
And **YAHUSHUA** entered into The Temple.
And He began to throw out
those selling and buying in The Temple.
And He turned upside down
the tables of the coin dealers
and the benches of those who sold doves.
Mark 11:16 And He did not permit anyone
to carry a vessel through The Temple.
Mark 11:17 And He taught, saying to them,
“Is it not written,
 *“My house it to be called
 a house of prayer for all nations?”*
 (Is. 56.7)

But you have made it a
 ‘den of thieves.’”
 (Jer. 7.11)

Mark 11:18 And the scribes
and the chief priests heard it.
And they sought how they
might completely destroy Him.
Indeed, they feared Him
because the whole crowd
was astonished by His teaching.

Mark 11:19 And evening having come,
He went out of the city.
Mark 11:20 And in the morning, passing by,
they saw the fig tree, dried up from the roots.
Mark 11:21 And Peter, remembering,
said to Him,
“Rabbi, behold!
The fig tree which You cursed is shriveled up.”
Mark 11:22 And **YAHUSHUA** responded,
saying to them,
“Trust in **YAHWEH!**
Mark 11:23 Indeed, assuredly I say to you,
whoever says to this mountain,
“Be lifted up and be thrown into the sea,’
and does not hesitate in his heart,
but instead trusts
that what he says will happen,
he will have whatever he says!

Mark 11:24 Because of this I say to you,
whatever things you ask *while* praying,
trust that you are receiving *them*
and it will be *so!*

Mark 11:25 And whenever you stand still praying,
forgive if you have anything against anyone
in order that your Father in The Heaven
may also forgive you your side-slips.

aphiemi – to send forth.
– cry, forgive, forsake, lay aside,
leave, let (alone, be, of, have), omit,
put (send) away, remit, suffer, yield up.
Essentially, let it go.

paraptoma – a side-slip (lapse or deviation),
i.e. (unintentional) error or (willful) transgression.
– fall, fault, offence, offend, trespass.
This is often translated transgression,
which is an unfaithful action.

Mark 11:26 Now if you do not forgive
neither will your Father in The Heaven
forgive your side-slips.”

Mark 11:27 And they came again into Yerushalaim.
And as He was walking in The Temple
the chief priests, the scribes, and the elders
came to Him.

Mark 11:28 And they said to Him,
“By what authority are You doing these things?
And who gave You this authority
to do these things?”

Mark 11:29 And **YAHUSHUA** responded,
saying to them,

“I will also ask you one question.
Then answer Me and I will tell you
by what authority I do these things.

Mark 11:30 The baptism of Yahanathan,
was it from The Heaven or from human beings?
Answer Me!”

Mark 11:31 And they reasoned
among themselves saying,

“If we say, ‘From The Heaven,’

He will say,

‘Why therefore did you not believe him?’

Mark 11:32 On the other hand.

if we say, ‘From human beings.’

they feared the people

because everyone considered
that Yahanathan was certainly a prophet.

Mark 11:33 So they responded,

saying to **YAHUSHUA**,

“We do not perceive it.”

And **YAHUSHUA** responded saying to them,

“Neither will I tell you
by what authority I do these things.”

Chapter 12

Mark 12:1 And He began

to speak to them in parables.

“A person planted a vineyard
and placed a fence around it,
dug a wine vat, and built a tower,
and he leased it to farmers
and went abroad.

Mark 12:2 And at the proper time
he sent a servant to the farmers
in order that he might take from the farmers
some of the fruit of the vineyard.

Mark 12:3 And they took and scourged him.

And they sent him away empty.

Mark 12:4 Again he sent to them another servant.

And they were throwing stones
to strike him in the head.

And they sent him away maltreated.

Mark 12:5 And again he sent another.

And they killed him and many others,
indeed scourging and killing them.

Mark 12:6 Therefore, still having one son,
his beloved,

he at last even sent him to them saying,

‘They will respect my son.’

Mark 12:7 But those farmers said to themselves,

‘This is the heir.

Come! Let us kill him
and the inheritance will be ours.’

Mark 12:8 And they took him.

And they killed him.

And they threw him out of the vineyard.

Mark 12:9 Therefore, what will the master
of the vineyard do?
He will come and completely destroy the farmers.
And he will give the vineyard to others.

Mark 12:10 Have you not read this Scripture?
*'The stone which the builders rejected
has become the chief cornerstone.*

Mark 12:11 *This was YAHWEH's doing.
And it is marvelous in our eyes!*
(Ps. 118.22-23)

Mark 12:12 And they sought to seize Him.
But they feared the crowd
because they knew that He
had spoken the parable against them.
Then they left Him and went away.

Mark 12:13 Then they sent to Him
some of the Pharisees and the Herodians
to entrap Him by His words.

Mark 12:14 And having come, they spoke to Him,
"Teacher, we perceive that You are true.
And You are not concerned about anyone.

Indeed, You do not look
upon the appearance of human beings,
but instead teach the way of The Elohim in truth.
Is it right to give tribute to Caesar, or not?

Mark 12:15 Shall we give or shall we not give?"
But He, understanding their hypocrisy,
said to them,

"Why do you test Me?
Bring Me a denarius in order that I may see it."

Mark 12:16 And they brought it.

And He said to them,

"Whose likeness and inscription is this?"

And they said to Him, "Caesar's."

Mark 12:17 Then YAHUSHUA responded,
saying to them,

"Give away to Caesar
the things that are Caesar's,

and to YAHWEH
the things that are YAHWEH's."

And they marveled at Him.

Mark 12:18 And the Sadducees,
who say there is no resurrection,
came to Him.

And they asked Him saying,

Mark 12:19 "Teacher, Moshe wrote to us
that if a man's brother dies
and leaves behind a wife,

yet leaves no children,
his brother should take his wife

and raise up offspring for his brother.

Mark 12:20 Now there were seven brothers.

The first took a wife,
and dying he left no offspring.

Mark 12:21 And the second took her and he died.
Neither did he leave any offspring.

And the third likewise.

Mark 12:22 And the seven had her
yet left no offspring.

Last of all the woman died also.

Mark 12:23 Therefore, in the resurrection,
when they are raised up,
whose wife will she be
because all seven had her as a wife?"

Mark 12:24 And YAHUSHUA responding,
said to them,
"Because of this are you not deceived?"

You do not understand The Scriptures
nor the power of **YAHWEH**.

Mark 12:25 Indeed, when they are raised up
from *being* dead
they neither marry nor are given in marriage,
but instead are like the **YAH**-messengers
which are in The Heaven.

Mark 12:26 Now concerning the dead,
that they are raised up,
have you not read in The Book of Moshe,
how from the bush
The Elohim spoke to him saying,
*'I am The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akov!'*?
(Ex. 3.6)

Mark 12:27 He is not The Elohim of the dead
but rather The Elohim of the living.
You are therefore greatly deceived."

Mark 12:28 Then one of the scribes approached,
and hearing them reasoning together,
and perceiving that He
had responded to them well asked Him,
"Which is the foremost instruction of all?"

12:29 Then **YAHUSHUA**

responded to him that,

**"The foremost of all the instructions is,
'Hear, Yisra'el, YAHWEH, our Elohim,
YAHWEH is one.**

Mark 12:30 **And you are to love
YAHWEH, your Elohim,
with all your heart,
with all your nature,
with all your mind,
and with all your strength.'**
(Deut. 6.4-5)

This is known in Yisra'el as "The Shema".
It is repeated daily by every good Yisra'elite.
It would be known
by everyone who was present.

This is the foremost instruction.

Mark 12:31 **And the second is similar.**

**This. "You are to love your neighbor
as yourself.**

(Lev. 19.18)

**There is no other Instruction
greater than these!"**

Mark 12:32 And the scribe said to Him,
"Well said, Teacher!

You have spoken concerning truth
that there is one Elohim
and no other exists except Him.

Mark 12:33 And to love Him
with all the heart,
with all the intellect,
with all the nature,
and with all the strength,
and to love one's neighbor as oneself,
is more than all the whole burnt offerings
and the sacrifices."

Mark 12:34 And **YAHUSHUA**,
having seen that he responded prudently,
said to him,
"You are not far from The Kingdom of **YAHWEH**."
And after that no one dared question Him.

Mark 12:35 And **YAHUSHUA** responded,
saying, while teaching in The Temple,

“How do the scribes say
that The Messiah is The Son of David?
Mark 12:36 Indeed, David himself said
by The Set Apart Divine Nature of **YAHWEH**,
*“YAHWEH said to my Master,
“Sit at My right hand
until I make Your enemies Your footstool.”’*
(Ps. 110.1)

Mark 12:37 Therefore, David himself
calls Him *‘Master’*.
How then is He his Son?”
And the great crowd listened to Him with pleasure.

Mark 12:38 Then He said to them in His teaching,
“Beware of the scribes
who delight to walk about in long robes,
and in greetings in the marketplaces,
Mark 12:39 and in the best seats in the assemblies,
and in the best places at the feasts;
Mark 12:40 who devour widows’ houses,
and for a pretense make long prayers.
These will receive greater condemnation.”

Mark 12.41 Then **YAHUSHUA** was sitting
directly opposite the treasury.
And He observed how the crowd
threw money into the treasury.

*The Treasury consisted of a courtyard
with several receptacles in it
to receive the offerings.*

And many wealthy threw in much.

Mark 12:42 Then one poor widow came.

And she threw in two small coins
which make one sixteenth of a denarius.

Mark 12:43 And He called His students to Himself.
And He said to them,

“Assuredly I say to you that this poor widow
has thrown in more than all of those
who have thrown into the treasury.

Mark 12:44 Indeed, everyone
threw in out of their abundance.

But she, out of her poverty,
threw in everything,
as much as she had,
her entire means of livelihood.”

Chapter 13

Mark 13:1 Then as He
was going out of The Temple
one of His students said to Him,
“Teacher, behold what sort of stones
and what buildings *are these!*”

Mark 13:2 And **YAHUSHUA** responded.

And He said to him,

“Look at these great buildings.
Not a stone at all will be left upon a stone
that will not be broken down!”

Mark 13:3 And sitting upon The Mount of Olives
directly opposite The Temple,

Peter, Ya’akov, Yahnathan, and Andrew
asked Him by themselves,

Mark 13:4 “Tell us!

When will these things be?

And what is the sign that all these things
are about to be completed?”

*The second part of the verse
contains no future tense.
It also contains nothing that must happen first.
Instead, it asks how the sign will be recognized.*

***sunteleo** – to complete entirely;
generally, to execute.
– end, finish, fulfill, make.*

The sign given is what takes place just prior to the completion.

Mark 13:5 Then **YAHUSHUA**,
responding to them began by saying,
“**Watch out lest anyone deceives you!**
planao – to (properly, cause to) roam
(from safety, truth, or virtue)
– go astray, deceive, err, seduce,
wander, be out of the way.

Deception is the ‘watchword’ for the last days.

Mark 13:6 Indeed, many will come in My Name
saying that, ‘I am *He*.’
And they will deceive many.

Mark 13:7 Then, when you hear of wars
and rumors of wars,
do not be frightened!
Indeed, it must happen.
However, the end *is* not yet.

Mark 13:8 Indeed,
nation will rise against nation,
and kingdom against kingdom.
And there will be earthquakes
in various places.
And there will be scarcity of food
and disturbances.
These *are* the beginning of birth-pains.

Mark 13:9 Then watch out for yourselves
because they will deliver you up to tribunals.
And you will be beaten in the assemblies.
And you will stand before rulers and kings
on account of Me as a testimony to them.
sunedrion – a joint session,
i.e. (specially) the Sanhedrin;
by analogy, a subordinate tribunal.
– council.
The article is not present in the text
so it must be assumed this is not
a direct reference to The Sanhedrin.
This sign applies to the general populace.
sunagoge – an assemblage of persons.
It can refer to a synagogue,
or to any other assembly,
generally a religious one.

Mark 13:10 Yet the good news
must first be proclaimed among all the races.
ethnos – a race, i.e. a tribe
– Gentiles, heathen, nation, people.

Mark 13:11 Now when they lead you
and deliver you up
do not be anxious in advance
of what you shall speak.
But instead,
whatever is given to you in that hour,
speak that,
because it is not you who is speaking,
but rather
The Set Apart Divine Nature of **YAHWEH**.

Mark 13:12 Then brother will deliver brother
into death,
and a father his child.
And children will rise up against parents
and cause them to be put to death.

Mark 13:13 And you will be detested by everyone
because of My Name.

But he who endures to the end,
that one will be delivered.

Mark 13:14 Now, when you see
the 'abomination of desolation'
(Dan. 9.27)

spoken of by Daniel, the prophet,
standing where it should not
(let the one reading comprehend)
then let those in Yahudah
run away to the mountains!

Mark 13:15 Then let one on the housetop
not go down into the house,
nor one enter

to pick up anything from his house!

Mark 13:16 And let one who is in the field
not return to pick up his clothes.

Mark 13:17 And woe to one being pregnant
and to those who are nursing *babies*
in those days!

Mark 13:18 And pray that your fleeing
is not in a storm.

cheimon – a storm (as pouring rain);
by implication, the rainy season, i.e. winter.
– tempest, foul weather, winter.

13:19 Indeed, those days will be trouble, truly,
of which sort there has not been
since the beginning of the creation
which **YAHWEH** created
until this time
and will never be *again*!

Note that the text does not say,
'in those days there will be trouble (tribulation).',
but instead says
the days themselves will be trouble.

The text is also not in the dative case,
which then would permit such a rendering.
This changes the sense of the text
to show that the entire time is trouble,
not that there will be trouble in those days.
The difference is subtle, but vital.

Mark 13:20 And unless **YAHWEH**
had shortened those days
no flesh would be saved.
However, because of the elect
whom He has chosen
He is shortening the days.

The use of *kurios* here,
(Traditionally translated "The Lord".)
where **YAHWEH** is inserted above,
again leads us to confusion if it's not corrected.

Is it The Master Who shortens the days,
or is it **YAHWEH**?
The context strongly suggests
YAHWEH is the One Who shortens the days.

Remember Who is speaking.
YAHUSHUA does not refer to Himself
as 'The Master' (Lord).

Mark 13:21 Then even if anyone says to you,
"Behold!
Here *is* The Messiah!
or, 'Behold!
He is there!'
Do not believe it!

Mark 13:22 Indeed, false messiahs
and false prophets will arise.
And they will give signs and wonders
to lead astray if possible even the chosen.

Mark 13:23 **Now, watch out!**
Behold!
I have told you everything ahead of time!

Mark 13:24 **Furthermore,**
in those very days,
after that trouble,
the sun will be obscured
and the moon will not give its light.
Mark 13:25 And the stars of the sky will fall.
And the powers in The Heavens
will be shaken.

Mark 13:26 **Then they will see**
The Son of Man coming in the clouds
with great power and splendor!

optomai – to gaze
(i.e. with wide-open eyes),
as at something remarkable.

Mark 13:27 And then
He will send His messengers
and gather together His chosen
from the four winds,
from the extremity of earth
to the extremity of the sky.

Mark 13:28 Now learn this parable
from the fig tree.

When its branch is already soft
and it puts forth leaves
you know that summer is near.

Mark 13:29 **Thus you also,**
when you see these things happening,
know that it is near, at the doors!

Mark 13:30 Assuredly I say to you,
this generation will by no means go away
until all these things happen!

Mark 13:31 **The sky and the earth**
will pass away!
But My words
will by no means pass away!

Mark 13:32 **And of that day and hour**
no one understands,
not even the messengers
who are in The Heaven,
not even The Son,
but only the Father.

Mark 13:33 **Watch out!**
Keep awake and pray!
Indeed, you do not understand
when the time is!

Mark 13:34 It is like one going to a far country
who left his house
and gave the authority to his servants
and to each his task.
And he directed the doorkeeper
to keep awake.

Mark 13:35 You keep awake therefore,
because you do not understand
when the master of the house is coming,
in the evening,
or at midnight,

or at the crowing of the rooster,
or at day break,

Mark 13:36 lest coming unexpectedly
He finds you sleeping!

Mark 13:37 And what I say to you
I say to all.

Keep awake!”

Chapter 14

Mark 14:1 Now after two days
it was The Passover

and *the Feast of Unleavened Bread*.

*Pesach is the proper Hebrew term
for The Passover.*

*Matza is the proper name
for unleavened bread.*

*Matza actually means sweet
(not soured by fermentation).*

And the chief priests and the scribes
sought how to seize Him by deceit
and kill Him.

Mark 14:2 But they said, "Not at the feast
lest there should be
a disturbance of the people."

Mark 14:3 And being in BayitAny
at the house of Shim'on the leper
as He was reclining at a meal
a woman came
having an alabaster box of ointment
of extremely expensive pure spikenard.
And she broke the alabaster box.
And she poured it upon His head.

Mark 14:4 Now some were very displeased
among themselves.

And they were saying,
"Why did this waste of oil happen?"

Mark 14:5 Indeed, it could have been sold
for more than three hundred denarii
and given to the poor."

And they were indignant toward her.

Mark 14:6 But **YAHUSHUA** said,
"Let her alone!

Why do you cause her trouble?

She has done a good deed for Me.

Mark 14:7 Indeed, you have the poor
with you always.

And whenever you desire

you can do good to them.

But Me you do not have always.

Mark 14:8 She has used what she had.
She has taken an opportunity in advance
to anoint My body in preparation for burying.

Mark 14:9 Assuredly I say to you,
wherever this good news is proclaimed
in the whole world
what this woman has done
will also be spoken of as a reminder of her."

Mark 14:10 Then Yahudah of Iscariot,
one of the twelve,
went to the chief priests
to betray Him to them.

Mark 14:11 Now having heard it they rejoiced
and promised to give him silver.

Then he sought how
he might conveniently betray Him.

Mark 14:12 Then on the first day
of Unleavened Bread,
when they had killed the Passover *lamb*,
His students said to Him,
"Where do You want us to go and prepare
in order that You may eat the Passover?"

Mark 14:13 And He sent out two of His students.

And He said to them, "Go into the city.

And a man will meet you

carrying a pitcher of water!

This was an anomaly.

Men did not normally carry

a pitcher of water in those days.

It was left to the women normally.

Accompany him!
Mark 14:14 And at whatever place he enters,
say to the master of the house,
'The Teacher says,
"Where is the guest room
in which I may eat The Passover with My students?" '

Mark 14:15 Then he will show you
a large upper room being furnished in readiness.
Prepare for us there!"

Mark 14:16 And His students went out.
And they came into the city.
And they found it just as He had said to them.
And they prepared The Passover *meal*.

Tradition teaches that this is
"The Lord's Supper" - "communion".
However, this is not correct!

This cup and this bread
were part of the Passover meal.
They are inseparably linked to **this meal**,
and it was **this meal** that was to be utilized
to remember the death
and resurrection of **YAHUSHUA**.

The act of remembering was to take place
once each year - at Passover!
It was **not intended** to become
a "weekly" or "monthly" ritual,
one which loses
its true meaning and significance
when separated
from The Festival of Passover.

For the New Covenant believer,
that covenant was established
at precisely this moment by **YAHUSHUA**.
Passover was given a whole new meaning.

**The offense-debt of every believer
had now been "passed over"
because of the body and blood
- shed in our place -
of YAHUSHUA, The Hebrew Messiah!**

**It took place at PASSOVER!
There is a reason!**
YAHWEH used this specific event
to deliver/save/rescue us
from our bondage to our offenses.

**It is a despicable thing
to separate YAHUSHUA from Passover!**
It is also perverse
to trivialize His "body and blood"
by the manner in which
"communion" is now practised!
**YAHWEH cannot be pleased
with such desecration of His sacred meal,
The Passover meal.**

**And what's worse
- most so-called believers
do not even know what Passover is
or when it is to be celebrated.**

Mark 14:17 In the evening
He came with the twelve.
Mark 14:18 And as they were sitting and eating
YAHUSHUA said,
"Assuredly I say to you,
one of you who eats with Me will betray Me!"
Mark 14:19 Then they began to be distressed
and to say to Him one by one, "Is it I?"
And another, "Is it I?"
Mark 14:20 And He responded saying to them,
"*It is* one of the twelve
who dips with Me into the bowl.
Mark 14:21 The Son of Man indeed goes away,
just as it is written concerning Him.

But woe to that person
by whom The Son of Man is betrayed!
It was better for that person
if he had never been born.”

Mark 14:22 Then, as they were eating,
YAHUSHUA took bread,
blessed it, broke it, and gave it to them.
And He said,
“Take, eat!
This is My body.”

Mark 14:23 Then He took the cup.
And having given thanks He gave it to them.
And they all drank from it.

Mark 14:24 Then He said to them,
“This is My blood.

It is The New Covenant

which is poured out for the sake of many.

Note: A covenant is a contract.

It carries with it legal responsibilities.

*Covenants were often sealed with blood
with the intent that anyone who violated it
was guilty of breaking a blood oath.*

Mark 14:25 Assuredly I say to you,
I will not at all drink of the fruit of the vine
until that day when I drink it new
in The Kingdom of **YAHWEH!**”

Mark 14:26 And having sung a hymn
they went out onto the Mount of Olives.

Mark 14:27 Then **YAHUSHUA** said to them that,
“Everyone will be ensnared because of Me
on this very night
because it is written,

*‘I will strike the Shepherd,
and the sheep will be scattered.’
(Zech. 13.7)*

Mark 14:28 However,
after I have been raised up,
I will go before you into The Galil.”

Mark 14:29 Then Peter said to Him,
“Even if everyone is ensnared,
on the contrary, I will not be!”

Mark 14:30 And **YAHUSHUA** said to him,
“Assuredly I say to you,
that this day,
on this night,

before the rooster has crowed twice,
you will utterly deny Me three times!”

Mark 14:31 But he spoke more vehemently,

“If I must die with You
I will not utterly deny You!”

And everyone also spoke in the same manner.

Mark 14:32 Then they went to a place
which was named Gethsemane.

And He said to His students,
“Sit down here while I pray.”

Gethsemane means oil press place.

Mark 14:33 And He took with Him
Peter, Ya'akov, and Yahanathan.

And He began to be utterly astonished
and distressed.

Mark 14:34 And He said to them,
“My life is intensely sad, even unto death!
Stay here, and keep awake!”

Mark 14:35 And He went a little farther.
And He fell upon the ground.
And He prayed that if it was possible
the hour might pass over from Him.

Mark 14:36 And He said,
"Abba, Father!
All things *are* possible for You.
Take this cup away from Me!

Nevertheless, not what I desire,
but rather, what You desire!"

Mark 14:37 Then He came
and found them sleeping.
And He said to Peter, "Shim'on, you sleep.
Could you not stay awake one hour?
Mark 14:38 Stay awake and pray
so that you do not enter into adversity.
The nature indeed is ready,
but the flesh *is* weak."

Mark 14:39 And once more
He went off and prayed,
speaking the same words.
Mark 14:40 And having returned
He found them asleep again
because their eyes were heavy.
And they did not understand what to answer Him.
Mark 14:41 Then He came the third time.
And He said to them,
"Continue sleeping and resting.
It is enough!
The hour has come.
Behold!
The Son of Man is betrayed
into the hands of the offenders.

Mark 14:42 Get up!
Let us go!
Behold!
He who is delivering Me up approaches."
Mark 14:43 And immediately,
while He was still speaking,
Yahudah, one of the twelve,
arrived with a large crowd
with swords and clubs,
besides the chief priests,
and the scribes, and the elders.

Mark 14:44 Now the one who betrayed Him
had given them a prearranged signal saying,
"The one whom I kiss, He is the One.
Seize Him!
And take Him away securely!"

Mark 14:45 And coming,
he immediately approached Him.
And he said to Him, "Rabbi! Rabbi!"
And he kissed Him earnestly.

Mark 14:46 Then they laid their hands upon Him.
And they seized Him.

Mark 14:47 Now a certain one
of those standing by drew his sword
and struck the slave of the great priest,
and he cut off his ear.

Mark 14:48 Then **YAHUSHUA** responded,
saying to them,
"Have you come out as if against a thief
with swords and clubs to catch Me?
Mark 14:49 I was before you daily,
teaching in The Temple,
and you did not seize Me.
However, In order that the Scriptures
must be fulfilled..."

Mark 14:50 Then everyone
left Him and ran away.
Mark 14:51 But a certain youth
accompanied Him having a linen cloth
thrown around his naked body.
And the youths seized him.
Mark 14:52 And he abandoned the linen cloth
and ran away from them naked.

Mark 14:53 Then they led **YAHUSHUA** away
to the great priest.
And to him were assembled
all the chief priests,
the elders,
and the scribes.
Mark 14:54 And Peter accompanied Him at a distance,
right into the courtyard of the great priest.
And he was sitting with the servants
and warming himself by the fire.

Mark 14:55 Now the chief priests
and all the Sanhedrin
sought evidence against **YAHUSHUA**
to put Him to death.
And they found none.
Mark 14:56 Indeed, many
bore false witness against Him
but their testimonies did not agree.

Mark 14:57 Then some stood up
and bore false witness against Him saying,
Mark 14:58 "We heard that He said,
'I will destroy this Temple made with hands,
and within three days I will build another
made without hands.'"
Mark 14:59 But not even in this
did their testimony agree.

Mark 14:60 Then the great priest
stood up among them.
And he asked **YAHUSHUA** saying,
"Do You not respond at all
to what these persons testify against You?"
Mark 14:61 But He kept silent.
And He responded not even one thing.
Once more the great priest asked Him,
saying to Him,
"Are You The Messiah,
The Son of The Adorable?"
Mark 14:62 **YAHUSHUA** said, "**I am!**
And you will gaze with eyes wide open
at The Son of Man
sitting at the right hand of 'The Miraculous Power',
even coming with the clouds of the sky."

Mark 14:63 Then the great priest tore his clothes.
And he said,
"What need do we have
of any more witnesses?
Mark 14:64 You have heard the blasphemy!
What do you think?"
And everyone condemned Him
as being deserving of death.

Mark 14:65 And some began
to spit upon Him,
and to blindfold Him,
and to beat Him,
and to say to Him, "Prophecy!"
And the subordinates slapped Him.

Mark 14:66 Now Peter,
being below in the courtyard,
one of the slave girls of the great priest came.

Mark 14:67 And having seen Peter warming himself she looked at him and said, "And you were also with **YAHUSHUA** of Nazareth."
Mark 14:68 But he denied it saying, "I do not know nor comprehend what you are saying."
And he went out into the porch, and a rooster crowed.
Mark 14:69 And the servant girl, seeing him again, began to say to those who stood by, "This one is of them."
Mark 14:70 But he denied it again. And a little later those who stood by said once more to Peter, "Surely you are of them because you are a Galil'an. Even your speech resembles *theirs*."
Mark 14:71 Then he began to curse and to swear, "I do not know this person of whom you speak!"
Mark 14:72 A second time a rooster crowed. Then Peter remembered the word that **YAHUSHUA** had spoken to him, "Before the rooster crows twice you will utterly deny Me three times."
And having reflected on it he wept.

Chapter 15

Mark 15:1 And immediately at dawn the chief priests had a consultation with the elders and scribes and the whole Sanhedrin. And they bound **YAHUSHUA**, led Him away, and delivered Him to Pilate.
Mark 15:2 And Pilate asked Him, "Are You the King of the Yisra'elites?"
Then He, responding, said to him, "**You said it.**"

Mark 15:3 Then the chief priests accused Him of many things. But He responded not even once.
Mark 15:4 Then Pilate asked Him again saying, "Do You not respond, not even once? Behold! They testify much against You!"
Mark 15:5 But **YAHUSHUA** still responded not even once, so that Pilate marveled.

Mark 15:6 Now at the feast he released to them one prisoner, whomever they requested.
Mark 15:7 And there was one named Bar'abbas, bound with fellow insurgents, who had committed murder in the insurrection.
[Bar'abbas means son of a father.](#)
Mark 15:8 And the crowd, crying out loud, began to ask for exactly what he had always done for them.
Mark 15:9 Then Pilate responded to them saying, "Do you want me to release to you The King of the Yisra'elites?",
[YAHUSHUA was not just King of "The Jews". The Jews were Yahudeans, and there are eleven more tribes in Yisra'el \(technically twelve more, including the Levites\). YAHUSHUA was King of all of them, not of one tribe alone.](#)

Mark 15:10 because he knew that the chief priests had delivered Him up because of ill will.

Mark 15:11 Then the chief priests stirred up the crowd in order that he might instead release Bar'abbas to them.

Mark 15:12 Then Pilate responded.
And he said to them once more,
“What then do you desire that I do
to the one whom you call
The King of the Yisra’elites?”
Mark 15:13 And they cried out again,
“Crucify Him!”
Mark 15:14 Then Pilate said to them,
“Why? What harm has He done?”
But they cried out more superabundantly,
“Crucify Him!”

Mark 15:15 Now Pilate,
willing to do enough to satisfy the crowd,
released Bar’abbas to them.
And having scourged **YAHUSHUA**,
he delivered Him up to be crucified.

Mark 15:16 Then the soldiers led Him away
into the hall which is the Praetorium.
And they called together
the whole band *of soldiers*.
Mark 15:17 And they clothed Him with purple.
And they braided a wreath of thorns,
presented it to Him,
Mark 15:18 and began to salute Him,
“Rejoice!
King of the Yisra’elites!”

Mark 15:19 And they beat Him upon the head
with a reed.
And they spit upon Him.
And bowing the knees
they prostrated themselves in homage to Him.

proskuneo – to fawn or crouch to,
i.e. (literally or figuratively)
prostrate oneself in homage
(do reverence to, adore).
– worship.
The normal meaning of the term is worship.
However, this was certainly
not the intent of their hearts.

Mark 15:20 And having jeered at Him
they took the purple off Him,
put His own clothes on Him,
and led Him out to crucify Him.

Mark 15:21 And they compelled a certain man,
Shim'on, a Cyrenian,
the father of Alexander and Rufus,
as he was coming out of the field
and passing by to carry His torture stake.
stauros – a stake or post (as set upright),
i.e. (specially, a pole or cross
(as an instrument of capital punishment);
figuratively, exposure to death,
i.e. self-denial;
by implication, the atonement of The Messiah.

Virtually always it is translated as a cross.
Yet that term conceals its true nature.

It is an instrument of death
– much like the electric chair
or the gas chamber.

**It is not some fancy artifact
to be honored, or adored, or worshipped.
That turns it into an IDOL!**

It is an instrument of death
that causes the one hung upon it to suffer
in ways that are beyond description.
The agony it causes
is like no other means of execution!

Alexander means man-defender.
Rufus means red.

Mark 15:22 And they brought Him to the place, Golgotha, which is translated, Place of a Skull.

Mark 15:23 And they gave Him wine mingled with myrrh to drink, but He did not take it.

Mark 15:24 And having crucified Him they divided His garments, casting lots for them to determine what each one would take.

Mark 15:25 Now it was the third hour when they crucified Him.

Mark 15:26 And the inscription of His crime was written,
"THE KING OF THE YISRA'ELITES."

Mark 15:27 With Him they also crucified two thieves, one on His right hand, and the other on His left hand.

Mark 15:28 And the Scripture was fulfilled which says,

"And He was numbered with the violators."
(Is. 53.12)

Mark 15:29 And those passing by blasphemed Him, shaking their heads and saying, "Ah! He who destroys The Temple and builds it in three days,
Mark 15:30 save Yourself and descend from the torture stake!"

Mark 15:31 Then likewise, even the chief priests, jeering at Him, said among themselves with the scribes, "He saved others. Himself He is not able to save.
Mark 15:32 Let The Messiah, The King of Yisra'el, descend now from the torture stake in order that we may see and believe."

And those who were crucified with Him taunted Him.

Mark 15:33 Now the sixth hour having come, there was darkness over the whole land, even until the ninth hour.

Mark 15:34 And at the ninth hour **YAHUSHUA** cried out with a loud voice saying, "Eloi, Eloi lama sabachthani?" which is translated, "*My Elohim! My Elohim! Why have You abandoned Me?*"

Mark 15:35 And some of those standing by, having listened said, "Behold!

He is calling for Elijah!"

Mark 15:36 Then one ran and filled a sponge with vinegar, also putting it on a reed. And he gave it to Him to drink saying, "Let Him alone! Let us see if Elijah will come to take Him down."

Mark 15:37 And **YAHUSHUA** omitted a loud noise. And He expired.

Literally, breathed out.

the other was seven days later
- and they were not necessarily
on the seventh day of the week.

This means they were not
on The Sabbath Day,
which is Saturday.
It could be any day of the week.

The first of *sabbaton*, the Greek term,
simply refers to the first day
following the Special Sabbath.
This means the resurrection **did not,
of necessity, occur on "Sunday"**.
Indeed, it makes it highly probable
that it **did not occur on a "Sunday"**,
"the first day of the week".

Lit. – one or first of the Special Sabbath.

they came to the tomb at the rising of the sun.
Mark 16:3 And they said among themselves,
"Who will roll away the stone
from the door of the tomb for us?"
Mark 16:4 Then having looked up
they saw that the stone was rolled away.
Indeed, it was very large.

Mark 16:5 And having entered into the tomb
they saw a young man
clothed in a long white robe
sitting on the right side.
And they were utterly astonished!
Mark 16:6 Then he said to them,
"Do not be utterly astonished!
You seek **YAHUSHUA** of Nazareth
Who was crucified.
He has been raised up!
He is not here.
Behold!
The place where they had laid Him.

Mark 16:7 Moreover, go!
Tell His students, even Peter,
that He is going ahead of you into The Galil!
There you will see Him,
just as He told you."

Mark 16:8 And they went out without delay.
And they ran away from the tomb.
Then they had trembling and bewilderment.
And they said absolutely nothing to anyone
because they were in awe.
phobeo – to frighten,
i.e. (passively) to be alarmed;
by analogy, to be in awe of, i.e. revere.
– be afraid, fear (exceedingly), reverence.
The context suggests this is not fear, but awe.

Mark 16:9 Now having been raised up
by dawn on the first of *the Special Sabbath*,
He appeared first to Mary Magdalene,
out of whom He had ejected seven unclean natures.
Mark 16:10 This same one went
and told those who had been with Him
as they were mourning and weeping.
Mark 16:11 And having heard that He was alive
and had been looked at closely by her
they disbelieved.

Mark 16:12 Now after that
He appeared in a different form
to two of them as they were walking,
going into the field.
Mark 16:13 And they went off
and told the remaining ones.
But they did not believe them either.

Mark 16:14 Later He appeared to the eleven

as they sat at dinner.
And He reproached their disbelief
and hard heartedness
because they did not trust those
who had looked closely at Him
after He had been raised up.

Mark 16:15 And He said to them,
“Go into the whole world
and proclaim the good news
to every creature!

[Creature - Lit. - original formation.](#)

Mark 16:16 He who believes and is baptized
will be delivered.
But he who disbelieves
will be condemned.

Mark 16:17 Now these signs will follow closely
those who trust.
In My Name they will eject unclean natures,
they will speak new languages,
Mark 16:18 they will pick up snakes,
and if they drink any deadly thing
it will by no means harm them.
They will lay hands on the sick
and they will recover.”

Mark 16:19 Indeed, therefore,
after The Master had spoken to them,
He was taken up into The Heaven.
And He sat down
at the right hand of **YAHWEH**.

Mark 16:20 Then they went out
and proclaimed everywhere,
The Master working with them
and confirming the message
through the signs accompanying them.

Amen.

4. LUKE

(Version 3.1: 7-15-2021)

Luke 1.1 Since indeed many have attempted
to set in order a narrative
concerning the matters
which have been fulfilled among us,
Luke 1:2 just as they were delivered to us
who from the beginning became eyewitnesses
and servants of the message,

[logos – something said.](#)

[The term refers to](#)

[both spoken and written words.](#)

[It also means a message,](#)

[that conveyed by what is “said”.](#)

[It’s further identified with The Messiah](#)

[in the Book of John where it states](#)

[– “The Word became flesh...”.](#)

Luke 1:3 and having exactly traced everything
from the start it seemed good to me also
to write to you a sequential account,
most excellent Theophilus,

[Theophilus – friend of God.](#)

[This may, indeed, not be a specific person,](#)

[but rather be a means of addressing](#)

[anyone who is such a friend.](#)

Luke 1:4 in order that you might recognize
the security of matters
concerning which you were informed.

[This is a most powerful](#)

and persuasive introduction.
If you compare it with
what is normally presented
you will see it is obviously quite different.

The Greek can perhaps be interpreted
in several ways with the terms used.
However, the characterization normally given
does not fit the context.

Luke had a clearly defined purpose
in writing this material.
As you take the time to analyze the terms
his purpose becomes very clear.

Luke 1:5 There happened to exist
in the days of Herod, the king of Yahudah,
a certain priest named Zacharyah,
of the division of Abiyah.
His wife *was* of the daughters of Aharon,
and her name *was* Elisheba.

Zacharyah means
remembered by **YAHWEH**.
Abiyah means my father is **YAH**.
Aharon means light bringer.
Elisheba means El of the oath.

Luke 1:6 Now they were both
innocent before **YAHWEH**,
walking in all the instructions
and decrees of **YAHWEH** without fault.

dikaïos – equitable (in character or act;
by implication, **innocent**,
holy (absolutely or relatively).
– just, meet, right(eous).

The term is translated as “righteous”.
Just, and innocent, are more accurate,
and less flavored by religious sentiments.

kurios – supreme in authority,
i.e. (as noun) controller, by implication, Master.
– God, Lord, master, Sir.

The use of “the Lord”
in the traditional translation of this verse,
is an abomination.
It perverts the text
and causes much confusion.
Does it refer to The LORD,
as in the Old Covenant,
or to The Lord, **YAHUSHUA**,
in the New Covenant?

In The Old Covenant “The LORD”
is used extensively as a replacement for **YHWH**,
(**YAHWEH** in English).
**This is a gross error in translation,
and even more egregiously,
it was intentional!**

Ex. 3.15-16 declares plainly
that **YHWH** is the personal Name
of The Elohim (God) of Genesis.

The context will usually give you a clue
as to which is meant,
but most people won’t slow down long enough
to even think about it.

It’s evident that the instructions and decrees
were NOT given by **YAHUSHUA**,
but rather, by **YAHWEH**,
The Elohim, or “God” of the Old Covenant.

Luke 1:7 And they had no child
because Elisheba was sterile.
And they were both well advanced in years.

This is a most interesting parallel
to Abraham and Sarah.

Luke 1:8 Now it happened
in performing his functions

as priest before **YAHWEH**
in the order of his course

The priests were divided
into divisions called 'courses'.
Each served their time in office
for a fixed period and in a specific order.

Luke 1:9 according to the custom
of the priestly office,
it was his lot to burn incense,
entering into The Temple of **YAHWEH**.

He was chosen by lot to burn incense
out of the members of his division.
This could only happen once
in the life of any priest,
so it is extremely significant.

Luke 1:10 And the whole multitude of the people
was praying outside at the hour of incense.

Luke 1:11 Then a messenger of **YAHWEH**
was seen by him,
standing at the right side of the altar of incense.

aggelos - a messenger; especially an "angel".
The term "angel" comes from this Greek word
which is pronounced Ahn-geh-los.
The Hebrew term means a deputy,
a messenger sent under the authority
of the person sending him.
in other words, an ambassador.

Where there is no direct mention
of **YAHWEH** in the text
"**YAH**-messenger" will replace "angel".

Luke 1:12 And Zacharyah, having seen Him,
was agitated.

And fright fell upon him.

Luke 1:13 But the messenger said to him,
"Do not be frightened, Zacharyah,
because your request has been heard.

And your wife, Elisheba,
will bring forth a son to you.

And you will call his name Yahnathan.

Yahnathan means **YAHWEH** shows favor.

Luke 1:14 And you will have joy and exultation.
And many will rejoice over his birth.

Luke 1:15 Indeed, he will be great
in the eyes of **YAHWEH**.
And he will drink neither wine nor any intoxicant.
He will also be filled with
The Set Apart Divine Nature of **YAHWEH**
even from his mother's womb.

pneumatikos hagiou is the Greek
that's traditionally translated as "Holy Spirit".
It literally means "breath sacred".
To be holy means to be set apart
for a special purpose.

In Hebrew thought the breath represents
the nature or character of a person.
It comes from the center of their being.

This is not a separate "person"
(The Holy Spirit).
Instead, it is the **"Divine Nature"**
of The Holy One, YAHWEH.
Spirit" is a Greek creation that was **never**
part of the Hebrew language or culture.
It does not belong here.

What is really identified is "The Divine Nature",
the inner essence of **YAHWEH** Himself.

Furthermore, a thorough study of Scripture
reveals that
there is no "third person" of the godhead,
traditionally identified as "The Holy Spirit".

This will shock most people
because it's been so ingrained in us
by "the traditions of men".

What's referred to as "The Holy Spirit"
is in fact The Divine Nature of **YAHWEH**.

This is also referred to as "the new nature"
that indwells one who has trusted completely
in **YAHWEH** and His Messiah, **YAHUSHUA**.

**Note: YAHUSHUA is
the proper Hebrew name of The Messiah.**

His name is NOT 'Jesus'.

That 'name' comes from the Greek word
for 'anointed one', *iesous*.

Furthermore, there is **no letter "J"**
in either Hebrew or Greek.

That letter was not "invented"
until around 1500 A.D.

**Hence, The Messiah could NEVER
have been named 'Jesus'.**

The "old nature" is the human nature
corrupted by 'sin'
(actually an offense against **YAHWEH**).
The new nature is The Divine Nature
which one receives when they are "born again".

There is no "person"
that comes and resides in you.
And there is no "person" who accompanies you.
You can't see it or touch it.
But you can certainly know it is there.

Further, there is **no "name" ever mentioned**
in connection with this term
as is done with both **YAHWEH** and **YAHUSHUA**.

**If there's a third "person"
what is that 'person's' NAME?**

Luke 1:16 And many of the children of Yisra'el
he will turn toward **YAHWEH**, their Elohim.

theos – a deity, especially the supreme Divinity;
figuratively, a magistrate. – God, god.

The Hebrew equivalent is *elohim*.
This is based on Hebrew Strong's #410, *el*.
It means mighty; especially the Almighty
(but used also of any deity);
- God (god), idol, might(-y, one), power, strong.
(See also H430.)

This will be translated,
as the context indicates,
as **YAHWEH** in this work.

This is God's only proper personal Name.

Luke 1:17 And He will go before Him
in the nature and miraculous power of Eliyah,

*"to turn the hearts of the fathers
to the children,
and the unpersuadable
to the prudence of the just,
preparing for **YAHWEH**
a people that are thoroughly ready."*
(Mal. 4.5-6)

What's provided after "to the children"
does not agree with the passage from Malachi,
which is as follows:

*And he will turn the hearts
of the fathers to the children,
and the hearts of the children to their fathers,
lest I come and strike the earth
with a curse." (Mal. 4.5-6)*

It's unclear why this is so different.
There's nothing to help us resolve this conflict.

It's known that many New Covenant quotations
were more or less paraphrases
of the original material
since people did not have
direct access to the written texts.

Luke 1:18 And Zacharyah said to the messenger,
"How will I know this?
Indeed, I am an old man
and my wife is well advanced in years."
Luke 1:19 And the messenger responding
said to him,
"I am Gabriel,
who stands in the presence of **YAHWEH**.
And I was sent to speak to you
and announce to you these glad tidings.

Gabriel means mighty man of El.

Luke 1:20 Now behold!
You will be mute, indeed not able to speak
until the day these things happen
because you did not trust my words,
which will be fulfilled in their proper time."

Idou – Lo! Always in the imperative mood.

– behold, lo, see.

It appears frequently

and always means "Pay attention!"

pisteuo – to have faith

(in, upon, or with respect to, a person or thing),

*i.e. credit; by implication, **to entrust***

(especially one's well-being to The Messiah).

– believe(-r), commit (to trust),

put in trust with.

Faith, belief, and trust

are virtually synonymous.

If you have faith in or believe something

you are putting your trust in it.

Luke 1:21 And the people were waiting for Zacharyah.
And they marveled that he lingered in The Temple.

Luke 1:22 And having come out,
he could not speak to them.
And they recognized that he
had experienced a vision in The Temple
because he nodded to them,
yet remained speechless.

Luke 1:23 And it happened when the days
of his sacred ministrations were fulfilled
that he went away to his own house.

Luke 1:24 Now after those days
his wife, Elisheba, conceived.
And she concealed herself entirely
for five months saying that,

Luke 1:25 "In this manner
YAHWEH has done with me
in the days when He regarded me favorably,
to remove my disgrace among human beings."

Luke 1:26 Now in the sixth month
the messenger, Gabriel,
was sent by **YAHWEH**
to a town of The Galil named Nazareth,

*The timing is assumed to be
since the time Elisheba conceived.*

Galil means a circuit.

Nazareth means a branch; preservation.

Luke 1:27 to a virgin engaged to a man
whose name was Yoseph,
of the house of David.

And the virgin's name was Miryam.

Yoseph means he will add.

David means beloved.

Miryam means their rebellion.

Luke 1:28 And the messenger,
having entered before her, said,
"Rejoice! You are being favored!

YAHWEH is with you!

Well spoken of are you among women!"

*The term for "favored" occurs only here
and in Eph. 1.6, where it speaks*

of those "accepted" before **YAHWEH**.

Luke 1:29 But having seen him,
she was totally disturbed by his message.
And she deliberated
what manner of greeting this might be.

Luke 1:30 Then the messenger said to her,
"Do not be afraid, Miryam!
Indeed, you have found favor with **YAHWEH**.

Luke 1:31 And behold!
You will conceive in your womb.
And you will bring forth a Son.
And you are to call His name **YAHUSHUA**.

Jesus, (Jesus) is a Greek corruption
of a Hebrew name.
It is the transliteration of *Yehowshuwa*,
which means **YHWH** saves.
It is translated as Jehoshua,
Jehoshuah, and Joshua.

YAHUSHUA, (YAH-hu'-shoo-ah)
is the proper Hebrew form for The Messiah,
with a specific emphasis on **YAH**,
the abbreviated form of **YAHWEH**,
to emphasize the direct link.

The messenger, Gabriel,
would NEVER announce a name
that was not Hebrew
for The Messiah of Yisra'el.

Luke 1:32 He will be great.
And He will be called
'The Son of The Highest'.
And **YAHWEH**, The Elohim, will give to Him
the throne of His forefather David.
Luke 1:33 And He will rule
over the house of Ya'akov forever.
And of His kingdom there will be no end."

Luke 1:34 Then Miryam said to the messenger,
"How can this be since I do not know a man?"

Luke 1:35 And the messenger,
responding, said to her,
"The Set Apart Divine Nature of **YAHWEH**
will come upon you.
And the miraculous power of The Highest
will overshadow you.
And consequently
the set apart One conceived by you
will be called The Son of **YAHWEH**.
*Lit. – a child of **YAHWEH***

Luke 1:36 And behold!
Elisheba, your relative,
has also conceived a son in her old age.
And this is now the sixth month
for her who was called barren
Luke 1:37 **because with **YAHWEH****
no matter will be impossible!"

Luke 1:38 Then Miryam said, "Behold!
The female servant of **YAHWEH**!
May it be to me according to your word."

And the messenger went away from her.

Luke 1:39 Now Miryam arose in those days.
And she went into the hill country with haste
to a city of Yahudah.

*Yahudah means **YAH** be praised.*

Luke 1:40 And she entered
the house of Zacharyah.
And she greeted Elisheba.

Luke 1:41 And it happened when Elisheba heard the greeting of Miryam that the infant leaped in her womb. And Elisheba was filled with The Divine Nature of **YAHWEH**.

The infant as well,
based on what Gabriel told Miryam.
Now consider this **carefully**
If "The Holy Spirit is a 'person'
how could that 'person'
fill a human being?
On the other hand,
a new "nature" can easily do so.

Luke 1:42 And she exclaimed with a loud voice. And she said,
"Well spoken of *are* you among women.
And well spoken of *is* the fruit of your womb!
Luke 1:43 And why *is* this *granted* to me,
that the mother of my Master comes to me?

Luke 1:44 Indeed, behold!
When the sound of your greeting came into my ears
the infant leaped in my womb for joy.

Luke 1:45 Happy is she who trusted because there will be a completion of that which was told her from **YAHWEH**."

Luke 1:46 And Miryam said,
"My life magnifies **YAHWEH**
Luke 1:47 and my nature exults in **YAHWEH**, my deliverer

Exults is literally - jumps for joy.

Luke 1:48 because He has looked with favor upon the humble state of His female slave. Indeed, behold!

Henceforth all generations will pronounce me fortunate,
Luke 1:49 because The Powerful One has done magnificent things for me. Even set apart *is* His Name.

Luke 1:50 And His compassion is from generation to generation upon those who revere Him.

Luke 1:51 He makes power with His arm. He scatters the arrogant in the deep thoughts of their hearts.

Luke 1:52 He lowers rulers from thrones and He exalts *the* lowly.

Luke 1:53 He satisfies the hungry with good things and the wealthy He sends away empty.

Luke 1:54 He supports His servant, Yisra'el, keeping in mind His compassion,

Luke 1:55 just as He spoke to our forefathers, to Abraham and to his seed, into eternity."

Abraham means father of a multitude.

Luke 1:56 Then Miryam stayed with her about three months. And she returned to her own house.

Luke 1:57 Now Elisheba's time was fulfilled for her to give birth.

And she bore a son.

Luke 1:58 And her neighbors and her relatives, having heard that **YAHWEH** had great compassion on her, congratulated her.

Luke 1:59 And it happened on the eighth day that they came to circumcise the child.

And they were calling him
after the name of his father, Zacharyah.

The eighth day
is the day of circumcision.
It was a custom
to name the child on that day.

Luke 1:60 Yet his mother responded saying,
“Indeed not!

He will be called Yohonathan.”

Luke 1:61 And they said to her,
“There is no one among your relatives
who is called by this name.”

Luke 1:62 Then they motioned to his father
what he desired to call him.

Luke 1:63 And he asked for a tablet.
And he wrote saying, “His name is Yohonathan.”
And they all marveled.

Luke 1:64 Then immediately
his mouth was set free and his speech.
And he spoke, praising **YAHWEH**.

Luke 1:65 Then fear came
upon all who lived around them.
And all these matters were being discussed
throughout all the hill country of Yahudah.

Luke 1:66 And everyone listening
put them in their hearts saying,
“What sort of child will this be?”

And the hand of **YAHWEH** was upon him.

The hand, in Hebrew thought,
represents one's authority and power.
This means Yohonathan came under
the authority and power of **YAHWEH**.

Luke 1:67 And his father, Zacharyah,
was filled with The Divine Nature of **YAHWEH**.
And he prophesied saying,
Luke 1:68 “Well spoken of be **YAHWEH**,
The Elohim of Yisra'el,
because He has visited
and ransomed His people!

Luke 1:69 And He has raised up
a horn of deliverance for us
in the house of His servant, David,

soteria – rescue or safety
(physically or morally).
– deliver, health, salvation, save, saving.

Luke 1:70 just as He spoke through the mouth
of His set apart prophets from eternity *past*;

Luke 1:71 to rescue *us* from our adversaries
and from the hand of all who detest us;

Luke 1:72 providing compassion to our forefathers
and remembering His set apart covenant,

Luke 1:73 the oath which He swore
to our forefather, Abraham;

Luke 1:74 granting to us that we,
being delivered from the hand of our enemies,
might worship Him without fear

Luke 1:75 in reverence and justification
in His presence all the days of our life.

dikaosune – equity of character or act;
especially Christian justification.
– righteousness.

Equity of character
is typically translated, “righteousness”,
but it means one who is being
fair or just in their actions.

We are never truly righteous
as a result of our own acts.
But as believers we are definitely
justified by **YAHWEH**,
and it's in a state of justification
that we are privileged to worship Him.

Luke 1:76 And you, child, will be called
the prophet of The Highest!
Indeed, you will go
before the face of The Master
to prepare His paths,

kurios - supreme in authority,
i.e. controller; by implication, Master.

The reference here is to **YAHUSHUA**,
Whom he precedes.

The reference to face is important.
It's a term used extensively
in The Old Covenant,
a keyword, that causes many connections
in the different accounts.
It's used frequently in regard to **YAHWEH**.

Luke 1:77 to give knowledge of rescue
to His people
by the pardon of their offenses
Luke 1:78 because of
the compassionate sympathy of our Elohim,
in which the rising of light from on high
has visited us
Luke 1:79 to shine upon
those sitting in darkness and the shadow of death,
to guide our feet into the path of peace."

eirene - peace; prosperity.
This term is consistently used
to translate *shalom* from Hebrew.
Shalom means complete well-being
in every aspect of one's life.

Luke 1:80 And the child grew
and became strong in nature.
And he was in the wildernesses
until the day of his public display to Yisra'el.

Chapter 2

Luke 2:1 And it happened in those days
that a decree went out from Caesar Augustus
that all the world was to be registered.

The purpose was to collect taxes
"per capita", per head.
Caesar means severed.
Augustus means venerable.

Luke 2:2 This registration first happened
while Quirinius was governing Syria.

Quirinius, also seen as Cyrenius.
Latin origin. The meaning is uncertain.
Syria means exalted.

Luke 2:3 And everyone went to be registered,
each one to his own town.

Luke 2:4 Now Yoseph also went up from The Galil
out of the town of Nazareth into Yahudah,
to the town of David
which is called Bayit Lechem,
because he was of the house
and lineage of David

Bayit Lechem means
house of bread, or house of food.
It is most fitting here
since The Messiah, **YAHUSHUA**,
is The Bread of Life.

Luke 2:5 to be registered with Miryam,
his betrothed wife, who was pregnant.

Luke 2:6 Then it happened
that while they were there
the days were fulfilled for her to give birth.
Luke 2:7 And she gave birth to her firstborn son.
And she wrapped Him in swaddling cloths.
And she laid Him in a manger
because there was no room for them in the inn.

A manger is a feeding trough for animals.

Luke 2:8 Now there were in the same country
shepherds living out in the fields
keeping watch over their flock at night.

Keeping watch means
protecting or guarding them.

Luke 2:9 And behold!

A messenger of **YAHWEH** stood before them!
And the magnificence of **YAHWEH**
shone around them!
And they were greatly afraid!

Luke 2:10 Then the messenger said to them,
"Do not be afraid!

Indeed, behold!

I bring you good news of great joy
which will be to all people

Luke 2:11 because a deliverer
has been born for you this day
in the city of David

Who is The Messiah of **YAHWEH**!

The Christos – anointed,
i.e. The Messiah,
an epithet (title) of **YAHUSHUA**.

Kurios – supreme in authority,
i.e. controller; by implication, Master
– God, Lord, master, Sir.

Note: These two terms occur in the text
without the article.

It's virtually impossible from the text
in its current form to be certain what is stated.
It has likely been altered to fit religious tradition.
However, a messenger of **YAHWEH**
is not likely to have announced anything
other than the birth of The Messiah
as being the One **YAHWEH** had long foretold.

No announcement by **YAHWEH**
would ever be as significant as this one.
It's extremely important
that it's properly understood for what it is.

Also, **the use of the term 'christos'**
is improper.

There is a Greek word
that is appropriate to use here,
but it is not used.

It is **messias**.

It also means 'the anointed'.

It has a basis the Hebrew language
in the form of **mashiach**.

There is no excuse
for not using this word here.
It is THE appropriate Greek term
for this text.

It appears likely that this was altered
by those who sought to separate
the believers in The Messiah from the "Jews".
Historical records show that
a distinct effort was made in this regard
after the death and resurrection
of the Hebrew Messiah
and the establishment of "The Way",
those who followed after **YAHUSHUA**.

Luke 2:12 And this is the sign for you.

You will find an infant
wrapped in swaddling cloths
lying in a manger."

Luke 2:13 And suddenly,
there was with the messenger
a multitude of a heavenly assembly
praising **YAHWEH** and saying,

Luke 2:14 "Honor to **YAHWEH** in the highest,
and on earth shalom,
goodwill to human beings!"

shalom - safe, well, happy,

friendly, welfare, health, prosperity, peace.

Shalom is used because this
is the announcement of The Hebrew Messiah.
The messengers would never "speak Greek"!

Interestingly, the last line
appears to be added to the text
to expand the idea of peace.
Shalom means total well being
in virtually every aspect of one's life.

Luke 2:15 And it was as the messengers
had gone away from them into The Heaven.
And the persons who were shepherds
said to one another,

"Let us travel now to BayitLechem
and see this thing that has happened
which **YAHWEH** has made known to us."

Luke 2:16 And they went with haste.
And they found Miryam and Yoseph,
and the infant lying in a manger.

Luke 2:17 Now having seen it
they made widely known the matter
which was told them concerning this Child.
Luke 2:18 And everyone hearing it marveled
concerning what was told them by the shepherds.

Luke 2:19 And Mary preserved all these things,
pondering them in her heart.

Luke 2:20 And the shepherds returned,
honoring and praising **YAHWEH**
over everything they heard and saw
just as it had been told to them.

Luke 2:21 And when eight days were fulfilled
for the circumcision of the child,
His Name was called **YAHUSHUA**,
the Name given by the messenger
before He was conceived in the womb.

Luke 2:22 And when the days of her purification
according to The Torah of Moshe were fulfilled
they brought Him to Yerushalaim
to present Him to **YAHWEH**,
Yerushalaim means
complete teaching of deliverance.

Luke 2:23 just as it is written
in The Torah of **YAHWEH**,
*"Every male who opens the womb
will be called set apart to **YAHWEH**."*
(Ex. 13.2),

Luke 2:24 and to offer a sacrifice
according to what is said in The Torah of **YAHWEH**,
*"A pair of turtledoves
or two young pigeons."*
(Gen. 15.9)

torah means precept or statute,
but it comes from a root word
that means **to direct, instruct, teach**.
It's very important to recognize that
**there is no 'command' found in The Torah,
which is traditionally called "The Law".**

For the Hebrews it is called
The Ten Words,
not The Ten Commandments.
It is Ten Words of **instruction**,
not ten dictates of some 'law'.

One cannot be commanded to do something
without being forced to do it.
Yet our relationship with **YAHWEH**
is based entirely upon free will,
the ability to choose to follow His ways willingly,
or not to do so.

A 'command' removes freedom of choice.

It involves an obligation.

Because of this,
where "The Law" occurs in English texts
we will use The Torah, or, Instruction.
That's the proper term
from the Hebrew perspective.

This offering is the one prescribed
for those who were very poor.

Luke 2:25 And behold!
There was a person in Yerushalaim
whose name was Shim'on.
And this person was just and cautious,
waiting for The Consolation of Yisra'el.
And The Set Apart Divine Nature of **YAHWEH**
was upon him.

The Consolation of Yisra'el
is a euphemism for the promised Messiah.
Shim'on means one who hears.

Luke 2:26 And it had been revealed to him
by The Set Apart Divine Nature of **YAHWEH**
that he would not see death
before he would see **YAHWEH's** Anointed.

Luke 2:27 And he came
by The Divine Nature of **YAHWEH**
into The Temple.

And as the parents
brought in the child, **YAHUSHUA**,
to do concerning Him
according to the custom of The Torah
Luke 2:28 he also took Him in his arms.
And he praised **YAHWEH**.

And he said,
Luke 2:29 "Now You are releasing
Your servant in peace, Master,
according to Your word,
Luke 2:30 because my eyes
have seen Your deliverance
Luke 2:31 which You have prepared
before the face of all peoples,
Luke 2:32 a light for the sake
of revelation to the Gentiles,
and the honor of Your people, Yisra'el."

Yisra'el means who is right with El (God).

Luke 2:33 And Yoseph and His mother
marveled at what was spoken concerning Him.

Luke 2:34 And Shim'on blessed them.
And he said to Miryam, His mother,
"Behold!
This One is established
for the sake of the downfall
and rising up again of many in Yisra'el,
and for the sake of a sign
to be spoken against.

Luke 2:35 Moreover, a sword
will pierce through your own life also
in order that the thoughts of many hearts
might be revealed."

psuche - breath, i.e. by implication spirit.
Translated often as ~~soul~~.

Both "spirit" and "soul" are incorrect.

They are both Greek creations.
They did not exist prior to Greek culture.
Life is more correct.
More correctly, this is "the breath of life"
that The Elohim breathed into Adam
when he became "a living being".

Luke 2:36 Then there was Hannah,
a prophetess,

the daughter of Penu'el of the tribe of Asher.
She was of a great age.
And she had lived with a husband
seven years from her virginity.

Hannah means she was favored.
Penu'el means face of El (God).
Asher means happy.

Luke 2:37 And this woman was a widow
of about eighty four years
who did not depart from The Temple
but rather ministered
with fastings and prayers night and day.
Luke 2:38 And this one,
herself being present at that very hour,
gave thanks to **YAHWEH**.
And she spoke of Him (the Child)
to everyone who was looking
for redemption in Yerushalaim.

Redemption is literally a ransoming.

Luke 2:39 And when they had completed
absolutely everything
according to The Torah of **YAHWEH**
they returned to The Galil,
to their town of Nazareth.

Galil means a circuit.
Nazareth means a branch; preservation.

Luke 2:40 And the child grew.
And He became strong in nature,
filled with wisdom.
And the favor of **YAHWEH** was upon Him.

Luke 2:41 And His parents
went to Yerushalaim every year
at the Feast of The Passover.

Passover is Pesach in Hebrew.
It is a profoundly important festival
in Hebrew culture,
yet many have little understanding
of what it truly represents.
It warrants extensive study
to appreciate its many nuances.
It's connection to The Messiah is unmistakable.

Luke 2:42 And when He was twelve years old
they went up to Yerushalaim
according to the custom of the festival.

Luke 2:43 And having completed the days,
as they were returning,
the boy, **YAHUSHUA**, remained in Yerushalaim.
Yet Yoseph and His mother did not know it.

Note that Yoseph
is not referred to as His father.

Luke 2:44 Now deeming Him
to be in the caravan
they went a day's journey.
Then they sought Him
among relatives and acquaintances.

Luke 2:45 And not having found Him
they returned to Yerushalaim seeking Him.

Luke 2:46 Now it happened after three days
they found Him in The Temple
sitting in the midst of the teachers,
both listening to them
and asking them questions.

Luke 2:47 And all who were listening to Him
were astonished at His understanding
and His answers.

Luke 2:48 And having seen Him
they were astonished.
And His mother said to Him,
"Child, why have You done
in this manner to us?"

Behold!
Your father and I
have been seeking for You, grieving.”
Miryam refers to Yoseph as His father
although **YAHWEH** is really His Father.
Luke 2:49 And He said to them,
“How is it that you were seeking Me?
Did you not understand
that I must be at that which is My Father’s?”
The language is a bit awkward,
but it is what the text literally says.

Luke 2:50 And they did not comprehend
the statement that He spoke to them.

Luke 2:51 Then He went down with them.
And He went to Nazareth.
And He was submissive to them.
But His mother carefully kept
all these matters in her heart.

Luke 2:52 And **YAHUSHUA** advanced
in wisdom and maturity,
and in favor with **YAHWEH**
and with human beings.

Chapter 3

Luke 3:1 Now in the fifteenth year
of the rule of Tiberias Caesar,
Pontius Pilate being governor of Yahudah,
Herod being tetrarch of The Galil,
his brother, Philip, tetrarch of Iturea
and the region of Trachonitis,
and Lysanias, tetrarch of Abilene,
Luke 3:2 while Hananyah and Caiaphas
were great priests,
the word of **YAHWEH** existed to Yohonathan,
the son of Zacharyah, in the wilderness.
A tetrarch is a ruler of one-fourth of a country.
Tiberias means of the Tiber River.
Caesar means severed.
Pontius means the sea.
Pilate means compressed (like felt).
Yahudah means **YAH** be praised.
Herod means heroic.
Philip means lover of horses.
Iturea means past the limits.
Trachonitis means rocky region.
Lysanias means relaxing sadness.
Abilene means without looks.
Hananyah which means the favor of **YAH**.
Caiaphas means attractive.

Luke 3:3 And he went into all the region
around The Yarden
proclaiming a baptism of reconsideration
for the pardon of offenses,
hamartia - a sin - offense.
This word is based on a term
that means to miss the mark, to err.
The word 'sin' has become stigmatized
and over used.
It has little real meaning any more.
Since we don't understand
what 'sin' actually is
we need to reconsider its meaning.
To miss the mark, for the Hebrew mind,
was to go off the pathway,
the very pathway that **YAHWEH** had outlined
for them to walk upon.
Doing so meant one had rejected
the teaching of **YAHWEH**.
Doing that amounts to rebellion.
Rebellion is an offense against **YAHWEH**.
It places us under a debt of guilt,
for which the penalty is death.
Thus an offense
is extremely troublesome for us.
This is to be kept constantly in mind
as one studies Scripture.

Luke 3:4 as it is written in the scroll
of the words of Yeshayah, the prophet, saying:
*"The voice of one crying in the wilderness,
'Prepare the way of YAHWEH!
Make His paths straight.*

Luke 3:5 *Every valley will be filled
and every mountain and hill brought low.
The crooked places will be made straight
and the rough ways smooth.*

Luke 3:6 *And all flesh will see
the deliverance of YAHWEH.'*"

(Is. 40.3-5)

Yeshayah means
YAHWEH is deliverance.
This is Isaiah.

Luke 3:7 Then he said to the crowds
that came out to be baptized by him,
"Generation of vipers!

Who warned you to flee
from the wrath to come?

Luke 3:8 Therefore, produce fruits
deserving of reconsideration.

And do not begin to say within yourselves,
"We have Abraham as *our* forefather.'

Indeed, I say to you that YAHWEH is able
to raise up children to Abraham
from these stones.

metanoia – compunction
(for guilt, including reformation);
by implication, reversal (of decision).
– reconsideration.
Essentially, a change of mind.
Compunction is guilt over doing something bad.
Abraham means father of a multitude.

pater – father, or parent.
It is commonly applied in reference
to the "fathers" of Yisra'el, the forefathers.

Luke 3:9 Moreover, even now the axe is laid
to the root of the trees.
Therefore, every tree
which does not produce good fruit
is to be cut down and thrown into the fire."

Luke 3:10 Then the crowd asked him saying,
"What then shall we do?"

Luke 3:11 He responding said to them,
"He who has two shirts,
share with him who has none.
And he who has food do likewise."

Luke 3:12 Now tax collectors
also came to be baptized.

And they said to him,
"Teacher, what shall we do?"

Luke 3:13 And he said to them,
"Collect no more than what is ordered for you."

Luke 3:14 Likewise the soldiers asked him saying,
"And what shall we do?"

And he said to them,
"Do not intimidate anyone nor accuse falsely,
and be content with your wages."

Luke 3:15 Now the people were anticipating.
And everyone deliberated in their hearts
concerning Yahanathan,
whether he might be The Messiah or not.

Luke 3:16 Yahanathan responded,
saying to everyone,
"I indeed baptize you with water.
But One mightier than I is coming,
the strap of whose sandal
I am not competent to loosen.

He will baptize you with
The Set Apart Divine Nature of **YAHWEH**
and *with* fire.

Luke 3:17 His winnowing fork *is* in His hand.
And He will thoroughly cleanse
His threshing floor.
And He will gather the wheat into His granary,
but the chaff He will burn
with unquenchable fire.”

Luke 3:18 And indeed,
admonishing with many other things,
he proclaimed the good news to the people.

Luke 3:19 Then Herod, the tetrarch,
being rebuked by him concerning Herodias,
his brother Philip’s wife,
and concerning all the harmful things
which Herod had done,
Luke 3:20 also added this above everything,
that he shut up Yahanathan in the prison.

Luke 3:21 Now it was after
all the people had been baptized.
And **YAHUSHUA** was also being baptized.
And as He was praying
The Heaven was opened,
Luke 3:22 and The Set Apart
Divine Nature of **YAHWEH**
descended in physical form,
as if a dove, upon Him.
And a voice came from The Heaven saying,
“You are My beloved Son!
In You I am well pleased.”

Note the form is that of a dove,
not a "person".
The term for heaven
is **ouranos** – the sky;
by extension,
Heaven (as the abode of **YAHWEH**);
by implication, happiness, power, eternity;
specially, the Gospel (The Christian).
– air, heaven(-ly), sky.
It’s unfortunate that little attention
has been paid in most translations
to the distinctions between the sky,
and the abode of **YAHWEH**.
When the abode of **YAHWEH**
is suggested or inferred
by the text and the context
it will be presented as The Heaven,
since there is only one such place.

Luke 3:23 Now **YAHUSHUA** Himself
began *His public ministry*
at about thirty years of age,
being regarded as being the son of Yoseph,
the son of Eli,

Yoseph means let him add.
Eli means my El (God).

Luke 3:24 *the son of* Mattat,
the son of Levi,
the son of Melki,
the son of Yanna,
the son of Yoseph,

Mattat means gift of **YAHWEH**.
Levi means joined.
Melki means my king.
Yanna means he oppressed.

Luke 3:25 *the son of* Mattatyah,
the son of Amos,
the son of Nahum,
the son of Esli,
the son of Naggai,

Mattatyah means gift of **YAHWEH**.
Amos means to burden.
Nahum means comforted

Esli possibly means reserved for **YAHWEH**.
Naggai means brilliancy.

Luke 3:26 *the son* of Maath,
the son of Mattatyah,
the son of Shema'yah,
the son of Yoseph,
the son of Yahudah,

Maath means from this time.
Mattatyah means gift of **YAHWEH**.
Shema'yah which means
the attentive listening of **YAHWEH**.
Yoseph means he will add.
Yahudah means **YAH** be praised.

Luke 3:27 *the son* of Yoannas,
the son of Rhephayah,
the son of Zerubbabel,
the son of Shealti'el,
the son of Neryah,

Yoannas means **YAHWEH** shows favor.
Rephayah means healed by **YAHWEH**.
Zerubbabel means melted by Babylon.
Shealti'el means I have asked of El (God).
Neryah means my lamp is **YAHWEH**.

Luke 3:28 *the son* of Melki,
the son of Adah,
the son of Cosam,
the son of Elmodam,
the son of Er,

Melki means my king.
Adah means ornament.
Cosam means divining.
Elmodam is possibly Greek for Almodad
which means not measured.
Er means stirring up; awakening.

Luke 3:29 *the son* of Yosiah,
the son of Eliezer,
the son of Yoram,
the son of Mattat,
the son of Levi,

Yosiah means sustained by **YAHWEH**.
Eliezer means El (God) of help.
Yoram is a short form of Yahoram,
and means **YAHWEH** is exalted.
Mattat means gift of **YAHWEH**.
Levi means joined.

Luke 3:30 *the son* of Shim'on,
the son of Yahudah,
the son of Yoseph,
the son of Yahnathan,
the son of Elyakim,

Shim'on means one who hears.
Yahudah means **YAH** be praised.
Yoseph means he will add.
Yahnathan means **YAHWEH** shows favor.
Elyakim means El is elevated.

Luke 3:31 *the son* of Melea,
the son of Menan,
the son of Mattatyah,
the son of Nathan,
the son of David,

Melea means my dear friend.
Menan means soothsayer; enchanted.
Mattatyah means gift of **YAHWEH**.
Nathan means a giver.
David means beloved.

Luke 3:32 *the son* of Yishai,
the son of Obed,
the son of Bo'az,
the son of Salmon,
the son of Nahshon,

Yishai means existing one. This is Jesse.
Obed means serving.
Bo'az means in him is strength.
Salmon means image, resemblance.
Nahshon means a diviner.

Luke 3:33 *the son* of Amminadab,
the son of Ram,
the son of Hetzron,

the son of Peretz,
the son of Yahudah,
 Amminadab means
 people of the willing giver.
 Ram means high.
 Hetzron means enclosed.
 Peretz means breach.
 Yahudah means **YAH** be praised.

Luke 3:34 *the son* of Ya'akov,
the son of Yitzhak,
the son of Abraham,
the son of Terah,
the son of Nahor,
 Ya'akov means
 he will take by the heel; restrainer.
 Yitzhak means laughter.
 Abraham means father of a multitude.
 Terah means you may breathe.
 Nahor means snorter.

Luke 3:35 *the son* of Serug,
the son of R'eu,
the son of Peleg,
the son of Eber,
the son of Shelah,
 Serug means intertwined.
 R'eu means associate with.
 Peleg means a channel.
 Eber means the other side;
 having crossed over.
 Shelah means quietness.

Luke 3:36 *the son* of Kenan,
the son of Arphaxad,
the son of Shem,
the son of Noah,
the son of Lamek,
 Kenan means their smith.
 Arphaxad means I shall fail at the breast.
 Shem means a name; character.
 Noah means rest.
 Lamek means why is it so with you?

Luke 3:37 *the son* of Metushelah,
the son of Enoch,
the son of Yared,
the son of Mahalal'el,
the son of Kena'an,
 Metushelah means man of the missile.
 Enoch means dedicated.
 Yared means a descender.
 Mahalal'el means praise of El (God).
 Kena'an means their smith.

Luke 3:38 *the son* of Enosh,
the son of Seth,
the son of Adam,
the son of **YAHWEH**.
 Enosh means mortal man.
 Seth means appointed.
 Adam means man; red earth.

Here we are given the full genealogy of **YAHUSHUA**,
tracing His lineage all the way back to **YAHWEH**.

Please note that "*the son*" is italicized,
indicating that these words do **not** appear
in the original text. They are added for clarity.

Using the genitive case implies "belonging to".
It is a confirmation
that **YAHWEH** "owns" everything.

In this list we see how exactly sequentially
Luke has traced the material for his book.
We also see confirmed by the writer of Luke
the very existence of many
whom certain "scholars"
have claimed never existed.
This reveals their error,
and confirms the Truth of **YAHWEH's** Word.

NOTE: The meaning of the names are included
because in the Hebrew culture

the name represents
the essential character of the person.

Chapter 4

Luke 4:1 Then **YAHUSHUA**, full of
The Set Apart Divine Nature of **YAHWEH**,
returned from The Yarden.
And He was led by The Divine Nature
into the wilderness,

If **YAHUSHUA** could be filled
with "The Holy Spirit",
as most translate this,
then how could "The Holy Spirit"
be a separate "person"?
It is impossible to fill one person
with another person.

**And how can "The Holy Spirit"
be separate from YAHUSHUA
if this "entity" is filling Him?**

**There is no "Holy spirit"
as a separate "person".**

pneuma hagion means "breath sacred".
It is the very nature or essence of **YAHWEH**,
the divine nature - what Paul would refer to
as "the new man (person)".

Luke 4:2 being tested for forty days
by The False Accuser.

And in those days He ate not even one thing.
And having completed them He was hungry.

diabolos - a traducer; specially Satan.
A traducer is a slanderer, a **false accuser**.

Luke 4:3 And The False Accuser said to Him,
"If You exist as a son of **YAHWEH**
speak to this stone
in order that it becomes food."

There is no definite article in the text.
"The Son of **YAHWEH**"
is a traditionally fabricated title in this instance.

The Greek word used here is *artos*.
It means bread or loaf.
But the Hebrew term in Deut. 8.3 is *lechem*,
which means food, or bread.

Luke 4:4 Then **YAHUSHUA** responded to him saying,
"It is written that,

*'Man is not to live by food alone,
but by every word of YAHWEH.'*"
(Deut. 8.3)

Luke 4:5 Then The False Accuser,
leading Him up onto a high mountain,
showed Him all the kingdoms of the earth
in a moment of time.

Luke 4:6 And The False Accuser said to Him,
"Absolutely all this authority I will give to You,
and their honor,
because it has been delivered to me,
and I give it to whomever I choose.

Luke 4:7 Therefore, if You will prostrate Yourself
in homage before me everything will be Yours."

Luke 4:8 But **YAHUSHUA** responded to him saying,
"Get behind Me, adversary!
Indeed, it is written,

*'You are to worship YAHWEH, your Elohim,
and Him only you are to serve.'*"
(Deut. 6.13)

Luke 4:9 Then he brought Him to Yerushalaim.
And he stood Him on the pinnacle of The Temple.
And he said to Him,
"If You exist as The Son of **YAHWEH**
throw Yourself down from here.

The pinnacle of The Temple

is a point on the Eastern Wall
of The Temple courtyard
overlooking The Kidron Valley.
It is several hundred feet above the valley floor.

From this spot The Great Priest
would watch for the first glimpse of morning light
to announce the beginning of the morning,
and also for the first sign of the new moons.

Luke 4:10 Indeed, it is written,
*"He will give His messengers
watch over you to protect you,"*
(Ps. 91.11)

Luke 4:11 and,
*"In their hands they will bear you up,
lest you dash your foot against a stone."*
(Ps. 91.12)

Luke 4:12 Then **YAHUSHUA**, responding,
said to him,
"It has been said,
'You are not to test YAHWEH, your Elohim.'"
(Deut 6.16)

Luke 4:13 And The False Accuser,
having completed every test,
departed from Him until an opportune time.

Luke 4:14 Then **YAHUSHUA** returned
in the miraculous power
of The Divine Nature of **YAHWEH** to The Galil.
And a report concerning Him went out
through the whole surrounding region.

Luke 4:15 And He was teaching in their assemblies,
being honored by all.

sunagoge – an assemblage of persons;
specially, a Jewish "synagogue"
(the meeting of the place).
– assembly, congregation, synagogue.

The Yisra'elites from the very beginning
have been referred to as an assembly.
These were **not** "churches".
The term "church" did not get created
until around 1200 AD
- long after The Messiah had come.

Luke 4:16 And He came to Nazareth
where He had been brought up.
And according to His custom
He went into the assembly
on The Sabbath Day.
And He stood up to read.

This was typically by invitation
of the presiding Rabbi.

Luke 4:17 And He was given the scroll
of the prophet Yeshayah.
And having unrolled the scroll
He found the place where it was written,

Luke 4:18-19 *"The Divine Nature of YAHWEH
is upon Me because He has anointed Me
to proclaim the good news to the poor.
He has sent Me to heal the brokenhearted,
to proclaim liberty to the captives,
and recovery of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable
year of YAHWEH."*
(Is. 61.1-2)

Luke 4:20 And He rolled up the scroll,
gave it to the assistant,
and sat down.
And the eyes of all who were in the assembly
gazed attentively at Him.

Luke 4:21 Then He began to say to them,
“**Today this Scripture
is fulfilled in your ears!**”

Luke 4:22 And all were bearing witness to Him
and marveled at the favorable words
which proceeded out of His mouth.
And they said, “Is this not Yoseph’s son?”

Luke 4:23 Then He said to them,
“You will surely say this proverb to Me,
‘Physician, heal yourself!
Whatever we have heard
was being done in Kafar’nahum,
do also here in Your native town.’”

[Kafar’nahum means village of comfort.](#)

Luke 4:24 Then He said,
“Assuredly I say to you
no prophet is accepted in his own native town.

Luke 4:25 Now I tell you according to truth,
many widows were in Yisra’el
in the days of Eliyah
when the sky was closed over
three years and six months,
when a great famine was upon all the land.

[Eliyah means YAHWEH is my El \(God\).](#)

Luke 4:26 Yet to none of them was Eliyah sent,
except to Zarephath, of Tzidon;
to a woman widow.

[Zarephath means
place of refining; she refines.
Tzidon means fishery.](#)

Luke 4:27 And many lepers were in Yisra’el
in the time of Elisha, the prophet.
But none of them was cleansed
except Na’aman, the Syrian.”

[Elisha means my El \(God\) is my salvation.
Na’aman means pleasantness.](#)

Luke 4:28 Then everyone in the assembly
having heard these things
was filled with indignation.

Luke 4:29 And they stood up.
And they ejected Him out of the town.

And they brought Him
as far as the brow of the hill
on which their town was built
in order that they might throw Him down.

Luke 4:30 But He,
passing through the midst of them,
went His way.

Luke 4:31 And He went down to Kafar’nahum,
a town of the Galil.

And He was teaching them on The Sabbaths.

Luke 4:32 And they were astonished by His instruction
because His word was with authority.

Luke 4:33 And in the assembly was a person
having a character of an unclean nature.
And he screamed with a loud voice

[anthropos – man-faced, i.e. a human being.
– certain, man.
There is a specific term for a man \(male\)
that is different from this, **aber**.
To distinguish the difference
this work will use person
for **anthropos** in most cases.](#)

[Traditionally the texts
use 'spirit' and 'demon' here.
The Greek word for 'spirit' is **pneuma**.
It means breath or wind.
In the Hebrew mind it represents
one's innermost character,](#)

one's essential nature.

A "demon" is a defiled form of human nature.
It's referred to as being "unclean", and/or "hurtful".

For the Hebrews any person
or thing that was "unclean" (defiled)
was not permitted to be in the presence of **YAHWEH**.
Thus the best identification of this
is an "unclean nature".

We have great difficulty comprehending a "demon".
We are so stigmatized by
the media representations of such "entities"
that we've become brainwashed.
We've also been deluded by psychologists
who identify this state with other terms.
The result is confusion to the utmost.
We really have little valid comprehension
of what is referred to in Scripture as a "demon".

Luke 4:34 saying, "Let us alone!
What have we to do with You,
YAHUSHUA of Nazareth?
Have You come to fully destroy us?
I'm aware of Who You are,
the set apart one of **YAHWEH!**"

Luke 4:35 Then **YAHUSHUA**
admonished him saying,
"Be quiet and come out of him!"
And the unclean nature,
having tossed him into the middle,
came out of him and did not injure him.

Luke 4:36 And everyone was astonished.
And they conversed
between one another saying,
"What is this word,
that with authority and miraculous power
He directs the unclean natures
and they come out?"

Luke 4:37 And the noise concerning Him
went out into every place
in the surrounding region.

Luke 4:38 Then He rose up from the assembly.
And He entered into Shim'on's house.
Now Shim'on's mother in law
was afflicted with a great fever.
And they entreated Him concerning her.
Luke 4:39 And He stood over her.
And He rebuked the fever.
And it left her.
And immediately she got up
and waited upon them.

Luke 4:40 Now as the sun was setting
all those who had any
that were sick with various afflictions
brought them to Him.
And He laid His hands on every one of them.
And He healed them.

Note: In most modern translations of Scripture
we encounter extremely complex run-on sentences.
They are filled with commas and other "joiners",
resulting in very long
and often difficult to comprehend sentences.

In this text you'll note
that these are often broken
into discreet statements, as above.
This is more in character with Hebrew thought.
They were not complex in their speech.
They thought concretely,
not abstractly, generally speaking.

But even more important,

these simple discreet statements
add emphasis to the subject matter of the text.
It becomes far more clear
as we separate the thoughts
into separate concepts.
We, like the Hebrews,
can then grasp them more concretely.

Luke 4:41 And unclean natures
also came out of many,
crying out and saying,
"You are the The Messiah,
The Son of **YAHWEH!**"
But He, admonishing them,
did not allow them to speak
because they were aware
that He was The Messiah.

Luke 4:42 Now having become day He departed.
And He went into a deserted place.
Then the crowd sought Him.
And they came to Him.
And they seized Him in order that He
might not go away from them.
Luke 4:43 But He said to them,
"I must proclaim The Kingdom of **YAHWEH**
to the other towns also
because for this purpose I was sent."
Luke 4:44 And He was proclaiming
the good news
in the assemblies of The Galil.

Chapter 5

Luke 5:1 And it was as the crowd laid about Him
to hear the word of **YAHWEH**.
And He was standing
beside the Lake of Gennesaret.
[Sea of Galil.](#)

Luke 5:2 And He saw two boats
standing beside the lake.
Now the fishermen had gotten out of them
and were washing nets.
Luke 5:3 Then He entered into one of the boats,
the one which was Shim'on's.
And He asked him to put out a little from the land.
And He sat down.
And He taught the crowds from the boat.

Luke 5:4 Then when He had stopped speaking
He said to Shim'on,
"Put out into the deep and lower your nets
for the sake of a catch."

Luke 5:5 And Shim'on responding said to Him,
"Master, we have worked hard
through the whole night
and have taken not even one.
However, at Your word I will lower the net."

Luke 5:6 Then having done this
they inclosed a great bunch of fish.
Then their net was broken.

Luke 5:7 And they signaled to associates
who were in another boat
to come and help them.
And they came.

And they filled both of the boats
so that they were sinking.

Luke 5:8 Then Shim'on Peter, having seen it,
fell down at **YAHUSHUA's** knees saying,
"Depart from me

because I am a man of offense, Master!"

Luke 5:9 Indeed, astonishment seized him
and everyone who was with him
over the catch of fish which they had captured.

Luke 5:10 Now likewise,
also Ya'akov and Yahanathan,

the sons of Zabdiy,
were associates with Shim'on.
And **YAHUSHUA** said to Shim'on,
"Do not be afraid!
From now on you will capture human beings."

Luke 5:11 And having moored
their boats upon the land
they left everything and accompanied Him.
akoloutho – to be in the same way with,
i.e. to accompany (specially as a student).
– follow, reach.

Those who chose to go with **YAHUSHUA**.
They did not merely "follow" behind Him.
They walked along beside Him,
as partners with Him.

Believers are called to imitate Him,
not to blindly follow behind.

Luke 5:12 And it was
as He was in one of the towns.
Behold!
A man full of leprosy.
And having seen **YAHUSHUA**
he fell on *his* face.
And he begged Him saying,
"Master, if You desire
You are able to cleanse me."
Luke 5:13 And He extended a hand.
And He touched him saying,
"I desire it.
Be cleansed!"
And immediately the leprosy
departed from him.

Leprosy made one "unclean"
in the religious sense.
No properly religious Yisra'elite
would have even come near a leper,
let alone touched him.
They would have become defiled.

Luke 5:14 And He charged him,
"Tell not even one.
But instead,
go and show yourself to the priest.
And bring for the sake of your cleansing
according to what Moshe instructed
as a witness to them."
Moshe means drawing out.

Luke 5:15 Then, even more,
the word traveled concerning Him.
And many crowds came together to listen
and to be healed by Him of their frailties.

Luke 5:16 And He was going aside
into the wilderness and praying.

Luke 5:17 Now it was on one of the days
as He was teaching.
And sitting *there* were also Pharisees
and even teachers of The Torah
who were coming out
from every town of The Galil,
Yahudah, and Yerushalaim.
And the miraculous power of **YAHWEH**
was present to cure them.
Pharisee means the separated.

Luke 5:18 And behold!
Men brought on a bed
a person who was paralyzed.
And they sought to carry him in
and place him in front of Him.

Luke 5:19 And not finding by what manner they might bring him in through the crowd, they went up upon the housetop.

And they lowered him through the tiling with the bed into the middle, in front of **YAHUSHUA**.

Luke 5:20 And He, having seen their trust, said to him, "Person, your offenses are forgiven you."

Luke 5:21 And the scribes and the Pharisees began to deliberate saying, "Who is this who speaks blasphemies? Who is able to forgive offenses except **YAHWEH** alone?"

Luke 5:22 Now **YAHUSHUA**, perceiving their thoughts, responding, said to them, "Why do you deliberate in your hearts?"

Luke 5:23 Which is easier to say, "Your offenses are forgiven you," or to say, "Get up and walk!"?

Luke 5:24 Now, in order that you might understand that The Son of Man has authority upon the earth to forgive offenses...", He said to the paralytic, "I say to you, Get up! Pick up your bed! And go to your house!"

Luke 5:25 And instantly he stood up in front of them, picked up what he had been lying upon, and went to his own house honoring **YAHWEH**.

Luke 5:26 And absolutely every one of them were taken with amazement.

And they honored **YAHWEH**. And they were filled with awe saying, "We have seen extraordinary things today!"
paradoxos – contrary to expectation; extraordinary (paradox). – strange.

Luke 5:27 After these things He went out. And He saw a tax collector named Levi sitting at the tax office.

And He said to him, "Accompany Me!"

Luke 5:28 And he put down everything, stood up, and accompanied Him.

Luke 5:29 Then Levi made Him a great reception in his own house.

And there was a great crowd of tax collectors and others who sat at dinner with them.

Luke 5:30 And the scribes and the Pharisees grumbled against His students saying, "Why do you eat and drink with tax collectors and offenders?"

mathetes – a learner; i.e. a pupil. – disciple.
Disciple is a religious term.
The common understanding was a student, or a learner.

It's highly unlikely that those in Yisra'el would have used the term 'disciple', as used in traditional translations.

Luke 5:31 And **YAHUSHUA**, responding, said to them, "The healthy have no need for a physician,

but rather those who are ill.
Luke 5:32 I have not come to call innocent ones,
but instead, offenders to reconsideration.”

Luke 5:33 Then they said to Him,
“Why do the students of Yahanathan
fast frequently and make requests,
and likewise of the Pharisees,
but Yours eat and drink?”

Luke 5:34 And He said to them,
“Are you able to make
the children of the bride chamber
abstain from food
while the bridegroom is with them?”

Luke 5:35 Now the days will come
when the bridegroom
will be taken away from them.
Then they will fast in those days.”

Luke 5:36 Then He also told a parable to them.
“No one sticks a patch from a new garment
onto an old garment.
Otherwise the new both makes a split,
and the patch from the new
does not match the old.

Luke 5:37 And no one puts new wine
into old wineskins.
Otherwise the new wine
will burst the wineskins and be spilled.
And the wineskins will be
completely destroyed.

Luke 5:38 But on the other hand,
new wine must be put into new wineskins.
Then both are preserved.

Luke 5:39 And no one having drunk old *wine*,
immediately desires new.
Indeed, he says, “The old is better.’ ”

Chapter 6

Luke 6:1 Now it was on the second Sabbath
after Passover.
And He went through the planted fields.
And His students pulled off the heads of grain.
And they ate, rubbing *them* in *their* hands.

Luke 6:2 But some of the Pharisees
said to them, “Why are you doing
what is not right to do on The Sabbath?”

Luke 6:3 And **YAHUSHUA**
responding to them said,
“Have you not even read what David did
when he was hungry,
he and those who were with him,

Luke 6:4 how he went into
The House of **YAHWEH**,
and took and ate The Bread of The Presence
and also gave some to those with him
which is not right for any
except the priests to eat?”

Luke 6:5 And He said to them,
“The Son of Man
is also Master of The Sabbath.”

Luke 6:6 Now it also was on another Sabbath.
And He entered the assembly.
And He was teaching.
And there was also a person
whose right hand was withered.

Luke 6:7 And the scribes and the Pharisees
watched Him closely,
whether He would heal on The Sabbath

in order that they might find
a complaint against Him.

This would be a legal complaint,
obtained for the purpose
of enabling them to put Him to death.

Luke 6:8 But He understood their deliberations.
And He said to the person
who had the withered hand,
"Rise up and stand in the middle!"
And he rose up.
And he stood.

Luke 6:9 Then **YAHUSHUA** said to them,
"I will ask you one thing.
Is it right on The Sabbath
to do good or to injure,
to save a life or to destroy it?"

Luke 6:10 And having looked all around
at them all,
He said to the person,
"Extend your hand!"
And he did so.
And his hand was restored
as healthy as the other.

Luke 6:11 Then they were filled with rage.
And they conversed with one another
what they might do to **YAHUSHUA**.

Luke 6:12 Now it was in those days.
And He went out onto the mountain to pray.
And he sat up the whole night
in prayer to **YAHWEH**.

Luke 6:13 And when it was day
He called His students to Himself.
And from them He chose twelve
whom He also named ambassadors.

apostolos – a delegate; specially,
an ambassador of the good news;
officially a commissioner of The Messiah
("apostle" (with miraculous powers).
– apostle, messenger, he that is sent.

An ambassador or delegate
is a legal representative
of the one sending them.
They act on His behalf.
Ambassador is used
to call attention to this important function,
and to cause you to think about this role.

Technically, **each believer**
is an ambassador of The Messiah.

Luke 6:14 Shim'on,
whom He also named Peter
and Andrew, his brother,
Ya'akov and Yahanathan,
Philip and Bar Tolmay,
Luke 6:15 Mattiyah and To'am,
Ya'akov, the *son* of Alphaeus,
and Shim'on, called the Zealot,
Luke 6:16 Yahudah, *the son* of Ya'akov,
and Yahudah Iscariot,
who also became a traitor.

Note: Please refer to the other Gospels
for the meanings of these names.

Luke 6:17 And He went down with them.
And He stood upon a level place
with a crowd of His students
and a great multitude of people
from all Yahudah
and Yerushalaim
and the seacoast of Tzor and Tzidon
who came to listen to Him

and to be cured from their diseases,
Luke 6:18 even those who were harassed
by unclean natures.
And they were healed.
Luke 6:19 And the whole crowd
sought to touch Him
because miraculous power
went out from Him and cured everyone.

Luke 6:20 Then He raised His eyes
toward His students and said,
"Happy *are* the humbled,
because yours is The Kingdom of **YAHWEH**.

Luke 6:21 Happy *are* those who hunger now,
because you will be filled.

Happy *are* those who weep now,
because you will laugh.

Luke 6:22 Happy are you
when persons detest you,
and when they exclude you,
and reproach you,
and put forth your name as bad
on account of The Son of Man.

Remember, a Hebrew name
represents the character of the person.
Also, hurtful is typically translated as 'evil'.
The Hebrew word behind this is **ra**.
It means "bad".
Literally, to make something worthless
by breaking it in pieces.
Thus it is harmful or hurtful.
It is not limited
to extremely bad actions, to "evil".

Luke 6:23 Rejoice in that day and leap for joy!
Indeed, behold!
Your compensation is great in The Heaven,
Indeed, in like manner
their fathers did to the prophets.

Luke 6:24 However,
woe to you who are wealthy,
because you have received your comfort!

Luke 6:25 Woe to you who are full
because you will be hungry!

Woe to you who laugh now
because you will grieve and wail aloud!

Luke 6:26 Woe to you
when all persons speak well of you
because so did their fathers to the false prophets!

Luke 6:27 However,
I say to you who are listening,
Love your enemies!
Do good to those who detest you!

Luke 6:28 Speak well of those who curse you!
And pray for those who slander you!

Luke 6:29 To him who strikes you on the cheek
offer the other also!
And from him who takes away your robe
do not withhold the shirt even!

Luke 6:30 Now give to everyone who asks of you!
And from him who takes away what is yours
do not demand *it* back!

Luke 6:31 Also, just as you desire
persons do to you,
you even do to them likewise!

Luke 6:32 And if you love those who love you
what benefit is that to you?
Indeed, even offenders
love those who love them.

Luke 6:33 And if you do good to those
who do good to you
what benefit is that to you?
Indeed, even offenders do the same.

Luke 6:34 And if you lend among whom
you expect to receive back
what benefit is that to you?
Indeed, even offenders lend to offenders
in order to receive as much.

Luke 6:35 Moreover, love your enemies!
Do good!
And lend expecting nothing in return!
Then your compensation will be great.
And you will be children of The Most High,
because He is kind
to the ungrateful and hurtful.
Luke 6:36 Therefore, become compassionate
just as your Father also is compassionate!

Luke 6:37 Condemn not
and you will not be condemned!
Do not pronounce guilty
and you will not be pronounced guilty!
Forgive, and you will be forgiven!
Luke 6:38 Give, and it will be given to you!
Good measure, compressed,
shaken, and overflowing
will be given into your embrace.
Indeed, the same measure that you use
will be measured in return."

Luke 6:39 Then He told a parable to them.
"Can the blind lead the blind?
Will they not both fall into a hole?"

Luke 6:40 A student is not above his instructor.
But everyone who is prepared
will be like his instructor.

Luke 6:41 Now why do you look at the twig
in your brother's eye
but do not fully observe the stick of timber
in your own eye?
Luke 6:42 Or how can you say to your brother,
"Brother, let me remove the twig
that *is* in your eye,"
when you yourself do not see
the stick of timber that *is* in your own eye?
Hypocrite!
First remove the stick of timber
from your own eye
and then you will see clearly
to remove the twig
that is in your brother's eye.

Luke 6:43 Indeed, a good tree
does not bring forth worthless fruit,
nor does a bad tree bring forth good fruit.

Luke 6:44 Indeed, every tree
is known by its own fruit.
Indeed,
one does not collect figs from thorns,
nor does one gather grapes from a briar shrub.

Luke 6:45 A good man,
out of the good wealth of his heart,

brings forth good.
But a bad man,
out of the bad wealth of his heart,
brings forth that which is bad.
Indeed, from the surplus of the heart
his mouth speaks.

Luke 6:46 Now why do you
call Me 'Master! Master!',
yet do not do what I say?

Luke 6:47 Whoever comes to Me
and listens to My sayings,
and does them,
I will demonstrate to you what he is like.

Luke 6:48 He is like a person
who builds a house who digs deep
and lays the foundation upon the rock.
Now when the flood happens
the stream bursts upon that house,
yet is not able to shake it
because it was erected upon the rock.

Luke 6:49 But he who is listening
and does it not
is like a person
who builds a house upon the dirt
without a foundation,
which the stream bursts upon,
and immediately it falls.
And the ruin of that house was great."

Chapter 7

Luke 7:1 Now since He concluded
all His sayings in the hearing of the people
He entered into Kafar'nahum.

Luke 7:2 And a certain centurion's slave
who was dear to him
was sick and about to die.

Luke 7:3 And having heard about **YAHUSHUA**,
he sent elders of the Yisra'elites to Him,
asking that He would come
and cure his servant.

Luke 7:4 And having come near to **YAHUSHUA**
they implored Him earnestly saying
it was deserving to grant this,

Luke 7:5 "because he loves our nation
and has built us a synagogue."

Luke 7:6 Then **YAHUSHUA** went with them.

But having already gotten
not far from the house,
the centurion sent friends to Him
saying to Him,

"Master, do not trouble Yourself
because I am not worthy
that You enter under my roof.

Luke 7:7 Therefore, I did not even
deem myself entitled to come to You.

But instead, speak the word
and my servant will be cured.

Luke 7:8 Indeed, I also am a person
appointed under authority
having soldiers under me.

And I say to this one, "Go!"

And he goes.

And to another, 'Come!'

And he comes.

And to my slave, 'Do this!'

And he does *it*."

Luke 7:9 Then **YAHUSHUA**,
having heard these things, marveled at him.
And turning around He said to the crowd
that accompanied Him,

"I say to you I have not found trust
as great as this,
not even in Yisra'el!"

Luke 7:10 And returning to the house
those who were sent
found the slave healthy who had been sick.

Luke 7:11 Now it was the next day.
And He went into a town called Nain.
And many of His students went with Him,
even a large crowd.

[Nain means afflicted.](#)

Luke 7:12 And as He came near
to the gate of the town, behold!
One who had died was being carried out,
the only son of his mother.
And she was a widow.

And a large crowd from the town was with her.

Luke 7:13 Then the Master, having seen her,
had compassion on her.

And He said to her, "Do not weep!"

Luke 7:14 And He approached.

And He touched the stretcher.

And those carrying it stood still.

And He said, "Young man, I say to you arise!"

Luke 7:15 And the dead sat up.

And he began to speak.

And He gave him to his mother.

Luke 7:16 Then awe came
upon absolutely everyone.

And they honored **YAHWEH** saying,

"A great prophet is raised up among us".

And, "The Elohim has visited His people."

Luke 7:17 And this message concerning Him
went into all Yahudah
and into all the surrounding region.

Luke 7:18 Then the students of Yahnathan
reported to him concerning all these things.

Luke 7:19 And Yahnathan,
having called two of his students to himself,
sent them to **YAHUSHUA** saying,

"Are You The Coming One

or do we anticipate a different one?"

Luke 7:20 Then the men

having approached toward Him said,

"Yahnathan the baptizer

has sent us to You saying,

'Are You The Coming One,

or do we anticipate a different one?' "

Luke 7:21 Then in that very hour

He healed many of afflictions

and diseases, and unclean natures.

And to many blind He granted sight.

Luke 7:22 And **YAHUSHUA**, responding,

said to them,

"Go and tell Yahnathan

the things you have seen and heard;

that blind see,

lame walk,

lepers are cleansed,

deaf hear,

dead are raised,

poor have the good news proclaimed to them.

Luke 7:23 And happy is one

who is not ensnared because of Me."

Luke 7:24 Then,

the messengers of Yahnathan having departed,

He began to speak to the crowds

concerning Yahnathan.
“What did you go out into the wilderness
to look closely at?
A reed shaken by the wind?
Luke 7:25 On the other hand,
what did you go out to see?
A person clothed in soft garments?
Behold!
Those in splendid clothing
and living in luxury are in palaces.

Luke 7:26 On the other hand,
what did you go out to see?
A prophet?
Yes, I say to you
even much more than a prophet!
Luke 7:27 This is he
concerning whom it is written,
*“Behold!
I send My messenger before Your face,
who will prepare Your way before You.”*
(Mal. 3.1)

**Luke 7:28 Indeed I say to you,
among those born of women
there is not even one greater prophet
than Yahnathan, the baptizer!**

**But he who is least
in The Kingdom of YAHWEH
is greater than he!”**

Luke 7:29 And all the people listening,
even the tax collectors,
declared **YAHWEH** just,
having been baptized
with the baptism of Yahnathan.

Luke 7:30 But the Pharisees and the lawyers
rebelled against the counsel of **YAHWEH**
for themselves,
not having been baptized by him.

Luke 7:31 And The Master said,
“To what then will I compare
the persons of this generation,
and to what are they similar?
Luke 7:32 They are like small children
sitting in the town square
and calling to one another and saying,
“We played the flute for you,
yet you have not danced.
We mourned for you,
yet you have not wept.”

Luke 7:33 Indeed,
Yahnathan, the baptizer, has come
neither eating bread nor drinking wine.
And you say, “He has an unclean nature.”
*It's notable that Yahnathan
did not eat bread or drink wine
- both of which are symbols
of YAHUSHUA's body and blood
under The New Covenant
that would soon be implemented.*

Luke 7:34 The Son of Man
has come eating and drinking.
And you say, “Behold!
A gluttonous person and an alcoholic,
a friend of tax collectors and offenders!”
Luke 7:35 Indeed, wisdom is rendered innocent
by all her children.”

Luke 7:36 Then one of the Pharisees
requested of Him that He would eat with him.
And He entered into the Pharisee's house.

And He sat down to eat.
Luke 7:37 And behold!
A woman in the town who was an offender,
having recognized that He sat at the table
in the Pharisee's house,
brought an alabaster box of myrrh.

[Myrrh was used as Anointing oil for burial.](#)

Luke 7:38 And standing back beside His feet,
sobbing aloud,
she began to wash His feet with her tears,
and to wipe them with the hair of her head.
Then she kissed His feet
and anointed them with the myrrh.

Luke 7:39 Now the Pharisee
who had invited Him,
having seen it, spoke to himself saying,
"This one, if He were a prophet,
would know who and what sort of woman
it is that touches Him
because she is an offender."

Luke 7:40 And **YAHUSHUA**, responding,
said to him,

"Shim'on, I have something to say to you."
And he said, "Teacher, say it."

Luke 7:41 "A certain lender had two borrowers.
One owed five hundred denarii,
and the other fifty.

Luke 7:42 But having nothing to give back
he pardoned them both.

Tell Me, therefore
which of them will love him more?"

Luke 7:43 Then Shim'on responding said,
"I assume the *one* whom he pardoned most."

And He said to him,
"You have correctly judged."

Luke 7:44 Then He turned around
toward the woman.

And He said to Shim'on,
"Do you see this woman?"

I entered your house.
You gave Me no water for My feet.
But she has washed My feet with her tears
and wiped them with the hair of her head.

Luke 7:45 You gave Me no kiss.
But this woman

has not ceased to kiss My feet
since the time I came in.

Luke 7:46 You did not anoint My head with oil.
But this woman
has anointed My feet with myrrh.

[Myrrh is expensive oil.](#)

Luke 7:47 Therefore, I say to you,
her offenses, *which are* many,
are forgiven because she loved much.
But to whom little is forgiven, he loves little."

Luke 7:48 Then He said to her,
"Your offenses are forgiven."

Luke 7:49 And those who sat
at the table with Him
began to say to themselves,
"Who is this Who even forgives offenses?"

Luke 7:50 Then He said to the woman,
"Your trust has saved you.
Go in peace!"

Chapter 8

Luke 8:1 And it was afterward.
And He even traveled
to each town and village

proclaiming and declaring the good news
of The Kingdom of **YAHWEH**.
And the twelve *were* with Him,
Luke 8:2 and some women
who had been healed
of unclean natures and diseases,
Miryam, called Magdalene,
out of whom had gone seven unclean natures,
Luke 8:3 and Yohanna, the wife of Chuza,
Herod's steward,
and Susanna and many others
who provided for Him from their substance.
Yohanna means **YAHWEH** is gracious giver.
Chuza means a mound; a measure.
Susanna means a lily.

Luke 8:4 And a large crowd having assembled,
and having journeyed to Him from every town,
He spoke through a parable.
Luke 8:5 "A sower went out to sow his seed.
And as he sowed some fell beside the road.
And it was trampled.
And the birds of the sky devoured it.
Luke 8:6 Some fell upon the rock.
And as soon as it germinated it shriveled up
because it did not have moisture.
Luke 8:7 And some fell
in the middle of the thorns.
And the thorns grew along with it
and choked it.
Luke 8:8 And others fell upon good soil
and germinated and produced fruit,
a hundredfold."

Having said these things He cried out,
"He who has ears to hear, let him listen!"

Luke 8:9 Then His students asked Him saying,
"What does this parable mean?"
Luke 8:10 Then He said,
"To you it has been given to know
the mysteries of The Kingdom of **YAHWEH**.
But to the remaining ones
it is given in parables in order that,
*'Seeing they may not see,
and hearing they may not understand.'*
(Is. 6.9)

Luke 8:11 Now the parable is this:
The seed is the word of **YAHWEH**.

Luke 8:12 Those beside the road
are the ones who are listening.
Afterward, the false accuser comes
and takes away the word out of their hearts,
in order that they are not trusting for deliverance.

Luke 8:13 Now those which are upon on the rock,
when they hear receive the word with joy.
Yet these having no root trust for a time,
yet in time of testing depart.

Luke 8:14 Now that which falls into the thorns
are those who having heard
go out and are choked
by the cares, and wealth, and pleasures of life.
And they bring no fruit to maturity.

Luke 8:15 But those on the good soil
are those who having heard the word
with a beautiful and good heart, hold fast to it
and produce fruit with consistency.

Luke 8:16 Now no one having lit a lamp

covers it with a vessel
or puts it under a bed,
but instead sets *it* on a lampstand
in order that those who enter may see the light.

Luke 8:17 Indeed, nothing is concealed
that will not become apparent,
nor secret that will not be known
and come to light.

Luke 8:18 Watch therefore how you listen!

Indeed, whoever has,
to him *more* will be given.
And whoever does not have,
even what he seems to have
will be taken from him.”

Luke 8:19 Then His mother and brothers
came to Him.

But they could not reach Him
because of the crowd.

Luke 8:20 And it was told Him saying,
“Your mother and Your brothers
are standing outside desiring to see You.”

Luke 8:21 But He, responding, said to them,
“My mother and My brothers are these
who are hearing the word of **YAHWEH**
and are doing it.”

Luke 8:22 Now it was on a certain day.
And He got into a boat with His students.
And He said to them,
“Cross over to the other side of the lake.”

And they sailed away.

Luke 8:23 Now as they sailed He fell asleep.
And a windstorm descended upon the lake.
And the boat was swamped.
And they were in peril.

Luke 8:24 And they approached Him.
And they awakened Him saying,
“Master! Master! We are being destroyed!”
Then He rose up, admonished the wind
and the raging of the water,
and they stopped.
And a tranquility happened.

Luke 8:25 Then He said to them,
“Where is your trust?”
And they, being afraid, marveled,
saying to one another,
“What is this,
that He orders even the winds and water
and they listen attentively to Him?”

hupakouo - to hear under,
i.e. to listen attentively.

The end result of such listening
is a willingness to do what has been said.
Because of this it's often translated as "obey",
but it has more to do with willing submission
than it does with "obedience".

Luke 8:26 And they landed
in the region of the Gadarenes,
which is the opposite side of The Galil.

Gadarenes means reward at the end.

Luke 8:27 And having come out onto the the land
He met a certain man from the town
who had unclean natures for a long time.
And he wore no clothes, nor lived in a house,
but rather in the tombs.

Luke 8:28 Now having seen **YAHUSHUA**
he screamed
and prostrated himself before Him.

And with a loud voice he said,
"What have I to do with You, **YAHUSHUA**,
Son of **YAHWEH**, The Most High?
I beg You, do not torture me!"

Luke 8:29 Indeed, He had directed
the unclean nature
to come out of the person,
because many times it had seized him.
And he was kept shackled with chains and fetters.
And he broke the bonds
and was driven by the unclean nature
into the wilderness.

Luke 8:30 Then **YAHUSHUA** asked him saying,
"What is your name?"

And he said, "Legion.",
because many unclean natures
had entered into him.

8:31 And they implored Him
that He would not command them
to go out into the abyss.

abussos – depthless,
i.e. (specially) (infernally) "abyss".
– deep, (bottomless) pit.
Luke refers to the abyss directly.
Other versions of this story refer to 'the deep'.

Luke 8:32 Now there was a herd of many swine
pasturing on the hill.
And they implored Him
that He would permit them to enter into them.
And He permitted them.

Luke 8:33 Then the unclean natures
went out of the person and entered the swine.
And the herd rushed down the steep place
into the lake and were drowned.

Luke 8:34 Now those who pastured them,
having seen what happened,
ran away and told it in the town
and in the country.

Luke 8:35 Then they went out
to see what was happening.
And they came to **YAHUSHUA**.
And they found the person out of whom
the unclean natures had gone out,
sitting down beside the feet of **YAHUSHUA**,
clothed and in his right mind.
And they were afraid.

Luke 8:36 Now they who had seen it
also told them by what means
he who had been possessed
by the unclean natures was delivered.

sozo – save, deliver, protect
– heal, preserve, save (self),
do well, be (make) whole.

Luke 8:37 Then absolutely all the populace
of the surrounding region of the Gadarenes
asked Him to depart from them
because they were perplexed by great fear.
Then He got into the boat to return.

Luke 8:38 Now the person from whom
the unclean natures had departed
begged Him to be His companion.

But **YAHUSHUA** sent him away saying,

Luke 8:39 "Return to your own house
and declare how much

YAHWEH has done for you."

And he went his way.

And he proclaimed
throughout the whole town
how much **YAHUSHUA** had done for him.

Take note of the change in terms here.
YAHUSHUA told the man to go and declare
what **YAHWEH** had done for him.
But the man declared what **YAHUSHUA** had done.

While this seems contradictory, it really is not,
since the Father was "in the Son",
and the Son was "in The Father".
And **YAHUSHUA** only did
as The Father instructed Him.

Luke 8:40 And it was as **YAHUSHUA** returned.
And the crowd welcomed Him
because they were all waiting for Him.
Luke 8:41 And behold!
A man named Yair came.
And he was a ruler of the assembly.
And he fell down at **YAHUSHUA's** feet.
And he implored Him to come into his house
Luke 8:42 because he had an only daughter
about twelve years of age.
And she was dying.
Now as He went the crowds encircled Him.

Luke 8:43 Now a woman having a flow of blood
for twelve years
who had spent all her livelihood on physicians
and was not able to be healed by any
Luke 8:44 approached behind.
And she touched the hem of His garment.
And immediately her flow of blood stopped.

In Hebrew culture
the act of touching the hem
on another's garment
meant you were surrendering yourself
to their authority.
The hem represented that authority.

Luke 8:45 And **YAHUSHUA** said,
"Who touched Me?"
Now as everyone was denying it Peter
and those with him said, "Master!
The crowds encircle
and crowd You from every side,
and You say, 'Who touched Me?' "
Luke 8:46 But **YAHUSHUA** said,
"Somebody touched Me
because I know miraculous power
is going out from Me."

Luke 8:47 Then the woman,
having seen that she was not hidden,
came trembling.
And prostrating herself before Him,
she declared to Him
in the presence of all the people
the reason she had touched Him
and how she was cured instantly.

Luke 8:48 Then He said to her,
"Daughter, have courage!
Your trust has delivered you.
Go in wholeness!"

Luke 8:49 While He was still speaking
someone came beside
the ruler of the synagogue, saying to him,
"Since your daughter has died
do not trouble the Teacher."
Luke 8:50 But **YAHUSHUA**, having heard,
responded to him saying,
"Do not be afraid!
Only trust and she will be rescued."

Luke 8:51 Then having come into the house
He permitted no one to enter

except Peter, Ya'akov, and Yahunathan,
and the father and mother of the girl.

Luke 8:52 Now everyone was weeping
and mourning for her.
But He said,
"Do not weep!
She is not dead but rather is sleeping."
Luke 8:53 And they laughed at Him,
understanding that she had died.

Luke 8:54 Then He sent them all outside,
grabbed her by the hand,
and cried out saying, "Little girl, arise!"
Luke 8:55 Then her breath returned.
And she arose immediately.
And He ordered that she
be given *something* to eat.
Luke 8:56 And her parents were astounded.
But He charged them
to tell no one what had happened.

Chapter 9

Luke 9:1 Then He called together
His twelve students.
And He gave to them
miraculous power and authority
over all unclean natures
and to heal infirmities.
Luke 9:2 And He sent them out
to proclaim The Kingdom of **YAHWEH**
and to cure those who are feeble.
Luke 9:3 And He said to them,
"Take not even one thing for the journey,
neither staffs, nor food pouch,
nor bread, nor silver.
And do not have two shirts apiece.
Luke 9:4 And into whatever house you enter
stay there and go out from there.
Luke 9:5 And whoever does not receive you,
as you are going out from that town
shake off even the dust from your feet
for the sake of evidence against them."

Luke 9:6 And they went out.
And they traveled through the towns
proclaiming the good news
and healing everywhere.

Luke 9:7 Now Herod, the tetrarch,
heard of everything
that was being done by Him.
And he was perplexed
because it was said by some
that Yahunathan had risen from being dead,
[Literally, from dead.](#)
[There is no article.](#)
[It is not referring to a group of "dead ones",](#)
[but rather to the state of being dead.](#)
[There is also the false notion](#)
[that one can rise from being dead on their own.](#)
[It cannot happen.](#)
[It takes an act of **YAHWEH**](#)
[to raise one from being dead.](#)
[He is the only One](#)
[Who can create, or recreate, life.](#)

Luke 9:8 and by some
that Elijah had appeared,
and by others that one of the old prophets
had been raised up.
Luke 9:9 And Herod said,
"Yahunathan I have beheaded
but who is this concerning whom
I am hearing things of this sort?"
And he sought to see Him.

Luke 9:10 And the ambassadors,
having returned,
declared to Him all that they had done.
Then He took them.
And they went aside by themselves
into a deserted place
belonging to the town called BayitSaida.
Luke 9:11 But the crowds, having known it,
accompanied Him.
And He received them.
And He spoke to them
concerning The Kingdom of **YAHWEH**.
And He cured those who had need of healing.

Luke 9:12 And the day began to decline.
Then the twelve came and said to Him,
"Send the crowd away
in order that they might go
into the surrounding towns and fields
and lodge, and get provisions,
because we are in a deserted place here."
Luke 9:13 But He said to them,
"You give them *food* to eat."
But they said,
"We have no more
than five loaves and two fish
unless we go and buy food for all these people."
Luke 9:14 Indeed, there were about
five thousand men.

Then He said to His students,
"Make them sit down in groups of fifty."
Luke 9:15 And they did so.
And they made them all sit down.
Luke 9:16 Then He took the five loaves
and the two fish.
And having looked up into The Heaven,
He blessed them, and broke *them*,
and gave *them* to the students
to set before the crowd.
Luke 9:17 And they all ate and were satisfied.
And twelve baskets of the excess pieces
were picked up by them.

Luke 9:18 And it was as He was alone praying.
And His students were with Him.
And He asked them saying,
"Who do the crowds say that I am?"
Luke 9:19 Then, responding, they said,
"Yahonathan, the baptizer.
But some, Elijah.
And others that one of the old prophets
has been raised up."

Luke 9:20 Then He said to them,
"But who do you say that I am?"
Peter, responding, said,
"The Messiah of **YAHWEH**!"

Luke 9:21 And He admonished them.
And He directed them
to tell this to not even one,
Luke 9:22 saying, "The Son of Man
must suffer much
and be rejected
by the elders
and chief priests
and scribes,
and be killed,
and be raised up on the third day."

Luke 9:23 Then He said to everyone,
"If anyone desires to come after Me
let him utterly deny himself

and pick up his torture stake each day
and accompany Me.

stauros – a stake or post (as set upright),
i.e. (specially), a pole or cross
(as an instrument of capital punishment);
figuratively, exposure to death,
i.e. self-denial;
by implication, the atonement of The Messiah.
– cross.

**There is no other purpose for this stake
than to kill someone by torture.**

Luke 9:24 Indeed,
whoever desires to protect his life
will destroy it fully.
But whoever fully destroys his life
on account of Me will protect it.

sozo – to save, i.e. deliver or protect.
In this context, protect.

psuche - breath, i.e. (by implication) *spirit*,
abstractly or concretely
(the animal sentient principle only.)
– heart, life, mind.

This is the life essence
breathed into a person
at the moment of creation.
This is NOT a 'spirit'.
That's a Greek term
that has no place in Hebrew thought.

Luke 9:25 Indeed, what benefit is it to a person
if he gains the entire world
but is himself destroyed or is damaged?

Luke 9:26 Indeed, whoever is ashamed
of Me and of My words,
The Son of Man will be ashamed of him
when He comes in His splendor,
and *the splendor* of The Father
and of the set apart **YAH**-messengers.

Luke 9:27 Now I tell you truly,
there are some standing here
who will not taste death
until they see The Kingdom of **YAHWEH.**”

Luke 9:28 Now it was about eight days.
And after these sayings
He took Peter, Yahanathan, and Ya'akov.
And He went up onto the mountain to pray.
Luke 9:29 And as He prayed
the appearance of His face was altered
and His clothing was radiant white.

Luke 9:30 And behold!
Two men were talking with Him
who were Moshe and Eliyah
Luke 9:31 who were being seen in splendor.
And they spoke of His exit
which He was about to fulfill at Yerushalaim.

Luke 9:32 But Peter and those with him
were burdened with sleep.
And being awakened they saw His splendor
and the two men standing with Him.

Luke 9:33 And it was as they
were separating away from Him.
And Peter said to **YAHUSHUA**,
“Master, it is valuable for us to be here.
Let us even make three tents, one for You,
one for Moshe, and one for Eliyah.”,
not understanding what he said.

Luke 9:34 Now having said this,
a cloud came and overshadowed them.
And they were frightened
as they entered into the cloud.
Luke 9:35 And a voice
came from the cloud saying,
“This is My beloved Son.
Listen to Him!”

Luke 9:36 And the voice having happened,
YAHUSHUA was found alone.
And they kept silent.
And they told not even one in those days
not even one of the things they had seen.

Luke 9:37 Now it was on the next day,
having come down from the mountain.
And a large crowd met Him.

Luke 9:38 And behold!
A man from the crowd cried out saying,
“Teacher, I beg You!

Look upon my son with favor
because he is my only child!

Luke 9:39 And behold!
A nature takes hold of him.
And he suddenly screams.

And it convulses him with froth.
And bruising him,
it goes away with great difficulty.
Luke 9:40 And I begged Your students
to eject it, yet they were not able.”

Luke 9:41 Then **YAHUSHUA** responding said,
“Alas, disbelieving and corrupt generation!
How long will I be with you
and put up with you?
Bring your son here!”

Luke 9:42 Now as he was still approaching
the unclean nature lacerated him.
And it convulsed him violently.
Then **YAHUSHUA** admonished
the unclean nature,
cured the child,
and gave him back to his father.

Luke 9:43 And they were all astonished
at the magnificence of **YAHWEH**.

Now as everyone was marveling
over everything which **YAHUSHUA** was doing

He said to His students,
Luke 9:44 “Let these words
be established in your ears
because The Son of Man
is about to be delivered up
into the hands of human beings.”

Luke 9:45 But they did not comprehend this saying.
And it was covered with a veil,
away from them,
in order that they did not perceive it.
And they were afraid to ask Him
about this saying.

Luke 9:46 Then they entered into
a discussion among themselves
as to which of them might be greater.

The contrast between
the vital importance of coming events
and the bickering among the ambassadors
over who was the greater
is striking in this context.
It reveals much about their (and our) humanity.

Luke 9:47 And **YAHUSHUA**,
understanding the discussion of their heart,
grabbed a small child.

And He stood him beside Himself.

Luke 9:48 And He said to them,
“**Whoever receives this small child
for the sake of My Name receives Me.
And whoever receives Me
receives Him who sends Me.**

Indeed, he who is little among all of you,
this one will be big.”

mikroteros - small (in size,
quantity, number, or dignity).
This is the source for micro, meaning tiny.

megas - big.

The comparison is yet another parable,
a metaphor.
It reflects one's significance
- little, or big, tiny or huge.

Luke 9:49 Then Yehonathan, responding, said,
“Master, we saw someone
ejecting unclean natures by Your Name.

And we restrained him

because he does not accompany us.”

Luke 9:50 And **YAHUSHUA** said to him,
“Do not restrain *him*

because he who is not against us is for us.”

Luke 9:51 Now it was as the time
of His ascension being completed.
And He steadfastly set His face
to go to Yerushalaim.

Luke 9:52 And He sent messengers before His face.

And they traveled entering into a village
of the Shomeronites to prepare for Him.

aggelos – (to bring tidings);
a messenger; especially an “angel”;
by implication, a pastor. – angel, messenger.
A **YAH**-messenger is one sent by **YAHWEH**.
Shomeron means a guardianship.
Samaria is “Shomeron”.

Luke 9:53 Yet they did not receive Him
because His face was journeying to Yerushalaim.

The Shomeronites
had no dealings with the Yisra'elites.
Shomeron was the site
of the “Northern Kingdom” of Yisra'el.
At this point in the history of Yisra'el
they were treated as outcasts
because of their previous idol worship.
They were considered defiled
by those in the Southern Kingdom.

Luke 9:54 And having seen this,
His students, Ya'akov and Yehonathan, said,

“Master, do You want us to tell fire
to descend from The Heaven
and destroy them, even as Elijah did?”

Luke 9:55 But He turned around,
admonished them, and said,

“You do not understand
what manner of nature you are!

Luke 9:56 Indeed,
The Son of Man has not come
to fully destroy human beings' lives
but rather, to deliver *them*.”

And they went to a different village.

Luke 9:57 Now it was as they were going on the road.

And someone said to Him,

“Master, I will accompany You wherever You go.”

Luke 9:58 Then **YAHUSHUA** said to him,

“Foxes have burrows,
and birds of the sky nests,
but The Son of Man
has nowhere to lay *His* head.”

Luke 9:59 Then He said to a different one,
“Accompany Me!”

But he said, “Master,
allow me first go and bury my father.”

Luke 9:60 And **YAHUSHUA** said to him,
“Let the dead bury their own dead.

But you,
go and proclaim The Kingdom of **YAHWEH!**”

Luke 9:61 And a different one also said,
“Master, I will accompany You!
But allow me first to say good bye
to those in my household.”

Luke 9:62 Then **YAHUSHUA** said to him,
“No one having put his hand upon the plow
and looking back
is fit for The Kingdom of **YAHWEH.**”

Chapter 10

Luke 10:1 After these things
The Master appointed seventy others also.
And He sent them two by two before His face
into every town and place
where He Himself was about to go.

Luke 10:2 Accordingly, He said to them,
“The harvest truly *is* great
but the laborers *are* few.
Therefore, beg the master of the harvest
to send out laborers into His harvest.

Luke 10:3 Go your way!
Behold!
I send you out as lambs
in the middle of wolves.

Luke 10:4 Do not carry a money bag,
a food pouch, nor sandals.
And embrace not even one along the road.

[The concept is that
of stopping to visit along the way.
The implication is that the task is urgent.
Do not get sidetracked with trivial matters.](#)

Luke 10:5 And whatever house you enter,
first say, “Peace to this house.’

Luke 10:6 And if indeed
The Son of Peace exists there
your peace will settle upon it.
But if not it will return upon you.

[The Son of Peace is capitalized here
because it suggests,
by the way it's placed in the text,
that it's an oblique reference to **YAHUSHUA**.
In Is. 9.6 He is referred to
as the Prince of Peace.](#)

Luke 10:7 And remain in the same house,
eating and drinking what is theirs,
because the laborer
is deserving of his compensation.
Do not go from house to house.

Luke 10:8 And into whatever town you enter
and they receive you,
eat what is presented to you.

Luke 10:9 And heal the sick there.
And say to them,
‘The Kingdom of **YAHWEH**
has come near to you.’

Luke 10:10 But into whatever town you enter

and they do not receive you,
go out into the open squares and say,
Luke 10:11 'Even the dust of your town
which sticks to us we scrape away
as a witness against you.
Moreover, know this,
that The Kingdom of **YAHWEH**
came near to you.'

Luke 10:12 Now I say to you
that it will be more endurable
in that day for Sodom than for that town.

Luke 10:13 Woe to you, Chorazin!
Woe to you, Bayit Sayda!
Because if the signs
which have been done in you
had been done in Tzor and Tzidon
they would have reconsidered long ago,
sitting in sackcloth and ashes.
Luke 10:14 Now it will be more endurable
for Tzor and Tzidon at the judgment
than for you.

Chorazin means a furnace of smoke.
Bayit Sayda means house of provision.
Tzor means to distress.
Tzidon means fishery.

Luke 10:15 And you, Kafar'nahum,
who have been exalted even to The Heaven,
will be caused to go down to she'ol!

She'ol is thought to be
the place of departed spirits.
Typically referred to as the grave, or hell,
it is more literally the state of being dead.

Luke 10:16 **He who is listening to you
is listening to Me.
He who rejects you rejects Me.
And he who rejects Me
rejects Him Who sent Me."**

atheto – to set aside,
i.e. (by implication) to disesteem,
neutralize or violate
– cast off, despise, disannul,
frustrate, bring to nought, reject.
It means properly to do away
with what has been laid down
– to bring to nothing.
It is very close to the concept
of "taking in vain" the Name of **YAHWEH**.

Luke 10:17 Then the seventy
returned with joy saying,
"Master, even the unclean natures
are subordinate to us in Your Name!"
Luke 10:18 And He said to them,
"I saw The Adversary
falling like lightning from The Heaven!

Luke 10:19 Behold!
I give you the authority
to trample on serpents and scorpions,
even over all the power of the enemy.
And not even one thing
will by any means harm you.
Luke 10:20 Nevertheless, do not rejoice in this,
that the natures are subordinate to you,
but rather rejoice because your names
are written in The Heaven."

Luke 10:21 In that hour
YAHUSHUA rejoiced greatly
in The Divine Nature of **YAHWEH!**
And He said, "I thank You, Father,
Master of The Heaven and of the earth,

that You have concealed these things
from *the* wise and prudent,
yet have revealed them to infants.
Even so, Father,
because it was pleasing in Your sight.

Luke 10:22 **Everything
has been entrusted to Me by My Father.
And not even one knows
who The Son is except The Father,
and who The Father is except The Son,
and *the one* to whom
The Son desires to reveal *Him*.”**

Luke 10:23 Then He turned around
toward the students, saying to each one.
“Happy *are* the eyes which see what you see!
Luke 10:24 Indeed, I tell you
that many prophets and kings
have desired to see what you observe
and have not seen *them*,
and to hear what you hear,
and have not heard *them!*.”

Luke 10:25 And behold!
A certain lawyer stood up
and thoroughly tested Him saying,
“Teacher,
what must I do to inherit Eternal Life?”

Luke 10:26 Then He said to him,
“What is written in The Torah?
How do you read it?”

Luke 10:27 And he responding said,
“ ‘You are to love **YAHWEH**, your Elohim
with all your heart,
with all your inner essence,
with all your strength,
and with all your mind,’

(Deut. 6.5)

and ‘your neighbor as yourself.’ ”
(Lev. 19.18)

Luke 10:28 And He said to him,
“You have responded correctly.
Do this and you will Live *eternally*.”

Luke 10:29 But he, wanting to justify himself,
said to **YAHUSHUA**,

“And who is my neighbor?”

Luke 10:30 Then **YAHUSHUA**,

continuing the dialog said,
“A certain one was going down
from Yerushalaim to Yericho.
And he fell among thieves
who stripped him of his clothing,
imposed wounds on him, and went away,
happening to leave him half dead.

Yericho means place of fragrance.

Luke 10:31 Now by chance
a certain priest came down that road.
And having seen him,
he passed by on the other side.

Luke 10:32 Then likewise a Levite
happening by the place came.

And having seen him
he passed by on the other side.

Luke 10:33 Then a certain Shomeronite,
as he was traveling, came to where he was.
And having seen him he had compassion.

Luke 10:34 And he approached.
And he bandaged his wounds,
pouring on olive oil and wine.
And he set him upon his own animal,
brought him to an inn,

and took care of him.
Luke 10:35 And in the morning,
as he was going away,
he took out two denari,
gave *them* to the innkeeper,
and said to him, 'Take care of him.
And whatever more you spend
as I return I will give back to you.'

Luke 10:36 Therefore, which of these three
do you think was a neighbor
to him who fell among the thieves?"

Luke 10:37 Then he said,
"He who showed compassion for him."
Then **YAHUSHUA** said to him,
"Go and do likewise!"

Luke 10:38 Now it was as they traveled.
And He entered into a certain village.
And a certain woman named Martha
welcomed Him into her house.
Luke 10:39 And she had a sister called Miryam
who also sat at **YAHUSHUA's** feet
and listened to His word.

Luke 10:40 Now Martha was distracted
over much serving.
And she approached Him and said,
"Master, do You not care that my sister
has left me to serve alone?
Therefore, tell her that she ought to help me."
Luke 10:41 And **YAHUSHUA**, responding,
said to her, "Martha, Martha!
You are anxious and disturbed about much.
Luke 10:42 Now one thing is needed.
And Miryam has chosen a good portion
which will not be taken away from her."

Chapter 11

Luke 11:1 Now it was as He was praying
in a certain place.
When He stopped,
one of His students said to Him,
"Master, teach us to pray
just as Yahnathan also taught his students."

Luke 11:2
[What's taught here is a formula for praying,
It is NOT "a prayer".
Your prayers are to be personal,
not "canned".](#)

Then He said to them,
"Whenever you pray say,
Our Father Who is in The Heavens,
sanctify Your Name.
Let Your kingdom come.
Let Your will happen,
as in The Heaven,
so also upon the earth.
Luke 11:3 Give us day after day
our food for subsistence.
Luke 11:4 And forgive us our offenses
as we also forgive everyone
who is indebted to us.
And do not lead us into testing,
but instead, rescue us from what is bad."

Luke 11:5 And He said to them,
"Which of you will have a friend
and will go to him at midnight
and say to him,
'Friend, lend me three loaves
Luke 11:6 because a friend of mine
has come to me on his journey

and I have nothing to set before him.’
Luke 11:7 And he from inside
will respond saying,
‘Do not cause trouble for me.
The door is already closed
and my children are with me in the bed.
I am not able to stand up and give to you’?

Luke 11:8 I say to you,
even though he will not stand up
and give to him because he is his friend,
yet because of his persistence he will rise up
and give to him as much as he needs.

Luke 11:9 And I say to you,
Ask, and it will be given to you!
Seek, and you will find!
Knock, and it will be opened to you!
Luke 11:10 Indeed,
everyone who asks receives,
and he who seeks finds,
and to him who knocks it will be opened.

Luke 11:11 If a child asks for bread
from any father among you,
will he give him a stone?
Or for a fish,
will he give him a serpent instead of a fish?
Luke 11:12 Or if he asks for an egg,
will he offer him a scorpion?

Luke 11:13 If you then existing as bad,
understand how to give
good gifts to your children,
how much more
will The Father from The Heaven
give a Set Apart Divine Nature
to those who ask Him!”

Luke 11:14 And He was ejecting an unclean nature.
And it was mute.
And it was as the unclean nature
had gone out.
And the mute spoke.
And the crowds marveled.

Luke 11:15 But some of them said,
“He casts out unclean natures
by means of Ba'al Zebub,
the ruler of the unclean natures.”
[Ba'al Zebub – Lord of the Flies.](#)

Luke 11:16 Others, testing,
sought from Him a sign from The Heaven.
Luke 11:17 But He,
understanding their thoughts,
said to them,
“Every kingdom divided against itself
is laid waste.
And a house *divided* against a house falls.
Luke 11:18 If The Adversary also
has been divided against himself
how will his kingdom stand,
since you say I eject unclean natures
by means of Ba'al Zebub?

Luke 11:19 Now if I eject unclean natures
by means of Ba'al Zebub
by whom do your sons eject them?
Therefore they will be your judges.

Luke 11:20 But if I eject unclean natures
by the finger of **YAHWEH**
truly, The Kingdom of **YAHWEH**

has arrived before you.

Luke 11:21 When a strong man
fully equipped with armor
guards his own palace
his possessions are in peace.

Luke 11:22 But as soon as a stronger than he
comes upon him he overcomes him,
takes from him all his armor
in which he trusted,
and divides his spoils.

Luke 11:23 He who is not with Me
is against Me.
And he who does not gather with Me scatters.

Luke 11:24 Whenever an unclean nature
goes out of a man
it travels through waterless places
seeking rest.

But finding none it says,
'I will return into my dwelling
from which I came out.'

Luke 11:25 And having come
it finds it swept and in proper order.

Luke 11:26 Then it travels
and takes to itself seven other natures
more hurtful than itself.
And they enter.

And they take up residence there.
And the last *state* of that person
is worse than the first."

Luke 11:27 Now it was as He spoke these things.

And a certain woman from the crowd
raised her voice saying to Him,
"Happy *is* the womb that carried You
and *the* breasts which You sucked!"

Luke 11:28 But He said,
"More than that,
happy *are* those
who hear the word of **YAHWEH**
and protect it!"

Luke 11:29 Then, the crowds
having accumulated, He began to say,
"This is an evil generation.

It seeks a sign.
Yet no sign will be given to it
except the sign of Yonah the prophet.
Luke 11:30 Indeed, as Yonah became a sign
to the Ninevites,
so also The Son of Man will be
to this generation.

Yonah was three days in the belly of the fish.
He was dead.
He was then raised up from being dead
after being vomited out by the fish on the shore.
The Ninevites, having been aware of this,
listened to his proclamation
of doom upon their city and reconsidered.
Nineveh means offspring of ease.

Luke 11:31 The queen of the South
will rise up in the judgment
against the men of this generation
and condemn them
because she came from the ends of the earth
to hear the wisdom of Shelomoh.
And behold!

One greater than Shelomoh is here!
Shelomoh means peaceableness.

Luke 11:32 The men of Nineveh
will rise up in the judgment

against this generation and condemn it
because they reconsidered
at the proclaiming of Yonah.
And behold!
One greater than Yonah is here!

Luke 11:33 Not even one having lit a lamp
puts it into concealment, nor under a bushel,
but rather upon a lampstand
in order that those who enter may see the light.

Luke 11:34 The lamp of the body is the eye.
Therefore, when your eye is clear
your whole body is also full of light.
But when *your eye* is bad
your body is also full of darkness.
Luke 11:35 Therefore, take heed
that the light which is in you is not darkness.

Luke 11:36 If then your whole body is full of light,
having no part dark,
the whole *body* will be full of light
as when the glare of a lamp gives you light.”

Luke 11:37 Now as He spoke
a certain Pharisee asked Him to dine with him.
And He entered and sat down to eat.
Luke 11:38 Then the Pharisee, having seen it,
marveled that He had not
first washed before dinner.
Luke 11:39 Then The Master said to him,
“Now you Pharisees cleanse the outside
of the cup and the plate
but your inside
is full of extortion and hurtfulness.
Luke 11:40 Fools!
Did not He Who made the outside
make the inside also?
Luke 11:41 Moreover, that being the case,
give compassionateness!

The phrase, in its literal form,
is a bit awkward,
but it does express the thought.
Be compassionate!

And behold!
Everything is clean to you.

Luke 11:42 But woe to you Pharisees!
Indeed, you tithe mint and rue and every herb,
yet pass by justice and the love of **YAHWEH**.
These you ought to do
without leaving the others *undone*.

Luke 11:43 Woe to you Pharisees
because you love
the best seats in the assemblies
and greetings in the town squares!

Luke 11:44 Woe to you scribes and Pharisees,
hypocrites,
because you are like graves which are hidden
and the persons who walk over *them*
do not see *them*.”

To walk on a grave was to become defiled.
To be defiled is to be "unclean".
No defiled person or thing
was permitted in the presence of **YAHWEH**.

Luke 11:45 Then responding,
one of the lawyers said to Him,
“Teacher, by saying these things
You abuse us also.”
Luke 11:46 Then He said,
“Woe also to you lawyers
because you load persons with oppressive tasks,

yet you yourselves do not touch the burdens
with one of your fingers!

Luke 11:47 Woe to you,
because you build up the tombs of the prophets!
But your fathers killed them!

Luke 11:48 Truly, you testify that you think well
of the deeds of your fathers,
because they indeed killed them,
and you are building up their tombs.

Thereby honoring them.

Luke 11:49 Therefore,
the wisdom of **YAHWEH** even said,
*"I will send them prophets and ambassadors.
And some of them they will kill and persecute,"*
(2 Chron. 38.16)

Luke 11:50 in order that the blood
of all the prophets which has been shed
since the foundation of the world
will be required of this generation,
Luke 11:51 from the blood of Hebel
to the blood of Zekaryah,
who perished between the altar and The Temple.

Hebel (traditionally, Abel)

means transitory; emptiness.

*Zekaryah means remembered by **YAHWEH**.*

Assuredly I say to you,
it will be required of this generation!

Luke 11:52 Woe to you lawyers
because you have taken away
the key of knowledge!
You did not enter in yourselves
and those who were entering in
you prevented!"

Luke 11:53 Now as He was saying
these things to them
the scribes and the Pharisees began
to set themselves against Him grievously
and to provoke Him concerning more things,
Luke 11:54 lying in wait for Him,
and seeking to catch Him
in something He might say
in order that they
might charge Him with some offense.

Chapter 12

Luke 12:1 At this time, a myriad crowd
having gathered together
so that they trampled one another,
He began to say to His students first,
"Pay attention to the leaven of the Pharisees,
which is hypocrisy!

Luke 12:2 Now there is nothing fully concealed
that will not be uncovered
nor covered that will not be known.

Luke 12:3 On the contrary,
whatever you have said in the darkness
will be heard in the light.
And what which you
have whispered in the ear in inner rooms
will be proclaimed on the housetops.

Luke 12:4 Now I say to you, My friends,
do not be afraid of those who kill the body
yet after that have nothing more one can do.

Luke 12:5 But I will show you
Whom you should fear.

Fear Him Who after He has killed
has authority to throw into Gehenna!
Truly I say to you, fear Him!

Gehenna is considered to be

the place of eternal punishment.

Luke 12:6 Are not five sparrows
sold for two copper coins?
Yet not one of them is forgotten
in the presence of **YAHWEH**.

Luke 12:7 On the contrary,
even the hairs of your head are all numbered.
Do not be afraid therefore!
You are of more value than many sparrows!

Luke 12:8 Now I say to you,
whoever covenants with Me before human beings,
him The Son of Man will also covenant with
before the messengers of **YAHWEH**.

homologeō – to assent,
i.e. covenant, acknowledge.
- confess, profess, confession is made,
give thanks, promise.

The typical translation uses “confess”.
This is not accurate.
In this particular case
there is a qualifying word used, **en**,
meaning in this case, with.
One can certainly covenant with.
And this is the new covenant, in essence.
A covenant is a contract.

Luke 12:9 But he who disavows Me
before human beings
will be disavowed
before the messengers of **YAHWEH**.

arneomai – Literally, to speak not, to contradict,
i.e. disavow, reject, abnegate,
- deny refuse.

The concept is the failure
to covenant with Him.
Context is crucial.

Luke 12:10 And anyone who will speak a word
against The Son of Man,
it will be forgiven them.
But to him who blasphemes against
The Set Apart Divine Nature of **YAHWEH**,
it will not be forgiven.

blasphemeō – to vilify;
specially, to speak impiously.
– (speak) blaspheme, defame,
rail on, revile, speak evil.

**NOTE: This reveals that
this is “the unpardonable sin”!
It is speaking against
the very nature and character,
The Divine Nature, of **YAHWEH**.**

Luke 12:11 Now when they bring you
before the assemblies,
and magistrates,
and authorities,
do not be anxious how or what you will give
as an account for yourself,
nor what you are to say.

Luke 12:12 Indeed,
The Set Apart Divine Nature of **YAHWEH**
will teach you in that very hour
what you need to say.”

Luke 12:13 Then one from the crowd said to Him,
“Teacher, tell my brother
to divide the inheritance with me.”

Luke 12:14 But He said to him,
“Person, who made Me a judge
or an arbitrator over you?”

Luke 12:15 Then He said to them,
"Discern clearly!
And watch out for avarice
because one's life does not exist
among the abundance of possessions."

Luke 12:16 Then He told a parable to them saying,
"The ground of a certain wealthy person
produced well.

12:17 And he deliberated within himself saying,
'What will I do since I have no room
to store my produce?'

Luke 12:18 And he said, 'I will do this.
I will demolish my granaries and will build larger.
And there I will store all my produce and my goods.

Luke 12:19 And I will say to my life,
"Life, you have many goods laid up for many years.
Relax, eat, drink, be happy!" '

psuche – breath, i.e. (by implication) **spirit**.

– heart, life, mind, **σῶμα**.

One's breath is the essence of one's being.

Without it you cease to exist.

"Spirit" and "soul" are Greek terms
that did not exist prior to the Greek culture.

**There is no place for them
in Hebrew thinking.**

Luke 12:20 But **YAHWEH** said to him,
'Fool!

This very night your life
will be demanded back from you.
Then to whom will those things be
which you have prepared?'

Luke 12:21 Such is one
who amasses things for himself,
yet is not wealthy before **YAHWEH**."

Luke 12:22 Then He said to His students,
"Because of this I say to you,
do not be anxious concerning your life,
what you will eat,
nor concerning the body,
what you will put on!

Luke 12:23 The life is more than food,
and the body *is more* than clothing.

Luke 12:24 Observe fully the crows
because they neither sow nor harvest,
which have neither storehouse nor granary,
yet **YAHWEH** feeds them.
Of how much more value
are you than the birds?

Luke 12:25 Now which of you by being anxious
can add to his size one cubit?

Luke 12:26 If you then are not able
to do that which is least
why are you anxious concerning the rest?

Luke 12:27 Observe fully the lilies,
how they grow.
They do not work hard.
They do not spin.
But I say to you not even Shelomoh
in all his splendor
was clothed like one of these.

Luke 12:28 Now if **YAHWEH** in this manner
clothes the vegetation
which is on this day in the field
and tomorrow is thrown into the oven,
how much more *will He clothe* you,
incredulous ones?

Luke 12:29 And do not seek
what you will eat
or what you will drink
nor be of doubtful mind.

Luke 12:30 Indeed, all these things
the tribes of the world seek.
And your Father understands
that you need these things.

Luke 12:31 Instead,
seek The Kingdom of **YAHWEH**,
and all these things will be added to you.

Luke 12:32 Do not be afraid little flock
because The Father is well pleased
to give to you The Kingdom.

Luke 12:33 Sell your possessions
and give compassionateness.
Provide yourselves money bags
which do not wear out,
a wealth in The Heavens that is inexhaustible,
where no thief approaches nor moth ruins it.

Luke 12:34 Indeed, where your wealth exists,
there will your heart be also.

Luke 12:35 Let your loins be girded
and *your* lamps burning,
Luke 12:36 and yourselves like persons
waiting for their Master
when he will return from the wedding
in order that He, coming and knocking,
they will open to him immediately.
Luke 12:37 Happy *are* those slaves
whom The Master having come
will find watching.

Assuredly I say to you
that He will gird Himself
and have them sit down *to eat*.
And He will approach and serve them.

Luke 12:38 And if He comes
in the second watch
or comes in the third watch
and finds it this way,
happy are those servants.

Luke 12:39 Now know this,
that if the master of the house understood
at what hour the thief was coming
he would have watched
and not allowed his house to be broken into.
Luke 12:40 Therefore, you become ready also,
because The Son of Man is coming
at an hour you do not think!"

Luke 12:41 Then Peter said to Him,
"Master, do You speak this parable
to us or to everyone?"

Luke 12:42 Then The Master said,
"Who then is the trustworthy
and thoughtful steward
whom the master
will appoint over his household
to give a measure of grain
at the proper time?"

Luke 12:43 Happy *is* that servant
whom his master, having come,
will find doing in that manner.

Luke 12:44 Truly, I say to you
that he will appoint him
over everything he has.

Luke 12:45 But if that servant
says in his heart,
'My master delays his coming.'
And he begins to beat
the male and female servants
and to eat and drink and to be intoxicated
Luke 12:46 the master of that servant
will arrive on a day
that he does not anticipate
and at an hour of which he does not know.
And he will severely flog him.
And he will appoint him a portion
with the disbelievers.

Luke 12:47 Now that servant
who knew his master's will,
and did not prepare,
nor do according to his will,
will be scourged greatly!
Luke 12:48 But he who did not know,
yet did things deserving of stripes,
will be scourged with few.

Now everyone to whom much is given,
from him will much be sought.
And to whom much has been entrusted,
of him they will ask the more abundantly.

Luke 12:49 **I have come
to throw fire upon the earth!
And how I wish perhaps even now
it had been kindled!**

Luke 12:50 But I have a baptism
to be immersed in.
And how perplexed I am
until it has been accomplished!

Luke 12:51 **Do you think that I have come
to grant peace upon the earth?
I tell you, indeed not,
but on the contrary, dissension!**

Luke 12:52 Indeed, from now on
five in one household will be in dissension,
three against two, and two against three.
Luke 12:53 A father will be in dissension
against a son
and a son against a father,
a mother against a daughter
and a daughter against a mother,
a mother-in-law against her daughter-in-law
and a daughter-in-law
against her mother-in-law."

Luke 12:54 Then He also said to the crowds,
"Whenever a cloud is rising out of the west
immediately you say, 'A shower is coming.'
And so it is.
Luke 12:55 And when the south wind is blowing
you say, 'There will be hot weather.'
And it happens.
Luke 12:56 Hypocrites!
You know to examine the face of the sky
and of the earth
but how do you not examine this set time?

The terms for "set time" are often used
in relation to the feasts of Yisra'el.
It's a phrase that marks
a special occasion in the life of Yisra'el.
The coming of The Messiah is such a "set time",
and it appears it is this
to which The Messiah is referring.

Luke 12:57 Now why, even of yourselves,
do you not distinguish what is just?

Luke 12:58 Indeed,
as you go with your opponent
before the ruler
give diligence along the way
so that you may be released from him
lest he drag you down before the judge,
the judge deliver you to the collector,
and the collector throw you into prison.

Luke 12:59 I tell you,
you will not go out from there
even until you have given back
the very last small coin.”

Chapter 13

Luke 13:1 Now there were present at that time
some who told Him concerning the Galil'ans
whose blood Pilate
had mixed with their sacrifices.

Luke 13:2 And **YAHUSHUA**, responding,
said to them,
“Do you think that these Galil'ans
were worse offenders than all *other* Galil'ans
because they suffered like this?
Luke 13:3 I tell you, indeed not!
However, unless you reconsider
you will all be fully destroyed
in the same manner.

Luke 13:4 Or those eighteen
upon whom the tower in Siloam
fell and killed them,
do you think that they
were worse offenders than all persons
who were living in Yerushalaim?

[Siloam means a missile sent.](#)

Luke 13:5 I tell you, indeed not!

However, unless you reconsider,
you will all be fully destroyed
in the same manner.”

Luke 13:6 He also told this parable.
“A certain one had a fig tree
planted in his vineyard.
And he came seeking fruit on it
yet found none.

Luke 13:7 Then he said
to the keeper of his vineyard,
'Behold!
For three years I came seeking fruit
on this fig tree and found none.
Cut it down!

Why does it occupy the ground?'

Luke 13:8 But he, responding, said to him,
“Master, let it alone this year also
until I dig around it and throw manure
Luke 13:9 and see if it bears fruit.
But if not it will be ready to be cut down.' ”

Luke 13:10 Now He was teaching
in one of the assemblies on The Sabbath.

Luke 13:11 And behold!
There was a woman
having had feebleness of breath
for eighteen years.
And she was bent over.
And she was entirely unable to unbend.

Luke 13:12 Then **YAHUSHUA**,
having seen her, called to her.

And He said to her,
"Woman you are released from your infirmity."
Luke 13:13 And He laid *His* hands upon her.
And immediately she straightened up.
And she honored **YAHWEH**.

Luke 13:14 Then the ruler of the assembly,
responding with indignation
because **YAHUSHUA**
had healed on The Sabbath,
said to the crowd,
"There are six days
on which one ought to work.
Therefore, come and be healed on them
and not on The Sabbath Day."

Luke 13:15 Therefore,
The Master responded to him.
And He said, "Hypocrite!
Does not each one of you on The Sabbath
loose his ox or donkey from the stall
and lead it away to give it a drink?
Luke 13:16 And should not this woman,
being a daughter of Abraham
whom The Adversary has bound,
behold, for eighteen years,
be released from this bond on The Sabbath?"

Luke 13:17 And having said these things,
all His adversaries were put to shame.
And the whole crowd rejoiced
over all the splendid things
that were being done by Him.

Luke 13:18 Then He said,
"To what is The Kingdom of **YAHWEH** similar?
And to what shall I compare it?
Luke 13:19 It is similar to a grain of mustard
which a man took and threw into his garden.
And it grew and became a large tree.
And the birds of the air
lodged in the branches of it."

Luke 13:20 And once more He said,
"To what shall I compare
The Kingdom of **YAHWEH**?
Luke 13:21 It is like leaven
which a woman took and hid
in three measures of meal
until it was all leavened."

Luke 13:22 And He traveled
through the towns and villages teaching,
and going on His way toward Yerushalaim.
Luke 13:23 Then one said to Him,
"Master, are there few
who are being delivered?"
Then He said to them,
Luke 13:24 "Strive to enter
through the narrow gate
because many, I say to you,
will seek to enter and will not prevail.

Luke 13:25 From whenever
the master of the house
has risen up and shut the door
and you begin to stand outside
and knock on the door saying,
'Master! Master! Open up for us!'
then He, responding, will say to you,
'I do not know you.
Where are you from?'
Luke 13:26 Then you will begin to say,
'We ate and drank in Your presence.

And You taught in our open squares.’
Luke 13:27 But He will say,
‘I tell you, I do not know you.
Where are you from?
Depart from Me all you workers of injustice!’

Luke 13:28 There will be lamentation
and grinding of the teeth
when you see Abraham,
and Yitzhak,
and Ya'akov,
and all the prophets
in The Kingdom of **YAHWEH**,
and you ejected outside.

Luke 13:29 And they will arrive
from the east, and the west,
from the north, and the south.
And they will sit down
in The Kingdom of **YAHWEH**.

Luke 13:30 And behold!
There are lowest who will be foremost
and there are foremost who will be lowest.”

Luke 13:31 On that very day
some of the Pharisees
approached, saying to Him,
“Depart and go away from here
because Herod desires to kill You.”
Luke 13:32 And He said to them,
“Go, tell that fox, ‘Behold!
I eject unclean natures
and accomplish healings
today and tomorrow.
And the third *day* I will be finished.’

Luke 13:33 However, it is necessary for Me
today and tomorrow and the following
because it is not possible
that a prophet be destroyed
outside of Yerushalaim.

Luke 13:34 Oh Yerushalaim, Yerushalaim!
The one who kills the prophets
and stones those who are sent to her!
How many times I desired
to gather your children together
as a hen her brood under the wings!
But you were not willing!
Luke 13:35 Behold!
Your house is left desolate for you!
And assuredly, I say to you,
you will not see Me
until *the time* arrives when you say,
“*Blessed is He who comes
in the Name of **YAHWEH!**”*”
(Ps. 118.26)

Chapter 14

Luke 14:1 And it was as He went into the house
of one of the rulers of the Pharisees
to eat bread on The Sabbath.
And they were watching Him closely.
Luke 14:2 And behold!
There was a certain person before Him
who had dropsy.

*Dropsy is a condition in which fluid
accumulates in the tissues
or cavities of the body.*

Luke 14:3 And **YAHUSHUA**, responding,
spoke to the lawyers and Pharisees saying,
“Is it right to heal on The Sabbath?”
Luke 14:4 But they kept silent.

And He laid hold on him.
And He cured him.
Then He dismissed him.

Luke 14:5 Then He, responding to them, said,
“Which of you with a donkey or an ox
that has fallen into a hole
will not immediately pull him out
on The Sabbath Day?”

Luke 14:6 And they could not dispute Him
concerning these things.

Luke 14:7 Then He told a parable
to those who were invited
having noted how they chose the best places,
saying to them,

Luke 14:8 “When you are invited by anyone
to a wedding feast

do not sit down in the highest place
lest one more honorable than you
be invited by him,

Luke 14:9 and he who invited you and him
come and say to you,

‘Give to this man a place!,
and then you begin with disgrace
to take the lowest place.

Luke 14:10 But instead when you are invited
go and sit down in the lowest place

so that when he who invited you comes
he might say to you, “Friend, go up higher.’

Then you will have honor in the presence
of those who sit at the table with you,

Luke 14:11 because whoever exalts himself
will be humbled,
and he who humbles himself
will be exalted.”

Luke 14:12 Then He also said
to him who invited Him,

“When you give a dinner or a supper
do not ask your friends,

your brothers, your relatives,
nor wealthy neighbors,

lest they also invite you back
and you are repaid.

Luke 14:13 But instead,
when you give a banquet
invite *the* poor, *the* maimed,
the lame, *the* blind.

Luke 14:14 Then you will be happy
because they cannot repay you.

Indeed, you will be repaid
at the resurrection of the just.”

Luke 14:15 Then one of those
who sat at the table with Him,

having heard these things, said to Him,
“Happy *is* he who will eat bread

in The Kingdom of **YAHWEH!**”

Luke 14:16 Then He said to him,
“A certain person gave a great supper.
And he invited many.

Luke 14:17 And he sent his servant
at supper time

to say to those who were invited,

“Come, because all things are now ready!’

Luke 14:18 But everyone from the first
began to make an excuse.

The first said to him,

“I have bought a piece of ground
and I must go and see it.

I ask you to have me excused.’

Luke 14:19 And another said,
“I have bought five yoke of oxen
and I am going to test them.
I ask you to have me excused.’

Luke 14:20 Still another said,
“I have married a wife
and therefore I am not able to come.’

Luke 14:21 So that slave came
and reported these things to his master.
Then the master of the house was enraged.
And he said to his servant,
“Go out quickly into the open squares
and streets of the town
and bring in here *the* poor, and *the* maimed,
and *the* lame, and *the* blind.’

Luke 14:22 And the servant said,
“Master, it is done as you ordered,
yet there is room.’

Luke 14:23 Then the master said to the servant,
“Go out into the roads and hedges
and compel *them* to come in
in order that my house may be entirely filled.

Luke 14:24 Indeed, I say to you
that none of those men who were invited
will taste of my dinner.’ ”

Luke 14:25 Now great crowds journeyed with Him.

And He, turning around, said to them,

Luke 14:26 “If anyone comes to Me
and does not detest his father and mother,
wife and children, brothers and sisters,
yes, then his own life also,
he is not able to be My student.

Luke 14:27 And whoever does not
pick up his torture stake and come behind Me
is not able to be My student.

Luke 14:28 Indeed, which of you
desiring to build a tower
does not sit down first and compute the cost,
whether he has *enough* to finish it,
Luke 14:29 lest after he has laid the foundation
then he is not able to finish,
and all who observe begin to jeer at him
Luke 14:30 saying, ‘This person began to build,
yet was not able to finish.’

Luke 14:31 Or what king
traveling to make war against another king
does not sit down first
and deliberate whether he is able
with ten thousand
to encounter him who comes against him
with twenty thousand?

Luke 14:32 Otherwise, the other
being still at a distance,
he sends ambassadors and asks for peace.

Luke 14:33 Therefore, in this way also,
whoever of you does not set aside
all that he has
is not able to be My student.

Luke 14:34 Salt *is* good.
But if the salt has lost its flavor
in what way will it season?

Luke 14:35 It is neither fit for the land
nor for the manure.
It is thrown out.

He who has ears to hear, let him listen!”

Chapter 15

Luke 15:1 Then all the tax collectors
and the offenders
approached Him to listen to Him.
Luke 15:2 And the Pharisees and the scribes
murmured saying,
“This Man accepts offenders.
And He eats with them.”

Luke 15:3 Then He spoke this parable
to them saying,

Luke 15:4 “Which of you persons
having a hundred sheep
and he loses one of them
does not abandon the ninety nine
in the wilderness
and go after the one which is lost
until he finds it?

Luke 15:5 And having found it
he puts it upon his shoulders rejoicing.

Luke 15:6 And having come home
he calls together friends and neighbors,
saying to them, ‘Rejoice with me
because I have found
my sheep which was lost!’

Luke 15:7 I say to you
that in the same manner
there will be more joy in The Heaven
over one offender who reconsiders
than over ninety nine just persons
who need no reconsideration.

Luke 15:8 Or what woman
having ten silver coins
if she loses one coin does not light a lamp,
and sweep the house,
and seek carefully until she finds it?

Luke 15:9 And having found it
she calls together friends and neighbors
saying, ‘Rejoice with me
because I have found the piece which I lost!’

Luke 15:10 Likewise, I say to you,
joy happens in the presence
of the messengers of **YAHWEH**
over one offender who reconsiders.”

Luke 15:11 Then He said,
“A certain person had two sons.

Luke 15:12 And the younger of them
said to the father,
‘Father, give to me the portion of property
that falls on me.’

And he distributed to them his livelihood.

Luke 15:13 And not many days after
the younger son
gathered together absolutely everything,
traveled to a far country,
and there squandered his possessions
with wasteful living.

Luke 15:14 Then having spent everything
there arose a severe famine in that land.

And he began to be lacking.

Luke 15:15 And he traveled.
And he joined himself
to a citizen of that country.
And he sent him into his fields to feed swine.

*This was a great insult.
Swine were “unclean” animals.*

Luke 15:16 And he longed to fill his stomach
with the pods that the swine ate.
Yet no one gave him *anything*.

Luke 15:17 Then, having come to himself,
he said,
'How many of my father's hired workers
have an abundance of bread.
Yet I am perishing with hunger.
Luke 15:18 I will get up and travel to my father.
And I will say to him,
"Father, I have offended
against The Heaven and before you
Luke 15:19 and I am no longer deserving
to be called your son.
Make me like one of your hired workers." '

Luke 15:20 And he got up
and went to his father.
And he still being a great way off,
his father saw him.
And he had compassion.
And he ran and fell on his neck.
And he earnestly kissed him.
Luke 15:21 Then the son said to him,
"Father, I have offended against The Heaven
and in your eyes
and I am no longer deserving
to be called your son.'
Luke 15:22 But the father said to his servants,
'Bring out the best robe and put it on him.
And give him a ring for his hand
and sandals for his feet.
Luke 15:23 And bring here the fattened calf
and slaughter it.
And let us eat and be glad
Luke 15:24 because this son of mine was dead,
but he is alive again!
He was lost,
but he has been found!'
And they began to be glad.

Luke 15:25 Now his older son was in the field.
And as he came and approached the house
he heard music and dancing.
Luke 15:26 And he called to himself
one of the servants.
And he demanded
what these things might be.
Luke 15:27 Then he said to him,
'Your brother has arrived.
And your father
has slaughtered the fattened calf
because he has received him safe and sound.'

Luke 15:28 But he was enraged.
And he would not enter.
Therefore, his father came out
and encouraged him.
Luke 15:29 Then he, responding,
said to the father,
"Behold!
These many years I have been serving you.
I never set aside an instruction of yours
at any time.
And yet you never gave me a young goat
that I might be glad with my friends.
Luke 15:30 But as soon as this son of yours came
who has devoured your livelihood with harlots
you killed the fatted calf for him.'

Luke 15:31 Then he said to him,
'Son, you are always with me.
And all that I have is yours.
Luke 15:32 Being glad and rejoicing was necessary
because your brother was dead and is alive again.
And he was lost, but he is found.'

Chapter 16

Luke 16:1 Then He also said to His students,
“There was a certain wealthy person
who had a steward.

And this one was accused
that he was wasting his possessions.

Luke 16:2 And he called him and said to him,
“What is this I hear concerning you?
Give an account of your stewardship
because you are not able any longer
to be steward.’

Luke 16:3 Then the steward said within himself,
‘What will I do because my master
is removing the stewardship from me?
I have no strength to dig.
I am ashamed to beg.

Luke 16:4 I know what to do
so that when I am put out of the stewardship
they may receive me into their houses.’

Luke 16:5 And he called to himself
every one of his master’s debtors.
And he said to the first,
‘How much do you owe my master?’

Luke 16:6 And he said,
“A hundred measures of oil.’

And he said to him,
“Take your bill and sit down quickly
and write fifty.’

Luke 16:7 Then he said to another,
“And how much do you owe?”
And he said, “A hundred measures of wheat.’
And he said to him,
‘Take your bill and write eighty.’

Luke 16:8 And the master
commended the unjust steward
because he had done prudently,
because the children of this world
are more prudent in their generation
than the children of The Light.

Luke 16:9 And I say to you,
make friends for yourselves
from the unjust wealth so that when you fail
they might receive you into the eternal tents.

Luke 16:10 He who *is* trustworthy in the least
is trustworthy also in much.
And he who is unjust in *what is* least
is unjust also in much.

Luke 16:11 Therefore, if you have
not been trustworthy with the unjust wealth
who will trust you with the true *wealth*?

Luke 16:12 And if you have not been trustworthy
in what is another’s
who will give you what is yours?

Luke 16:13 No servant can serve two masters.
Indeed, either he will detest the one
and love the other
or else he will support the one
and think against the other.

You cannot serve YAHWEH and wealth!”

Luke 16:14 Now all the Pharisees also heard this,
even those who were lovers of money,
yet they turned up their nose at Him.

Luke 16:15 And He said to them,
“You are those who justify yourselves
before human beings.

But **YAHWEH** knows your hearts.

That which is highly esteemed
among human beings
is detestable in the sight of **YAHWEH**.

Luke 16:16 The Torah and The Prophets
served until Yehonathan.
From that time The Kingdom of **YAHWEH**
has been proclaimed.
And everyone is forcing their way into it.

This is an idiom.
It suggests people are trying to get in
who do not belong there.
Many, by their works,
are trying to justify themselves.

Luke 16:17 Now, it is easier for the sky
and the earth to pass away
than for one tittle of The Torah to fail!
A tittle is a very small punctuation mark
in the Hebrew language.

Luke 16:18 Whoever divorces his wife
and marries another commits adultery.
And whoever marries her
who is divorced from a husband
commits adultery.
The context is crucial to understanding
why this statement is made here.
It appears to be unrelated to the dialog,
but it is not.

YAHWEH refers to Yisra'el
as an "adulterous generation",
because they have "left their husband",
YAHWEH,
and married another,
the world and the traditions of men.

Luke 16:19 There was a certain wealthy person
who was clothed in purple and fine linen.
And he was luxuriously happy every day.
Luke 16:20 Then there was a certain beggar
named Eleazar,
full of sores, who was dropped at his gate,
Eleazar which means El (God) is helper.
Luke 16:21 and longing to be fed with the crumbs
which fell from the rich man's table.
Moreover, the dogs came and licked his sores.
Luke 16:22 And it happened that the beggar died.
And he was carried by the **YAH**-messengers
to Abraham's embrace.

Then the wealthy person also died.
And he was buried.
Luke 16:23 And being in torture in She'ol
he raised his eyes.
And he saw Abraham at a distance
and Eleazar in his embrace.
Luke 16:24 Then he cried.
And he said, 'Father Abraham,
have compassion on me
and send Eleazar in order that he
may dip the tip of his finger in water
and cool my tongue
because I am grieved by this flame.'
Luke 16:25 But Abraham said,
'Child, remember that in your life
you received your good things
and similarly Eleazar worthless things.
But now he is comforted and you are grieved.

Luke 16:26 And besides all this,
between us and you
there is a great chasm established
so that those who want to pass
from here to you are not able.
Nor can those from there pass to us.'

Luke 16:27 Then he said,
'I beg you therefore, father,

that you would send him
to my father's household
Luke 16:28 because I have five brothers
in order that he may testify to them
lest they also come to this place of torture.'
Luke 16:29 Abraham said to him,
'They have Moshe and The Prophets.
Let them listen to them.'

Luke 16:30 But he said, 'No, father Abraham!
But if one goes to them from being dead
they will reconsider.'

Luke 16:31 But he said to him,
'If they do not listen
to Moshe and The Prophets
neither will they be persuaded
though one is raised up from being dead.' "

Note: This story is a **parable**.
It is used as an illustration
to teach a lesson.
It is **not** meant to be taken literally.
It's given to make the point
of how important it is to listen carefully
to what **YAHWEH** has taught in His Word.

Sadly, many have taken this
as a truthful literal statement
of what things are like after one dies.
That is false teaching!

Chapter 17

Luke 17:1 Then He said to the students,
"It is impossible that no entrapments come.
But woe *to him* through whom they do come!
Luke 17:2 It is better for him
if a large millstone was hung around his neck
and he was tossed into the sea
than that he should entrap
one of these little ones.

Luke 17:3 Pay attention to yourselves!

If your brother offends against you rebuke him!
And if he reconsiders forgive him!

hamartano – properly, to miss the mark,
i.e. to err, especially (morally) to sin.
– for your faults, offend, sin, trespass.

Luke 17:4 And if he offends against you
seven times in a day
and seven times in a day returns to you saying,
"I reconsider,' you are to forgive him!"

Luke 17:5 And the ambassadors
said to The Master,
"Increase our trust."

Luke 17:6 Then The Master said,
"If you have trust like a grain of mustard
you would say to this sycamore tree,
'Be uprooted and be planted in the sea!'
and it would listen attentively to you.

Luke 17:7 Now which of you
having a servant plowing
or tending sheep will say to him,
having come from the field,
"Come and sit down to eat!?"

Luke 17:8 On the contrary,
will he not say to him,
'Prepare something to eat
and gird yourself and serve me
until I have eaten and have had to drink
and after that you can eat and drink.?'
Luke 17:9 Does he thank that servant
because he did the things
that were directed to him?

I think not.

Luke 17:10 In this same way you,
when you have done all those things
which you are directed,
say that, 'We are useless slaves.
We have *merely* done
what was our obligation to do.'

Luke 17:11 And it happened
as He traveled to Yerushalaim
that He traveled through the middle
of Shomeron and of The Galil.

Luke 17:12 And entering into a certain village
ten leprous men met Him
who stood at a distance.

Luke 17:13 And they raised *their* voices saying,
"YAHUSHUA! Master!

Have compassion for us!"

Luke 17:14 And having seen *them*

He said to them,

"Go! Show yourselves to the priests!"

And it was as they were going.

And they were cleansed.

Luke 17:15 Then one of them,
having seen that he was cured,
returned and with a loud voice honored YAHWEH.

Luke 17:16 And he fell down upon his face
beside His feet, giving thanks to Him.
And he was a Shomeronite.

Luke 17:17 Then YAHUSHUA, responding said,
"Were not ten cleansed?

But where *are* the nine?

Luke 17:18 Were none found
returning to give honor to YAHWEH
except this foreigner?"

Luke 17:19 And He said to him, "Arise!

Go your way!

Your trust has delivered you."

The concept of granting
deliverance to a Shomeronite (Samaritan)
was unheard of in those days.
Even in translation many versions
ascribe the idea only of
"being made whole" to this person,
and not the full sense of the term, **sozo**,
which is – to save, deliver, or protect.

Luke 17:20 Now having been asked by the Pharisees
when The Kingdom of YAHWEH was coming,
He responded to them and said,

"The Kingdom of YAHWEH
does not come with visual evidence,

Luke 17:21 nor will it be said,

'Behold! Here!' or 'Behold! There!'

Indeed, behold!

The Kingdom of YAHWEH **is inside you.**"

The Kingdom is non-carnal (not physical).
This is the precise difference
between The Old Covenant
and The New Covenant.
It is missed by most.

The Yisra'elites missed their Messiah
because they were looking
for an "earthly" kingdom
in which The Messiah would reign as King,
not a kingdom in which their internal submission,
the surrender of their will,
was the primary factor.

Luke 17:22 Then He said to the students,
"The days will come when you will long to see
one of the days of The Son of Man.

Yet you will not see *one*.
Luke 17:23 And they will say to you,
'Behold! Here!' or 'Behold! There!'
Do not go!
And do not pursue!

Luke 17:24 Indeed,
just exactly like the lightning
flashing out under the sky
shines out under the sky,
in this same way
The Son of Man will be in His day.

Luke 17:25 But first He must suffer much
and be rejected by this generation.

Luke 17:26 **And exactly as it happened
in the days of Noah,
in the same manner it will be also
in the days of The Son of Man!**

Luke 17:27 They were eating.
They were drinking.
They were marrying wives.
They were being given in marriage
until the very day that Noah entered the ark.
Then the flood came
and completely destroyed absolutely everything.

Luke 17:28 Likewise, even as it existed
in the days of Lot.
They were eating.
They were drinking.
They were buying.
They were selling.
They were planting.
They were building.

[Lot means a wrapping.](#)

Luke 17:29 But on the very day
that Lot went out of Sodom
it rained fire and brimstone from The Heaven.
And it completely destroyed everything.

Luke 17:30 **Even according to this it will be
on the very day
when The Son of Man is revealed.**

[apokalupto – to take off the cover,
i.e. disclose. – revealed.](#)

["The Apocalypse."](#)

[Is it what you think it will be like?](#)

Luke 17:31 In that very day
he who will be on the housetop
and his goods in the house,
let him not come down to pick it up!
And likewise the one who is in the field.
Let him not turn back toward what's behind!

Luke 17:32 Remember Lot's wife!

Luke 17:33 If anyone seeks to save his life
he will fully destroy it.
And if anyone fully destroys his life
he will preserve it.

Luke 17:34 I tell you in that very night
there will be two in one bed.
The one will be taken from beside
and the other will be left.

Luke 17:35 Two will be grinding together.
The one will be taken from beside
and the other left.

Luke 17:36 Two will be in the field.
The one will be taken from beside
and the other left."

Luke 17:37 And they, responding, said to Him,
"Where, Master?"
Then He said to them,
"Wherever the body is,
there the eagles will be assembled."

Chapter 18

Luke 18:1 Then He also told a parable to them
pertaining to who should always pray
and not become discouraged,
Luke 18:2 saying,
"There was in a certain city
a judge who did not fear **YAHWEH**
nor regard human beings.
Luke 18:3 Now there was a widow in that same city.
And she came to him saying,
'Vindicate me from my adversary.'
Luke 18:4 And he was not willing for a time.
But afterward he said within himself,
'Though I do not fear **YAHWEH**
nor regard human beings,
Luke 18:5 yet because this widow
presents trouble for me I will vindicate her
lest by her continual coming she annoys me.' "

Luke 18:6 Then The Master said,
"Listen to what the unjust judge said.

Luke 18:7 Now will **YAHWEH**
not prepare vindication for His own elect
who cry out day and night to Him
and be patient with them?
Luke 18:8 I tell you that He
will prepare vindication for them quickly!

Nevertheless, when The Son of Man comes,
will He therefore find trust upon the earth?"

Luke 18:9 Then He also spoke this parable
to some who were being persuaded
by themselves that they were just,
yet despised the rest.

Luke 18:10 "Two persons
went up to The Temple to pray,
one a Pharisee and the other a tax collector.
Luke 18:11 The Pharisee stood and prayed
in this manner concerning himself,
"Elohim, I thank You
that I am not exactly like other human beings,
extortioners, unjust, adulterers,
or even like this tax collector.

The Pharisee would not
have used **YAHWEH** in his prayer
because use of the Name
was forbidden by the priests.
This does not alter the fact
that he was praying to **YAHWEH**.

Luke 18:12 I fast twice a week.
I give tithes of all that I possess.'

Luke 18:13 And the tax collector,
standing at a distance,
would not so much as raise his eyes
toward The Heaven,
but instead struck his chest saying,
"Elohim, show favor to me, the offender!"

Luke 18:14 I tell you this very one
went down to his house justified.
Not the other.
Indeed, everyone who exalts himself
will be humbled.
And he who humbles himself
will be exalted."

Luke 18:15 Then they even brought infants to Him
in order that He might touch them.
But the students, having seen it,
admonished them.

Luke 18:16 Then **YAHUSHUA** called them to Himself.
And He said,
“Let the infants come to Me
and do not forbid them
because of this sort is The Kingdom of **YAHWEH**.”

Luke 18:17 Assuredly I say to you, if one
does not receive The Kingdom of **YAHWEH**
like a little child
he will by no means enter into it!”

Luke 18:18 And a certain ruler asked Him saying,
“Good Teacher, what shall I do
to inherit Eternal Life?”
Luke 18:19 Then **YAHUSHUA** said to him,
“Why do you call Me good?
Absolutely none is good except one, **YAHWEH**.”

Luke 18:20 You understand the instructions.
You are not to commit adultery.
You are not to murder.
You are not to steal.
You are not to bear false witness.
Honor your father and your mother.’”
(Ex. 20.12-16)

Luke 18:21 Then he said, “All these things
I have protected from my youth.”

Luke 18:22 And **YAHUSHUA**,
having heard these things,
said to him, “You still lack one thing.
Sell all that you have
and distribute to the poor.
And you will have wealth in The Heaven.
And come here!
Accompany Me!”

Luke 18:23 But having heard this
he became intensely sad
because he was exceedingly wealthy.

Luke 18:24 And **YAHUSHUA**,
having seen that he
became intensely sad, said,
“How difficult it is for those who have wealth
to enter into The Kingdom of **YAHWEH**!
Luke 18:25 Indeed, it is easier for a camel
to go through the eye of a needle
than for a wealthy person
to enter into The Kingdom of **YAHWEH**.”

Luke 18:26 Then those listening said,
“Who then is able to be delivered?”

Luke 18:27 Then He said,
“**The things which are
impossible with human beings
are possible with YAHWEH.**”

Luke 18:28 Then Peter said, “Behold!
We have left everything and accompanied You.”

Luke 18:29 And He said to them,
“Assuredly, I say to you,
there is no one who has left
house
or parents
or brothers
or wife
or children
for the sake of The Kingdom of **YAHWEH**”

Luke 18:30 who will not receive
very much more in this present time
and in the age to come Eternal Life.”

Luke 18:31 Then He took the twelve with Him.
And He said to them, “Behold!
We are going up to Yerushalaim.
And everything written by the prophets
concerning The Son of Man
will be accomplished.

Luke 18:32 Indeed,
He will be betrayed to the Gentiles,
and will be jeered at,
and abused,
and spit upon.

Luke 18:33 They will scourge *Him*
and kill Him.
Yet the on third day He will be raised up.”

Luke 18:34 **And they comprehended
not even one of these things.**
And the matter was concealed from them.
And they did not know what was being spoken.

Luke 18:35 Now it was as He
was coming near to Yericho.
And a certain blind one
sat begging beside the road.

Luke 18:36 And hearing a crowd passing by
he inquired what it might mean.

Luke 18:37 Then they told him
that **YAHUSHUA** of Nazareth was passing by.

Luke 18:38 And he shouted saying,
“**YAHUSHUA**, Son of David,
have compassion on me!”

Luke 18:39 And those preceding
admonished him that he should be silent.
But he screamed much more,
“Son of David, have compassion on me!”

Luke 18:40 Then **YAHUSHUA** stood still.
And He directed him to be brought to Him.
And having approached He asked him,
Luke 18:41 saying, “What do you want Me
to do for you?”

He said, “Master, that I might receive my sight.”

Luke 18:42 Then **YAHUSHUA** said to him,
“Receive your sight!

Your trust has delivered you.”

Luke 18:43 And instantly he received his sight.
And he accompanied Him, honoring **YAHWEH**.
And all the people having seen it
gave praise to **YAHWEH**.

Chapter 19

Luke 19:1 And they were coming in
traveling through Yericho.

Luke 19:2 And behold!

There was a man named Zakkay
who was chief tax collector.
And he was wealthy.

Zakkay means pure.

Luke 19:3 And he sought to see
who **YAHUSHUA** was
but was not able to from within the crowd
because he was of small stature.

Luke 19:4 And he ran ahead
and went up into a sycamore tree
in order to see Him
because He was about to pass by that place.

Luke 19:5 And when **YAHUSHUA**
came to the place

He looked up and saw him.
And He said to him,
“Zakkay, come down quickly
because today I need to stay at your house.”
Luke 19:6 And he came down quickly.
And he gladly received Him into his house.
Luke 19:7 And having seen it
everyone murmured saying,
“He has gone to be a guest
with a man who is an offender”

Luke 19:8 Then Zakkay stood up.
And he said to the Master,
“Behold, Master!
I am giving one half
of what I possess to the poor.
And if I have accused anyone falsely
I am restoring fourfold.”

Luke 19:9 Then **YAHUSHUA** said to him,
“Today deliverance has come to this house
because he also is a child of Abraham.

Luke 19:10 Indeed, The Son of Man has come
to seek and to rescue that which was lost.”

Luke 19:11 Now having heard these things
He proceeded further and told another parable
because He was near Yerushalaim
and because they thought
The Kingdom of **YAHWEH**
was about to appear immediately.

Luke 19:12 Accordingly He said,
“A certain high ranking person
traveled into a distant area
to accept for himself a kingdom and to return.
Luke 19:13 Now he called his ten servants,
delivered to them ten minas and said to them,
“Do business until I come.’
Luke 19:14 But his townspeople detested him.
And they sent a delegation after him saying,
“We do not want this one ruling over us.’

Luke 19:15 And it was as he returned,
having received the kingdom.
And he ordered these servants
to whom he had given the money
to be called to him
in order that he might know
what each one had gained by trading.
Luke 19:16 Then the first approached saying,
“Master, your mina has earned ten minas.’
Luke 19:17 And he said to him,
“Very well, good servant.
Because you were trustworthy in a very little,
you have authority over ten cities.’

Luke 19:18 And the second came saying,
“Master, your mina has earned five minas.’
Luke 19:19 Likewise he said to him,
“You also be over five cities.’

Luke 19:20 Then another came saying,
‘Master, here is your mina
which I have kept reserved in a towel.
Luke 19:21 Indeed, I feared you
because you are an austere person.
You collect what you did not deposit
and harvest what you did not sow.’

Luke 19:22 And he said to him,
“From your own mouth
I will judge you, hurtful servant!

You knew that I was an austere person,
collecting what I did not deposit
and harvesting what I did not sow.
Luke 19:23 Why then did you not
put my money in the bank
so that at my coming
I might have collected it with interest?
Luke 19:24 And he said to those who stood by,
'Take the mina from him
and give to him who has ten minas.'
Luke 19:25 But they said to him,
'Master, he has ten minas.'

Luke 19:26 Indeed, I say to you
that to everyone who has will be given.
And from him who does not have,
even what he has will be taken away from him.

Luke 19:27 Moreover,
bring here those enemies of mine
who did not want me to reign over them
and slaughter them in front of me.' "

Luke 19:28 And having spoken in this manner
He traveled on ahead
going up to Yerushalaim.

Luke 19:29 And it was
as He approached Bayit Phag and Bayit Any
at the mountain called Olivet.

And He sent two of His students

Luke 19:30 saying,
"Go into the village directly opposite
entering into which you will find
a young donkey tied up
on which no one has ever sat.
Loose it and bring it.

[Bayit Phag means house of figs.](#)

[Bayit Any means house of affliction.](#)

Luke 19:31 And if anyone asks you,
"Why are you loosing it?"
thus you are to say to him,
'Because The Master has need of it.' "

Luke 19:32 And those that were sent
went and found it just as He had said to them.

Luke 19:33 Then as they
were loosing the young donkey
the owners of it said to them,
"Why are you loosing the young donkey?"

Luke 19:34 And they said,
"The Master has need of him."

Luke 19:35 And they brought it to **YAHUSHUA**.
And they threw their own clothes
upon the young donkey
and they set **YAHUSHUA** upon him.

Luke 19:36 Now as He was going
they spread their garments upon the road.

Luke 19:37 Then even as He was approaching
the descent of the Mount of Olives
the entire multitude of the students
began to rejoice and to praise **YAHWEH**
with a loud voice
concerning all the signs they had seen

Luke 19:38 saying,
*'Blessed is the King who comes
in the Name of **YAHWEH!**'*
(Ps. 118.26)

Peace in The Heaven
and honor in the highest!"

Luke 19:39 And some of the Pharisees
called to Him from the crowd,

“Teacher, admonish Your students!”
Luke 19:40 And He, responding, said to them,
“I tell you that if these keep silent
the stones will cry out.”

Luke 19:41 And as He approached
He saw the city.
And He wept over it,
Luke 19:42 saying, **“If you had known,
even you,
especially in this your very day,
the things pertaining to your well being...!
But now they are concealed from your eyes.**

*"your very day" denotes
the very day their Messiah
was proclaimed King in their presence.
This was a fulfillment of prophecy.
It happened before their very eyes,
and yet they missed it.*

Their long promised Messiah had come!

*It's now referred to as "Palm Sunday",
but it was the very day **YAHUSHUA**
rode into Yerushalaim on a donkey
as He was being hailed as King.
All of this is tied directly
to The Festival of **Pesach - Passover.***

Luke 19:43 Indeed, the days will come to you
when your adversaries
will build an embankment around you,
completely surround you,
and close you in on every side,
Luke 19:44 and level you
and your children within you.
And they will not leave in you
one stone upon another
**because you did not know
the set time of your visitation.”**

*The "set time" is a phrase used to refer
to what we call "the feasts" of Yisra'el.
These were times appointed by **YAHWEH**
for the nation to remember Who He was
and what He did for them.*

Luke 19:45 And He entered into The Temple.
And He began to drive out
those who were buying in it
and were selling in it,
Luke 19:46 saying to them,
“It is written,

*‘My house is a house of prayer,’
(Is. 56.7)*

but you have made it a
*‘den of thieves.’ ”
(Jer. 7.11)*

Luke 19:47 And He was teaching daily
in The Temple.
But the chief priests, the scribes,
and the leaders of the people
sought to fully destroy Him.
Luke 19:48 But they were unable
to find how to do it
because all the people
were very attentively listening to Him.

Chapter 20

Luke 20:1 And it was on one of these days
that He was teaching the people
in The Temple
and proclaiming the good news.
The chief priests,
and the scribes,
with the elders,
confronted Him.

Lit. – stood upon, assaulted.

Luke 20:2 And they spoke to Him saying,
“Tell us by what sort of authority
You are doing these things
or who is it that is giving You this authority?”

Luke 20:3 Then responding He said to them,
“I will also ask of you one matter.
And you tell Me.

Luke 20:4 The baptism of Yahnathan,
was it from The Heaven
or from human beings?”

Luke 20:5 And they deliberated
between themselves saying,
“If we say, ‘From The Heaven.’
He will say,

‘Why then did you not believe him?’
Luke 20:6 But if we say, ‘From human beings.’
all the people will stone us
because they are convinced
Yahnathan was a prophet.”

Luke 20:7 And they responded
that they did not know where *it was* from.

Luke 20:8 And **YAHUSHUA** said to them,
“Neither will I tell you by what authority
I am doing these things.”

Luke 20:9 Then He began
to tell the people this parable.
“A certain person planted a vineyard,
leased it to farmers,
and traveled abroad for a long time.

Luke 20:10 And at the set time
he sent a slave to the farmers
in order that they give to him
some of the fruit of the vineyard.
But the farmers beat him, scourged him,
sending him away empty.

Luke 20:11 Again he sent a different slave.
And they scourged him also.
And they dishonored him,
sending him away empty.

Luke 20:12 And again he sent a third.
And they wounded him and threw him out.

Luke 20:13 Then the master
of the vineyard said, ‘What shall I do?
I will send my beloved son.
Perhaps they, having seen him,
will respect him.’

Luke 20:14 But having seen him the farmers
deliberated among themselves saying,
‘This is the heir.

Come! Let us kill him in order that
the inheritance might become ours.’

Luke 20:15 And having thrown him
out of the vineyard, they killed him.
Therefore, what will the master of the vineyard
do to them?

Luke 20:16 He will come
and destroy those farmers
and give the vineyard to others.”
But having heard it they said,
“May it never be!”

Luke 20:17 Then He, looking at them, said,
“What then is this that is written,
*‘The stone which the builders rejected
has become the chief cornerstone’?*
(Ps. 118.22)

Luke 20:18 Whoever falls upon that stone
will be broken.

But upon whomever it falls,
he will be ground to powder.”

Luke 20:19 And the chief priests
and the scribes
that very hour
sought to lay hands on Him
because they knew
He had spoken this parable against them.
But they feared the people.

Luke 20:20 And they were watching Him
scrupulously,
sending out spies pretending to be just,
in order that they might seize upon His words
for the sake of delivering Him up
to the rule and the authority of the governor.

Luke 20:21 Then they were asking Him saying,
“Teacher, we understand
that You speak and teach correctly.
And You do not accept the appearance
but instead teach the way of **YAHWEH** in truth.

Luke 20:22 Is it right for us
to pay tribute to Caesar or not?”

Luke 20:23 But observing their craftiness
He said to them,
“Why do you test Me?

Luke 20:24 Show Me a denarius!
Whose likeness and inscription does it have?”
Then responding they said, “Caesar’s.”

Luke 20:25 Then He said to them,
“Accordingly,
give back to Caesar what is Caesar’s,
and to **YAHWEH** what is **YAHWEH’s!**”

Luke 20:26 And they were not able
to seize upon His words in front of the people.
And they marveled at His response.
But they kept silent.

Luke 20:27 Then some of the Sadducees
who dispute the existence of a resurrection
were approaching to ask Him

[Sadducees means the righteous; just.](#)

Luke 20:28 saying,
“Teacher, Moshe wrote to us
if anyone’s brother dies having a wife
and he dies childless
that his brother should take his wife
and produce offspring for his brother.

Luke 20:29 Now there were seven brothers.
And the first having taken a wife died childless.

Luke 20:30 And the second took her as wife.
But he died childless.

Luke 20:31 Then the third took her.
Then in the same way the seven also.
Yet they left no children and died.

Luke 20:32 Then last of all
the woman died also.

Luke 20:33 Therefore,
in the resurrection of them,
whose wife does she become
because all seven had her as wife?”

Luke 20:34 And **YAHUSHUA**, responding,
said to them,

“The sons of this age marry
and are given in marriage.

Luke 20:35 But those deemed deserving
to attain to that age
and to the resurrection from the dead
neither marry nor are given in marriage.

Luke 20:36 Indeed,
they are not able to die any longer
because they are equal to the **YAH**-messengers.

They are also children of **YAHWEH**,
being children of the resurrection.

Luke 20:37 Now, that the dead are raised up,
even Moshe was shown at the bush
when **YAHWEH** called Himself

*'The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akov.'*
(Ex. 3.6)

This verse has been revised
from the traditional rendering.
If you compare them
you'll discover the differences.
They are most significant.

Ex. 3.6 does not say "Moshe said",
but rather, **YAHWEH** said these things.
YAHUSHUA would not have made such an error.

Therefore, we must assume this is a "gloss",
an addition or correction to the text,
made by some scribe
who misinterpreted the words,
or filled in some missing words
from a previous manuscript.

YAHWEH does NOT make mistakes!

Luke 20:38 Indeed,
He is not The Elohim of the dead,
but rather of the living.
Indeed, by Him all are alive."

Luke 20:39 Then some of the scribes,
responding, said,

"Teacher, You have spoken well."

Luke 20:40 Then they no longer dared
to ask Him even one thing.

Luke 20:41 Then He said to them,
"How can they say

The Messiah is The Son of David?

Luke 20:42 Even David himself says
in the Scroll of Psalms,

*"YAHWEH said to my master,
'Sit at My right hand*

Luke 20:43 *until I make*

Your enemies Your footstool."'

(Ps. 110.1)

20:44 Therefore, David calls Him 'Master'.
How is He then his Son?"

Luke 20:45 Then in the hearing of all the people,
He said to His students,

Luke 20:46 "Pay attention to the scribes
who desire to walk around in long robes,
and love greetings in the town squares,
the best seats in the assemblies,
and the preeminent places at dinners,

Luke 20:47 who devour widows' houses,
and for a pretense make long prayers.

These will receive more abundant condemnation."

Chapter 21

Luke 21:1 Then looking up He saw the wealthy
throwing their gifts into the treasury.

There were chests in The Temple courtyard
for this purpose.

Luke 21:2 Then He also saw
a certain poor widow
throwing in two small coins.

Luke 21:3 And He said,
"Truly I say to you that this poor widow
has thrown in more than everyone.
Luke 21:4 Indeed, absolutely everyone
has thrown in offerings for **YAHWEH**
from their abundance.
But she, from her poverty,
put in absolutely all the means
of livelihood that she had."

Luke 21:5 Then as some were speaking
concerning The Temple
how beautiful stones and donations decorated it,
He said,
Luke 21:6 "These things which you consider,
the days will come in which
not a stone will be left upon another
that will not be thrown down."

Luke 21:7 Then they asked Him saying,
"Teacher, now when will these things be,
and what is the sign
that these things are about to happen?"
Luke 21:8 Then He said,
"Watch out!
Do not be deceived!

Indeed, many will come in My Name
saying, 'I am He,'
and, 'The time approaches.'
Accordingly, do not go after them!

Luke 21:9 And when you hear
of wars and instabilities do not be terrified!
Indeed, these things must happen first.
However, the end is not immediate."

Luke 21:10 Then He said to them,
"Nation will rise up against nation
and kingdom against kingdom.
Luke 21:11 And there will be
large earthquakes in various places,
and food shortages,
and plagues.
And there will be terrors
and great signs out of the sky.
semeion – an indication,
especially ceremonially, or supernaturally,
- miracle, sign, token, wonder.
Something very unusual.

Luke 21:12 But before absolutely all of these things
they will lay their hands upon you.
And they will persecute you,
delivering you up to the assemblies and prisons.
You will be brought before kings and rulers
on account of My Name.
Lit. – pursue.
Was this already done during The Inquisition,
The Dark Ages, etc.?
Or is it beginning to happen again today?

Luke 21:13 But it will become for you
a testimony.

Luke 21:14 Therefore, settle in your hearts
not to consider beforehand a self-defense
apologeomai – to give an account of oneself.
The concept is apologetics.

Luke 21:15 because I will give to you
a mouth and wisdom
which all your adversaries
will not be able to refute nor stand against.
Please note: This does not say
"The Holy Spirit" will give you what to say,
but rather it says, "**I will give to you...**"

Luke 21:16 You will be betrayed,
even by parents,
and brothers,
and relatives,
and friends.
And they will kill some of you.
Luke 21:17 And you will be detested
by everyone
because of My Name.

Luke 21:18 But not a hair of your head will perish.
Luke 21:19 By means of your endurance,
acquire your lives!

This is not a simple statement.
It is in the imperative voice,
indicating a directive - from The Messiah.
The language seems benign,
but it carries within it a very powerful meaning.
The concept of acquisition means to purchase.

Luke 21:20 Now, when you see Yerushalaim
surrounded by armies
at that time know
that its desolation approaches!

Luke 21:21 **At that time**
let those who are in Yahudah
flee into the mountains.
Let those who are in the midst of it depart.
And let not those
who are in the fields enter into it,
Luke 21:22 because **these are**
the very days of vengeance,
which are the fulfillment
of everything which has been written.

Luke 21:23 And woe
to those who are pregnant
and to those who are nursing babies
in those days!

Indeed, there will be
great distress upon the land
and wrath upon this people.
Luke 21:24 And they will fall
by the edge of the sword.
And they will be led away captive
into all nations.
And Yerushalaim will be trampled by Gentiles
until the times of the Gentiles
have been fulfilled.

Luke 21:25 And there will be
supernatural signs
in the sun,
in the moon,
and in the stars;
and upon the earth,
distress of nations with perplexity;
the sea and the waves roaring;
Luke 21:26 person's hearts failing them
from fear
and from apprehension of those things
which are occurring upon the earth.

Indeed, the powers of The Heavens
will be shaken.

Luke 21:27 **And at that time**
they will see The Son of Man
coming in a cloud with miraculous power
and great splendor.

Luke 21:28 **Now as these things**
are beginning to happen straighten up!
And lift up your heads on the very account
that your redemption is approaching!"

Luke 21:29 And He told them a parable.
“Look at the fig tree and all the trees.
Luke 21:30 When they have already germinated,
seeing for yourselves,
you know that summer is already near.
Luke 21:31 You also, in this same way,
**when you see these things happening,
know that The Kingdom of YAHWEH is near!**

Luke 21:32 Assuredly, I say to you,
this generation will by no means pass away
until everything happens!
[This refers to the generation
that observes these things happening.](#)

Luke 21:33 **The sky and the earth will pass away!
But My words will never pass away!**

Luke 21:34 Now pay attention to yourselves
lest your hearts be burdened
with carousing,
intoxication,
and cares of this life,
and that Day comes upon you unexpectedly!

Luke 21:35 Indeed, it will come like a trap
upon all those who dwell
upon the face of the whole earth!

Luke 21:36 **Stay awake therefore,
praying at every opportunity
in order that you may be counted worthy
to escape all these things
that are about to happen
and to stand in front of The Son of Man!”**

Luke 21:37 Now in the day
He was teaching in The Temple.
But at night He went out,
spending the night on the mountain called Olivet.

Luke 21:38 And all the people
came to Him in The Temple
early in the morning to listen to Him.

Chapter 22

Luke 22:1 Now the Feast of Unleavened Bread
approached, which is called Passover (Pesach).

Luke 22:2 And the chief priests and the scribes
sought how to kill Him.
But they feared the people.

Luke 22:3 Then The Adversary
entered Yahudah surnamed Iscariot,
being from the number of the twelve.

Luke 22:4 And he went and talked with
the chief priests and *Temple* captains
how he might betray Him to them.

Luke 22:5 And they were glad.
And they agreed to give him silver.

Luke 22:6 So he agreed fully.
And he sought a favorable occasion
to betray Him to them apart from the crowd.

Luke 22:7 Then came The Day of Unleavened Bread
on which The Passover must be killed.

Luke 22:8 And He sent Peter
and Yahanathan saying,
“Go and prepare The Passover for us
in order that we may eat.”

Luke 22:9 Then they said to Him,
“Where do You want us to prepare?”

Luke 22:10 Then He said to them,
"Behold!
As you are entering into the city
a person will meet you,
carrying a pitcher of water.
Accompany him into the house which he enters.
Luke 22:11 And say to the master of the house,
"The Teacher says to you,
"Where is the guest room
where I may eat The Passover with My students?" "
Luke 22:12 Then he will show you
a large furnished upper room.
Prepare it there."
Luke 22:13 Then they went and found it
just as He had told them.
And they prepared The Passover.

Luke 22:14 When the hour had come
He sat down
and the twelve ambassadors with Him.

Luke 22:15 And He said to them,
"With longing I have desired
to eat this Passover with you before I suffer.

Passover - do you know what it represents?
The deliverance of Yisra'el from bondage in Egypt.
Yes.
But THIS Passover
which The Messiah Himself is administering
is different!

In the midst of the story
of the innocent lamb being killed
and its blood being used
to alert "the messenger of death"
to "pass over" the house where it was placed,
The Messiah, The Lamb of YAHWEH,
is in the midst of giving His life, His blood,
in order that YAHWEH might "PASS OVER"
the offense-debt of every person
who trusts in what The Messiah
has accomplished on our behalf.

And yet, today
most treat Passover with contempt!!!
They refuse to celebrate it.
Most don't even know
when it is to be observed.
This is detestable to YAHWEH
and to His Son, YAHUSHUA,
Who died for your sake,
and in your place!

Luke 22:16 Indeed, I say to you,
I will no longer by any means eat of it
until it is fulfilled in The Kingdom of **YAHWEH!**"

Luke 22:17 And having taken a cup
and having given thanks
He said, "Take this
and divide *it* among yourselves!

Luke 22:18 Indeed, I say to you,
I will not drink of the fruit of the vine
until when The Kingdom of **YAHWEH** comes."

Luke 22:19 And having taken bread
and having given thanks He broke it.
And He gave it to them saying,
"This is My body
which is being given for your sakes.
Do this in the remembrance of Me."

Luke 22:20 In the same way the cup,
after supper saying,
"This cup is The New Covenant in My blood,
which is being poured out for your sakes.

Tradition teaches that this
is "The Lord's Supper" - "communion".
This is not correct!

This cup and this bread
were part of the Passover meal.
They are inseparably linked to this meal.
**It was this meal that was to be utilized
to remember the death
and resurrection of YAHUSHUA!**
The act of remembering was to take place
once each year - at Passover!

This was **not** intended to become
a "weekly" or "monthly" ritual,
one which loses
its true meaning and significance
when separated from **The Passover Meal.**

For the New Covenant believer,
the covenant was established
by means of this "appointed time"
by **YAHUSHUA** Himself.
**Passover was given a whole new meaning.
The offense-debt of every believer
had now been "passed over"
because of the sacrifice
of the body and the blood
- shed in our place -
of YAHUSHUA, The Hebrew Messiah!
It took place at PASSOVER!
There is a reason!**
YAHWEH used this specific event
to deliver us from our bondage to our offenses.

**It is a TRAVESTY
to separate YAHUSHUA from Passover!**

It is perversity
to trivialize His "body and blood"
by the manner in which
"communion" is now practised!
YAHWEH cannot be pleased
with such desecration of His sacred meal,
The Passover meal.
And what's worse - most so-called believers
do not even know what Passover is
or when it is to be celebrated.

Luke 22:21 However, behold!
The hand of My betrayer
is with Me on the table.
Luke 22:22 And truly,
The Son of Man goes away
according to the determination.
But woe to that person
by whom He is betrayed!"

Luke 22:23 Then they began
to discuss among themselves
which of them it was
who might commit this thing.

Luke 22:24 Then there also
was a dispute among them
which of them was considered
to be the greatest.
Luke 22:25 Then He said to them,
"The kings of the Gentiles
have dominion over them.
And those who control them
are called 'benefactors.'
Luke 22:26 But it is not this way for you.
On the contrary,
he who is greatest among you,
let him become like the newborn,
and he who is leading as he who serves.

neos – new, i.e. (of persons) youthful,
or (of things) fresh;
figuratively, regenerate. – new, young.
The concept is of the newborn infant,
the new convert, etc.

Luke 22:27 Indeed, who *is* greater,
he who sits at the table, or he who serves?
Is it not he who sits at the table?
Yet I am among you as He that serves.

Luke 22:28 Now you are those
who are remaining with Me in My trials.
Luke 22:29 And I have set apart for you
a kingdom,
exactly as My Father has set it apart for Me,
Luke 22:30 in order that you
may eat and drink at My table
in My kingdom and sit on thrones judging
the twelve tribes of Yisra'el."

Luke 22:31 Then The Master said,
"Shim'on! Shim'on!
Indeed, The Adversary has demanded you,
in order that he may winnow you like grain.
Luke 22:32 But I have prayed concerning you
in order that your trust will not fail.
And you, when you have returned,
strengthen your brothers."

Luke 22:33 But he said to Him,
"Master, I am ready to go with You
even to prison and to death."
Luke 22:34 Then He said,
"I tell you, Peter,
the rooster will not crow
this very day
before you will three times
renounce knowing Me."

Luke 22:35 And He said to them,
"When I sent you without money bag,
knapsack, and sandals
did you lack anything?"
And they said, "Nothing."
Luke 22:36 Then He said to them,
"On the contrary now,
he who has a money bag,
let him take *it*, and likewise a food pouch.
And he who has no sword,
let him sell his garment and buy one.

Luke 22:37 Indeed, I say to you
that this which is written
must still be accomplished in Me,
*'And He was numbered
with the transgressors.'*
(Is. 53.12)
And indeed, that which concerns Me
has an end."

Luke 22:38 Then they said,
"Master, behold!
Here *are* two swords."
But He said to them, "It is enough."

Luke 22:39 And going out
He went as He was accustomed
to The Mount of Olives.
And His students also accompanied Him.
Luke 22:40 Then having come to the place,
He said to them,
"Pray you do not enter into testing!"

Luke 22:41 And He had withdrawn from them
about a stone's throw.
And He knelt down and prayed
Luke 22:42 saying,
"Father, if it is Your will
remove this cup from Me!

Nevertheless, not My will,
but instead, Yours be done.”

Luke 22:43 Then a **YAH**-messenger
appeared to Him from The Heaven,
strengthening Him.

Luke 22:44 And being in agony,
He prayed more earnestly.
Then His sweat became
like great drops of blood
falling down upon the ground.

Luke 22:45 And having stood up from prayer,
and having come to His students
He found them sleeping from sorrow.

Luke 22:46 And He said to them,
“Why are you sleeping?
Stand up and pray
in order that you do not enter into testing.”

Luke 22:47 Then as He was still speaking,
behold, a crowd.

And he who was called Yahudah,
one of the twelve,
preceded them.

And he approached **YAHUSHUA** to kiss Him.

Luke 22:48 Then **YAHUSHUA** said to him,
“Yahudah, are you betraying The Son of Man
with a kiss?”

Luke 22:49 Then those around Him,
discerning clearly what was about to happen,
said to Him,

“Master, shall we strike with a sword?”

Luke 22:50 And one of them struck the slave
of the great priest and cut off his right ear.

Luke 22:51 But **YAHUSHUA**, responding said,
“Permit even this.”

And He touched his ear and cured him.

Luke 22:52 Then **YAHUSHUA** said

to the chief priests,
captains of The Temple,
and the elders

who had approached Him,

“Have you come out as against a robber
with swords and clubs?

Luke 22:53 When I was with you daily
in The Temple

you extended no hand against Me.

However, this is your hour,
even the authority of obscurity.”

Luke 22:54 Having arrested Him
they led Him away.

And they brought Him into

the great priest’s house.

And Peter accompanied at a distance.

Luke 22:55 Now having kindled a fire
in the middle of the courtyard
and having sat down together,
Peter sat down in the midst of them.

Luke 22:56 Now a certain female slave
seeing him sitting by the fire,
looked intently at him and said,

“This one was also with Him.”

Luke 22:57 But he denied it saying,

“Woman, I do not know Him!”

Luke 22:58 And after a short time

another saw him and said,

“You also are of them.”

But Peter said, "Person, I am not!"

Luke 22:59 Then after the space
of about an hour
another confidently affirmed saying,
"Surely this one was also with Him
because he is a Galil'an."
Luke 22:60 But Peter said,
"Person, I do not know what you are saying!"

And immediately, while he was still speaking,
the rooster crowed.

Luke 22:61 And The Master turned around.
And He looked at Peter.
Then Peter remembered
the word of The Master,
how He had said to him,
"Before the rooster crows
you will renounce Me three times."

Luke 22:62 And Peter went out
and wept bitterly.

Luke 22:63 And the men who held **YAHUSHUA**
jeered at Him and scourged Him.
Luke 22:64 And having blindfolded Him,
they beat Him on the face.
And they asked Him saying, "Prophecy!
Who is the one who struck You?"
Luke 22:65 And many other things
they blasphemously spoke against Him.

Luke 22:66 And as soon as it became day
the elders of the people,
and chief priests and scribes assembled.
And they led Him into their Sanhedrin saying,
Luke 22:67 "If You are The Messiah tell us!"
But He said to them,
"If I tell you you will by no means believe it.
Luke 22:68 And if I also ask you,
you will by no means
answer Me or release Me.

Luke 22:69 From now on
The Son of Man will be sitting
at the right hand
of the miraculous power of **YAHWEH!**"
Luke 22:70 Then they all said,
"Are You then The Son of **YAHWEH?**"
Then He said to them,
"**You say it because I am.**"

Luke 22:71 And they said,
"What further testimony do we need?
Indeed, we have heard it ourselves
from His own mouth."

Note: The phrase in v. 70,
which is normally translated as,
"You say that I am."
does not make a clear statement
that He is The Son of **YAHWEH**.

However, the words of the text
easily mean what is given above,
in which case there is a definite statement made
that **YAHUSHUA** is indeed The Son of **YAHWEH**.
It is on that basis alone
that they can proceed judicially against Him.
It was considered blasphemy
because He claimed to be The Son of **YAHWEH**.
He also spoke the name of **YAHWEH**,
which the scribes and priests had forbidden.
That was a legal cause for death.

Chapter 23

Luke 23:1 And the entire group of them stood up.
And they led Him before Pilate.

Luke 23:2 And they began
to accuse Him saying,
“We found this one perverting the nation
and forbidding to give taxes to Caesar,
saying that He Himself is The Messiah, a king.”
Luke 23:3 Then Pilate asked Him saying,
“Are You the King of the Yisra'elites?”
Then responding He said,
“It is as you say.”

Luke 23:4 Then Pilate said
to the chief priests and to the crowd,
“I find no fault in this human being.”

Luke 23:5 But they were
strongly insistent saying,
“He stirs up the people
teaching throughout all Yahudah
beginning from The Galil even to this place.”

Luke 23:6 Then Pilate, having heard of Galil,
asked if the human being was a Galil'an.

Luke 23:7 And having recognized
that He belonged to Herod's authority,
sent Him to Herod
who was also in Yerushalaim at that time.

Luke 23:8 Now Herod,
having seen **YAHUSHUA**,
was exceedingly glad
because he had been desiring
for a long while to see Him
because he was hearing
many things concerning Him.
And he was hoping to see
some sign done by Him.

Luke 23:9 Then he questioned Him
with many words.
But He responded to him not even once.

Luke 23:10 And the chief priests
and the scribes stood.
And they intensely accused Him.

Luke 23:11 Then Herod, with his soldiers,
treated Him with utter contempt.
And they jeered at Him,
arrayed Him in a magnificent robe,
and sent Him back to Pilate.

Luke 23:12 Now on that very day
Pilate and Herod
became friends with each other.
Indeed, previously they were being hostile
toward one another.

Luke 23:13 Then Pilate,
having called together the chief priests,
and the rulers, and the people,
Luke 23:14 said to them,
“You have brought this human being to me,
as one perverting the people.
And behold!
Having examined *Him* in your presence,
I have found not even one crime
in this human being
of which you have accused Him.
Luke 23:15 Moreover, neither did Herod.
Indeed, I sent you to him.
And behold!

Nothing deserving of death
is being done by Him.
Luke 23:16 I therefore, having chastised Him,
will release Him.”

Luke 23:17 (Now it was necessary for him
to release one to them at the feast).

Luke 23:18 Then they shouted
simultaneously saying,

“Take this one away
and release to us Bar Abbas!”,

Luke 23:19 who because of a certain rebellion
and for murder had been thrown into prison.

Luke 23:20 Pilate therefore,
desiring to release **YAHUSHUA**,

was speaking to them again.

Luke 23:21 But they shouted saying,

“Crucify Him!

Crucify Him!”

stauroo – impale on the cross [stake];
figuratively, to extinguish (subdue)
passion or selfishness.
Literally, this meant
“torture Him to death upon a stake”.
It was among the most awful tortures
devised by human beings.

Luke 23:22 Then he said to them the third time,
“Why? What harm has He done?
I have found no reason for death in Him.
Therefore, having chastised Him, I will release Him.”

Luke 23:23 But they were insistent,
asking with loud voices that He be crucified.
And the voices of these
and of the chief priests prevailed.

Luke 23:24 Then Pilate gave sentence
that their request might become so.

Luke 23:25 Then he released to them
the one they requested,
who for rebellion and murder
had been thrown into prison.

But he delivered up **YAHUSHUA** to their will.

Luke 23:26 And as they led Him away
they seized a certain Shim'on,
a Cyrenian, who was coming from the fields,
setting the torture stake upon him
to carry it behind **YAHUSHUA**.

Luke 23:27 Now accompanying Him
was a great multitude of the people
and women who also mourned
and lamented for Him.

Luke 23:28 But **YAHUSHUA**,
having turned toward them, said,

“Daughters of Yerushalaim,
do not weep for Me

but rather weep for yourselves
and for your children,

Luke 23:29 because behold!
the days are coming in which they will say,

“Happy are the barren,
and the wombs that never gave birth,
and breasts which never nursed!”

Luke 23:30 At that time they will begin
to say to the mountains,

‘Fall on us!’ and to the hills, ‘Cover us!’
(Hos. 10.8)

Luke 23:31 Indeed,
if they are doing these things
unto the green wood,

what will happen unto the dry?"

Luke 23:32 Now there were also two others, criminals, led with Him to be lifted up.

Signifying the lifting up on the torture stake in order to be put to death.

Luke 23:33 And having come to the place called Calvary, there they crucified Him and the criminals, one on the right hand and the other on the left.

Luke 23:34 Then **YAHUSHUA** said, "Father, forgive them! Indeed, they do not understand what they are doing."

Then they divided His garments, casting lots.

Luke 23:35 And the people stood observing. And even the rulers with them sneered at Him saying, "He saved others.

Let Him save Himself if He is The Messiah, The Chosen of **YAHWEH**."

In this they acknowledge that He had told them He was indeed The Messiah. This confirms their guilt in rejecting Him as such.

Luke 23:36 Then the soldiers also jeered at Him, approaching and offering vinegar to Him, Luke 23:37 and saying, "If You are The King of the Yisra'elites, save Yourself."

The traditional use of "King of The Jews is neither correct nor proper.

"Jew" is a contraction from "Judah. Judah is properly Yahudah. Yahudah was the primary tribe in Yisra'el at this point in history.

But there are still 12 more tribes in Yisra'el (if you include the Northern Kingdom, which was now known as Shomeron, and the tribe of Levi). And there were those who had left the Northern Kingdom and joined Yahudah and the other tribes - as part of the nation of Yisra'el.

Thus the use of Yahudah (Jew) as the identifier of an Yisra'elite is a perversion of The Truth of **YAHWEH**. The distortion of this fact of history is yet another one of the perversions that have taken place, based on the traditions of human beings. It denies the truth of Scripture!

Luke 23:38 Then an inscription also was written above Him in writing of Greek, Latin, and Hebrew. **"THIS IS THE KING OF THE YISRA'ELITES."**

Luke 23:39 Now one of the criminals, having been hung, blasphemed Him saying, "If You are The Messiah save Yourself and us."

Luke 23:40 But the other, responding, admonished him saying, "Do you not even fear **YAHWEH**, since you are under the same condemnation?

Luke 23:41 And we indeed justly because we are receiving what is deserving of that which we did.

But this one has done
not even one thing out of place.”

Luke 23:42 Then he said to **YAHUSHUA**,
“Master, remember me
when You have come into Your kingdom.”
Luke 23:43 And **YAHUSHUA** said to him,
“Assuredly I say to you,
this day you will be with Me in Paradise.”

paradeisos – a park,
i.e. (specially) an Eden
(place of future happiness; paradise.

Luke 23:44 Now it was about the sixth hour.
And there became darkness
over the entire earth
until the ninth hour.
Luke 23:45 And the sun was obscured.
And the veil of The Temple was split in two.

Luke 23:46 And **YAHUSHUA**,
having cried out with a loud voice,
said, “Father, *‘into Your hands I commit My life.’*”
(Ps. 31.5)

And having said this He expired.

Luke 23:47 Now the centurion,
having seen what happened,
honored **YAHWEH** saying,
“Truly, this was a just human being!”

Luke 23:48 And the whole crowd
having come together to that spectacle,
seeing what happened,
beat their chests as they returned.
Luke 23:49 But all His acquaintances
and the women
who accompanied Him from The Galil
stood at a distance experiencing these things.

Luke 23:50 Now behold!
A man named Yoseph,
a member of The Sanhedrin,
a good man and just,
Luke 23:51 (This one had not consented
to their decision and deed.)
was from Arimathea, a town of the Yisra'elites,
who himself was also waiting
for The Kingdom of **YAHWEH**,
*Arimathea means a high place.
(Where idols were worshipped.)*

Luke 23:52 approached Pilate,
asking for the body of **YAHUSHUA**.
Luke 23:53 And he lowered it,
wrapped it in linen,
and laid it in a tomb hewn out of the rock
where as yet no one had ever been laid.

Luke 23:54 And that day was The Preparation.
And The Sabbath was beginning to dawn.

Luke 23:55 Now the women also
followed closely behind
who had come with Him from The Galil.
And they looked closely at the tomb
and how His body was laid.
Luke 23:56 Then, having returned,
they prepared spices and myrrh.
And they rested on The Sabbath
according to the teaching.

Chapter 24

Luke 24:1 Then on the first
of the Special Sabbath,
very early in the morning,

they and some others with them
came to the tomb bringing the spices
which they had prepared.

This refers to a *shabbathown*,
the Hebrew term for a special sabbath,
or day of rest.

There were two of these during Passover.
One was at the very beginning,
the other was seven days later
- **and they were not necessarily
on the seventh day of the week.**

This means they were **not**
on The Sabbath Day, which is Saturday.
It could be any day of the week.

The first of *sabbaton*, the Greek term,
simply refers to the first day
following the Special Sabbath.
**This means the resurrection did NOT,
of necessity, occur on "Sunday".**
Indeed, it makes it highly probable
that it **did not occur on a "Sunday"**,
"the first day of the week".
Lit. – one or first of the Special Sabbath.

Luke 24:2 Then they found the stone
having been rolled away from the tomb.

Luke 24:3 And they entered,
not finding the body
of The Master, **YAHUSHUA**.

Luke 24:4 And it was as they
were greatly perplexed concerning this.
And behold!

Two men stood by them in shining garments.

Luke 24:5 Then becoming frightened
and bowing their faces toward the ground
they said to them,

"Why do you seek the living among the dead?"

Luke 24:6 He is not here,
but rather has been raised up!

Remember how He spoke to you
while still in The Galil

Luke 24:7 saying,

"The Son of Man must be delivered
into the hands of offending men
and be crucified,
and the third day be raised up.' "

Luke 24:8 And they remembered His words.

Luke 24:9 And they returned from the tomb.
And they announced all these things
to the eleven and to all the rest.

Luke 24:10 Now it was Miryam Magdalene,
Yoanna,

Miryam, *the mother* of Ya'akov,
and the others with them

who told these things to the ambassadors.

Luke 24:11 And their words appeared to them
as if an incredible story.

And they did not believe them.

Luke 24:12 But Peter stood up.

And he ran to the tomb.

And having stooped down,

he looked at the linen cloths lying alone.

And he departed,

marveling to himself at what had happened.

Luke 24:13 And behold!

Two of them were traveling that same day
into a village called Emmaus
which was seven miles from Yerushalaim.

Emmaus means in earnest longing.

Luke 24:14 And they talked with each other
about all these things which had happened.

Luke 24:15 And it happened
as they conversed and discussed,
that **YAHUSHUA** Himself approached.
And He journeyed with them.
Luke 24:16 But their eyes being restrained,
they did not recognize Him.

Luke 24:17 Then He said to them,
"What word is this
you discuss with one another
as you are walking and are looking sad?"
Luke 24:18 Now responding,
the one whose name was Cleopas said to Him,
"Are You alone a stranger in Yerushalaim,
and have You not known the things
which happened there in these days?"
Luke 24:19 And He said to them,
"What sort of things?"
Then they said to Him,
"The things concerning
YAHUSHUA of Nazareth,
Who was a Prophet,
mighty in deed and word
in the presence of **YAHWEH**
and all the people,
Luke 24:20 how the chief priests and our rulers
delivered Him up to be condemned to death.
And they crucified Him.

Luke 24:21 But we were expecting
that it was He
Who was about to redeem Yisra'el.
Furthermore, besides all this,
today is the third day
since these things happened.

Luke 24:22 Furthermore, even some women
from among us astonished us,
having gone to the tomb early in the morning.
Luke 24:23 And having not found His body,
they came saying they had even seen
a vision of **YAH**-messengers
who said He is alive.
Luke 24:24 And some of those with us
went to the tomb and found *it*
even as the women had said.
But Him they did not see."

Luke 24:25 Then He said to them,
"Oh fools and slow of heart to trust
in everything which the prophets have spoken!
Luke 24:26 Should not The Messiah
have suffered these things
and entered into His honor?"

Luke 24:27 And beginning from Moshe
and from all the Prophets
He thoroughly explained to them,
by all The Scriptures,
the things concerning Himself.

Luke 24:28 And they drew near
to the village where they were going.
And He pretended He was traveling farther.
Luke 24:29 But they compelled Him saying,
"Stay with us because it is toward evening
and the day is far spent."
And He entered to stay with them.

Luke 24:30 Now it was as He sat
at the table with them.

And He took the bread,
blessed it,

and broke it,
and gave it to them.

Luke 24:31 Then their eyes
were thoroughly opened.
And they recognized Him.
But He became invisible to them.

Luke 24:32 And they said to one another,
“Did not our heart burn within us
as He talked with us on the road
and as He thoroughly opened
The Scriptures for us?”

Luke 24:33 And they stood up that very hour,
returned to Yerushalaim,
and found the eleven gathered together
and those with them

Luke 24:34 saying,
“The Master has truly been raised up
and has been seen by Shim'on!”

Luke 24:35 And they declared
the things on the road
and how He was recognized by them
in the breaking of the bread.

Luke 24:36 Then as they were speaking
YAHUSHUA Himself

stood in the middle of them
and said to them, “Shalom to you!”

*Shalom means total well-being,
in every aspect of life.*

Luke 24:37 But being terrified
and having become afraid,
they thought they had seen a ghost.

*pneuma - current of air, i.e. breath.
A "nature", here called a 'ghost'.*

Luke 24:38 And He said to them,
“Why are you troubled?

And why do doubts arise in your hearts?

Luke 24:39 Observe My hands and My feet,
that it is I Myself.

Handle Me and see,
because a ghost does not have flesh and bones
just as you see I have.”

*As in v. 37, the term is **pneuma**.
Often translated as 'spirit',
this tells us that this
is not an "embodied" being.*

Luke 24:40 And having said this
He showed them His hands and His feet.

Luke 24:41 But they, still not believing
on account of joy and marveling,
He said to them,

“Do you have any food here?”

Luke 24:42 Then they gave Him
a piece of a roasted fish
and some honeycomb.

Luke 24:43 And He took it.
And He ate it in front of them.

Luke 24:44 Then He said to them,
“These are the words which I spoke to you
while I was still with you,
that all things must be fulfilled
which were written in The Torah of Moshe,
and The Prophets,
and The Psalms
concerning Me.”

This encompassed their entire Scriptures.

Luke 24:45 Then He thoroughly
opened their minds
in order that they
might comprehend The Scriptures.

Luke 24:46 And He said to them,
"Thus it is written.
And thus it was necessary
for The Messiah to suffer
and to be raised up from being dead
on the third day,
Luke 24:47 and that reconsideration
and pardon of offenses
be proclaimed for the sake of His Name
to all nations, beginning at Yerushalaim.

Luke 24:48 And you are witnesses
of these things.

Luke 24:49 Behold!
I am sending
The Promise of My Father upon you!
But tarry in the city of Yerushalaim
until you are endued
with miraculous power from on high!"

Luke 24:50 And He led them out
as far as BayitAny.
And He, having lifted up His hands,
blessed them.
Luke 24:51 And it was as He was blessing them.
And He was parted from them
and taken up into The Heaven.

Luke 24:52 And they, worshipping Him,
returned to Yerushalaim with great joy!

Luke 24:53 And they were continually
in The Temple,
praising and blessing **YAHWEH**.
Amen!

5. ACTS

(Version 3.1: 7-15-2021)

Chapter 1

Acts 1:1 This is the first account I have made,
oh friend of **YAHWEH**,
of all that **YAHUSHUA** began,
both doing and teaching,

Theophilus – friend of "God".

This is not likely to be
the name of an individual.

It's difficult to ascribe The Book of Acts
as being written to only one person.

It seems far more likely this is a metaphor
for anyone who is a "friend of **YAHWEH**".

**YAHUSHUA is the personal name
of The Messiah.**

It means **YAH** saves or delivers;
YAH is deliverance.

It's a duplication of the name, Joshua, Yehoshua.
(More correctly, Yahoshua.)

Indeed, in Acts 7.45, Col. 4.11, and Heb. 4.8
there are errors involving this very name.

There, "Jesus"

is substituted for "Joshua" **incorrectly**
in the King James Version of The Bible.

(And many others.)

(Ya'akov is James

in most English "translations".)

This reveals the error.

The Messiah's name was NEVER "Jesus",
which in Greek is *Jesous*.

**The Hebrew Messiah
would NEVER have been given
a Greek name!**

Acts 1:2 until the day
in which He was taken up,
having given instructions by means of
a Set Apart Divine Nature of **YAHWEH**
to the ambassadors whom He had chosen

pneumatōs hagiou - by tradition "The Holy Spirit".
Literally it means. - **a breath sacred**.
(There is no article before it in the Greek text.).
Holy means to be sacred,
to be set apart for a special purpose, sanctified.

pneumatōs - a current of air, i.e. breath or breeze.
hagion - sacred (physically pure,
morally blameless or religious,
ceremonially consecrated)
Since the Book of Acts is central to the concept
of "the pouring out of The Holy Spirit"
it's vital to identify the terms used
and to give their correct meanings.
However, this will seriously challenge
most "traditional" believers.

**It means "The Holy Spirit"
is something DIFFERENT
than what we've been taught
by the traditions of men.
What is normally translated
as "The Holy Spirit"
IS NOT CORRECT!**

pneumatōs means "breath", not "spirit".
'Spirit;' is a Greek creation.
It is never found in Hebrew thought.
They had no idea what a 'spirit' was.
It's only inserted in English texts
as a result of the use of Greek texts,
and Greek concepts
not found in Hebrew thought.
To understand what this represents
it's crucial to know
how the Hebrews understood the breath.
It was considered to be "the wind of man",
and since it came from within,
it represented the person's nature, their character.
What we have in the text is a "sacred breath".
The only source for such a breath is **YAHWEH**,
for He alone is Holy - Sacred!
What's portrayed here is:
- His divine breath
- His divine character
- His "nature".

A thorough study of the original languages
and the terms used will clearly demonstrate
**there is no separate "person"
known as "The Holy Spirit".**

**The reference is to the "sacred breath",
or, the Divine Nature of YAHWEH".**

Unlike **YAHUSHUA**,
you cannot have a meeting with an "it"
(usually translated as "Him",
but the pronoun allows for the use of either).
Furthermore, a "person"
cannot live inside another person.
So how can "The Holy Spirit"
live inside your body if it is a "person"?
On the other hand,
it's quite possible
for the "character" of **YAHWEH**,
The Divine Nature - His "nature" -
to become a part of your life,
if you permit it to happen.
Tradition has lied to us!

Read the accounts carefully.
Pay very careful attention
to what the "nature" does and does not do.
Scripture itself will teach you The Truth
- if you're willing to "hear" it.
apostolos – a delegate, ambassador – apostle.
Personal legal representatives of The Messiah.

Acts 1:3 whom He also stood beside,
He Himself being alive following His suffering,
by many convincing proofs
being seen by them through forty days
and speaking to *them*
concerning The Kingdom of **YAHWEH**.

Acts 1:4 And being assembled together with them
He charged them, saying,
"Do not depart from Yerushalaim,
but instead, wait
for the promise of The Father
which you have heard from Me
Acts 1:5 because Yahanathan
indeed baptized with water
but you will be baptized
with a Divine Nature of **YAHWEH**
not many days following these."

baptizo - to immerse, submerge.

YAHWEH has been added in italics
to emphasize that it is His nature
that they were to be immersed in.
His Name is not in the Greek text.

Note: they were NOT
being baptized again in water.
They were going to be immersed,
submerged, **in the divine nature itself**.

Yerushalaim means
complete teaching of deliverance.
Yahanathan means given by **YAH**.
(This is John.)

Acts 1:6 Therefore, having indeed
been called together
they were asking Him saying,
"Master, will You at this time
restore The Kingdom to Yisra'el?"
Acts 1:7 Then He said to them,
"It is not for you to know times or seasons
which The Father has placed
in His own authority.
Acts 1:8 But on the other hand,
you will receive miraculous power
at the coming upon you
of The Set Apart Divine Nature of **YAHWEH**
and you will be witnesses for Me
even in Yerushalaim,
and in all Yahudah and Shomeron
and to the end of the earth."

dunamis - force; specially, miraculous power.
The article does appear with "set apart"
in this portion of the Greek text.
In this instance it is specific.

Note that this "**sacred breath**"
is coming upon, or over, them.
It is not standing in front of them
or beside them as a "person" would do.

This is the "bestowing" of "the new man"
- the new birth - which is non-carnal.

**The "new nature" is The Divine Nature.
It replaces the "old nature".**

Yahudah means **YAH** will be praised.
Shomeron means guardianship.
(This is "Samaria".)
Yahudah and Shomeron (Samaria)
encompass ALL of the nation of Yisra'el
(the proper Hebrew name).
Yahudah was the Southern Kingdom
and Shomeron was The Northern Kingdom
in previous times.
A split still existed
in the days of The Messiah
between these two groups.

Acts 1:9 And having spoken these things they were watching as He was taken up. And a cloud lifted Him up from beneath, away from their eyes.

'Eyes' is a key word in Scripture.
It's used repeatedly in The Old Covenant.
It's important to keep the concept of the eyes and "seeing" visible in the text since it's such a significant part of The Hebrew Scriptures.

Acts 1:10 And as they gazed intently into the skies as He was traveling, behold!
Two men in white apparel stood beside them,

Behold is a very important term.
Every time it's used
it's in the imperative form - emphatic!
It means, Pay Attention!

Acts 1:11 who also said, "Men of Galil, why are you standing gazing up into the skies? This same **YAHUSHUA**, Who has been taken up from you into The Heaven likewise will come in a similar manner as you have intently watched Him traveling into the skies."

Acts 1:12 At that time they returned to Yerushalaim from the mountain called Olivet which is near Yerushalaim, a Sabbath Day's distance.
About 1/2 mile

Acts 1:13 And when they had entered they went up into the upper room where they were staying, including Peter, Ya'akov, Yahnathan and Andrew, Philip and Bar Talmay and Mattiyah, Ya'akov, son of Alphaeus, and Shim'on the Zealot, and Yahudah son of Ya'akov.

Peter means a stone.
To'am means a twin.
(This is "Thomas".)
Ya'akov means heel catcher.
(This is "James".)
Yahnathan means given by **YAHWEH**.
(This is "John".)
Andrew means manly.
Philip means lover of horse
Bar Talmay means son of my furrows.
(This is "Bartholomew".)
Mattiyah means gift of **YAHWEH**.
(This is "Matthew".)
Shim'on means one who hears.
(This is "Simon" or Simeon.)
Alphaeus means produce; grain.
Yahudah means **YAH** is praised.
(This is "Yahudah", or "Judas".)

Acts 1:14 These all were unanimously in earnest with prayer and supplication, together with the women and Miryam, the mother of **YAHUSHUA**, and with His brothers.

Miryam means their rebellion.
Traditionally, this is Mary.

Acts 1:15 And during those days Peter stood up in the midst of the students. (altogether the number of names was about a hundred and twenty), And he said,

mathetes – a learner.

Acts 1:16 "Men, brothers, it was necessary that this Scripture be fulfilled which The Divine Nature of **YAHWEH**

predicted by means of the mouth of David concerning Yahudah, who became a guide to those who arrested **YAHUSHUA**,

David means beloved.

Acts 1:17 because he was numbered with us and obtained a part in this ministry.”

Acts 1:18 Therefore indeed, this same one acquired a field from the wages received for the injustice.

And falling head first

he burst open in the middle.

And all his entrails poured forth.

Acts 1:19 And it became well known

to all the residents of Yerushalaim.

Therefore that field is called,

in their own dialect,

Akeldama, that is, The Field of Blood.

Acts 1:20 Indeed, it is written

in the Book of The Psalms:

*‘Let his dwelling place become desolate,
and let no one live in it.’*

(Psa. 69.25)

and, *‘Let another take his office.’*

(Psa. 109.8)

Acts 1:21 Therefore, of these men

who have associated with us

all the time that The Master, **YAHUSHUA**,

came in and went out among us,

Acts 1:22 beginning from

the baptism of Yahanathan

even until that day

that He was taken up from us,

one must become a witness with us

of His resurrection.”

Acts 1:23 And two were stood up;

Yoseph, called Bar Tsaba,

who was surnamed Justus,

and Mattiyah.

Yoseph means he will add.

Bar Tsaba means son of pleasing

Justus means just one. It is of Latin origin.

Mattiyah - the same as Mattityah. (Mathias)

Acts 1:24 And they prayed and said,

“You, **YAHWEH**, Who know the hearts of all,

indicate which of these two You have chosen

Acts 1:25 to take part

in this ministry and commission

to which Yahudah became contrary,

having gone into his own place.”

Acts 1:26 And they cast their lots.

And the lot fell on Mattiyah.

And he was numbered

with the eleven ambassadors.

Chapter 2

Acts 2:1 And as The Day of Shavuot

was coming to fulfillment

every one was of the same mind concerning it.

Shavuot is a Hebrew Festival,

known as Pentecost

because it took place 50 days

after the presentation of the First Fruits

during Passover week

(The Feast of Unleavened Bread).

Pentecost is the Greek term.

It's generally believed that on this same date

***YAHWEH** gave The Torah*

to Yisra'el at Mount Sinai.

Acts 2:2 And suddenly,

a loud noise came out of the skies,

being carried by violent wind.
And it filled the whole house
where they were sitting.
Acts 2:3 And they observed divided tongues,
as if they were flames,
sitting upon absolutely every one of them.

Note that this happened only to those
who were believers in The Messiah,
those who were gathered together
in the house.
It did not happen to "non-believers".

Acts 2:4 And absolutely every one was filled
with The Set Apart Divine Nature of **YAHWEH**.
and began speaking with different languages
just as The Divine Nature was giving to them,
enunciating plainly.

This was not a "person".
It came as "tongues of fire".
This is what Yahnathan The Baptist
prophesied (Matt 3.11, Luke 3.16),
a baptism with "fire".
Languages literally means tongues.
It can refer to distinct languages
or to differing dialects.

Acts 2:5 Now there were Yisra'elites
dwelling in Yerushalaim,
devout men from every race under the skies.

Yisra'elites - This is the proper Hebrew term.
Most modern versions use "Jews".
This is not correct.
It's not correct because the term "Jew"
is taken from "Judah".
But "Judah" is, properly, YAHUDAH.

**There is no "J" in the Hebrew language,
nor in the Greek language.**

In fact the letter "J" did not exist
until roughly 1500 A.D.
The Germans created it.

Thus "Jew" represents **only one tribe**
out of the 13 tribes of Yisra'el.
(Most traditional accounts
erroneously omit the tribe of Levi.)
It entirely dismisses the other tribes.

Only **human tradition**
has been responsible for this drastic error.
The thirteen tribes still exist.
Not one has never been "lost".
devout - careful of thought.

ethnos - tribe, nation, race, Gentiles.

Acts 2:6 And when this sound occurred
the large crowd assembled together.
And they were thrown into disorder
because everyone was hearing them
speaking in his own dialect.

The large crowd consists of those
who were not in the room
with the assembly of believers.
While "language" is typically used here,
it seems more appropriate to use "dialect",
since even within each language
there are many dialects that occur.
The point is being made
that everyone who was there
understood what was being said.

Acts 2:7 Indeed, everyone
was astounded and wondered,
saying to one another,
"Behold!

Are not all these who are speaking Galil'ans?

Acts 2:8 And how are we hearing,
each in our own dialect
into which we were born,

Acts 2:9 Parthians and Medes and Elamites,
those dwelling in Mesopotamia, Yahudah
and Cappadocia, Pontus, and Asia,
Acts 2:10 Phrygia, and Pamphylia, Mitsraim
and the parts of Libya adjoining Cyrene,
visitors from Rome,
both Yisra'elites and proselytes,
Acts 2:11 Cretans and Arabs?
We hear them speaking in our own languages
of the magnificent things of **YAHWEH.**"

Please recognize the great territory
covered by these people
- who would go back and report
what they had experienced.

Parthian means of a pledge.
Mede means a measure.
Elam means of their heaps.
Mesopotamia means exalted.
Cappadocia means branded unreal.
Pontus means the sea.
Asia means slime; mire.
Phrygia means parched.
Pamphylia means all types; all tribes.
Mitsraim means double straits, trouble.
- This is Egypt.
Libya means afflicted.
Cyrene means supremacy of the bridle.
Rome means strength.
Cretans means of flesh.
Arabs means ambushes.

Acts 2:12 Indeed,
everyone was astounded and perplexed,
saying to one another,
"Whatever could this mean?"
Acts 2:13 Others jeering said,
"They are intoxicated with new wine."

Acts 2:14 But Peter,
having stood up with the eleven,
raised his voice.
And he declared to them,
"Men of Yahudah
and all who dwell in Yerushalaim,
let this be well known to you
and listen to my speech.

Acts 2:15 Indeed,
these are not drunk as you presume,
because it is *only* the third hour of the day.

Acts 2:16 But instead,
this is what was spoken by the prophet Ya'el:
Ya'el means **YAH** is El (God). (This is Joel.)

Acts 2:17 *"And it will come to pass afterward
that I will pour out of My Divine Nature
upon all flesh.*

*Your sons and your daughters will prophesy.
Your young men will see visions.
Your old men will dream dreams.*

Acts 2:18 *And on My menservants
and on My maidservants
I will pour out of My Divine Nature
in those days.*

And they will prophesy.

Acts 2:19 *I will show wonders
in the skies above
and signs in the earth beneath:
blood, and fire, and vapor of smoke.*

Acts 2:20 *The sun
will be turned into darkness,
and the moon into blood,
before the coming of
the great and awesome Day of **YAHWEH.***

Acts 2:21 *And it will come to pass
that **whoever calls on the Name of YAHWEH**
will be delivered.'*

(Joel 2.28-32)

Note: This passage from Joel is vitally important.

It declares that one is "saved" by calling upon the **Name of YAHWEH**.

To call upon His Name is equivalent to calling upon His authority and His character. It is to acknowledge your willingness to be placed under His authority.

You are, in effect, proclaiming that He is your King!

This is directly tied to The Messiah, **YAHUSHUA**, Who has **YAHWEH's** Name "in" Him - **YAHU-Shua**.

Also note that **YAHWEH** will pour out (spill forth) "**of My nature**" - portions of it, and **not a "person"**.

You cannot pour out (spill forth) a "person". This 'entity', traditionally referred to as "The Holy Spirit" **NEVER** is identified by a personal name, as **YAHWEH** is, and as **YAHUSHUA** is. One **MUST ASK**, "Why not, if this is truly a 'person'?"

Acts 2:22 "Men of Yisra'el, listen attentively to these words! **YAHUSHUA**, The Nazarene, a man exhibited by **YAHWEH** to you through miraculous powers, and wonders, and signs which **YAHWEH** was doing through Him in your midst, just as you yourselves also understand,

Note that it is **YAHWEH** Who was doing the work through (by means of) **YAHUSHUA**. Nazarene means branch.

Acts 2:23 this One, the One delivered by the determined will and forethought of **YAHWEH**, Whom you took with lawless hands, having murdered Him by crucifixion, Acts 2:24 **YAHWEH** has raised up, having released Him from the pangs of death because it was not possible that He could be held by it!

Acts 2:25 Indeed, David says concerning Him: "*I foresaw **YAHWEH** always before my face, for He is at my right hand that I may not be shaken.*

Acts 2:26 *Therefore my heart rejoiced, and my tongue was glad.*

Acts 2:27 *Moreover, my flesh also will rest in hope for You will not leave my life in She'ol nor will You allow Your Holy One to see corruption.*

Acts 2:28 *You have made known to me the ways of life.*

You will make me full of joy in Your presence.'
(Psa. 16.8-11)

Acts 2:29 Men, kindred! I would speak freely among you concerning the patriarch, David, because he is dead, and has been buried, and his tomb is with us to this day.

Acts 2:30 Therefore, being a prophet, and understanding that **YAHWEH** had sworn by an oath to him that from the fruit of his loins

according to the flesh
He would establish The Messiah,
sitting up on his throne,
Acts 2:31 having foreseen this he spoke
concerning the resurrection of The Messiah,
that His life was not left in She'ol
nor did His flesh see corruption.

Two things are to be noted.
First is the reference
to the **psuche**, of The Messiah.
psuche - life, breath.

This is different than **pneuma**
in that it represents one's life breath,
one's life itself,
not one's character or essence.

Second is **she'ol**.
In Hebrew thought
this is the place of departed beings,
the state of being dead.
It is not "hell".

Acts 2:32 This **YAHUSHUA**
YAHWEH has raised up,
of which we are all witnesses.

Acts 2:33 Therefore, having been exalted
to the right hand of **YAHWEH**,
and having also received from The Father
the promise of that which is set apart,
that which is a Divine Nature of **YAHWEH**,
He has bestowed this
which you now see and hear.

ekcheo - to pour; to pour forth;
figuratively, to bestow.
You do not bestow a "person".
What was poured out
was The Divine Nature.
This is the very first instance
of "the new birth".
This is "the power from on high"
that the students were
to wait for in Yerushalaim.

This is not "a person".
They were not looking at a live being.
It is in fact
The Divine Nature of **YAHWEH** Himself,
now functioning in the lives
of the 11 who were chosen by **YAHUSHUA**.

Acts 2:34 Indeed, David has never ascended
into The Heavens.
But he himself says,
"**YAHWEH** said to my Master,
'Sit at My right hand,
Acts 2:35 until I make Your enemies
Your footstool.'"

(Psa. 110.1)

Acts 2:36 Therefore,
let all the house of Yisra'el
know assuredly that **YAHWEH**
has made this same **YAHUSHUA**
Whom you have crucified
both a Sovereign and The Messiah."

kurios - Lit. -supreme in authority,
i.e. controller; Master. A sovereign.
Translated improperly as "the Lord".

Note that **YAHUSHUA**
has been caused to fulfill three different roles.
He is a King, a Sovereign, AND The Messiah.
This is a crucial message to Yisra'el.
They have just killed their long hoped for "King",
AND their long promised Messiah!

Note their response in the very next verse.

Acts 2:37 Now having heard
they were agitated violently in the heart!
And they said to both Peter
and the rest of the ambassadors,
"Men, kindred! What shall we do?"

The heart in Hebrew thought
is the center of one's being
where the mind, the intellect resides.

Acts 2:38 Then Peter said to them,
"Reconsider and be baptized,
each one of you,
in regard to the Name
of **YAHUSHUA**, The Messiah,
for the sake of the pardon of offenses.
And you will receive the free gift
of The Set Apart Divine Nature of **YAHWEH**
metanoeo - to think differently or afterwards;
to reconsider.

Since **YAHWEH's** Name is "in" The Messiah
one is ultimately baptized (immersed)
in the Name of **YAHWEH!**

He alone is The One Who "saves" us.
Psa. 3:8
Salvation belongs to YAHWEH.

Keep in mind that the name represents
the authority and character of the person.

**To be baptized is to be immersed
in the authority and character
of YAHUSHUA, The Messiah!**

YAHWEH's Name
"is in His name", in Him.
His name means
"YAHWEH is deliverance."

hamartia - a sin; an offense.
It's tied to "missing the mark"
which represents going off the path.
It represents a refusal to follow
the teaching of **YAHWEH**
concerning His will for us.
It is an act of rebellion
which results in offending **YAHWEH**
because we have rejected His desire
in favor of our own.
The penalty for such action is **DEATH!**

Now, one does not receive a "person"
as a free gift?
A gift of the divine nature, however,
is possible for one to receive.

Acts 2:39 because the promise is to you
and to your children,
and to all who are afar off,
as many as might be called
by **YAHWEH**, our Elohim!"

Acts 2:40 And with many other words
he gave evidence.
And he encouraged them saying,
"Be delivered from this perverse generation!"

Acts 2:41 Therefore indeed,
those who with pleasure
accepted his message were baptized.
And that very day
about three thousand lives were added.

Acts 2:42 Indeed, they persevered
in the ambassadors' instruction
and partnership,
in the breaking of bread,
and in prayers.

Acts 2:43 Now awe came upon every life.

And many wonders and signs existed
by means of the ambassadors.

Acts 2:44 Indeed,
all who believed were together.
And they held everything in common.
Acts 2:45 And they sold
their possessions and property,
And they distributed them among everyone,
according to what any had need,
Acts 2:46 accordingly persevering daily
with one mind in The Temple,
and breaking bread according to households,
sharing their nourishment
with much joy and simplicity of heart,
Acts 2:47 praising **YAHWEH**,
and having favor with all the people.
And **YAHWEH** added to the assembly daily
those who were being delivered.

Chapter 3

Acts 3:1 Now Peter and Yahanathan
went up together to The Temple
at the hour of prayer, the ninth *hour*.
[The ninth hour is the hour of prayer.](#)
[It is 3 PM.](#)

Acts 3:2 And a certain man
having been lame from his mother's womb
was carried in whom they placed daily
at the gate of The Temple
which is called Beautiful
to beg for compassion from those
who were entering The Temple,
Acts 3:3 who having seen
Peter and Yahanathan
intending to enter The Temple
begged for compassion.

Acts 3:4 Now Peter, intently looking at him
together with Yahanathan, said, "Look at us."
Acts 3:5 And he gave them his attention,
anticipating receiving something from them.
Acts 3:6 Then Peter said,
"Silver and gold I do not have.
But what I do have I give to you.
In the Name of **YAHUSHUA**,
The Messiah from Nazareth,
stand up and walk!"
Acts 3:7 And he grabbed him
by the right hand.
And he raised him up.
And instantly
his feet and ankles were stabilized.
Acts 3:8 And leaping up,
he stood and walked about.
And he entered with them into The Temple,
walking, leaping, and praising **YAHWEH**.

Acts 3:9 And all the people saw him
walking and praising **YAHWEH**.
Acts 3:10 And they even recognized
that it was he who sat begging for compassion
at The Beautiful Gate of The Temple.
And they were filled
with astonishment and excitement
at what had happened to him.

Acts 3:11 Now the lame man,
having been healed,
seized Peter and Yahanathan.
All the people ran together to them
in the porch which is called Shelomoh's,
utterly astounded.
[Shelomoh means peaceableness.](#)

Acts 3:12 But Peter having seen *this*
responded to the people,
“Men of Yisra’el, why do you marvel at this?
Or why look so intently at us
as though by our own ability or reverence
we had made this man walk?”

Acts 3:13 The Elohim of Abraham,
Yitzhak, and Ya’akov
The Elohim of our forefathers,
has honored His servant, **YAHUSHUA**,
Whom you betrayed and rejected
in the presence of Pilate,
that One Pilate had determined to release.

Abraham means father of a multitude.

Yitzhak means laughter

Ya’akov means he will take by the heel.

Pilate means compressed (like felt).

Acts 3:14 But you rejected
the set apart and just One!
And you begged for a murderer
to be granted to you,
Acts 3:15 and you killed The Prince of Life
Whom **YAHWEH** has raised up
out of *being* dead,
of which we are witnesses.

If you explore the Greek

and the root word for “prince”

you discover it refers to

“the beginning”, or “the first”.

This phrase, as given in the Greek text,

suggests the meaning:

The Beginning of Life.

This is in direct keeping with John 1.1-4.

Dead is an adjective describing His condition.

There is no article in the text.

To accurately interpret this

one would literally say,

“has raised out of deadness.

Acts 3:16 And His Name,
through trust in His Name,
has stabilized this one
whom you observe for yourself
and recognize.
And the trust which exists by means of Him
has given him this physical wholeness
in front of all of you.

The Greek term for name,

just as the Hebrew term for name,

does not simply mean a proper name.

It could refer to a title,

or to one’s authority or character.

It seems most appropriate

in referring to **YAHUSHUA**,

to always keep His authority

as The Son of **YAHWEH**

within our perspective of His “name”.

Furthermore, in this instance,

the reference to “His Name”

is a reference to **YAHWEH**,

The One Who raised up

The Messiah, **YAHUSHUA**.

The Greek term *pistis*, means

(according to James Strong)

persuasion, i.e. credence; moral conviction;

or by extension the system of religious truth itself.

It’s translated as:

assurance, belief, believe, faith, and fidelity.

The Greek term, *pisteuo*

is essentially the verbal action form of *pistis*.

It’s defined as meaning:

to have faith (in, upon,

or with respect to, a person or thing),

i.e. credit; by implication, **to entrust**.

It is translated as: believe(-r), commit
(to trust), put in trust with.
Given these definitions
it's difficult to separate faith, belief, and trust.
Without trust you have neither faith nor belief.

Acts 3:17 And now, brothers,
I understand that you did it
because of ignorance,
exactly like your rulers also.
Acts 3:18 But those things
which **YAHWEH** had predicted
through the mouth of every one of His prophets,
the suffering of The Messiah,
He has in this manner fulfilled.

Acts 3:19 Reconsider therefore,
and be turned back
for the sake of obliterating your offenses
so that times of revival might come
from the presence of **YAHWEH**.

Acts 3:20 And He will send
YAHUSHUA, The Messiah,
Who was proclaimed to you in advance,
Acts 3:21 Whom The Heaven
must truly receive
until the times of restitution of everything,
of which **YAHWEH** has spoken
through the mouth
of all His set apart prophets
since eternity past.

This is normally translated,
"since the world began".
But that's **not** what the Greek says.
It says, literally, "since an age"
(*aion*, or eon in English).
It's a reference to
the previous earthly existence
alluded to in Genesis in the "creation story".

This is a subject avoided by most
because they don't know how
to deal with it effectively.

However, that there was a previous existence
that was also destroyed by a flood
(long before the flood of Noah)
is confirmed by numerous Scripture passages.
It's believed that it was during that period
that Lucifer was cast out
of The Heaven of **YAHWEH**
because of his rebellion,
resulting ultimately in the destruction
of the first creation
and the state of things that existed
as Genesis begins the story
of the "creation" of this portion of world history.

Acts 3:22 Indeed,
Moshe truly said to The Fathers,
*"YAHWEH, your Elohim,
will raise up for you a prophet
even like me out of your brothers.
Him you will listen to
according to everything,
whatever He says to you.*

Acts 3:23 *And it will happen
that every breathing creature
who will not listen to that prophet
will be utterly destroyed
from among the people.'*

(Deut. 18.15,18-19)

Acts 3:24 And indeed, all the prophets,
from Shemu'el and those who follow,
as many as have spoken,
have also predicted these days.

Shemu'el means heard by El (God)

Acts 3:25 You are sons of the prophets
and of The Covenant
which **YAHWEH** established
with our forefathers, saying to Abraham,
*“And in your seed
all the families of the earth
will be blessed.”*

(Gen. 22.18, 26.4, 28.14)

Acts 3:26 To you first **YAHWEH**,
having raised up His child, **YAHUSHUA**,
set Him apart,
blessing you
by turning back each one of you
from your depravities.”

Chapter 4

Acts 4:1 Now as they were speaking
to the people the priests,
the captain of The Temple,
and the Sadducees stood before them,
Acts 4:2 being greatly disturbed
that they were teaching the people
and proclaiming in **YAHUSHUA**
the resurrection from the dead.
Acts 4:3 And they laid hands on them.
And they put them in custody until the morning
because it was already evening.

Acts 4:4 However, many of those
who heard the message believed.
And the number of the men
came to be about five thousand.

Acts 4:5 And it was now on the next day.
They were gathered at Yerushalaim
by their rulers, elders, and scribes,
Acts 4:6 and Annas, the great priest,
Caiaphas, Yahonathan, and Alexander,
and as many as were from the kindred
of the great priest.
Acts 4:7 And having placed them in the middle
they asked, “With what kind of power
or by what name
have you done this?”

dunamis – force, especially miraculous power.
From a root meaning ability or possibility.
- "what name" - in other words,
by who's authority.

Acts 4:8 Then Peter, having been filled
with a Set Apart Divine Nature of **YAHWEH**,
said to them,
“Rulers of the people and elders of Yisra'el,
Acts 4:9 if we this day are investigated
on behalf of a good deed to a helpless person
as to how he was delivered,
Acts 4:10 let it be well known to you all
and to all the people of Yisra'el
that in the Name of **YAHUSHUA** of Nazareth,
The Messiah, Whom you crucified,
Whom **YAHWEH** has raised up
from being dead,
through Him,
this man stands in your presence,
healthy.

Acts 4:11 This is the
*“stone which was rejected by you builders,
which has become the chief cornerstone.”*
(Ps. 118.22)

Acts 4:12 And there is no deliverance
in any other
because there is not another name

under the skies
given unto human beings
by which we might be delivered.”

The **only Name**
that truly fits this statement is **YAHWEH**.
Keep in mind that **YAHUSHUA**
has this Name upon Himself,
YAHU meaning **YAHWEH**,
and His entire Name
means **YAHWEH** delivers!

Acts 4:13 Then, having observed the boldness
of Peter and Yahnathan
and having perceived that they were illiterate
and ignorant persons,
they marveled, also recognizing
that they had been with **YAHUSHUA**.

Acts 4:14 And seeing the person
who had been healed standing with them
they could not refute it.

Acts 4:15 However, having ordered them
to go aside out of The Sanhedrin
they conferred among themselves,
Acts 4:16 saying,
“What shall we do to these persons?
Indeed, that a notable sign
has been created through them
is apparent to all who dwell in Yerushalaim.
And we are not able to deny it.
Acts 4:17 On the other hand,
in order that it spreads no further
among the people,
let us severely threaten them
to speak no longer to any person
concerning this Name.”
Acts 4:18 So they called them.
And they ordered them
not to speak at all,
nor to teach,
concerning the Name of **YAHWEH**.

Acts 4:19 But Peter and Yahnathan
responded, saying to them,
“Whether it is right before **YAHWEH**
to listen to you more than to **YAHWEH**,
you decide,
Acts 4:20 because we are not able not to speak
about the things which we have seen and heard!”

Acts 4:21 And having threatened them further
they released them,
finding not even one way to punish them
because of the people,
because everyone honored **YAHWEH**
concerning what had been done.
Acts 4:22 Indeed,
the man was over forty years old
upon whom this sign of healing
had been done.

Acts 4:23 Now having been released,
they went to their own.
And they announced everything
that the chief priests and elders
had said to them.
Acts 4:24 And having heard this
they lifted up their voice to **YAHWEH**
with one mind and said,
“**YAHWEH**, You are The Elohim
Who has made the skies
and the earth,
and the sea,
and all that is in them,

Acts 4:25 Who through the mouth
of Your child, David, has said:

*“Why did the pagans rage
and the people plot vain things?”*

Acts 4:26 *The kings of the earth took their stand,
and the rulers were gathered together
against **YAHWEH** and against His Messiah.’*
(Psalm 2.1-2)

Acts 4:27 Indeed, for the sake of truth
concerning Your set apart child, **YAHUSHUA**,
Whom You anointed,
both Herod and Pontius Pilate,
with the Gentiles and the people of Yisra'el,
have been gathered together
Acts 4:28 to do whatever
Your hand and Your choice
determined in advance to happen.

Acts 4:29 And now, **YAHWEH**,
regard their threats!
And give to Your servants every boldness
to speak Your Word

doulos – a slave
(literal or figurative, voluntary or involuntary).
Translated as “servant”.
oiketēs – a menial domestic.
diakonos – an attendant, waiter,
(pastor or teacher), deacon.

There's a difference between
one who is “owned” as a slave,
and one who serves for pay,
or other compensation.

Acts 4:30 by stretching out Your hand to heal,
and that signs and wonders might be done
through the Name
of Your set apart child, **YAHUSHUA**.”

Acts 4:31 And having begged,
the place where they
were assembled together was shaken.
And they were each filled
with The Set Apart Divine Nature of **YAHWEH**.
And they spoke the word of **YAHWEH**
with boldness.

logos - word.
Can also mean message,
and that is most likely the intent in this verse.

Acts 4:32 Now the large crowd
of those who trusted
were of one heart and one being.
And not even one said that any of the things
he possessed was his own,
but instead,
absolutely everything was shared by all.

Acts 4:33 And with great power
the ambassadors gave witness
to the resurrection of The Master, **YAHUSHUA**.
And great favor was upon them all.

Acts 4:34 Indeed,
not any of them were deficient
because all who were owners
of lands or houses sold them,
bringing the proceeds of what was sold
Acts 4:35 and placing them at the ambassadors' feet.
Then distribution was made to each
as any had a need.

While this may have been a literal act,
it should also be recognized
that this phrase is symbolic
of placing these proceeds
under the authority of the ambassadors.

Being at someone's feet in Eastern culture represents submission to their authority. This is a very significant concept, missed by most Westerners.

Acts 4:36 And Yosiah, who was also named Bar Nabas by the ambassadors, (which is translated Son of Encouragement), a Levite of the country of Cyprus,

Yosiah means established by **YAH**.
Bar Nabas means son of prophecy or consolation.
Cyprus means love; a blossom.

Acts 4:37 having land, sold it bringing the money and placing it at the ambassadors' feet.

Chapter 5

Acts 5:1 Now a certain man named Hananyah, with Sappir, his wife, sold a possession.

Hananyah means favored by **YAHWEH**.
Sappir means a sapphire.

Acts 5:2 And he kept back part of the proceeds, his wife also being aware. And having brought a certain part he placed it at the ambassadors' feet.

Acts 5:3 But Peter said, "Hananyah, why has The Adversary filled your heart to lie to The Set Apart Divine Nature of **YAHWEH** and to keep back part of the price of the land?

Acts 5:4 While it remained was it not indeed still your own? And after it was sold was it not still under your own authority? Why have you placed this thing in your heart? You have not lied to human beings, but rather to **YAHWEH**."

Note the characterization here. Traditionally according to v. 3 he lied to "The Holy Spirit".

But here the "nature of **YAHWEH**" and **YAHWEH** are equated - the very same. This affirms the concept of a "nature", and not a "person".

Acts 5:5 Then Hananyah, hearing these words, fell down and expired. And great fright came upon all those hearing these things.

Acts 5:6 Then the young men stood up, wrapped him up, and carried him out to bury.
Acts 5:7 Now it was about three hours later and his wife came in, not understanding what had happened.
Acts 5:8 And Peter spoke to her, "Tell me if you sold the land for so much?" She said, "Yes, for so much."
Acts 5:9 Then Peter said to her, "How is it that you have agreed together to test The Divine Nature of **YAHWEH**?"

Behold!
The feet of those who buried your husband are at the door.
And they will carry you out."

Lit. - to test the breath of **YAHWEH**.
While *pneuma* is typically translated as "spirit" it means breath.
It must be noted that spirit is a Greek creation. It did not exist prior to Greek culture.
It is not a Hebrew concept.

Acts 5:10 Then she fell down instantly

at his feet and stopped breathing.
And the young men coming in found her dead.
And they carried her out to bury by her husband.

Acts 5:11 And great fright
came upon the whole assembly
and upon everyone hearing these things.

Acts 5:12 Now through the hands of the ambassadors
many signs and wonders
were being done among the people.
And they were all with one mind
in Shelomoh's Porch.

Acts 5:13 But none of the rest dared join them.

However, the people esteemed them highly.

Acts 5:14 And large numbers

of both men and women
were trusting in The Master.

Acts 5:15 Therefore, they brought the sick
out into the streets.

And they placed them on couches and mattresses
in order that perhaps
the shadow of Peter passing by
might cast a shadow on some of them.

Acts 5:16 Now a large crowd assembled also
from the towns surrounding Yerushalaim
bringing sick people and those
who were tormented by unclean natures.
And absolutely all of them were healed.

These are the same thing as 'demons'.

They are defiled natures.

*Defiled means "unclean"
in the religious sense.*

*Nothing unclean was permitted
in the presence of YAHWEH.*

Acts 5:17 Then the great priest stood up,
and everyone with him,
being the party of the Sadducees,
having been filled with indignation.

Sadducees means the righteous, or just.

Acts 5:18 And they laid their hands
on the ambassadors.

And they put them in the public prison.

Acts 5:19 But during the night
a messenger of YAHWEH
opened the prison doors
and brought them out,
even saying to them,

*aggelos, from which
we get the term "angel",
means messenger, deputy;
one sent by another.*

*Where YAHWEH is directly referenced
this will be noted as a YAH-messenger.*

Acts 5:20 "Go!
Stand in The Temple and speak to the people
all the sayings concerning this way of life."

Acts 5:21 Now having listened
they entered The Temple at sunrise
and were teaching.

But the great priest
and those with him came.
And they called together The Sanhedrin
and all the elders of the children of Yisra'el.
And they sent to the prison
to have them brought.

Acts 5:22 But when the officers came near
they did not find them in the prison.
And having returned they announced it,

Acts 5:23 saying,
"We truly found the prison shut securely,
and the sentries standing outside
in front of the door.
But having opened it we found no one inside!"

Acts 5:24 Now when the great priest,
the captain of The Temple,
and the chief priests heard these things
they were completely at a loss
concerning what would become of this.

Acts 5:25 But one came near.
And he announced to them saying,
"Behold!
The men whom you put in prison
are standing in The Temple
and teaching the people!"

Acts 5:26 Then the captain with the officers
went and brought them without force
because they feared the people
lest they might be stoned.

Acts 5:27 Now having brought them,
they stood them
in the middle of The Sanhedrin.
The great priest asked them
Acts 5:28 saying,
"Did we not strictly command you
not to teach concerning this Name?
And behold!
You have filled Yerushalaim
with your instruction.
And you intend to bring upon us
this human being's blood!"

[Literally - charge with a crime.](#)

Acts 5:29 But Peter and the ambassadors
responded saying,
"We must obey **YAHWEH**
rather than human beings.

Acts 5:31 The Elohim of our fathers
has raised up **YAHUSHUA**,
Whom you killed by hanging on a tree.
This One **YAHWEH** has exalted
to His right hand,
a Prince and a deliverer,
giving reconsideration to Yisra'el,
even pardon of offenses.

Acts 5:32 And we are His witnesses
to these things,
and also to The Set Apart Divine Nature
which **YAHWEH** has given to those
who listen attentively to Him."

Acts 5:33 Now, having heard,
they were exasperated.
And they resolved to kill them.
Acts 5:34 But one in The Sanhedrin stood up,
a Pharisee named Gamali'el,
a teacher of The Torah,
respected by all the people.
And he ordered them
to put the ambassadors outside
for a little while.

[Pharisee means the separated.](#)

[Gamali'el means my compensator is El.](#)

Acts 5:35 Then he said to them,
"Men of Yisra'el, you yourselves
pay attention to what you intend to practice
concerning these men

Acts 5:36 because prior to these days
Theudas rose up,
declaring himself to be somebody.

Theudas means gift of God.

A number of men, about four hundred, joined him.
He was killed.

And all who were convinced by him
were scattered and brought to nothing.

Acts 5:37 After this a man,
Yahudah of The Galil,
rose up in the days of the census
and drew away many people after him.
He also was destroyed.

And all who had been convinced by him
were dispersed.

Acts 5:38 And now I say to you
keep away from these persons
and let them alone
because if this purpose or this work
is from human beings it will be demolished.

Acts 5:39 But if it is from **YAHWEH**
you are not able to demolish it,
lest you even be found
to be an opponent of **YAHWEH.**"

Acts 5:40 Now they were convinced by him.
And having called the ambassadors
and having flogged them,
they ordered that they should not speak
concerning the Name of **YAHUSHUA.**
And they released them.

Acts 5:41 Therefore, they departed
from the presence of The Sanhedrin,
rejoicing that they had been counted worthy
to suffer shame on behalf of His Name.

Acts 5:42 And daily in The Temple
and in every house
they did not stop teaching and proclaiming
YAHUSHUA as The Messiah.

Chapter 6

Acts 6:1 Now in those days,
the number of students having multiplied,
there came to be a grumbling
of the Hellenists toward the Hebrews
because their widows were being neglected
in the daily services.

Acts 6:2 Then the twelve
called for the multitude
of the students and said,
"It is not proper that we should abandon
the word of **YAHWEH**
and wait upon tables.

Acts 6:3 Therefore, brothers,
select from yourselves seven men
having a good witness
full of The Set Apart Divine Nature of **YAHWEH**
and wisdom
whom we may appoint over this business.

Acts 6:4 But we will persevere in prayer
and the ministry of the word."

Acts 6:5 And the saying was agreeable
before the whole multitude.
And they chose Stephen, a man full of trust
and The Set Apart Divine Nature of **YAHWEH,**
and Philip, Prochorus, Nicanor,
Timon, Parmenas, and Nicolas,
a proselyte from Antioch,

Stephen means a crown.

Philip means lover of horses.

Prochorus means

leader of the dance; or of praise.

Nicanor means untimely victory.

Timon means honorable.
Parmenas means one who abides.
Nicolas means conqueror of the people.
Antioch means driven against.

Acts 6:6 whom they set before the ambassadors.
And having prayed they laid hands on them.

Acts 6:7 Then the word of **YAHWEH** grew.
And the number of the students
increased greatly in Yerushalaim.
Even a great group of the priests
became obedient to the faith.

Acts 6:8 And Stephen, full of trust and power,
did great wonders and signs among the people.

Acts 6:9 Then some stood up
from what is called The Synagogue of the Freedmen,
also Cyrenians, and Alexandrians,
and those from Cilicia and Asia,
disputing with Stephen.

Acts 6:10 But they were not able to oppose
the wisdom
and The Divine Nature of **YAHWEH**
by which he spoke.

Acts 6:11 Then they secretly
induced men to say,
“We have heard him
speak blasphemous rhetoric
against Moshe and **YAHWEH**.”

Moshe means drawing out.

Acts 6:12 They even incited the people,
the elders, and the scribes.
And they assaulted him, seized him,
and led him to The Sanhedrin.

Acts 6:13 They also set up false witnesses
who said, “This man does not stop speaking
blasphemous rhetoric against
this Set Apart Place
and The Torah.

Acts 6:14 Indeed, we have heard him say
that this **YAHUSHUA** of Nazareth
will demolish this place
and alter the customs
which Moshe entrusted to us.”

Acts 6:15 Now absolutely everyone
who was sitting on The Sanhedrin,
looking intently at him, saw his face
as if it was the face of a **YAH**-messenger.

Chapter 7

Acts 7:1 Then the great priest said,
“Are these things so?”

Acts 7:2 And he said,
“Brothers and fathers, listen.
The Elohim of glory
appeared to our father Abraham
when he was in Mesopotamia,
prior to his dwelling in Haran.

Mesopotamia means exalted.

Haran means their mountain.

Acts 7:3 And He said to him,
“*Get out of your country
and from your relatives,
and come to a land
that I will show you.*”

(Gen. 12.1)

Acts 7:4 Then he came out of the land
of the Chaldeans and dwelt in Haran.
And from that place,
after his father had died,
He moved him to this land
in which you now are dwelling.

Chaldeans means clod breakers.

Acts 7:5 But He gave him no inheritance in it,
not even to set his foot upon.
Yet He promised to give it to him for a possession,
and to his descendants after him,
he having no child.

Acts 7:6 And **YAHWEH** spoke in this way,
that his descendants
would be aliens in a foreign land,
and that they would bring them into bondage
and do harm to them four hundred years.

Acts 7:7 *“And the nation
to whom they will be in bondage
I will judge,”* (Gen. 15.14)
said **YAHWEH**,
*‘and after that they will come out
and serve Me in this place.’* (Ex. 3.12)

Acts 7:8 And He gave to him
the covenant of circumcision.
And in this way he fathered Yitzhak.
And he circumcised him on the eighth day.
And Yitzhak *fathered* Ya'akov.
And Ya'akov *fathered* the twelve patriarchs.
Yitzhak means laughter.
Ya'akov means heel catcher; restrainer.

Acts 7:9 But the patriarchs having been jealous,
sold Yoseph into Mitsraim.
But **YAHWEH** was with him.
Yoseph means he will add.
Mitsraim means dual straits, trouble.
(This is Egypt.)
Mitsraim is a son of Ham, son of Noah.
It's important to note this connection.

Acts 7:10 And He delivered him
out of all his troubles.
And He gave him favor and wisdom
in the presence of Pharaoh, king of Mitsraim.
And he established him
as governor over Mitsraim
and over his entire house.
Pharaoh means his nakedness.

Acts 7:11 Now a famine came
upon the whole land of Mitsraim and Kena'an,
even great trouble.
And our forefathers found no food.
Acts 7:12 And Ya'akov, having heard
grain existed in Mitsraim,
sent out our forefathers first.
Acts 7:13 And on the second *occasion*
Yoseph made himself known to his brothers.
And Yoseph's kindred became known to the Pharaoh.
Acts 7:14 Then Yoseph sent.
And he summoned his father,
Ya'akov, and all his relatives,
seventy-five people.
Acts 7:15 And Ya'akov went down to Mitsraim.
And he died, he and our forefathers.
Acts 7:16 And he was carried back to Shekem
and laid him in the tomb
that he bought for a sum of money
from the sons of Hamor of Shekem.
Genesis 33 records the purchase of land
from Hamor by Ya'akov, not Abraham,
after his return from Aram,
but it does not mention a tomb.

Shekem means ridge.
Hamor means an ass.

Acts 7:17 Now just as the time of the promise
which **YAHWEH** had sworn to Abraham drew near
the people grew and multiplied in Mitsraim

Acts 7:18 until a different king stood up
who was not aware of Yoseph.
Acts 7:19 This one dealt treacherously with our people.
And he oppressed our forefathers,
making them expose their babies
so that they might not live.

Acts 7:20 At this time Moshe was born.
And he was handsome to **YAHWEH**.
And he was brought up in his father's house
for three months.

Acts 7:21 But when he was exposed
Pharaoh's daughter took him and adopted him.
And she brought him up as her own son.

Acts 7:22 And Moshe was educated
in all the wisdom of the Mitsraites.
And he was capable in words and in deeds.

Acts 7:23 Now when he was a full forty years old
it rose up upon his heart to visit his brothers,
the children of Yisra'el.

Acts 7:24 And having seen one suffer wrong
he defended and avenged him
who was being oppressed,
striking down the Mitsraite.

Acts 7:25 Now he thought his brothers
might comprehend that **YAHWEH**
was giving to them a deliverance
by means of his hand,
but they did not comprehend it.

*soteria - rescue, safety
– deliver, health, save, salvation.
It's interesting how the term is the same,
but salvation is somehow
not typically used for this story.*

Acts 7:26 Then the next day
he appeared to two of them as they quarreled.
And he was reconciling them into peace saying,
'Men, you are kindred.

Why do you do wrong to one another?'

Acts 7:27 But he who did his neighbor wrong
pushed him away saying,

'Who made you a ruler and a judge over us?'

Acts 7:28 Do you want to kill me
as you killed the Mitsraite yesterday?'

Acts 7:29 Then Moshe fled at this saying.
And he became a dweller in the land of Midyan
where he fathered two sons.

Midyan means contention.

Acts 7:30 And forty years having been completed,
there was seen by him
in the wilderness of Mount Sinai,
a messenger of **YAHWEH**
in a blazing fiery bush.

Sinai means my thorns.

Acts 7:31 Now Moshe, having seen it,
wondered at the spectacle.
But as he approached to observe it fully
the voice of **YAHWEH** came to him,

Acts 7:32 saying,

*"I am The Elohim of your fathers.
The Elohim of Abraham,
The Elohim of Yitzhak,
and The Elohim of Ya'akov."*

(Ex. 3.6, 15)

And Moshe became terrified.
And he dared not look at it fully.

*Note how in this passage
the messenger seems also
to actually be The Elohim, **YAHWEH**,*

Who speaks to Moshe personally.
What we tend to miss
is that a messenger was sent
as a deputy, an ambassador,
of the one who sent him.
As such he carried with him
the full authority of the one who sent him.
Thus when he speaks
it is the same as if
the person who sent him is speaking.

Acts 7:33 Then **YAHWEH** said to him,
*'Put off your sandals from your feet
because the place on which you stand
is consecrated ground.*

Acts 7:34 *I have surely seen
the oppression of My people
who are in Mitsraim.
I have heard their groaning
and I have come down to rescue them.
And now come here.
I will send you into Mitsraim.''*
(Ex. 3.5,7-8, 10)

Acts 7:35 This Moshe
whom they rejected saying,
'Who made you a ruler and a judge?'
(Ex. 2.14)

is the same one **YAHWEH** sent
to be a ruler and a redeemer
by the hand of the messenger
who appeared to him in the bush.

Acts 7:36 He led them forth,
having done wonders and signs
in the land of Mitsraim,
and in The Reed Sea,
and in the wilderness forty years.

Acts 7:37 This is the same Moshe
who said to the children of Yisra'el,
*'YAHWEH, your Elohim, will raise up for you
a prophet like me from your brothers.
Him you will listen to attentively.'*
(Deut. 18.15)

Acts 7:38 This is the same one
who was in the assembly in the wilderness
with the messenger who spoke to him
at Mount Sinai and to our forefathers,
the one who received

the living utterance to give to us,
Acts 7:39 to whom our forefathers
decided not to listen attentively,
but rather pushed him away from them.
And in their hearts

they had turned back to Mitsraim,
Acts 7:40 saying to Aharon,
*"Make us gods to go before us.
As for this Moshe who brought us
out of the land of Mitsraim,
we do not know what has become of him.'*
(Ex. 32.1, 23)

Acts 7:41 And they fabricated
the image of a bullock in those days,
offered sacrifices to the image,
and rejoiced in the works of their own hands.

Acts 7:42 And **YAHWEH** turned around
and surrendered them
to worshipping the host of heaven,
even as it is written
in the book of The Prophets:
*"Did you offer Me
slaughtered animals and sacrifices*

*during forty years in the wilderness,
Oh house of Yisra'el?*

Acts 7:43 *You also took up
the tabernacle of Moloch,
and the star of your god, Remphan,
images which you made to worship.
Now I will carry you away
beyond Babylon.'*

(Amos 5. 25-27)

Moloch means a king.
Remphan means the lifeless.
Babylon means confusion.

Acts 7:44 The Tent of The Testimony
existed among our fathers in the wilderness
just as He had arranged,
telling Moshe to make it
according to the pattern which he had seen,
Acts 7:45 which our forefathers,
having received it in turn,
also brought in with Yahoshua
into the land possessed by the Gentiles
whom **YAHWEH** expelled
from the presence of our fathers
until the days of David,

Special Note: Many English texts
place the name "Jesus" here.

For two reasons this is very informative:
First, Joshua, of the OT,
was certainly not "Jesus",
nor was he ever known as such.
In Hebrew his name was **Yahoshua**.
It means **YAH** is deliverer, or salvation.

Second, **this reveals the error
of calling The Messiah "Jesus"**.

This is a Greek name,
not a Hebrew name.

**It is not, and has never been,
His proper Hebrew name.**

It's a perversion of the text
that has been intentionally perpetuated
by terrible scholarship on the part of translators
for centuries now!

Note: See also Col. 4.11, Heb. 4.8.

Acts 7:46 who found favor
in the presence of **YAHWEH**
and asked to find a dwelling
for **YAHWEH** in Ya'akov.

Acts 7:47 Now Shelomoh built Him a House.

Acts 7:48 However,
The Most High does not dwell
in temples of human construction
just as the prophet says:

*"Heaven is My throne,
and earth is My footstool.*

Acts 7:49 *What house will you build for Me?
says **YAHWEH**,*
Or what is the place of My rest?

Acts 7:50 *Has My hand
not made all these things?'*

(Is. 66.1-2)

Acts 7:51 Stiff-necked and uncircumcised
in heart and ears!

You always oppose

The Set Apart Divine Nature of **YAHWEH!**

As your forefathers were, so are you!

Acts 7:52 Which of the prophets
did your forefathers not persecute?

They have even killed those
who predicted the coming of The Just One,
of Whom you have now become
the betrayers and murderers;

Acts 7:53 those who received The Torah
by the arrangement of messengers,
yet have not preserved it!"

Acts 7:54 Now having heard these things
they were exasperated in the heart.
And they grated their teeth at him.

Acts 7:55 But he, being full of
The Set Apart Divine Nature of **YAHWEH**,
stared into The Heaven.

And he saw the splendor of **YAHWEH**,
and **YAHUSHUA** standing
at the right hand of **YAHWEH**.

Acts 7:56 And he said, "Behold!
I see The Heavens being opened
and The Son of Man standing
at the right hand of **YAHWEH**!"

Acts 7:57 And they yelled with a great noise,
plugging their ears.

And they ran upon him violently
with one mind.

Acts 7:58 And they ejected him from the city.
And they stoned *him*.

And the witnesses set aside their garments
at the feet of a young man named Sha'ul.

Sha'ul means requested.

Acts 8:1(a) Now Sha'ul was in favor of his killing.

NOTE: The last verses of Chapter 7
and the first verses of Chapter 8
appear to be fragments
that are not placed in their proper order.
This affects the chapter break,
which is not properly located.
For the sake of thought continuity
they have been rearranged here.

Acts 7:59 And they stoned Stephen
as he was calling out and saying,
"Master, **YAHUSHUA**, receive my life."

Acts 7:60 Then he knelt down.
And he cried out with a loud voice,
"Master, do not charge them with this offense."
And having said this he died.

Chapter 8

(See note above on verse arrangements)

Acts 8:1 (8.2)

And devout men carried Stephen away.
And they made a great mourning over him.

Acts 8:2 (8.1b) Now at that time
there became a great persecution
upon the assembly which was at Yerushalaim.
And everyone was scattered abroad
throughout the regions of Yahudah and Shomeron
except the ambassadors.

Acts 8:3 (8.4)

Therefore, those who were scattered
were traveling everywhere,
announcing the good news of the word.

Acts 8:4 (8.3)

Now Sha'ul was mistreating the assembly,
entering every house,
and dragging off men and women,
committing them to prison.

ekklesia – a calling out, i.e. a popular meeting,
especially a religious congregation
(Hebrew synagogue or Christian community
of members on earth or saints in heaven or both).
This was an **assembly** of people.
There was **no "church"** in Yisra'el.
The only concept they had was that of an assembly.

Church is a religious term created much later.
It's an improper concept.
It does not agree with The Word of YAHWEH,
even though it's been placed there
by terrible scholarship
created by "the traditions of men".

Acts 8:5 But Philip went down
to the city of Shomeron.
And he proclaimed The Messiah to them.
Acts 8:6 And the crowds with one mind
paid close attention to the things spoken by Philip,
hearing and seeing the signs which he did.
Acts 8:7 Indeed, many of those
were having unclean natures
which were crying with a loud voice
come out of them.

Notice the contrast between unclean natures
and the set apart Divine Nature of **YAHWEH**.
Here you have the concept of the clean
(set apart, pure) and the unclean,
which runs throughout Scripture.
It really points to the undefiled and the defiled.

Now many who were paralyzed and crippled
were healed.

Acts 8:8 And there was great joy in that city.

Acts 8:9 But there was a certain man
named Shim'on, who previously
was practicing magic in the city.
And he astonished the people of Shomeron,
claiming that he was someone great,
mageuo – to practice magic - use sorcery.

Acts 8:10 to whom they all paid attention
from the least to the greatest saying,
"This man is the great power of The Elohim."

Note: Not just to "a god".

Acts 8:11 And they paid attention to him
because for a long time
he had astonished them
with his magic practices.

Acts 8:12 Now when they believed Philip
as he proclaimed the things concerning
The Kingdom of **YAHWEH**
and the Name of **YAHUSHUA**,
The Messiah, they were baptized,
both men and women.

Acts 8:13 And Shim'on himself also believed.
And having been baptized he was with Philip.
And he was astounded,
watching both the signs and wonders
which were happening.

Acts 8:14 Now when the ambassadors
who were at Yerushalaim
heard that Shomeron
had received the word of **YAHWEH**

they sent Peter and Yahanathan to them,
Acts 8:15 who, having come down,
prayed concerning them
in order that they might receive

The Set Apart Divine Nature of **YAHWEH**
Acts 8:16 because as yet it had fallen
upon none of them.

They merely had now been baptized
into the Name of The Master, **YAHUSHUA**.

epiipto – to embrace (with affection)
or seize with violence
– fall into/upon, lie on, press upon.
The concept is that
of being bestowed upon them.

Acts 8:17 At that time
they laid hands upon them.

And they received
The Set Apart Divine Nature of **YAHWEH**.
Note that with the laying on of hands
these people received the nature of **YAHWEH**.
They did NOT see or meet any "person".

Acts 8:18 Now when Shim'on saw
that through the laying on
of the ambassadors' hands
The Set Apart Divine Nature of **YAHWEH**
was given,
he offered money to them
Acts 8:19 saying,
"Give this authority even to me also
so that anyone upon whom I lay hands
may receive
The Set Apart Divine Nature of **YAHWEH**."

Acts 8:20 But Peter said to him,
"Your money be destroyed with you
because you have thought
that the gift of **YAHWEH**
is acquired through money!
Note the concept of a gift.
One does not give a "person" as a gift.
And a gift is something one retains
for their own use/benefit.

Acts 8:21 You are neither part nor parcel
in this matter because
your heart is not right before **YAHWEH**.
Acts 8:22 Reconsider your actions therefore
concerning this depravity of yours!
And beg **YAHWEH**,
if perhaps the purpose of your heart
might be forgiven you
Acts 8:23 because I discern clearly
that you are poisoned by bitterness
and controlled by injustice."
Acts 8:24 But Shim'on answered and said,
"Beg The Master for me
in order that none of the things
which you have uttered come upon me."

Acts 8:25 Therefore,
having witnessed thoroughly
and having spoken the word of **YAHWEH**,
they returned to Yerushalaim
also proclaiming the good news
in many villages of the Shomeronites.

Acts 8:26 Then a messenger of **YAHWEH**
spoke to Philip saying,
"Arise and travel toward the south
upon the road which goes down
from Yerushalaim into Azzah."
(This is a desert.)
Azzah means strong.
This is modern day Gaza.

Acts 8:27 And he arose and traveled.
And behold!
A man of Ethiopia, a eunuch,
an official of Candace,
Queen of the Ethiopians,
who was over all her treasure
who had come into Yerushalaim to worship
Ethiopia means black.
Candace means a sting.

Acts 8:28 was returning.
And sitting in his chariot
he was reading Yeshayah, the prophet.

Acts 8:29 Then The Divine Nature of **YAHWEH**
said to Philip,
"Approach and join up with this chariot."

Acts 8:30 So Philip ran to him.
And he heard him
reading the prophet, Yeshayah,
And he said, "Do you know for certain
what you are reading?"
Acts 8:31 Then he said,
"How can I
unless someone shows me the way?"
And he invited Philip
to come up and sit with him.

Acts 8:32 Now the passage in The Scripture
which he was reading was this:
*"He was led like a sheep to the slaughter;
and as a lamb before its shearer is silent,
so He opened not His mouth.*
Acts 8:33 *In His humiliation
His justice was taken away,
and who will declare His generation?
For His life is taken from the earth."*
(Is. 53.7-8)

Acts 8:34 And the eunuch
responding to Philip said,
"I beg you, concerning whom
does the prophet say this;
of himself or of some other man?"
Acts 8:35 And Philip,
having opened his mouth,
and beginning at this same Scripture,
proclaimed the good news
of **YAHUSHUA** to him.
This is noteworthy!
Beginning with Isaiah,
Philip proclaimed the "gospel of **YAHUSHUA**!"

Oh that we might be
so well versed in Scripture
that we could do the very same thing!

Acts 8:36 Now as they traveled on the road
they came to some water.
And the eunuch said, "Behold! Water.
What prevents me from being baptized?"
Acts 8:37 Then Philip said,
"If you trust with your whole heart it is proper."
Trust is the essence of faith or belief.
It is **only** through placing
your trust 100% in **YAHWEH**
that you or anyone else
will ever be granted deliverance.

This is a point missed by many
who seem to think that
simply believing God exists
will somehow cause them to be "saved".

True "faith" takes
a full commitment to YAHWEH
- a covenant sealed
by the blood of **YAHUSHUA**.

Then he responded saying,
"I believe that **YAHUSHUA**, The Messiah,
is The Son of **YAHWEH**!"
Acts 8:38 And he ordered the chariot to stand still.
And they went down into the water,
both Philip and the eunuch.
And he baptized him.

Acts 8:39 Now when they had come up
out of the water
The Divine Nature of **YAHWEH** seized Phillip.
And the eunuch saw him no longer.
Indeed, he traveled on his way rejoicing.
harpazo means to seize.
It comes from a term that means
to take for oneself; to choose.

In this instance The nature of **YAHWEH** grabbed Phillip and took him away.

Acts 8:40 But Philip was found at Azotus.
And traveling through
he proclaimed the good news
in all the towns until he came to Caesarea.
Azotus is the same as Ashdod,
which means I will spoil.
It's quite some distance away
from the road Phillip and the
had been traveling upon.

Chapter 9

Acts 9:1 Now Sha'ul,
still breathing threats and murder
toward the students of The Master,
went to the great priest.

kurios – supreme in authority,
i.e. controller, Master.
– God, Lord, master, Sir.
It's very easy to see by this "definition"
and the identified forms of translation,
why it's so confusing.
Each time it occurs one would have to stop
and ask to which one of these it applies.
This is particularly problematic
when it's assigned to "God",
or to "The Lord (as "Jesus")".
In this passage it refers
to **YAHUSHUA**, The Messiah.
But since He is not referred to by "name"
the term Master has been used.

Acts 9:2 And he requested letters from him
to the assemblies of Damascus
so that if he found any who were of "The Way",
whether men or women,
he might lead them bound to Yerushalaim.

YAHUSHUA is The Way
- Yahonathan 14.6.
His followers were known as "The Way"
at this point in history.
Damascus means sackcloth weaver.

Acts 9:3 Now as he was traveling
he was approaching Damascus.
And suddenly a light flashed all around him
from the skies.

Acts 9:4 And he fell upon the ground.
And he heard a voice saying to him,
"Sha'ul! Sha'ul!

Why are you persecuting Me?"

Acts 9:5 And he said, "Who are You, Master?"

Then The Master said,

"I am **YAHUSHUA**,

Whom you are persecuting.

It is difficult for you to kick against the goads."

recalcitrant - be in stubborn opposition;
sharp points, or, the divine impulse

Acts 9:6 He, both trembling
and being astonished, said,
"Master, what do You desire me to do?"

Then The Master *said* to him,

"Get up and enter into the city!

Then you will be told what you need to do."

Acts 9:7 Now the men who were traveling with him
stood speechless, indeed hearing the voice,
but observing no one.

Acts 9:8 Then Sha'ul got up off the ground.
But having his eyes open
he saw not even one thing.
Then they led him by the hand.
And they brought him into Damascus.

Acts 9:9 And he existed three days without seeing.
And he neither ate nor drank.

Acts 9:10 Now there was a certain student
at Damascus named Hananyah.
And The Master spoke to him in a vision,
“Hananyah!”

And he said, “I am here, Master.”

Acts 9:11 Then The Master said to him,
“Get up!

Go upon the narrow way which is called Straight
and seek one named Sha'ul of Tarsus
of the house of Yahudah

because, behold, he is praying to **YAHWEH**.

[See Matt. 7.14](#)

[to grasp the significance of this instruction.](#)

[Tarsus means a flat basket.](#)

Acts 9:12 Also, he has seen in a vision
a man named Hananyah
entering in and laying hands upon him
so that he might recover his sight.”

Acts 9:13 Then this Hananyah responded,
“Master, I have heard from many
concerning this very man,
how much harm he has done
to Your set apart ones in Yerushalaim.

Acts 9.14 And in this place he has authority
from the chief priests
to bind all who call upon Your Name.”

Acts 9:15 But The Master said to him,
“Go, because this one
is a chosen vessel of Mine
to lift My Name before Gentiles, kings,
and even the children of Yisra'el.

Acts 9:16 Indeed, I will reveal to him
how much he must endure
for the sake of My Name.”

[Lit. - under his eyes,](#)

[or “right before his own eyes”,](#)

[in the vernacular.](#)

Acts 9:17 Then Hananyah went.
And he entered into the house.
And laying his hands upon him he said,
“Brother Sha'ul, The Master, **YAHUSHUA**,
Whom you saw on the road
as you were coming has sent me
so that you might recover your sight
and be filled
with The Divine Nature of **YAHWEH**.”

Acts 9:18 And immediately
there fell off from his eyes
as if it were scales.

And his sight was restored instantly.

And he got up and was baptized.

Acts 9:19 And when he had received food
he was strengthened.

Then Sha'ul spent some days
with the students at Damascus.

Acts 9:20 And immediately
he proclaimed The Messiah in the assemblies,
that He is The Son of **YAHWEH**.

Acts 9:21 Now all who were listening
were astounded and said,
“Is this not he who was ravaging those
who were calling upon this Name
in Yerushalaim
and has come here for that same thing
in order that he might lead them bound

to the chief priests?"
Acts 9:22 And Sha'ul was empowered more.
And he confounded the Yisra'elites
who dwelt in Damascus,
proving that this One is The Messiah Himself.

Acts 9:23 Now after sufficient days
were accomplished
the Yisra'elite leaders plotted to kill him.
Acts 9:24 But their plot became known to Sha'ul.
They even watched the gates
day and night to kill him.
Acts 9:25 But the students took him by night.
And they lowered him down through the wall
in a large basket.

Acts 9:26 Now when Sha'ul had come to Yerushalaim
he attempted to join the students.
But they were all afraid of him.
And they did not believe that he was a student.

[This is an important thing to note.](#)
[It verifies that Sha'ul](#)
[was not taught by these people](#)
[concerning The Messiah.](#)

Acts 9:27 Then Bar Nabas grabbed him.
And he brought him to the ambassadors.
And he related fully to them
how he had seen The Master on the road,
and that He had spoken to him,
and how he had spoken boldly at Damascus
in the Name of **YAHUSHUA**.

Acts 9:28 And he was among them at Yerushalaim,
coming in and going out.
Acts 9:29 And he spoke boldly
in the Name of The Master, **YAHUSHUA**.
And he disputed against the Hellenists.
And they undertook to kill him.
Acts 9:30 But having recognized it
the brothers brought him down to Caesarea.
And they sent him away to Tarsus.
Acts 9:31 Therefore,
the assemblies throughout all Yahudah,
Galil, and Shomeron had peace.
And they were being built up.
And traveling in the reverence of The Master
and in the encouragement
of The Set Apart Divine Nature of **YAHWEH**
they were increasing.

Acts 9:32 Now it was as Peter
traveled through everywhere.
And he also came down to the set apart ones
who were dwelling in Lydda.

[Lydda means travail.](#)

Acts 9:33 And there he found
a certain person named Aeneas,
who had been bedridden eight years.
And he was paralyzed.

[Aeneas means to praise.](#)

Acts 9:34 And Peter said to him,
"Aeneas, **YAHUSHUA**, The Messiah, cures you.
Stand up and make your bed!"
And he stood up immediately.

Acts 9:35 And all who were dwelling
at Lydda and Sharon observed this.
And they turned to The Master.

[Sharon means observation.](#)

Acts 9:36 Now there was at Yoppa
a certain student named Tabitha,
which is translated Dorcas.

[Yoppa means fair to him.](#)

Tabitha means a gazelle.
Dorcas means the same.

This woman was full of good works
and charitable deeds which she did.
Acts 9:37 But it happened in those days
that she became sick and died.
And having washed her,
they laid her in an upper room.

Acts 9:38 Now Lydda was near Yoppa.
And the students having heard
that Peter was there sent two men to him,
inviting him to not delay in coming to them.
Acts 9:39 Then Peter arose and went with them.
Having arrived they brought him to the upper room.
Now all the widows stood beside him
sobbing and displaying the tunics and robes
which Dorcas had made
while she was with them.

Acts 9:40 Then Peter put them all outside.
And he knelt down.
And he prayed to **YAHWEH**.
And turning to the body he said,
"Tabitha, get up!"
And she opened her eyes.
And having seen Peter she sat up.
Acts 9:41 Then he gave her a hand and stood her up.
And having called the set apart ones and widows
he presented her alive.

Acts 9:42 Now it became well known
throughout all Yoppa.
And many believed concerning The Master.
Acts 9:43 And it happened that he stayed
sufficient days in Yoppa
with Shim'on, a tanner.

Chapter 10

Acts 10:1 There was a certain man
in Caesarea named Cornelius, a centurion
who was in the squad called Italian,
[Cornelius means pitiless self-satisfaction.](#)

Acts 10:2 a devout *man*
and one who revered **YAHWEH**
with all his household,
who gave many good things to the people
and petitioned **YAHWEH** continually.
Acts 10:3 About the ninth hour of the day
he saw clearly in a vision
a messenger of **YAHWEH**
coming in and saying to him, "Cornelius!"
Acts 10:4 And having gazed intently at him
he became frightened and said,
"What is it, Master?"
Then He said to him,
"Your prayers and your kindnesses to the poor
have come up as a reminder before **YAHWEH**.
Acts 10:5 Now also, send men to Yoppa
and summon Shim'on whose surname is Peter.
Acts 10:6 He is a guest with a certain Shim'on,
a tanner, whose house is beside the sea.
He will tell you what you must do."

Acts 10:7 Now when the messenger
who spoke to Cornelius had departed
he called for two of his household servants
and a well respected soldier
of those who served him diligently.
Acts 10:8 And having explained everything to them
he sent them to Yoppa.

Acts 10:9 Now the next day as they traveled
and were approaching the town

Peter had gone up on the housetop
to pray to **YAHWEH** about the sixth hour.
Acts 10:10 And he became intensely hungry.
And he wanted to eat.

But while they were preparing
he fell into a state of ecstasy.
Acts 10:11 And he observed
the skies being opened up
and a certain object descending toward him
like a great linen cloth
bound at the four corners
and lowered upon the earth.

Acts 10:12 In it were all kinds
of four footed animals of the earth,
even wild animals, and crawling things,
and birds of the sky.

therion – a dangerous animal. – wild beast.

Acts 10:13 And a voice came to him,
“Stand up, Peter!
Kill and eat!”

Acts 10:14 But Peter said,
“By no means, Master,
because I have never eaten anything common.”

*Something common is profane
or ceremonially unclean - defiled.*

Acts 10:15 And a voice *spoke* to him again
the second time,
“What **YAHWEH** has cleansed
you must not call common.”

Acts 10:16 Now this happened three times.
And the object was taken up into the skies again.

Acts 10:17 And while Peter
was perplexed within himself
what this vision which he had seen might mean,
behold!

The men who had been sent from Cornelius
had inquired concerning Shim'on's house.
And they stood before the entrance.

Acts 10:18 And they called.
And they asked whether Shim'on,
whose surname was Peter, was lodging there.

Acts 10:19 While Peter was perplexed in himself
about what the vision might mean
The Divine Nature of **YAHWEH** said to him,
“Behold!

Three men are seeking you.
Acts 10:20 Arise therefore and go down.
And travel with them, hesitating at nothing,
in as much as I have sent them.”

Acts 10:21 Now Peter went down to the men
who had been sent to him from Cornelius.
And he said, “Behold!
I am he whom you seek.

For what reason have you come?”
Acts 10:22 Then they said, “Cornelius, a centurion,
a just man, and one who reveres **YAHWEH**
and has a good reputation
among the whole nation of the Yisra'elites,
was called upon by a set apart messenger
to invite you to his house
and to hear a message from you.”

Acts 10:23 Then he invited them in
and he made them guests.
Now on the next day
Peter departed with them.
And some brothers from Yoppa accompanied him.
Acts 10:24 And the following day
they entered Caesarea.
And Cornelius was waiting for them.

And he had called together
his relatives and close friends.

Acts 10:25 Now as Peter was coming in
Cornelius met him.
And he fell down at his feet and worshiped.
Acts 10:26 But Peter lifted him up saying,
"Stand up.

I myself am also a human being."
Acts 10:27 And as they conversed he entered.
And he found many who had assembled.
Acts 10:28 Then he said to them,
"You comprehend that it is illegal
for an Yisra'elite man to associate with
or to approach one of another nation.
**Yet YAHWEH has shown me
that I should not call any person
common or unclean.**

Acts 10:29 Because of this
I came without question, having been invited.
I ask therefore
for what reason you have invited me?"
Acts 10:30 So Cornelius said,
"Four days ago I was fasting until this hour.
And at the ninth hour
I was praying to **YAHWEH** in my house.
And behold!
A man stood before me in radiant clothing.
Acts 10:31 And he said,
'Cornelius, your prayer has been heard
and your kindnesses to the poor
are remembered in the presence of **YAHWEH**.
Acts 10:32 Send therefore to Yoppa
and summon here Shim'on,
whose surname is Peter.
He is a guest in the house of Shim'on,
a tanner, by the sea.
Having arrived he will speak to you.'

Acts 10:33 Therefore, I sent to you immediately.
And you have done well to have come.
Now therefore,
we are all present before **YAHWEH**
to hear everything directed to you by **YAHWEH**.

Acts 10:34 Then Peter opening his mouth said,
"Because of truth
I comprehend that **YAHWEH** shows no partiality,
Acts 10:35 but rather in every nation
whoever reveres Him and does right acts
is accepted by Him.

Acts 10:36 The word which He sent
to the children of Yisra'el
proclaiming good news of peace
through **YAHUSHUA**, The Messiah,
- He is Master of everything -
that message you understand.
Acts 10:37 It was proclaimed throughout all Yahudah,
even beginning from Galil,
according to the baptism which Yathonathan proclaimed,
Acts 10:38 how **YAHWEH** anointed
YAHUSHUA of Nazareth
with The Set Apart Divine Nature of **YAHWEH**
and with miraculous power.
He traveled about doing good and curing all
who were oppressed by The False Accuser
because **YAHWEH** was with Him.

Acts 10:39 And we are witnesses
of everything which He did,
both in the land of the Yisra'elites
and in Yerushalaim.

Him they murdered,
hanging Him upon a tree.
Acts 10:40 This One **YAHWEH** raised up
on the third day.
And He caused Him to become visible,
Acts 10:41 not to all the people,
but to witnesses chosen in advance by **YAHWEH**;
to us who ate and drank with Him
after He had been raised up from being dead.
Acts 10:42 And He instructed us
to proclaim to the people,
and to testify that it is He
Who was appointed by **YAHWEH**
as a judge of living and dead.

Acts 10:43 To Him
all the prophets give witness
that through His Name
whoever is trusting in Him
will receive pardon of offenses.”

Acts 10:44 While Peter
was still speaking these words
The Set Apart Divine Nature of **YAHWEH**
embraced every one of those
listening to the message.
epippito - to embrace (with affection) or seize.
A "person" cannot "fall upon" everyone at once.

Acts 10:45 And the faithful of the circumcision
were astounded,
as many as had come with Peter,
that the gift
of The Set Apart Divine Nature of **YAHWEH**
had been bestowed upon the Gentiles also.

**The importance of this event
cannot be overstated!**
This event clearly establishes
The New Covenant,
because it reaches beyond Yisra'el
to The Gentiles (non-Yisra'elites).

Acts 10:46 Indeed, they heard them
speaking with tongues
and magnifying **YAHWEH**.

Then Peter responded,
Acts 10:47 “Can anyone forbid water
so that these might not be baptized
who have received
The Set Apart Divine Nature of **YAHWEH**
exactly like us?”

Acts 10:48 And he directed them
to be baptized in the Name of **YAHWEH**.
Then they asked him to remain certain days.

Here, is another instance
of the gross confusion caused
by the use of “The Lord”.

**It is the Name of YAHWEH
into which we are to be baptized,
not “The Lord”.**

YAHUSHUA Himself
was baptized by Yahanathan
and most assuredly
would **not** have been baptized
in His own Name.
**He would have been baptized
in (or into) the Name of YAHWEH.**
**This is the only Name into which
a believer ought to be baptized.**

YAHUSHUA came,
not to do His own will,
but to do that of The Father.
He did not serve Himself,
He served **YAHWEH**.
We are to do as He did.

Chapter 11

Acts 11:1 Now the ambassadors and brothers who were in Yahudah heard that the Gentiles had also received The Word of **YAHWEH**.

A reminder: *logos* = Word.
Clearly The Logos,
as revealed in the opening verses of John,
is The Messiah.
It was not merely the message
(word) of **YAHWEH**
that was received, but The Messiah.

Acts 11:2 And when Peter went up to Yerushalaim those of the circumcision contended with him

Acts 11:3 saying,
“You went in to uncircumcised men
and ate with them!”

Acts 11:4 But Peter explained to them in order from the beginning, saying,
Acts 11:5 “I was in the town of Yoppa,
praying to **YAHWEH**.

And in a state of ecstasy I saw a vision,
a certain object descending
like a great linen cloth
lowered out of the skies by four corners.
And it came to me.

Acts 11:6 Having gazed intently at it
I contemplated it.
And I saw the four footed animals of the earth,
wild animals, creeping things,
and birds of the sky.

Acts 11:7 And I heard a voice saying to me,
‘Rise, Peter! Kill and eat!’

Acts 11:8 But I said, ‘Not so, Master,
because nothing common or unclean
has at any time entered my mouth.’

Acts 11:9 But the voice responded to me
once more from skies,
‘What **YAHWEH** has cleansed
you must not call common.’

Acts 11:10 Now this was done three times.
And everything was drawn up again
into the skies.

Acts 11:11 And behold!
Immediately three men
stood before the house where I was,
having been sent to me from Caesarea.

Acts 11:12 Then The Divine Nature of **YAHWEH**
told me to go with them without hesitation.
Moreover, these six brothers went with me.

And we entered the man’s house.
Acts 11:13 And he declared to us
how he had seen a messenger
standing in his house, who said to him,
‘Send men to Yoppa, and summon Shim’on,
whose surname is Peter,

Acts 11:14 who will explain the matter to you
by which you and all your household
will be delivered.’

Acts 11:15 Now as I began to speak
The Set Apart Divine Nature of **YAHWEH**
came upon them
exactly as upon us at the beginning.

Acts 11:16 Then I remembered
the saying of The Master,
how He said,
‘Yahonathan indeed baptized with water,
but you will be baptized with
The Set Apart Divine Nature of **YAHWEH**.’

Acts 11:17 If therefore **YAHWEH** has given to them the same gift as to us who are trusting concerning The Master, **YAHUSHUA**, The Messiah, who was I to be able to stop **YAHWEH**?"

Acts 11:18 Now having heard these things they kept still.
And they honored **YAHWEH** saying, "Without a doubt **YAHWEH** has also given to the Gentiles reconsideration into *Eternal* Life."

Acts 11:19 Those indeed who therefore had been scattered because of the persecution that happened concerning Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one but the Yisra'elites only.
Phoenicia means palm land.
Cyprus means love; a blossom.
Antioch means driven against.

Acts 11:20 And some of them were men from Cyprus and Cyrene who having come to Antioch spoke to the Hellenists proclaiming The Master, **YAHUSHUA**.
Acts 11:21 And the hand of **YAHWEH** was with them. And a great number were believing. And they turned to The Master.

Acts 11:22 Now word concerning these things was being heard in the ears of the assembly at Yerushalaim. And they sent out Bar Nabas to travel as far as Antioch,
Acts 11:23 who having arrived and having seen the favor of **YAHWEH** was happy. And he encouraged them all that with purpose of heart they should continue with The Master.
Acts 11:24 Because he was a good man and full of The Set Apart Divine Nature of **YAHWEH** and of faith, even a significant group was added to The Master.

Acts 11:25 Then Bar Nabas departed for Tarsus to seek Sha'ul.
Acts 11:26 And when he had found him he brought him to Antioch. Now it happened that for a whole year they gathered with the assembly. And they taught a significant group. Also, the students were first called Christians in Antioch.

This is most unfortunate.
Early believers were, first and foremost Hebrews, not Gentiles.
It was to them that The Messiah was promised, and delivered.
History records that the term Christian was actually intended as a derogatory term, not a favorable one.
It was used by the Gnostics, a group of Yisra'elites in Antioch, who sought to discourage other Yisra'elites from following **YAHUSHUA**.

Also, the term "Christ" is a Greek creation, not a Hebrew term.

While it also means "anointed",
it should never have replaced **Messaia**,
the proper Greek word for The Messiah.
Believers in The Messiah should **NEVER**
have been referred to as "Christians".
It is heresy!

Antioch means driven against.

Acts 11:27 And in those days prophets came
from Yerushalaim to Antioch.
Acts 11:28 And one of them named Agabus
stood up and indicated through
The Divine Nature of **YAHWEH**
that there would be a great famine
upon the whole land,
even like happened in the days of Claudius Caesar.
Agabus means a grasshopper.
Claudius means whining.
Caesar means severed.

Acts 11:29 Now the students,
each according to his means,
determined to send relief
to the brothers dwelling in Yahudah.
Acts 11:30 This they also did.
And they sent it to the elders by the hands
of Bar Nabas and Sha'ul.

Chapter 12

Acts 12:1 Now about that time Herod the king
stretched out a hand
to injure some from the assembly.
Acts 12:2 Now he killed Ya'akov,
the brother of Yahanathan, with a sword.
Acts 12:3 And having seen
that it was pleasing to the Yisra'elite leaders
he proceeded further to seize Peter also.

Now it was the Days of Unleavened Bread.
Acts 12:4 And having arrested him,
he put him in prison,
delivering him to four squads
of soldiers to watch him,
intending to bring him out to the people
during Passover.
Acts 12:5 Peter therefore was guarded in the prison.
And fervent prayer was offered
to **YAHWEH** for him by the assembly.

Acts 12:6 Now when Herod
was about to bring him out, that very night
Peter was sleeping between two soldiers,
bound with two manacles.
And the sentries in front of the door
were guarding the prison.
Acts 12:7 And behold!
A messenger of **YAHWEH** was present.
And a light shone in the prison.
Then he nudged Peter on his side.
And he awakened him saying,
"Stand up quickly!"
And his manacles fell off his hands.
Acts 12:8 The messenger also said to him,
"Gird yourself and tie on your sandals!"
And so he did.
And he said to him,
"Put on your garment and follow me!"
Acts 12:9 And he went out following him,
And he did not understand
that what was done
by the messenger was real.
And it seemed he was seeing a vision.

Acts 12:10 Now having passed the first
and the second guard posts

they came to the iron gate
that leads into the city
which opened up to them automatically.
And they went out.
And they proceeded down one street.
And immediately
the messenger departed from him.

Acts 12:11 And Peter,
having come to himself, said,
"Now I truly understand that **YAHWEH**
has sent His messenger.
And He has rescued me
out of the hand of Herod
and all the anticipated harm of the people
of the Yisra'elite leadership."

Acts 12:12 Then, having contemplated,
he went to the house of Miryam,
the mother of Yahanathan,
whose surname was Mark,
where many were gathered together
and praying to **YAHWEH**.
Mark means a defence.

Acts 12:13 Now as Peter was knocking
at the door of the gate
a girl named Rhoda approached to listen.
Rhoda means a rose.

Acts 12:14 And having recognized
Peter's voice, because of her delight,
she did not open the gate.
But she ran in announcing that Peter
was standing in front of the gate.

Acts 12:15 But they said to her,
"You are raving like a maniac!"
But she confidently affirmed that it was so.
Then they said, "It is his messenger."
*This is likely a scribal correction.
More likely, they would have said,
"It is his ghost."*

Acts 12:16 But Peter continued knocking.
Then having opened and having seen him,
they were astounded.

Acts 12:17 And motioning to them with his hand
to keep silent he related fully to them
how **YAHWEH** had brought him out of the prison.
And he said,
"Report these things to Ya'akov
and to the brothers."
And he departed, traveling to another place.

Acts 12:18 Now daytime having happened
there was no small disturbance among the soldiers
about what had become of Peter.

Acts 12:19 And Herod, having searched for him
and not having found him,
interrogated the guards.
And he commanded they be put to death.
And he went down from Yahudah
to Caesarea and stayed.

Acts 12:20 Now Herod had been very angry
with the people of Tzor and Tzidon.
But they drew near to him with one mind.
And having befriended Blastus,
at that time the king's personal aide,
they asked for peace because their country
was supplied with food by the king's *country*.

Acts 12:21 Now on an appointed day Herod,
arrayed in royal apparel, sat on his throne.
And he gave a public speech to them.

Acts 12:22 And the people shouted,
"The voice of a god and not of a human being!"

Acts 12:23 Then instantly
a messenger of **YAHWEH** struck him
because he did not give the honor to **YAHWEH**.
And he became diseased with maggots and died.

Acts 12:24 And the Word of **YAHWEH**
grew and increased.

Acts 12:25 Then Bar Nabas and Sha'ul
returned from Yerushalaim
having fulfilled *their* ministry.
And they also took with them Yahonathan,
surnamed Mark.

Chapter 13

Acts 13:1 Now in the assembly
that was at Antioch
there were certain prophets and teachers,
Bar Nabas, Simeon, who was called Niger,
Lucius of Cyrene, Manaen, who had been
brought up with Herod, the tetrarch,
and Sha'ul.

Bar Nabas means son of consolation.
Simeon means attentive listening.
Niger means black.
Lucius means light; bright.
Cyrene means supremacy of the bridle.
Manaen means comforter.
Sha'ul means requested.

Acts 13:2 And as they were ministering
to **YAHWEH** and fasting,
The Set Apart Divine Nature of **YAHWEH** said,
"Now separate to Me both Bar Nabas and Sha'ul
for the work to which I have called them."

Acts 13:3 Then having fasted
and having prayed,
and having laid hands on them
they sent them away.

Acts 13:4 Therefore, having been sent away
by The Set Apart Divine Nature of **YAHWEH**,
they went down into Seleucia.

And from there they sailed to Cyprus.
Acts 13:5 And when they came into Salamis
they proclaimed the word of **YAHWEH**
in the assemblies of the Yisra'elites.
They also had Yahonathan as an assistant.

Acts 13:6 Then having traveled over the island
as far as Paphos,
they found a certain magician,
a false prophet,
an Yisra'elite whose name was Bar Jesus,

Seleucia means white light.
Cyprus means love; a blossom.
Salamis means a surging.
Paphos means suffering.
Bar-Jesus means Son of The anointed.
Note that he is identified as a false prophet.

Acts 13:7 who was with the proconsul,
Sergius Paulus, a perceptive man.
This man summoned Bar Nabas and Sha'ul,
desiring to hear the word of **YAHWEH**.

Sergius means earth-born.
Paulus means little.

Acts 13:8 But Elymas, the magician
(because thus his name is translated)
opposed them, seeking to turn the proconsul
away from belief.

Elymas means a wizard.

Acts 13:9 But Sha'ul, who is also Paul,
filled with
The Set Apart Divine Nature of **YAHWEH**,

looked intently at him.

[The note identifying Sha'ul as Paul is obviously a scribal addition to the text.](#)

Acts 13:10 And he said,
"Oh full of every deceit
and every reckless act,
son of The Adversary,
enemy of all right acts,
you will not stop perverting
the straight paths of **YAHWEH**.

Acts 13:11 And now behold!
The hand of **YAHWEH** is upon you!
And you will be blind,
not seeing the sun until the proper time."
And instantly there fell upon him
dimness of sight and obscurity.
And he went around seeking someone
to lead him by the hand.

Acts 13:12 Then the proconsul
having seen what happened believed,
being astonished at the teaching of **YAHWEH**.

Acts 13:13 Now Sha'ul and those around him,
having set sail from Paphos,
came to Perga of Pamphylia.
But Yahanathan, departing from them,
returned to Yerushalaim.

Acts 13:14 Then having traveled from Perga,
they arrived in Antioch of Pisidia
and having entered into the assembly
on The Sabbath Day, sat down.

[Pisidia means right persuasion.](#)

Acts 13:15 And after the reading
of The Torah and The Prophets
the rulers of the assembly
sent to them saying, "Men, brothers,
if you have any word of encouragement
for the people, speak."

Acts 13:16 Then Sha'ul stood up.
And motioning with a hand he said,
"Men of Yisra'el,
and you who revere **YAHWEH**,
listen attentively!

Acts 13:17 The Elohim of this people, Yisra'el,
chose our forefathers
and exalted the people living as foreigners
in the land of Mitsraim.

And with a raised arm
He lead them forth from there.

Acts 13:18 And for a time of about forty years
He endured their habits in the wilderness.

Acts 13:19 And having demolished
seven nations in the land of Kena'an
He apportioned their land to them by lot.

Acts 13:20 After that He gave judges
for about four hundred and fifty years
until Shemu'el, the prophet.

[Shemu'el means heard by El.](#)

Acts 13:21 And afterward they asked for a king.
And **YAHWEH** gave them Sha'ul, the son of Kish,
a man of the tribe of Benjamin, for forty years.

[Kish means a snare.](#)

[Benjamin means son of the right hand.](#)

Acts 13:22 And having deposed him
He raised up for them David as king,
to whom also He testified saying,

*"I have found David, the son of Yishai,
a man after My own heart,
who will do all My will."*

(Psa. 89.20, 1Sam. 13.14)

Acts 13:23 From this man's seed,
according to a promise,
YAHWEH raised up for Yisra'el a deliverer,
YAHUSHUA,

Acts 13:24 Yahanathan having proclaimed
His coming in advance
by a baptism of reconsideration
to all the people of Yisra'el.

Acts 13:25 Now as Yahanathan
was finishing his career he said,
'Who do you think I am?

I am not He.

But on the other hand, behold!

One comes after me,
the sandals of whose feet
I am not worthy to loosen.'

Acts 13:26 Men, brothers,
sons of the offspring of Abraham,
and those among you who revere **YAHWEH**,
to you the word of this rescue
has been set apart.

Acts 13:27 Indeed,
those dwelling in Yerushalaim
and their rulers, having not known Him,
have fulfilled even the voices of The Prophets
which are being read
according to every Sabbath Day,
condemning Him.

Acts 13:28 Yet having found
no cause for death,
they asked Pilate to kill Him.

Acts 13:29 Now when they had fulfilled
absolutely everything that was written
concerning Him
they lowered Him from the tree
and placed Him in a tomb.

Acts 13:30 But **YAHWEH** raised Him up
from being dead.

*Lit. deadness, a noun,
with no article in the Greek.*

Acts 13:31 He was observed over many days
by those who came up with Him
from The Galil to Yerushalaim.
These are His witnesses to the people.

Acts 13:32 And we announce good news to you,
that the promise

which was made to the forefathers

Acts 13:33 **YAHWEH** has accomplished entirely
for us, their children,

in that He has raised up **YAHUSHUA**,
even as it is written in the second Psalm:

"You are My Son.

Today I have begotten You.'

(Psa. 2.7)

Acts 13:34 Now,
because He has been raised up
from the state of being dead,
no longer to return to decay,
He has spoken in this manner:

"I will give you the sure mercies of David.'

(Is. 55.3)

Acts 13:35 Therefore He also says
in another *place*:

*"You will not allow Your Set Apart One
to see corruption.'* (Psa. 16.10)

Acts 13:36 Indeed, David,
having served his own generation

by the will of **YAHWEH**, died.
He was also placed with his forefathers
and saw decay.

There is a tradition of placing
the bones of a dead person
in an ossuary, or box,
with the bones of one's ancestors.

Acts 13:37 Yet He Whom **YAHWEH**
has raised up has seen no decay.

Acts 13:38 Therefore, let it be well known
to you, brothers,
that through this One is proclaimed to you
the pardon of offenses.

Acts 13:39 And in Him everyone who trusts
is rendered innocent from everything
from which you were not able to be justified
by The Torah of Moshe.

Acts 13:40 Watch out, therefore,
lest what has been spoken
by the prophets comes upon you:

Acts 13:41 *'Behold you despisers,
marvel and perish!
For I work a work in your days,
a work which you will by no means believe,
though one were to declare it to you.'*
(Hab. 1.5)

Acts 13:42 Now the Yisra'elites
having gone out of the assembly,
the Gentiles encouraged that these matters
might be told to them on the next Sabbath.
Acts 13:43 Then, the assembly having dissolved,
many of the Yisra'elites
and devout proselytes
accompanied Sha'ul and Bar Nabas,
who, talking to them,
persuaded them to continue
in the favor of **YAHWEH**.

Acts 13:44 Now the next Sabbath having come,
almost the whole city came together
to hear the word of **YAHWEH**.

Acts 13:45 But the leaders of the Yisra'elites,
having seen the crowds,
were filled with jealousy.
And they disputed
the things spoken by Sha'ul,
contradicting and blaspheming.

Acts 13:46 Then Sha'ul and Bar Nabas
became bold, saying,
"It was necessary that the word of **YAHWEH**
was spoken to you first.
But since you reject it
and are distinguishing yourselves
as not worthy of Eternal Life, behold!
We are turning to the Gentiles!

Acts 13:47 Indeed, in this manner
YAHWEH has directed us,
*'I have set you as a light to the Gentiles,
that you should be for deliverance
to the ends of the earth.'*
(Is. 49.6)

Acts 13:48 Now the Gentiles,
having heard this, were happy.
And they honored the word of **YAHWEH**.
And as many as were disposed
toward Eternal Life believed.

Acts 13:49 And the word of **YAHWEH**
was being carried through the whole region.
Acts 13:50 But the leaders of the Yisra'elites,
having stirred up

the respected and prominent women
and the chief men of the city,
aroused persecution against
Sha'ul and Bar Nabas.
And they ejected them out of their region.

Acts 13:51 And they shook off
the dust from their feet
against them and went to Iconium.

[Iconium means image-like.](#)

Acts 13:52 And the students
were filled with joy and with
The Set Apart Divine Nature of **YAHWEH**.

Chapter 14

Acts 14:1 Now it happened at Iconium
concerning them that they entered
the synagogue of the Yisra'elites.

And they spoke so that a great number
both of the Yisra'elites
and of the Greeks believed.

Acts 14:2 But the disbelieving Yisra'elites
stirred up and exasperated
the minds of the Gentiles
against the brothers.

Acts 14:3 However,
they stayed there a long time,
speaking concerning **YAHWEH**

Who was bearing witness
to the message of His favor,
granting signs and wonders
to be done through their hands.

Acts 14:4 And the great number of the city
was divided.

And some were with the Yisra'elites,
and some were with the ambassadors.

Acts 14:5 Now an assault was about to happen
by both the Gentiles and Yisra'elites
with their ruler insulting
and throwing stones at them.

Acts 14:6 They observed it
and fled to Lystra and Derbe,
cities of Lycaonia,
and into the surrounding region.

[Lystra means ransoming.](#)

[Derbe means tanner of skins.](#)

[Lycaonia means wolf like.](#)

Acts 14:7 There also they proclaimed the good news.

Acts 14:8 And a certain man at Lystra
with useless feet was sitting,
having existed as lame
from his mother's womb,
who had never walked.

Acts 14:9 This same one
listened to Sha'ul speaking,
who looking at him intently and perceiving
he had faith to be healed,

Acts 14:10 said with a loud voice,
"Stand up straight upon your feet!"

And he jumped up and walked about.

Acts 14:11 Now the people having seen
what Sha'ul had done
raised up their voices

saying in the Lycaonian language,
"The gods have come down to us
in the likeness of human beings!"

Acts 14:12 And Bar Nabas they called Zeus,
but Sha'ul Hermes
since he was the primary speaker.

[Note the astral references
related to the worship](#)

of the sun, moon and stars.
Since many are inclined to think in terms
of the mythological beings of Greece
this concept is often lost,
because it is associated with a "personage"
rather than the objects in the skies.
Regardless, these are "idols", false "gods".
Zeus = Jupiter.
Hermes = Mercury.

Acts 14:13 And the priest of Zeus
who was over their city
brought bulls and wreaths to the gates,
intending to sacrifice with the crowd.
Acts 14:14 But having heard of it
Bar Nabas and Sha'ul tore their clothing,
rushed in among the crowd shouting
Acts 14:15 and saying, "Men,
why are you doing these things?
We also are men like you.
Even we proclaim good news to you
so that you might turn
from these profitless things
to The Living Elohim
Acts 14:16 Who has made the sky,
the earth,
the sea,
and everything that exists in them,
Who in bygone generations
permitted all nations to walk in their own ways.
Acts 14:17 And yet indeed,
He did not leave Himself without witness
by doing good, giving us rain from the sky
and fruitful seasons,
filling our hearts with food and happiness."
Acts 14:18 And with these sayings
they with difficulty restrained the crowd
from sacrificing to them.

Acts 14:19 But Yisra'elites arrived
from Antioch and Iconium.
And they were persuading the crowds.
And having stoned Sha'ul
they dragged him out of the city
regarding him to be dead.

There's a particularly interesting point
in the Greek term used for "regarding".
Properly, it means "to do by law".
The implication is that they were acting
as though they were somehow
fulfilling The Torah
by getting rid of this "heretic".
Please note also that they stoned Sha'ul,
and left him, believing he was dead
– which indeed he probably was.
There is evidence to suggest this
in other things Sha'ul has written.
This means Sha'ul
also experienced a resurrection.

Acts 14:20 Now the students having surrounded him,
he was raised up.
And he went into the city.
And the next day
he departed with Bar Nabas into Derbe.

Some 30 miles away.
Amazing for one
who had just been stoned to death.
And he did not travel by car.

Acts 14:21 And when they
had proclaimed the good news to that city
and made many students
they returned to Lystra, Iconium, and Antioch,
Acts 14:22 further supporting the lives of the students,
encouraging them to continue in the faith,
and that we must through much pressure
enter into The Kingdom of **YAHWEH**.

Acts 14:23 Now, having appointed elders for them for every assembly, and having prayed with fasting, they committed them to The Master in Whom they had trusted.

Acts 14:24 And having traveled to Pisidia they came to Pamphylia.

Acts 14:25 And having spoken the word in Perga, they went down to Attalia.

Attalia means gentle father.

Acts 14:26 From there they sailed to Antioch from where they had been committed to the favor of **YAHWEH** for the work which they had completed.

Acts 14:27 And having arrived and gathered the assembly together, they reported all that **YAHWEH** had done with them, and that He had opened up the door of faith to the Gentiles.

Acts 14:28 Now they stayed there a long time with the students.

Chapter 15

Acts 15:1 And some came down from Yahudah to teach the brothers that unless they were circumcised according to the custom of Moshe they were not able to be delivered.

Acts 15:2 Therefore, a controversy happened and no small dispute against Sha'ul and Bar Nabas.

They determined that Sha'ul and Bar Nabas and certain others of them should go up to Yerushalaim to the ambassadors and elders concerning this debate.

Acts 15:3 Therefore, having been sent on their way by the assembly, they traveled through Phoenicia and Shomeron, declaring the conversion of the Gentiles. And they caused great joy for all the brothers.

Acts 15:4 Now having arrived at Yerushalaim they were received gladly by the assembly and the ambassadors and the elders. And they announced how much **YAHWEH** had accomplished among them.

Acts 15:5 But some of the sect of the Pharisees who were believing rose up, saying that it was necessary to circumcise them, commanding them also to keep The Torah of Moshe.

Acts 15:6 Now the ambassadors and elders had come together to consider this matter.

Acts 15:7 Then, having had much discussion, Peter stood up and said to them, "Men and brothers,

you understand that a long time ago **YAHWEH** chose among us that through my mouth the Gentiles should hear the word of the good news and believe.

Acts 15:8 And **YAHWEH**, knower of hearts, gave witness, giving to them The Set Apart Divine Nature of **YAHWEH**, even as to us.

Acts 15:9 And He made no distinction between us and them, cleansing their hearts by faith.

Acts 15:10 Now therefore, why do you test **YAHWEH**,

placing a yoke on the neck of the students
which neither our fathers nor we could bear?

Acts 15:11 On the contrary,
through the favor of The Master,
YAHUSHUA, The Messiah,
we believe, being delivered,
which is the same means for them.”

Acts 15:12 Then the entire multitude kept silent.
And they listened to Bar Nabas and to Sha'ul
rehearsing how many signs and wonders
YAHWEH had accomplished
among the Gentiles through them.

Acts 15:13 Now after they had become silent
Ya'akov began speaking saying,
“Men, brothers, listen attentively to me!

Acts 15:14 Shim'on has rehearsed
how **YAHWEH** at the beginning
inspected the Gentiles to take from them
a people for His Name.

Acts 15:15 And with this
the words of the prophets agree,
just as it is written,

Acts 15:16 “*After this I will return
and will rebuild the tabernacle of David
which has fallen down.
I will rebuild its ruins, and I will set it up,*

Acts 15:17 *so that the rest of mankind
may seek **YAHWEH**,
even all the Gentiles
who are called by My Name,*
says **YAHWEH** *Who does all these things.”*
(Amos 9.11-12)

Acts 15:18 Known to **YAHWEH** from eternity
are all His works.

Acts 15:19 Therefore, I judge
that we should not harass them any further
since the Gentiles are turning to **YAHWEH**,
Acts 15:20 instead, writing to them to abstain from
the defilement of idols,
and sexual immorality,
and things strangled,
and blood.

Acts 15:21 Indeed, Moshe, from ancient generations
has had those who proclaim him out of every city,
being read in the assemblies every Sabbath.”

Acts 15:22 Then the ambassadors and elders,
with the whole assembly decided
to send chosen men of their own to Antioch
with Sha'ul and Bar Nabas,
Yahudah, who was also named Bar Saba,
and Silas,

leading men among the brothers,
Acts 15:23 having written by their own hands
in this manner:

Greetings.

Acts 15:24 Since we have heard
that some who went out from us
have stirred you up with words,
upsetting your lives,
telling you to be circumcised,
and to keep The Torah,
to whom we gave no such instruction,

Acts 15:25 it seemed good to us,
having become of one mind,
to send chosen men to you
with our beloved Bar Nabas and Sha'ul,
Acts 15:26 men who have surrendered their lives
for the Name of our Master,
YAHUSHUA, The Messiah.

Acts 15:27 We have therefore sent Yahudah and Silas who are also reporting the same things by saying them.
Acts 15:28 Indeed, it was thought by The Set Apart Divine Nature of **YAHWEH**, and by us, to impose upon you no greater burden than these necessities:
Acts 15:29 that you abstain from sacrificing to idols, and blood, and things strangled, and from sexual immorality.
If you keep yourselves from these you will do well.
Farewell.

Acts 15:30 Therefore, having been dismissed, they went to Antioch.
And having gathered the multitude together they delivered the letter.
Acts 15:31 Now having read it they rejoiced over its encouragement.

Acts 15:32 Now Yahudah and Silas, themselves being prophets also, encouraged and strengthened the brothers with many words.
Acts 15:33 And having been there a while they were released with peace from the brothers to the ambassadors.
Acts 15:34 But Silas decided to remain there.

Acts 15:35 Now Sha'ul and Bar Nabas stayed in Antioch, teaching and announcing the good news, the word of **YAHWEH**, among many others also.

Acts 15:36 And some days later Sha'ul said to Bar Nabas, "Let us now go back and examine how our brothers are doing in every city where we have proclaimed the word of **YAHWEH**."

Acts 15:37 Now Bar Nabas advised taking with them Yahnathan called Mark.
Acts 15:38 But Sha'ul did not consider it good, taking the one who had departed from them in Pamphylia, having not gone with them to the work.
Acts 15:39 Therefore, a dispute happened so that they separated from one another.
So Bar Nabas took Mark and sailed to Cyprus,
Acts 15:40 but Sha'ul chose Silas and departed, being commended by the brothers to the favor of **YAHWEH**.
Acts 15:41 Then he went through Syria and Cilicia, strengthening the assemblies.

Chapter 16

Acts 16:1 Then he arrived at Derbe and Lystra. And behold!
A certain student was there named Timothy, son of a certain believing Jewish woman, but his father a Greek.
Acts 16:2 He was well spoken of by the brothers who were at Lystra and Iconium.
Acts 16:3 Sha'ul wanted to have him go on with him. And he took and circumcised him because of the Yisra'elites who were in that place because they all understood that his father was Greek.

Acts 16:4 Now as they went through the cities

they delivered to them
the decrees to be observed
which had been determined
by the ambassadors and elders at Yerushalaim.
Acts 16:5 And accordingly the assemblies
were strengthened in the faith,
and increased in number daily.

Acts 16:6 Now having traveled through
Phrygia and the region of Galatia
they were prevented
by The Set Apart Divine Nature of **YAHWEH**
from speaking the message in Asia.

*Galatia means milky.
Asia means mire.*

Acts 16:7 Having come down to Mysia
they endeavored to travel into Bithynia.
But The Divine Nature of **YAHWEH**
did not permit them.

*Mysia means obscure.
Bithynia means violent rushing.*

Acts 16:8 Then having arrived at Mysia
they went down into Troas.

Troas means a Trojan.

Acts 16:9 And a vision appeared to Sha'ul
in the night.

A man of Macedonia was standing
and inviting him saying,
"Come over to Macedonia and help us."

Macedonia means tall.

Acts 16:10 And after having seen the vision
immediately we sought to go to Macedonia,
concluding that **YAHWEH** had called us
to proclaim the good news to them.

Acts 16:11 Therefore, sailing from Troas,
we sailed directly to Samothrace,
and the next day came to Neapolis,

Samothrace means a sign of rags.

Acts 16:12 and from there to Philippi,
which is the chief city
of that part of Macedonia, a colony.

*Neapolis means new city.
Philippi means lover of horses.*

Now we were staying in that city for some days.

Acts 16:13 And on The Sabbath Day
we went out of the city to the riverside,
where prayer was customarily made.
And we sat down.

And we spoke
to the women who were assembling.

Acts 16:14 Now a certain woman named Lydia,
a seller of purple from the city of Thyatira
who worshiped **YAHWEH**, listened attentively.
The Master opened her heart
to pay attention
to that which was spoken by Sha'ul.

*Lydia means travailing; labor pains.
Thyatira means odor of affliction.*

Acts 16:15 And after she and her household
were baptized she invited us saying,
"If you have judged me
to be trusting in The Master
come to my house and stay."
And she compelled us.

Acts 16:16 Now it was as we traveled to prayer.
And a certain slave girl
having a nature of divination met us
who furnished her masters much profit
by fortune telling.

*Divination is "fortune-telling".
It's a counterfeit of **YAHWEH's** ability
to accurately predict the future.
A believer is not to be involved in such things.*

Acts 16:17 This girl followed Sha'ul and us.
And she cried out saying,
“These human beings are the servants
of The Supreme One, **YAHWEH**,
who proclaim to us the way of deliverance.”

Note: This ungodly entity knows **YAHWEH**.

It also knows that Sha'ul
and the other believers with him
are slaves of **YAHWEH**.

This reveals the level of knowledge
found in such entities.

Acts 16:18 Now she did this over many days.
But Sha'ul being annoyed,
turned and said to the nature,
“I direct you in the Name
of **YAHUSHUA**, The Messiah,
to come out of her.”
And it came out that very moment.

Acts 16:19 Now her masters,
seeing that their expectation
of profits was gone,
seized Sha'ul and Silas,
dragging them into the marketplace
to the rulers.

Acts 16:20 And having brought them
to the chief leaders they said,
“These men, being Yisra'elites,
exceedingly trouble our city.

Acts 16:21 And they are teaching customs
which are not right for us to accept
nor to practice, being Romans.”

Acts 16:22 And the crowd
rose up together against them.
And the chief leaders,
having torn off their clothes,
commanded *them* to be beaten with rods.

Acts 16:23 And having imposed
many strokes upon them
they threw them into prison,
commanding the jailer to keep them securely,

Acts 16:24 who having received such a mandate
threw them into the inner prison
and made their feet secure in the stocks.

Acts 16:25 Now at midnight
Sha'ul and Silas were praying
and singing hymns to **YAHWEH**.
And the prisoners listened to them.

Acts 16:26 Then unexpectedly
a great earthquake happened
so that the foundations of the prison were shaken.
And instantly all the doors were opened
and everyone's shackles were loosed.

Acts 16:27 Now the jailer,
being awakened from sleep
and seeing the prison doors open
drew his sword and was about to kill himself
thinking that the prisoners had fled.

Acts 16:28 But Sha'ul called
with a loud voice saying,
“Do yourself no harm because we are all here.”

Acts 16:29 Then he, having asked for a light,
rushed in.

And having become terrified,
he prostrated himself before Sha'ul and Silas.

Acts 16:30 And having brought them out he said,
“Sirs, what must I do to be delivered?”

Acts 16:31 And they said,
“Trust in The Master,
YAHUSHUA, The Messiah,
and you will be delivered,
also your household.”

Acts 16:32 And they spoke
the word of **YAHWEH** to him
and to all who were in his house.

This short passage is another prime example
of the confusion caused
by the use of the Greek term, *kurios*.
Within three verses
we have three possible renderings
of the same term.
In v. 30 sirs, in verse 31 The Lord,
referring to **YAHUSHUA**, in traditional texts.
This is clarified by the use of His Name
and the identification of Him as The Messiah.
Then in verse 32 we have reference to
“the word of The Lord”.
This verse is not so clear.
It may be that the message
of **YAHUSHUA**, The Messiah,
is what’s being identified.
Yet in the broader context of Scripture
this phrase is distinctive
in its reference to The Word of **YAHWEH**,
which is all of Scripture,
but is especially used in reference
to the predicted coming of The Messiah.
It seems likely that the word
spoken by Sha’ul to these people
included far more
than the “word of **YAHUSHUA**”,
in that he regularly used
The Old Covenant Scriptures
to demonstrate that **YAHUSHUA**
was in fact The Messiah Whom **YAHWEH**
had promised to send to earth.

Sha’ul was an expert in The Scriptures.

Acts 16:33 And he took them
the same hour of the night
to wash off their wounds.
And immediately he
and all his family were baptized.
Acts 16:34 And having brought them into his house
he set a table before them.
And he rejoiced with his entire household,
having believed in **YAHWEH**.

Acts 16:35 Now when it was day
the chief leaders sent the officers saying,
“Release those human beings.”
Acts 16:36 And the jailer
announced these words to Sha’ul saying,
“The chief leaders have sent to release you.
Now therefore depart and travel in peace.”
Acts 16:37 But Sha’ul said to them,
“They have beaten us human beings publicly
without a legal trial, being Romans,
and have thrown us into prison.
And now do they eject us secretly?
No, indeed!
Instead, let them come themselves
and bring us out.”

Acts 16:38 Then the officers told these words
to the chief leaders.
And they were frightened
having heard that they were Romans.
Acts 16:39 And they came comforting them
and bringing them out,
asking them to depart from the city.

Acts 16:40 Then they went out of the prison.
And they entered *the house of* Lydia.
And having seen the brothers
they comforted them and departed.

Chapter 17

Acts 17:1 Now having traveled

through Amphipolis and Apollonia
they came to Thessalonica
where there was a synagogue of the Yisra'elites.

Amphipolis means around the city.
Apollonia means utter destruction.
Thessalonica means victory
over the tossing of law;
or, victory over lies.

Acts 17:2 Then Sha'ul, according to his custom,
entered in among them.

And for three Sabbaths
he reasoned with them from The Scriptures

Acts 17:3 explaining and demonstrating
that it was necessary
for The Messiah to suffer
and be raised again from being dead,
and saying,

“This same **YAHUSHUA**
Whom I proclaim to you
is The Messiah!”

Acts 17:4 And some of them were persuaded.
And they joined together with Sha'ul and Silas,
even a great number of the respected Greeks,
and not a few of the foremost women.

Acts 17:5 But the Yisra'elites who disbelieved,
having become jealous,
took to themselves some of the evil men
from the marketplace.

And gathering a mob,
they set the whole city in tumult,
even attacking the house of Jason.
And they sought to bring them
out among the people.

Jason means healer.

Acts 17:6 But not having found them,
they dragged Jason and some brothers
to the town officers crying out,
“These who have turned the world upside down
have come here also,

Acts 17:7 whom Jason has hosted.
And these are all acting contrary
to the decrees of Caesar,
saying there is another king, **YAHUSHUA.**”

Acts 17:8 And they stirred up the crowd
and the town officers
having heard these things.

Acts 17:9 And when they had taken
security from Jason and the others
they released them.

Acts 17:10 Now the brothers
immediately sent Sha'ul and Silas
away by night into Berea.
Having arrived they went into
the synagogue of the Yisra'elites.

Berea means the pierced.

Acts 17:11 Now these were more noble
than those in Thessalonica
in that they received the word
with all readiness of mind,
scrutinizing The Scriptures daily
to *find out* whether these things were so.

Acts 17:12 Therefore, many of them believed
and also prominent women of the Greeks
and not a few men.

Acts 17:13 But when the Yisra'elites
from Thessalonica
learned that the word of **YAHWEH**
was being proclaimed by Sha'ul at Berea

they came there also
and stirred up the crowds.

Acts 17:14 Now at that time the brothers
immediately sent Sha'ul away
to travel upon the sea.
But both Silas and Timothy
still remained there.

Acts 17:15 And those conducting Sha'ul
brought him as far as Athens.
And having received a charge
for Silas and Timothy to come to him
as quickly as possible they departed.
[Athens means uncertainty.](#)

Acts 17:16 Now while Sha'ul
was waiting for them at Athens
his nature was provoked within him,
having observed that the city
was totally idolatrous.

Acts 17:17 Therefore,
he reasoned in the synagogue
with the Yisra'elites
and with the religious people
and in the marketplace each day
with those who happened to be there.

Acts 17:18 Now some Epicurean
and Stoic philosophers dialogued with him.
And some said,
What does this gossip want to say now?
He seems to be a proclaimer
of foreign deities.”,
because he proclaimed to them
the good news concerning **YAHUSHUA**
and His resurrection.

[Epicurean means helper; defender.](#)
[Stoic means of the doorway.](#)

Acts 17:19 And they took him.
And they brought him
to the Areopagus saying,
“May we know what this new instruction is
of which you speak,

[Areopagus means a martial peak.](#)

Acts 17:20 because you are bringing
some strange things to our ears?
Therefore, we want to know
what these things mean.”

Acts 17:21 Now all the Athenians
and the foreigners who were there
spent their time in nothing other
than either telling or listening
to some new thing.

Acts 17:22 And Sha'ul stood
in the middle of the Areopagus saying,

“Men of Athens, I observe that in all things
you are more religious than others

Acts 17:23 because as I was traveling about
and considering the objects of your worship

I even found an altar with this inscription:
‘TO THE UNKNOWN GOD.’,

Whom therefore you are worshipping
without knowing.

This same One I proclaim to you,

Acts 17:24 **YAHWEH**, Who has made the world
and everything in it.

He Who is Master of the skies and the earth
does not dwell in temples of human construction.

[kurios - supreme in authority, lord.](#)
[Note the confusion created once more](#)
[by the repeated use of this term "lord"](#)
[in traditional texts.](#)

Acts 17:25 Neither is He served with men's hands
as *though* He needed something.
He gives life to everything,
even all the breathing.
Acts 17:26 And He has made from one blood
every race of human beings
dwelling upon the face of the earth,
having determined the prescribed seasons
and the boundaries of their dwellings,
Acts 17:27 to seek **YAHWEH**, if perhaps
they might search for Him and find Him.

And yet, indeed,
He is not far from each one of us,
Acts 17:28 because in Him
we live, and move, and have our life,
as even some of your own poets have stated,
'Indeed, we are also His offspring.'

Acts 17:29 Therefore, since we exist
as the offspring of **YAHWEH**,
we ought not think god-likeness exists
in a likeness of gold, or silver, or stone,
engraved by art and man's deliberation.

Acts 17:30 Truly, times of ignorance
YAHWEH is overlooking, at present,
directing all human beings everywhere
to reconsider your actions
Acts 17:31 on the very account
that He has established a day
in which He will judge the world with justice
by The Man Whom He has specified,
having provided assurance to everyone,
having raised Him up
from the state of being dead."

Acts 17:32 Now having heard
of the resurrection of the dead,
on the one hand some mocked,
but others said,
"We will hear you again concerning this."
Acts 17:33 And in this manner
Sha'ul departed from among them.

Acts 17:34 Now some men clung to him,
having believed,
among them Dionysius, the Areopagite,
a woman named Damaris,
and others with them.

[Dionysius means a devotee
of Bacchus, god of wine.](#)
[Damaris means a yoke-bearing wife.](#)

Chapter 18

Acts 18:1 Now after these things
Sha'ul departed from Athens and went to Corinth.
Acts 18:2 And he found a certain Yisra'elite
named Aquila, born in Pontus,
having recently come from Italy
with his wife Priscilla because Claudius
had ordered all the Yisra'elites to depart from Rome.
And he approached them.

[Aquila means I shall be nourished.](#)
[Pontus means the sea.](#)
[Priscilla means little old woman.](#)
[Claudius means whining.](#)

Acts 18:3 And because he was of the same trade
he stayed with them and worked
because by occupation they were tentmakers.

Acts 18:4 And he reasoned in the synagogue
every Sabbath.
And he persuaded both Yisra'elites and Greeks.

Acts 18:5 When Silas and Timothy had come from Macedonia Sha'ul was compelled by The Divine Nature of **YAHWEH**. And he attested to the Yisra'elites that **YAHUSHUA** is The Messiah.

Acts 18:6 But having opposed him and having blasphemed, he shook his garments saying to them, "Your blood is upon your heads! I am clean!

From now on I will go to the Gentiles!"

This is a major event in the history of believers. Sha'ul's mission was first and foremost to the Yisra'elites. While he was also teaching the Gentiles this was not his primary mission - until now. This marks a major turning point in his ministry, and in the impact his ministry has had upon the rest of the nations of the world.

Acts 18:7 And he departed from there. And he entered the house of a certain one named Justus, who worshiped **YAHWEH**, whose house was next door to the synagogue.

Acts 18:8 Now Crispus, the ruler of the synagogue, trusted in The Master with his whole household. And many of the Corinthians hearing trusted and were baptized.
Crispus means crisp; curly haired.
Corinthians means satisfied ones.

Acts 18:9 Now The Master spoke to Sha'ul in the night through a vision, "Do not be afraid, but speak, and do not keep silent, Acts 18:10 because I am with you! And not even one will attack you to hurt you because I have many people in this city."
Acts 18:11 And he stayed a year and six months teaching the word of **YAHWEH** among them.

Acts 18:12 Now when Gallio was acting as proconsul of Achaia the Yisra'elites with one mind rose up against Sha'ul. And they brought him to the judgment seat,
Gallio means a eunuch.
Achaia means wailing.

Acts 18:13 saying, "This man incites men to worship **YAHWEH** contrary to The Torah."

Acts 18:14 Then Sha'ul being about to open his mouth, Gallio said to the Yisra'elites, "If it were a matter of wrongdoing or morally wrong wicked behavior, Yisra'elites, there would possibly be a reason why I should put up with you.
Acts 18:15 But if it is a question of words and names and concerning your own Torah look to *it* yourselves because I do not want to be a judge of these *matters*."
Acts 18:16 And he dismissed them from the judgment seat.

Acts 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him in front of the judgment seat.

But Gallio was concerned
about none of these things.

[Sosthenes means saving strength.](#)

Acts 18:18 And Sha'ul remained after this
a good while.

Saying farewell to the brothers
he sailed for Syria,
and with him Priscilla and Aquila,
having his hair cut off at Cenchrea
because he had taken a vow.

[Cenchrea means granular.](#)

Acts 18:19 Then having arrived at Ephesus
and having left them there,
he himself entered into the synagogue
and reasoned with the Yisra'elites.

[Ephesus means full purposed.](#)

Acts 18:20 But having asked him
to stay a longer time with them
he did not consent,

Acts 18:21 but instead bid them farewell saying,
"I must by all means keep
this coming feast at Yerushalaim.

But I will return again to you,
if **YAHWEH** determines."

And he sailed from Ephesus.

Acts 18:22 And having arrived at Caesarea
and having gone up and greeted the assembly
he went down to Antioch.

Acts 18:23 And having been some time *there*
he departed and traveled the regions
of Galatia and Phrygia consecutively,
strengthening all the students.

Acts 18:24 Now a certain Yisra'elite named Apollos,
born at Alexandria, an eloquent man
being very capable in the Scriptures,
arrived at Ephesus.

[Apollos means destroyer.](#)

[Alexandria means man defender.](#)

Acts 18:25 This man had been indoctrinated
in The Way of The Master.

And being fervent

in The Divine Nature of **YAHWEH**,

he spoke and taught accurately concerning The Master,
understanding only the baptism of Yahnathan.

Acts 18:26 And he began to speak boldly
in the synagogue.

But having heard him, Aquila and Priscilla
took him aside and explained to him
the way of **YAHWEH** more accurately.

[Once again we encounter potential confusion
through the use of *kurios*. \(Lord\) in verse 25.](#)

[Was he speaking concerning **YAHWEH**?](#)

[Or are these references to **YAHUSHUA**?](#)

[The text is not clear.](#)

[We're left to speculate.](#)

[It could be either.](#)

Acts 18:27 Now wanting to travel to Achaia
the brothers wrote

encouraging the students to receive him.

And when he arrived he greatly helped those
who had believed because of favor,

Acts 18:28 because he vigorously
refuted the Yisra'elites publicly,
showing through The Scriptures
that **YAHUSHUA** is The Messiah.

Chapter 19

Acts 19:1 Now it happened
while Apollos was at Corinth
that Sha'ul, having passed through
the upper regions, came to Ephesus.

And having found some students
Acts 19:2 he said to them,
“Have you, having believed, received
The Set Apart Divine Nature of **YAHWEH**?”
But they said to him,
“We have not even heard whether there is
a Set Apart Divine Nature of **YAHWEH**.”

Note that there is no indication
of any "person" being involved in this.
It does not say "we've not heard of him"
or refer in any manner to a separate being.

Acts 19:3 And he said to them,
“Into what then were you baptized?”
And they said, “Into Yahanathan’s baptism.”
Acts 19:4 Then Sha’ul said,
“Yahanathan indeed baptized
with a baptism of reconsideration,
telling the people they should believe on Him
Who was coming after him,
that is, on The Messiah, **YAHUSHUA**.”
Acts 19:5 Now having heard, they were baptized
in the Name of The Master, **YAHUSHUA**.

Acts 19:6 And Sha’ul having laid hands upon them,
The Set Apart Divine Nature of **YAHWEH**
came upon them.

And they spoke with tongues and prophesied.

The Greek term used for "upon"
could mean to, toward, over, etc.
These are not terms that give
any indication of this being a "person".

Acts 19:7 Now the men were about twelve in all.

Acts 19:8 Then he went into the synagogue
and spoke boldly for three months,
reasoning and persuading
concerning The Kingdom of **YAHWEH**.

Acts 19:9 But when some were obstinate
and disbelieved,
speaking disrespectfully concerning The Way
in the presence of the multitude,
he withdrew from them,
separating the students,
reasoning daily in the school of Tyrannus.

Tyrannus means absolute rule.

Acts 19:10 Now this happened for two years
so that all who dwelt in Asia heard the message
of The Master, **YAHUSHUA**,
both Yisra’elites and Greeks.

Acts 19:11 And **YAHWEH**
worked unusual signs by the hands of Sha’ul
Acts 19:12 so that even handkerchiefs or aprons
were brought from his body to the sick,
and the diseases were removed from them,
and the unclean natures departed from them.

Acts 19:13 Now some of the itinerant
Yisra’elite exorcists took it upon themselves
to name the Name
of The Master, **YAHUSHUA**,
over those who had unclean natures,
saying, “We adjure you by the **YAHUSHUA**
Whom Sha’ul proclaims.”

Acts 19:14 Now there were seven sons of Sceva,
an Yisra’elite chief priest, who did this.

Sceva means mind reader.

Acts 19:15 But the unclean nature responded saying,
“**YAHUSHUA** I know absolutely,
and Sha’ul I recognize.
But who are you?”

Again we see the knowledge level
of these entities.
They know without a doubt
who The Messiah is.

They also recognize Sha'ul
as one of His followers.
But the seven sons of Sceva,
even though they are sons
of a Jewish great priest,
do not even acknowledge
being followers of **YAHWEH**.

Acts 19:16 And the human being in whom
the unclean nature existed leaped upon them.
And he exercised dominion over them,
having power against them,
so that they fled from that house
naked and wounded.

Acts 19:17 Now this became well known even
to all Yisra'elites and Greeks dwelling in Ephesus.
And fear fell upon them all.
And the Name of The Master, **YAHUSHUA**,
was made great.

Acts 19:18 Now many of the believing came,
acknowledging and reporting their practices.

Acts 19:19 Also many of those
who had practiced magic
brought their scrolls together
to burn them in front of everyone.
And they counted up the value of them.
And *it* totaled fifty thousand *pieces* of silver.

Acts 19:20 In this manner the word of **YAHWEH**
grew mightily and prevailed.

Acts 19:21 Now having fulfilled these things
in this manner
Sha'ul was appointed
by The Divine Nature of **YAHWEH**,
having traveled through
Macedonia and Achaia, to go to Yerushalaim,
having said that, "After I have been there
I must also see Rome."

Acts 19:22 Then he sent into Macedonia
two of those who assisted him,
Timothy and Erastus,
he himself being detained in Asia for a time.

Timothy means honoring **YAHWEH**.
Erastus means beloved.

Acts 19:23 And about that time there arose
no small disturbance about The Way,

The Way refers to those
who are following The Way, **YAHUSHUA**,
following His teachings and instructions.

Acts 19:24 because one named Demetrius,
a silversmith making silver shrines of Diana
which brought no small profit to the craftsmen

Demetrius means of mother earth.
Diana means complete light.

Acts 19:25 whom he called together
with the workers of this sort also said,
"Men, you recognize
that we have our wealth from this trade.

Acts 19:26 And you see and hear
that not only at Ephesus
but almost in all Asia,
this Sha'ul has persuaded
and turned away ample crowds
saying that they are not gods
which are made with hands.

Acts 19:27 Now not only is this trade of ours
in danger of coming into disrepute
but also the temple of the great goddess Diana
may become despised
and even her splendor is about to be demolished
whom Asia and the whole world worship."

Acts 19:28 Now having heard *this*
and becoming full of indignation

they cried out saying.
"Great is Diana of the Ephesians!"
Acts 19:29 So the whole city was filled with disorder
and rushed into the theater with one mind,
having seized Gaius and Aristarchus,
Macedonians, Sha'ul's travel companions.
[Gaius means on earth.](#)
[Aristarchus means best ruler.](#)

Acts 19:30 Now when Sha'ul wanted
to go in to the people
the students would not allow him.
Acts 19:31 And even some of the officials
of Asia who were his friends
sent to him encouraging him
not to venture into the theater.

Acts 19:32 Different ones cried one thing
and some another
because the assembly was in an uproar.
And most of them did not understand
why they had come together.
[The term, **ekklesia**, does not mean "church",
even though that's how it is often translated.
It means an assembly.
This is clearly not a "church" in this instance.
To call it such is to politicize the term
to fit one's theology.](#)

Acts 19:33 And they forced Alexander
out of the crowd,
the Yisra'elites pushing him forward.
Then Alexander motioned with his hand,
wanting to make his defense to the people.
Acts 19:34 But when they recognized
that he was an Yisra'elite
everyone, with one voice,
cried out for about two hours,
"Great is Diana of the Ephesians!"
Acts 19:35 But the town clerk
having quelled the mob said,
"Men of Ephesus,
what human being is there
who does not know
that the city of the Ephesians
is temple keeper
of the great goddess Diana
and of that which fell from the sky?"
Acts 19:36 Therefore,
since these things are indisputable,
you must calm down and do nothing rashly.
Acts 19:37 Indeed,
you have brought these men here
who are neither robbers of temples
nor blasphemers of your goddess.
Acts 19:38 Therefore, if Demetrius
and his fellow craftsmen
have a case against anyone
the market place is open
and there are proconsuls.
Let them bring charges against one another.

[Formal legal charges.](#)

Acts 19:39 But if you have
any other inquiry to make
it will be determined in the lawful assembly.
Acts 19:40 Indeed, we are even in danger
of being called to account for today's uproar,
there being no reason which we may give
to account for this disorderly gathering."
Acts 19:41 And having said these things
he dismissed the assembly.

Chapter 20

Acts 20:1 After the uproar had stopped
Sha'ul called the students to himself.

And having embraced them he departed,
traveling to Macedonia.
Acts 20:2 Now having traveled through that region
and encouraging them with many words
he went to Greece.

Greece means unstable; the miry one.

Acts 20:3 And he stayed three months.
The Yisra'elites having plotted against him
as he was about to sail to Syria,
he decided to return through Macedonia.

Acts 20:4 Now Sopater of Berea
accompanied him to Asia,
also Aristarchus and Secundus
of the Thessalonians,
and Gaius of Derbe,
and Timothy,
and Tychicus,
and Trophimus of Asia.

Sopater means saving father.

Berea means the pierced.

Secundus means second.

Tychicus means fortunate.

Trophimus means nourishment.

Acts 20:5 These men, having gone before,
waited for us at Troas.

Acts 20:6 Then we departed by ship from Philippi
after The Days of Unleavened Bread
and in five days joined them at Troas
where we stayed seven days.

Acts 20:7 Now on the first of The Special Sabbath

This refers to a **shabbathown**,
the Hebrew term for a special sabbath,
or day of rest.

There were two of these during Passover.

One was at the very beginning,
the other was seven days later

- **and they were not necessarily
on the seventh day of the week.**

This means they were **not**
on The Sabbath Day, which is Saturday.
It could be any day of the week.

The first of **sabbaton**, the Greek term,
simply refers to the first day
following the Special Sabbath.

**This means the resurrection did NOT,
of necessity, occur on "Sunday".**

Indeed, it makes it highly probable
that it **did not occur on a "Sunday"**,
"the first day of the week".

Lit. – one or first of the Special Sabbath.

This story repeats the fact
that there was a Special Sabbath
as part of The Feast of Unleavened Bread.
It was this very feast
that is the focus of this story.
It would be extremely unlikely
that this was a "Sunday".

the students having come together to break bread,
Sha'ul reasoned with them,
intending to leave the next day,
even continuing his message until midnight.

Acts 20:8 Now there were many lamps
in the upper room where they were gathering together.

Acts 20:9 And in a window sat a certain young man
named Eutychus who was sinking into a deep sleep.

He was overcome by sleep,
Sha'ul, reasoning extensively concerning much.
He fell down from the third story.

And he was picked up dead.

Eutychus means well off.

Acts 20:10 But Sha'ul went down,
grabbed him,
and embracing him said,
"Do not be troubled because his life is in him."

Acts 20:12 Then they brought
the young man in alive.
And they were not a little comforted.

It appears the order of verses 12 & 13
has been reversed.
It makes more sense
to put verse 12 after verse 10.

Acts 20:11 Now coming up,
and having broken bread,
and having eaten,
he talked a long while,
even until daybreak.
In this manner he departed.

It's quite phenomenal to consider
that this resurrection occurred
on "the first of The "Sabbaton",
Special Sabbath.
It places it on the anniversary
of the resurrection of The Messiah.

Acts 20:13 Then we went ahead to the ship
and sailed to Assos,
there intending to take Sha'ul on board
because so he had arranged,
intending himself to go on foot.

Assos means nearer.

Acts 20:14 But having met us at Assos
we took him on board and went to Mitylene.

Mitylene means curtailed.

Acts 20:15 We sailed from there
and the next *day* arrived opposite Chios.
The following *day* we arrived at Samos
and stayed at Trogyllium.

The next *day* we came to Miletus

Chios means unlucky throw of the dice.
Samos means a sign.
Trogyllium means a cache.
Miletus means cared for.

Acts 20:16 because Sha'ul had decided
to sail past Ephesus
so that he would not linger in Asia
because he was hurrying
to be at Yerushalaim if possible
on The Day of Shavuot.

Pentecost

Acts 20:17 Now from Miletus he sent to Ephesus,
calling for the elders of the assembly.

Acts 20:18 Now when they had come to him
he said to them,

"You understand from the first day
that I arrived in Asia
how I have been among you at all times,

Acts 20:19 serving **YAHWEH**
with all humbleness of mind,
with many tears and trials
which happened to me

by the plotting of the Yisra'elites,
Acts 20:20 how I withheld nothing that was helpful,
but declared it to you and taught you publicly
and from house to house,

Acts 20:21 testifying to Yisra'elites
and also to Greeks
reconsideration toward **YAHWEH**
and trust which is in our Master,
YAHUSHUA, The Messiah.

Acts 20:22 And now behold!

I am traveling,
bound in The Divine Nature of **YAHWEH**,
to Yerushalaim,

not perceiving the things
that will happen to me there
Acts 20:23 except that
The Set Apart Divine Nature of **YAHWEH**
testifies in every city
saying that shackles and troubles await me.
Acts 20:24 However, none of these things move me
nor do I hold my life as valuable to myself
so that I may finish my race with joy
and the ministry which I received
from The Master, **YAHUSHUA**,
to testify to the good news
of the favor of **YAHWEH**.

Acts 20:25 And indeed,
now I know that you all,
among whom I have come proclaiming
The Kingdom of **YAHWEH**,
will see my face no more.

Acts 20:26 Therefore,
I am led to affirm among you this day
that I am innocent of the blood of all.

Acts 20:27 Indeed,
I have not failed to declare to you
all the will of **YAHWEH**.

Acts 20:28 Therefore, take heed to yourselves
and to all the flock over whom
The Set Apart Divine Nature of **YAHWEH**
has made you superintendents,
to shepherd the assembly of **YAHWEH**
which He has purchased
with His very own blood.

"His very own blood"
is an indirect allusion to
The blood of **YAHUSHUA**,
His only "blood relative".
The blood of His Son is His own blood.

Acts 20:29 Indeed, I perceive this,
that after my departure
savage wolves will enter in among you,
not sparing the flock.

Acts 20:30 Also, **from among yourselves
men will rise up, speaking perverse things,
drawing away the students following them.**

Acts 20:31 Therefore, keep awake,
remembering that for three years
I did not stop warning each one of you
night and day with tears.

Acts 20:32 And now, brothers,
I present you to **YAHWEH**
and the message of His favor
which is able to build you up
and to give you an inheritance
among everyone who is being consecrated.

hagiazō - to make holy,
i.e. purify or consecrate.
Being made "holy" is always tied
to being "set apart"
for a special purpose for **YAHWEH**,
within Scriptural contexts.

Acts 20:33 I have longed for no one's silver,
or gold, or apparel.

Acts 20:34 Moreover, you yourselves know
that these hands
have provided for my necessities,
and for those who were with me.

Acts 20:35 In everything
I have demonstrated to you

that laboring like this
you must support the weak,
even remembering the words
of The Master, **YAHUSHUA**,
how He said,
'It is more blessed to give than to receive.' "

Acts 20:36 And having said these things,
he knelt down and prayed to **YAHWEH**
together with all of them.
Acts 20:37 Then they all wept greatly.
And falling upon Sha'ul's neck, they kissed him,
Acts 20:38 grieving most of all
for the words which he spoke,
that they would see his face no more.
Then they accompanied him to the ship.

Chapter 21

Acts 21:1 Now it was as we
had been dragged away from them.
And having set sail we ran directly to Cos,
then the following *day* to Rhodes,
and from there to Patara.
Acts 21:2 And having found a ship
crossing over to Phoenicia
we went aboard, sailing away.

Cos means a thorn.

Rhodes means rosy.

Patara means suffering it seems.

Phoenicia means palm land.

Acts 21:3 When we had sighted Cyprus
we passed it on the left, sailed to Syria,
and landed at Tzor because there the ship
was to unload her cargo.

Acts 21:4 And having located the students
we stayed there seven days.

They said to Sha'ul
through The Divine Nature of **YAHWEH**
that he should not go up to Yerushalaim.

Acts 21:5 When we had come
to the end of those days
we departed and took our journey,
them sending us on our way
with *their* wives and children
until *we were* outside the city.
And we knelt down on the shore
and prayed to **YAHWEH**.

Acts 21:6 And having embraced one another
we walked up into the ship.

And they returned to their own homes again.

Acts 21:7 And having finished
our voyage from Tzor
we arrived at Ptolemais.

And we embraced the brothers.
And we stayed with them one day.

Ptolemais means warlike.

Acts 21:8 Now on the next *day*
we who were Sha'ul's companions departed.
And we went to Caesarea and entered
the house of Philip, the evangelist,
who was *one* of the seven.

And we stayed with him.

Acts 21:9 Now this man had
four unmarried daughters who prophesied.

Acts 21:10 And having stayed many days,
a certain prophet named Agabus
came down from Yahudah.

Acts 21:11 And having come to us
he lifted up Sha'ul's belt,
binding his own hands and feet and said,
"Thus says

The Set Apart Divine Nature of **YAHWEH**,
'Thus will the Yisra'elites at Yerushalaim

bind the man who owns this belt
and deliver *him* into the hands of the Gentiles.’ ”

Acts 21:12 Now having heard these things
both we and the residents
encouraged him not to go up to Yerushalaim.

Acts 21:13 But Sha'ul responded,
“What do you mean by weeping
and breaking my heart?

Indeed, I am ready not only to be bound,
but also to die at Yerushalaim for the sake
of the Name of The Master, **YAHUSHUA**.”

Acts 21:14 And when he would not be persuaded
we kept still saying,
“The will of **YAHWEH** be done.”

Acts 21:15 Now after those days
we packed up our baggage
and went up to Yerushalaim.

Acts 21:16 And some of the students
from Caesarea also went with us.
And they brought with them
a certain Mnason of Cyprus, an original student,
with whom we were to lodge.

[Mnason means solicitor.](#)

Acts 21:17 Now having come to Yerushalaim
the brothers received us gladly.

Acts 21:18 On the following *day*
Sha'ul entered in with us to Ya'akov.
And all the elders were present.

Acts 21:19 And having embraced them
he declared in every detail those things
which **YAHWEH** had done among the Gentiles
through his ministry.

Acts 21:20 Now having heard,
they honored The Master,
even having said to him,

“You see, brother,
how many myriads of Yisra'elites
there are who have believed.

And they are zealous for The Torah.

Acts 21:21 But they have been informed
concerning you

that you are teaching all the Yisra'elites
who are among the Gentiles
to abandon Moshe,
saying they ought not circumcise *their* children
nor to walk according to the customs.

Acts 21:22 What is this?

Therefore, the multitude must certainly convene
because they will hear that you have come.

Acts 21:23 Therefore, do what we tell you.

We have four men
who have taken a vow upon themselves.

Acts 21:24 Join them!

And be purified with them!

And pay their expenses

in order that they may shave *their* heads
and that all may know that those things

of which they have been informed
concerning you are nothing,

but rather that you yourself

also walk in conformity

and are keeping The Torah.

Acts 21:25 Now concerning
the Gentiles who believe
we have written *and* determined
they should keep no such thing,
except that they should keep themselves
from things offered to idols,
from blood,
from things strangled,
and from sexual immorality.”

Acts 21:26 Then Sha'ul joined the men.
The next day, having been purified with them,
they entered The Temple
to declare the completion
of the days of purification,
at which time an offering was offered
for each one of them.

Acts 21:27 Now when the seven days
were about to be completed
the Yisra'elites from Asia,
having seen him in The Temple,
stirred up the whole crowd.
And they laid hands upon him,
Acts 21:28 crying out,
"Men of Yisra'el, help!
This is the human being
who teaches everyone universally
against the people, The Torah, and this place.
And furthermore,
he also brought Greeks into The Temple,
even defiling this set apart place."

Acts 21:29 Indeed, they had previously
seen Trophimus, the Ephesian,
with him in the city,
whom they thought that Sha'ul
had brought into The Temple.

Acts 21:30 So the whole city was disturbed.
And the people ran together, seized Sha'ul,
and dragged him out of The Temple.
And immediately the doors were shut.

Acts 21:31 Now as they were seeking to kill him
news went up to the commander of the garrison
that all Yerushalaim was in an uproar.

Acts 21:32 He immediately took
soldiers and centurions
and ran down to them.

Now having seen the commander
and the soldiers they quit beating Sha'ul.

Acts 21:33 Then the commander came near.
And he seized him.

And he ordered *him*
to be bound with two manacles.

And he asked who he was
and what he had done.

Acts 21:34 Then some among the multitude
shouted one thing and some another.

Then, not being able to know for certain
because of the tumult,
he ordered him to be brought into the barracks.

Acts 21:35 And when he reached the stairway
he had to be picked up by the soldiers
because of the violence of the crowd.

Acts 21:36 Indeed, the multitude of the people
followed after crying out, "Away with him!"

Acts 21:37 Then Sha'ul,
about to be led into the barracks,
said to the commander, "May I speak to you?"

He replied, "Can you speak Greek?"

Acts 21:38 Are you not the Mitsraite
who in former days created an uproar
and led out four thousand into the wilderness
who were murderers?"

Acts 21:39 But Sha'ul said,
"I am a human being,
an Yisra'elite from Tarsus, in Cilicia,
a citizen of no insignificant city.
Now I beg you,
allow me to speak to the people."

Acts 21:40 Then, having given him permission,
Sha'ul stood on the stairway.
And he motioned with his hand to the people.
And when there was a great silence
he spoke in the Hebrew language saying,

Chapter 22

Acts 22:1 "Brothers and fathers,
hear my defense before you now."
Acts 22:2 And having heard
that he spoke to them in the Hebrew language
they kept all the more silent.
Then he said,
Acts 22:3 "I am indeed an Yisra'elite,
born in Tarsus of Cilicia,
but brought up in this city
at the feet of Gamali'el,
educated according to the exactness
of The Torah of our fathers.
And I was zealous for **YAHWEH**,
just as you all are today.
[Gamali'el means my rewarder is El.](#)

Acts 22:4 I persecuted this Way as far as death,
binding and delivering into prisons
both men and women,
Acts 22:5 as even the great priest bears me witness,
and all the council of the elders,
from whom I also received letters
concerning the brothers.
And I traveled to Damascus
to bring those who were bound there
to Yerushalaim to be punished.

Acts 22:6 Now it was as I traveled.
And I came near Damascus at about noon.
Suddenly a great light from the skies
shone around me.
Acts 22:7 And I fell to the ground.
And I heard a voice saying to me,
'Sha'ul! Sha'ul! Why are you persecuting Me?'
Acts 22:8 Then I answered,
'Who are You, Master?'
And He said to me,
'I am **YAHUSHUA** of Nazareth,
Whom you are persecuting.'

Acts 22:9 Now those who were with me
truly observed the light and were terrified.
But they did not hear the voice of Him
Who was speaking to me.

Acts 22:10 Then I said,
'What shall I do, Master?'
And The Master said to me,
'Arise and go into Damascus!
And there you will be told
concerning all things
which are prepared for you to do.'

Acts 22:11 Now since I could not see
because of the splendor of that light,
being led by the hand of those who were with me,
I came into Damascus.

Acts 22:12 Then a certain Hananyah,
a devout man according to The Torah,
having a good testimony
from all the Yisra'elites who dwelt *there*,
Acts 22:13 came to me.
And he was standing saying to me,
'Brother Sha'ul, look up!'
At that same instant I looked up at him.

Acts 22:14 Then he said,
'The Elohim of our fathers has chosen you
that you might know His will,
and see The Just One,
and hear the voice of His mouth,
Acts 22:15 because you will be His witness
to all human beings
of what you have seen and heard.

Acts 22:16 And now, why are you waiting?
Arise and be baptized,
and wash away your offenses
calling upon the Name of **YAHUSHUA.**'

tou kuriou - Lit. the supreme in authority.
The term is traditionally translated
as "The Lord".
In many instances
this is a reference to **YAHWEH.**
In many others it refers to **YAHUSHUA.**
The result is uncertainty and confusion.

Only by reviewing the context
can one get a reasonable sense
of which one is noted.
In this instance it appears that
the correct Name is **YAHUSHUA,**
since it identifies the removal of offenses,
which has now been made possible
by the death and resurrection of **YAHUSHUA.**

Acts 22:17 Now it happened to me,
having returned to Yerushalaim,
as I was praying in The Temple
that I came into ecstasy.

Acts 22:18 And I saw Him speaking to me,
'Hurry and get out of Yerushalaim quickly
because they will not accept
your testimony concerning Me.'

Acts 22:19 But I said,
'Master, they comprehend
that I was imprisoning
and beating in every synagogue
those who were trusting concerning You.

Acts 22:20 And when the blood
of Your witness, Stephen, was shed
I was even present
and assenting to his death,
even guarding the clothes
of those who were murdering him.'

Acts 22:21 Then He said to me,
'Go, because I will send you
far away to the Gentiles.'

Acts 22:22 Now they listened to him until this word.
And raising their voices they were saying,
"Remove this sort from the earth
because it is not fitting that he should live!"

Acts 22:23 And they were crying out
and throwing down their garments
and throwing dust into the air.

Acts 22:24 The commander ordered him
to be brought into the barracks.
And he said that he
should be examined by scourging
in order that he might recognize
why they shouted so against him.

Acts 22:25 But as they tied him prostrate with straps
Sha'ul said to the centurion who was standing by,
"Is it right for you to scourge
if a person is a Roman and is without a trial?"

Acts 22:26 Now the centurion having heard
went and told the commander saying,
"Discern clearly what you are about to do
because this person is a Roman."

Acts 22:27 Then the commander came.
And he said to him,
"Tell me, are you a Roman?"
He said, "Yes."
Acts 22:28 The commander responded,
"With a large sum I obtained this citizenship."
But Sha'ul said, "But I was born a *citizen*."
Acts 22:29 Then immediately those who were
about to examine him withdrew from him.
And the commander was also afraid
having recognized that he was a Roman,
and because he had bound him.

Acts 22:30 The next day,
because he wanted to know for certain
why he was accused by the Yisra'elites,
he released him from *his* shackles.
And he ordered the chief priests
and all their council to come.
And he brought Sha'ul down.
And he set him among them.

Chapter 23

Acts 23:1 Then Sha'ul,
looking intently at The Sanhedrin said,
"Men and brothers,
I have lived in all good conscience
before **YAHWEH** up to this very day."
Acts 23:2 Then the great priest, Hannanyah,
ordered those who stood beside him
to strike his mouth.
Acts 23:3 Then Sha'ul said to him,
"**YAHWEH** will strike you,
you white washed wall!
You even sit to judge me
according to The Torah,
but you order me to be struck
contrary to The Torah."
Acts 23:4 Now those who stood beside him said,
"Do you revile the great priest of **YAHWEH**?"
Acts 23:5 Then Sha'ul said,
"I did not understand, brothers,
that he was the great priest.
Indeed, it is written,
'You are not to speak badly
concerning a ruler of your people.' "

Acts 23:6 Now Sha'ul, knowing absolutely
that one part were Sadducees
but the other part Pharisees,
cried out in The Sanhedrin,
"Men and brothers,
I am a Pharisee, the son of a Pharisee.
Concerning the hope
and resurrection of the dead
I am being judged!"

Acts 23:7 And having said this,
a dissension happened
between the Pharisees and the Sadducees,
and the group was divided
Acts 23:8 because Sadducees say
there is no resurrection,
nor **YAH**-messenger,
nor Divine Nature,
but the Pharisees acknowledge all.

Acts 23:9 Then a great tumult happened.
And the scribes of the Pharisees' portion
stood up and fought fiercely saying,
"We find no intrinsic worthlessness
in this human being.
Now if a Divine Nature or a **YAH**-messenger
has spoken to him let us not resist **YAHWEH**."

Acts 23:10 Now great dissension having happened,
the commander, fearing lest Sha'ul
might be pulled to pieces by them,
ordered the soldiers to go down
and seize him out of the midst of them
and bring him into the barracks.

Acts 23:11 Now the next night
The Master stood beside him saying,
"Have courage, Sha'ul.
Indeed, as you have testified
concerning Me in Yerushalaim,
so you must also be a witness at Rome."

Acts 23:12 Now day having happened,
some of the Yisra'elites conspired together.
And they vowed themselves with an oath,
saying that they would neither eat nor drink
until they had killed Sha'ul.

Acts 23:13 Now there were more than forty
who had formed this plot.

Acts 23:14 They went to the chief priests
and elders saying,

"We have vowed a great oath
that we will eat nothing
until we have killed Sha'ul.

Acts 23:15 Now you, therefore,
together with The Sanhedrin,
reveal it to the commander
so that he brings him down to you
in the morning so that you could know
more exactly concerning him.
But we are prepared to kill him before he arrives."

Acts 23:16 And when Sha'ul's sister's son
heard of their ambush
he went and entered into the barracks.
And he told Sha'ul.

Acts 23:17 Then Sha'ul called
one of the centurions to him and said,
"Take this young man to the commander
because he has something to tell him."

Acts 23:18 Therefore, he took him.
And he brought him to the commander and said,
"Sha'ul, the prisoner, called me to him.
And he asked me to bring this young man to you.
He has something to say to you."

Acts 23:19 Then the commander
took him by the hand.
And they went aside by themselves,
he asking,

"What is it that you have to tell me?"

Acts 23:20 Then he said,
"The Yisra'elite leaders have agreed to ask
that you bring Sha'ul down to The Sanhedrin
in the morning so they might inquire
more fully concerning him.

Acts 23:21 However, do not trust them
because more than forty of them lie in wait for him,
men who have vowed themselves with an oath
that they will neither eat nor drink
until they have killed him.

Even now they are prepared,
waiting for an announcement from you."

Acts 23:22 Therefore, the commander
dismissed the young man, having warned him,
"Tell no one that you have revealed
these things to me."

Acts 23:23 And he called for two centurions saying,
"Prepare two hundred soldiers, seventy horsemen,
and two hundred spearmen to go to Caesarea
at the third hour of the night,

Acts 23:24 also providing animals to set Sha'ul upon.
And bring him safely to Felix, the governor.”

Acts 23:25 He wrote a letter in the following manner:

Acts 23:26 Claudius Lysias
To the most excellent governor, Felix.
Greetings.

[Felix means delusive.](#)

Acts 23:27 This man was seized
by the Yisra'elite leaders
and was about to be killed by them.
I came with the troops and rescued him,
having learned that he was a Roman.

Acts 23:28 Now desiring to know
the reason they accused him
I brought him into their Sanhedrin.

Acts 23:29 I found that he was accused
concerning questions of their law
but had nothing charged against him
deserving of death or shackles.

Acts 23:30 Now it having been revealed to me
that the Yisra'elite leaders
were lying in wait for the man,
I sent him immediately to you.
And I also commanded his accusers
to state before you the charges against him.
Farewell.

Acts 23:31 Therefore the soldiers,
according to what was ordered for them,
took Sha'ul and brought him by night
to Antipatris.

[Antipatris means against one's country.](#)

Acts 23:32 The next day
they allowed the horsemen to travel on with him.
And they returned to the barracks.

Acts 23:33 These *horsemen*
having entered Caesarea
also delivered the letter to the governor.
And they presented Sha'ul to him.

Acts 23:34 Now the governor, having read it,
asked what province he was from.
And when he determined

that he was from Cilicia,

Acts 23:35 he said,

“I will hear you when your accusers
have also arrived.”

And he ordered him to be guarded
in Herod's Praetorium.

Chapter 24

Acts 24:1 Now after five days
Hannanyah, the great priest,
came down with the elders
and a certain orator, Tertullus.
These gave evidence to the governor
against Sha'ul.

[Tertullus means triple-hardened.](#)

Acts 24:2 Now having been called upon,
Tertullus began to accuse him saying,
“Seeing that through you we enjoy great peace
and prosperity is being brought
to this nation through your foresight,

Acts 24:3 we accept it always and in all places,
most noble Felix, with all thankfulness.

Acts 24:4 Now in order not to be tedious
to you any further,

I beg you to hear, by your courtesy,
a few words from us.

Acts 24:5 Indeed,
we have found this man a plague,
a creator of dissension among
all the Yisra'elites throughout the world,

and a ringleader of the sect of the Nazarenes.
Acts 24:6 He even tried to desecrate The Temple.
We seized him.
And we wanted to judge him according to our law.
Acts 24:7 But the commander, Lysias, arrived
and with great force took him out of our hands,
Acts 24:8 ordering his accusers to come before you.
By examining him yourself you may ascertain
all these things of which we accuse him.”
Acts 24:9 Now the Yisra'elite leaders also concurred,
asserting that these things were so.

Acts 24:10 But Sha'ul,
the governor having nodded to him to speak,
responded,
“For many years I understand
you have been a judge of this nation.
Cheerfully I defend myself
Acts 24:11 because you can understand
that it is no more than twelve days
since I went up to Yerushalaim to worship.
Acts 24:12 And they neither found me in The Temple
disputing with anyone nor stirring up the crowd,
not even in the synagogues nor in the city;
Acts Acts 24:13 nor can they prove the things
concerning which they now accuse me.
Acts 24:14 But this I acknowledge to you,
that according to The Way,
which they call a heresy,
in this manner I worship The Elohim of my fathers,
believing all that is written
in The Torah and in The Prophets.
Acts 24:15 I have hope in **YAHWEH**,
which they themselves also accept,
that there will be a resurrection of the dead,
both of the just and the unjust.
Acts 24:16 Now in this I train myself,
always having a conscience without offense
toward **YAHWEH** and human beings.

Acts 24:17 Now after many years I came
to bring alms and offerings to my nation,
Acts 24:18 in the midst of which
some Yisra'elites from Asia
found me purified in The Temple,
neither with a crowd nor with a disturbance.
Acts 24:19 They ought to have been here before you
to object if they had anything against me.
Acts 24:20 Or else let those who are here
say whether they found any wrong doing in me
while I stood before The Sanhedrin
Acts 24:21 unless it is for this one statement
which I cried out standing among them,
'Concerning the resurrection of the dead
I am being judged by you this day.'

Acts 24:22 Now Felix, having heard these things,
having more accurate knowledge of The Way,
dismissed them saying,
“When Lysias the commander comes down
I will ascertain exactly concerning your case.”
Acts 24:23 So he appointed a centurion
to guard Sha'ul and to let him have liberty.
And he told him not to forbid any of his friends
to provide for or visit him.

Acts 24:24 Now after some days,
Felix having arrived
with his wife Drusilla, who is an Yisra'elite,
he sent for Sha'ul.
And he listened to him
concerning his trust in The Messiah.
[Drusilla means dewy.](#)

Acts 24:25 Now as he reasoned concerning justification, self-control, and the judgment which is coming, Felix became frightened. And he responded, "Go away for now. At an acceptable time I will call for you."

Acts 24:26 At the same time he also was anticipating that money might be given him by Sha'ul so that he might release him. Because of this he sent for him frequently and conversed with him.

Acts 24:27 But after two years Porcius Festus succeeded Felix. And Felix, wanting to do the Yisra'elite leaders a favor, left Sha'ul bound.

Porcius means swinish.
Festus means told out.

Chapter 25

Acts 25:1 Now Festus having arrived in the province, after three days he went up from Caesarea to Yerushalaim.

Acts 25:2 Then the great priest and the chief men of the Yisra'elites informed him concerning Sha'ul. And they petitioned him,

Acts 25:3 asking a favor concerning him so that he would send him to Yerushalaim, setting an ambush along the way to kill him.

Acts 25:4 However, Festus responded that Sha'ul should be kept at Caesarea and that he himself was going there shortly.

Acts 25:5 He said, "Therefore, let those among you who are able go down with me and accuse this man to see if there is any fault in him."

Acts 25:6 Then, having remained among them more than ten days, he went down to Caesarea. The next day sitting upon the judgment seat he ordered Sha'ul to be brought.

Acts 25:7 Now having arrived, the Yisra'elite leaders who had come down from Yerushalaim surrounded him.

And they brought many serious charges against Sha'ul which they were not able to prove,

Acts 25:8 while he answered for himself, "Neither against The Torah of the Yisra'elites, nor against The Temple, nor against Caesar have I offended in anything."

Acts 25:9 But Festus, wanting to do the Yisra'elite leaders a favor, responded to Sha'ul saying, "Are you willing to go up to Yerushalaim, there to be judged before me concerning these things?"

Acts 25:10 Then Sha'ul said, "I stand at Caesar's judgment seat where I ought to be judged.

To the Yisra'elites I have done no wrong as you very well recognize.

Acts 25:11 Indeed, if I am an offender or have committed anything deserving of death I do not object to dying.

But if there are none of these things of which these men accuse me no one can deliver me to them. I appeal to Caesar."

Acts 25:12 Then Festus,
having conferred with The Sanhedrin,
responded, "You have appealed to Caesar?
To Caesar you shall go!"

Acts 25:13 Now after some days
King Agrippa and Bernice
came to Caesarea to greet Festus.

[Agrippa means horse hunter.](#)

[Bernice means carry the victory.](#)

Acts 25:14 When they had been there many days,
Festus set forth Sha'ul's matter
before the king saying,
"There is a certain man
left a prisoner by Felix

Acts 25:15 concerning whom the chief priests
and the elders of the Yisra'elites informed me
when I was in Yerushalaim,
asking for judgment against him.

Acts 25:16 To them I answered
that it is not the custom of Romans
to deliver any human being to destruction
before the accused meets the accusers
face to face

and has opportunity to answer for himself
concerning the alleged offense.

Acts 25:17 Accordingly,
when they had come together,
without any delay, the next day
I sat on the judgment seat

and ordered the man to be brought in.

Acts 25:18 The accusers having stood up
brought no accusation concerning him
of such things as I supposed,

Acts 25:19 but had some questions against him
concerning their own religion
and concerning a certain **YAHUSHUA**,
Who died, Whom Sha'ul asserted is alive.

Acts 25:20 Now being at a loss
concerning such questions,
I asked if he was willing to go to Yerushalaim
and there be judged concerning these matters.

Acts 25:21 But when Sha'ul had appealed
to be protected

until an examination by Augustus
I ordered him to be guarded
until I could send him to Caesar."

Acts 25:22 Then Agrippa said to Festus,
"I also desire to hear the man myself."
"Tomorrow," he said, "you will hear him."

Acts 25:23 Now the next day
Agrippa and Bernice
having arrived with great pomp,
and having entered the auditorium
with the commanders
and the prominent men of the city,
at Festus' command Sha'ul was brought in.

Acts 25:24 And Festus said,
"King Agrippa and all the men
who are now present with us,
you see this very one concerning whom
the whole assembly of the Yisra'elite leaders
conferred with me,
both at Yerushalaim and here,
crying out that he was not fit to live any longer.

Acts 25:25 But having found that he
had committed nothing deserving of death
and that he himself had appealed to Augustus
I decided to send him.

Acts 25:26 I have nothing certain
to write to my sovereign concerning him.

Therefore, I have brought him before you,
and especially before you, King Agrippa,
so that after the examination has taken place
I might have something to write.
Acts 25:27 Indeed, it seems to me unreasonable
to send a prisoner
and not to specify the charges against him.”

Chapter 26

Acts 26:1 Then Agrippa said to Sha'ul,
“You are permitted to speak for yourself.”
Then Sha'ul, defending himself,
stretched out his hand,
Acts 26:2 “Concerning everything with which
I have been accused by the Yisra'elites,
King Agrippa,
I consider myself happy, being ready
to defend myself before you today,
Acts 26:3 especially because you are an expert,
understanding all customs and questions
pertaining to the Yisra'elites.
Therefore, I beg you to hear me patiently.

Acts 26:4 My manner of life from my youth
which has happened from the beginning
among my own nation at Yerushalaim
all the Yisra'elite leaders know,
Acts 26:5 knowing of me from the beginning,
if they were willing to testify,
that according to the strictest sect
of our religion I lived as a Pharisee.
Acts 26:6 And now I stand being judged
for the hope of the promise
established by The Elohim of our fathers.
Acts 26:7 Unto this promise our twelve tribes,
earnestly worshipping **YAHWEH** night and day,
hope to attain.
On behalf of this hope, King Agrippa,
I am accused by the Yisra'elite leaders.

Acts 26:8 Why should it be judged incredible by you
that **YAHWEH** raises the dead?

Acts 26:9 Indeed, I myself
truly thought it was necessary
to do many things antagonistic
to the Name of **YAHUSHUA** of Nazareth.
Acts 26:10 This I even did in Yerushalaim.
And many of the set apart ones
I shut up in prison, having received authority
from the chief priests.
Then as they were being put to death
I cast my vote against them.
Acts 26:11 And I punished them frequently
in every assembly,
compelling them to blaspheme,
even being exceedingly enraged against them.
I persecuted them even to foreign cities.

The only crime of blasphemy
for which one could be tried and put to death
was to speak the Name, **YAHWEH**.
Under the traditions of men,
established by the priests and scribes,
one was to be stoned to death
for speaking the Name.
Only the priests were allowed to do so
- by their own determination,
not by any instruction from **YAHWEH**.

Acts 26:12 And being in this *mode*
as I traveled to Damascus
with authority and permission from the chief priests,
Acts 26:13 at midday, Oh king, along the road
I saw a light from the sky
brighter than the sun

shining all around me
and those who were traveling with me.
Acts 26:14 Then,
everyone having fallen to the ground,
I heard a voice speaking to me and saying
in the Hebrew dialect, 'Sha'ul! Sha'ul!
Why are you persecuting Me?
It is hard for you to kick against the goads.'

This appears to be a Hebraism,
indicating that it is not wise
to oppose the divine will or purpose.

Acts 26:15 Then I said,
'Who are You, Master?'
Then He said, 'I am **YAHUSHUA**,
Whom you are persecuting.

Acts 26:16 However, get up
and stand upon your feet
because I have appeared to you
for this purpose,
to make you a servant and a witness
of both what you have seen
and what I will yet reveal to you,
Acts 26:17 selecting you out of this people,
and out of the Gentiles
to whom I now am sending you,
Acts 26:18 to open their eyes,
to turn them from darkness to light,
and from the authority of The Adversary
to *the authority of* **YAHWEH**,
that they may receive pardon of offenses
and an inheritance among those
who are sanctified by trust in Me.'

Implied in this verse
is "the authority of".
Only under the authority of **YAHWEH**
can one receive pardon of offenses.
He alone can pardon those
who have rebelled
against His instructions
- which is the very essence
and definition of sin.

Acts 26:19 Therefore, King Agrippa,
I did not become disobedient
to the Heavenly vision
Acts 26:20 but rather declared it
first in Damascus and *then* in Yerushalaim,
and also throughout all the region of Yahudah,
and to the Gentiles,
that they should reconsider,
turn to **YAHWEH**,
and practice works suitable for reconsideration.

Acts 26:21 For these reasons
the Yisra'elite leaders seized me in The Temple
and tried to kill me.
Acts 26:22 Therefore,
having obtained help from **YAHWEH**,
I am standing to this day
witnessing both to small and to great,
saying nothing other than those *things*
which the prophets and Moshe said would come,
Acts 26:23 that The Messiah would suffer,
that He would be the first one
resurrected from being dead,
and would proclaim light to this people
and to the Gentiles."

Acts 26:24 Now as he thus made his defense
Festus said with a loud voice,
"Sha'ul, you are a raving maniac!
Much learning is driving you crazy!"
Acts 26:25 But he said,

"I am not a raving maniac, most noble Festus,
but instead speak plainly
words of truth and sanity.
Acts 26:26 Indeed, the king before whom
I even speak boldly
knows about these things.
I truly am convinced that none of these things
are hidden from you
since this thing was not done in a corner.

Acts 26:27 King Agrippa,
do you believe the prophets?
I perceive that you do believe."
Acts 26:28 Then Agrippa said to Sha'ul,
"You almost persuade me
to become a follower of The Messiah."
Acts 26:29 Then Sha'ul said,
"I wish that not only you,
but also all who are listening to me today,
would become both almost and altogether
the same as I am, except for these bonds."

Acts 26:30 And having thus spoken
the king stood up
and the governor, and Bernice,
and those who were seated with them.
Acts 26:31 And having gone aside
they talked among themselves
saying that this human being is doing
nothing deserving of death or chains.
Acts 26:32 Then Agrippa said to Festus,
"This man could have been set free
if he had not appealed to Caesar."

Chapter 27

Acts 27:1 And when it was decided
that we should sail to Italy
they delivered both Sha'ul
and some other prisoners
to one named Julius,
a centurion of the Augustan Regiment.

[Julius means palm hairy.](#)

Acts 27:2 Then having boarded
a ship of Adramyttium
we put to sea, meaning to sail
along the coasts of Asia.
Aristarchus, a Macedonian of Thessalonica,
was with us.

[Adramyttium means not in the race.](#)

Acts 27:3 And the next day
we moored at Tzidon.
And Julius treated Sha'ul kindly
giving him liberty to go to his friends
having an opportunity to refresh himself.
Acts 27:4 And having sailed from there
we sailed under the shelter of Cyprus
because the winds were contrary.
Acts 27:5 Then having sailed through the sea
which is off Cilicia and Pamphylia,
we came to Myra, a city of Lycia.
Acts 27:6 There the centurion
found an Alexandrian ship
sailing to Italy, putting us on board.
Acts 27:7 But having sailed slowly many days,
and having arrived with difficulty off Cnidus,
the wind not permitting us to proceed,
we sailed under the shelter of Crete off Salmone.

[Cnidus means nettled.](#)

[Crete means fleshy.](#)

[Salmone means from the surging.](#)

Acts 27:8 Then passing it with difficulty
we came to a place called Fair Havens,
which is near the city of Lasea.

[Fair Havens means good ports.](#)

[Lasea means shaggy.](#)

Acts 27:9 Now much time having elapsed
and sailing now being dangerous
because The Fast was already over,
Sha'ul advised them,

[The Fast is The Day of Atonement.](#)

Acts 27:10 saying, "Men,
I discern that this voyage is about to end
with much injury and much damage,
not only of the cargo and ship
but also our lives."

Acts 27:11 However, the centurion
was more persuaded by the helmsman
and the owner of the ship
than what was spoken by Sha'ul.

Acts 27:12 Now because the harbor
was not suitable to winter in
the majority advised to set sail from there also
if by any means they could arrive at Phoenix,
a harbor of Crete which looks toward south
and toward north, to winter there.

[Phoenix means immortality.](#)

Acts 27:13 Then the south wind having blown softly
thinking they had obtained their desire,
they departed ,sailing very close to Crete.

Acts 27:14 But not long after
a tempestuous wind arose called Euroclydon.

[This wind is a typhoon.](#)

Acts 27:15 Then, the ship having been caught
and not being able to face into the wind,
we surrendered her, being driven.

Acts 27:16 Then running under the shelter
of an island called Clauda,
struggling with much difficulty we secured the skiff

Acts 27:17 which having taken on board
we used ropes to undergird the ship.

And fearing

lest they should run aground on a shoal,
they lowered the sail thus being driven.

Acts 27:18 Then we,
being exceedingly tempest tossed,
the next day worked at lightening the ship.

Acts 27:19 On the third day we threw
the ship's tackle overboard with our own hands.

Acts 27:20 Now neither sun nor stars
being visible for many days,
and no small storm being upon us,
all hope that we would be saved
was finally given up.

Acts 27:21 And after a long
abstinence from food, then Sha'ul,
standing in the midst of them said,
"Men, you should have followed my advice
not having sailed from Crete
and incurred this injury and damage.

Acts 27:22 But now I urge you to cheer up
because there will be
no loss of life among you, only the ship.

Acts 27:23 Indeed, there stood beside me
this very night a messenger of **YAHWEH**,
to Whom I belong and Whom I worship,

Acts 27:24 saying, 'Do not be afraid, Sha'ul.
You must be brought before Caesar.

And indeed, **YAHWEH** has granted you
all those who sail with you.'

Acts 27:25 Therefore men, cheer up,
because I trust in **YAHWEH**
that it will be just as it was told to me.

Acts 27:26 However, we must be driven off course
into a certain island."

Acts 27:27 Now when the fourteenth night had come

as we were being driven up and down
in the Adriatic Sea,
about midnight the sailors surmised
that they were drawing near some land.
Acts 27:28 And taking some soundings
found it to be twenty fathoms.
And having gone a little farther
they took soundings again
and found it to be fifteen fathoms.
Acts 27:29 And being alarmed
lest we should run aground on the rocks
they dropped four anchors from the stern
and prayed for the coming of day.

Acts 27:30 Now the sailors were plotting
to escape from the ship
and had lowered the skiff into the sea
pretending they were casting out anchors
from the prow.

Acts 27:31 Sha'ul said to the centurion
and the soldiers,
"Unless these men stay in the ship
you cannot be saved."

Acts 27:32 Then the soldiers cut away
the ropes of the skiff and let it drop away.

Acts 27:33 Now as day was about to dawn
Sha'ul encouraged every single one of them
to take food saying,
"Today is the fourteenth day you have waited
and continued without food
and eaten absolutely nothing.

Acts 27:34 Therefore, I urge you to take nourishment.
Indeed, this is for your safety
because not a hair will fall
from the head of any of you."

Acts 27:35 Now having said these things
he took bread and gave thanks to **YAHWEH**
in front of everyone.

And having broken it he began to eat.

Acts 27:36 Then they all became cheerful,
also taking food.

Acts 27:37 Now everyone in the ship
was two hundred and seventy six persons.

Acts 27:38 Then having eaten enough
they lightened the ship.

And they threw out the wheat into the sea.

Acts 27:39 Now when it became day
they did not recognize the land
but they observed a certain bay
which had a beach onto which they resolved
if possible to run the ship.

Acts 27:40 And having cast off the anchors
committing them to the sea at the same time
having loosed the rudder ropes,
and hoisting the mainsail to the wind
they held on until the beach.

Acts 27:41 But falling into a place
where two seas met
they ran the ship aground,
the prow of the ship having stuck fast
and remaining immovable.
Now the stern was being broken up
under the violence of the waves.

Acts 27:42 Now the soldiers' plan
was to kill the prisoners lest any of them
should swim away and escape.

Acts 27:43 But the centurion,
wanting to save Sha'ul,
kept them from their purpose.

And he ordered those who could swim
to jump overboard first and get to land,

Acts 27:44 and the rest, some on boards,
but others on some parts of the ship.
And so it was that everyone
was brought safely to land.

Chapter 28

Acts 28:1 And having escaped
they then recognized
that the island was called Melita.

[Melita means from honey.](#)

Acts 28:2 Now the non-Greeks
showed us unusual kindness.
Indeed, they kindled a fire,
showing us all hospitality
because of the rain that was falling
and because of the cold.

Acts 28:3 Now Sha'ul, having gathered
a bundle of dry twigs
and laying them on the fire,
a viper came out because of the heat
and fastened on his hand.

[A viper is a poisonous snake.](#)

Acts 28:4 Now when the non-Greeks
saw the dangerous animal hanging from his hand
they said to one another,
"No doubt this human being is a murderer
whom having escaped the sea
justice does not permit to live."

Acts 28:5 However,
he shook off the dangerous animal
into the fire and experienced no harm.

Acts 28:6 Now they were expecting
that he would swell up
or suddenly fall down dead.
But having watched for a long time
and observing no harm come to him
they changed their minds
and said he was a god.

Acts 28:7 In that region there was an estate
of the leading citizen of the island
whose name was Publius,
who entertained us as guests,
hosting us with kindness for three days.

[Publius means popular.](#)

Acts 28:8 Now it happened
that the father of Publius
lay sick with a fever and dysentery,
to whom Sha'ul went in,
and praying,
laid his hands upon him and healed him.

Acts 28:9 Therefore, this having happened,
the rest of those on the island
who had diseases
also came and were healed.

Acts 28:10 They also honored us with many honors.
And when we sailed away
they provided such things as were necessary.

Acts 28:11 Now after three months
we sailed away in an Alexandrian ship
which had wintered at the island
whose figurehead was the Twin Brothers.

Acts 28:12 And landing at Syracuse
we stayed three days.

Acts 28:13 From there we circled round
and arrived at Rhegium.

And after one day the south wind blew.
The next day we came to Puteoli

[Puteoli means little mineral springs.](#)

Acts 28:14 where we found brothers
who encouraged us to stay with them seven days.
And in this manner we came to Rome.

Acts 28:15 And the brothers from there,
having heard about us, came out to meet us
from as far as Appii Forum and Three Inns,
whom Sha'ul, having seen them,
thanked **YAHWEH**, taking courage.

Acts 28:16 Now when we had come to Rome
the centurion delivered the prisoners
to the captain of the guard.
But Sha'ul was permitted to dwell by himself
with the soldier who guarded him.

Acts 28:17 Now it happened after three days
that Sha'ul called the leaders
of the Yisra'elites together.
Then having come together he said to them,
"Men and brothers,
having done nothing against our people
or the customs of our fathers
I was delivered as a prisoner from Yerushalaim
into the hands of the Romans,
Acts 28:18 who having examined me
wanted to release me
because there was no reason
for putting me to death.
Acts 28:19 But the Yisra'elite leaders
having spoken against me,
I was compelled to appeal to Caesar,
not that I had anything
of which to accuse my nation.
Acts 28:20 For this reason therefore,
I have called for you
to see you and to speak with you
because for the hope of Yisra'el
I am bound with this chain."

Acts 28:21 But they said to him,
"We neither received letters
from Yahudah concerning you,
nor have any of the brothers who have come
reported or spoken any hurtful thing
concerning you.
Acts 28:22 But we desire
to hear from you what you think,
because concerning this sect
we know that it is spoken against everywhere."

Acts 28:23 Now having arranged a day for him
many came to him at his lodging,
to whom he explained and solemnly testified
concerning The Kingdom of **YAHWEH**,
persuading them concerning **YAHUSHUA**
from both The Torah of Moshe
and The Prophets,
from morning until evening.
Acts 28:24 And some
believed the things being spoken.
But some disbelieved.

Acts 28:25 Then having not agreed
among themselves they were departing,
Sha'ul saying one thing,
"The Set Apart Divine Nature of **YAHWEH**
spoke well through Yeshayah, the prophet,
to our forefathers
Acts 28:26 saying,
'Go to this people and say,
*"Hearing you will hear,
but will not understand;
and seeing you will see,
but not perceive,*
Acts 28:27 *because the hearts of this people
have grown dull.
Their ears are hard of hearing,*

*and their eyes they have closed,
lest they should see with their eyes
and hear with their ears;
lest they should understand with their hearts
and turn, so that I should heal them.'*
(Is. 6.8-10)

Acts 28:28 **Therefore let it be known to you
that the deliverance of YAHWEH
has been sent to the Gentiles!
And they will hear it!"**

Acts 28:29 And having said these words
the Yisra'elites departed.
And they had much disputing among themselves.

Acts 28:30 Now Sha'ul dwelt two whole years
in his own rented house.
And he received all who came in to him,
Acts 28:31 proclaiming The Kingdom of YAHWEH
and teaching the things concerning
The Master, YAHUSHUA, The Messiah,
with all boldness, no one hindering him.

6. GALATIANS

(Version 3.1: 7-15-2021)

Gal. 1:1 Sha'ul, an ambassador,
not because of human beings
nor through human beings,
but on the contrary,
through YAHUSHUA, The Messiah,
and YAHWEH, The Father,
Who has raised Him up from being dead,

NOTE: Galatians has been moved
to this position after The Gospels
because it is crucial to a proper
understanding of Paul's writings,
and therefore most of The New Covenant.
It reveals the basis for Paul's perspectives,
which many believe are **not** in agreement
with other parts of The New Covenant.
This is due to
a misunderstanding of Paul's message,
AND a failure to recognize
Who taught Paul what he knows.

Sha'ul means asked, requested.

apostolos - a delegate;
specially, an ambassador of the Gospel;
officially a commissioner of The Messiah
(with miraculous powers).
An ambassador is
a personal legal representative
of the one who sends him.
He is authorized to speak
as the individual who sent him.

Most translations use the phrase
"raised Him from the dead".
This is not a correct translation.

egeiro is the word for "raised up".
It literally means to waken or arouse.
ex nekros is the term for "from, or out of, dead".
There is no article supplied in the text
Nekros is an adjective, not a noun.
The noun would be "death",
which is *thanatos* in the Greek.
It was common to refer to those who died
as those who "sleep".
Thus, the concept is that one who died
has been aroused from their state
of being asleep (dead).

Gal. 1:2 and all the brothers who are with me to the assemblies of Galatia.

Galatia means milky.

Gal. 1:3 Favor to you and well being from **YAHWEH**, The Father, and our Master, **YAHUSHUA**, The Messiah,

eirene is the Greek word typically translated as peace. It also carries the connotation of prosperity. It's used to translate the Hebrew word, *shalom*, which means far more than peace. It means total well being in every aspect of your life.

"Grace" means to be granted favor by another.

Gal. 1:4 Who gave Himself for the sake of our offenses, in order that He might deliver us out of this present hurtful age according to the purpose of **YAHWEH**, even our Father,

poneros - hurtful, i.e. evil.

Typically translated as 'evil', it's important to recognize that this term includes all that's hurtful. Even slight damage or harm to another is included. It doesn't have to be something 'awful'.

This is not the traditional way this verse is translated.

However, the Greek cases indicate this is actually the sense of this phrase - a reminder that not only is **YAHWEH** The Father of The Messiah, but He is also OUR Father - us being "born again" through belief in Him.

Gal. 1:5 to Whom *be* honor from this age into ages of eternity. Amen.

Gal. 1:6 I wonder why you are so quickly carried away from Him Who called you into the favor of The Messiah into a different gospel, Gal. 1:7 which is not different except that some are agitating you and want to transform you into something other than the good news of The Messiah.

Gal. 1:8 However, even if we or a messenger from The Heaven proclaim any good news to you other than what we have proclaimed to you he is to be excommunicated!

This is a strong statement. There are many false gospels that are taught. The warning is to stay away from them - or get kicked out of the body of believers. Sha'ul knows full well the dangers of such heresies.

We are to follow The Truth of **YAHWEH**, and no other. Anyone who is not willing to do so needs to be put out of the fellowship.

aggelos is the Greek word for messenger. It's pronounced ahn-geh-los, from which we get 'angel'. But this is not proper. A messenger is **not** an 'angel'. It is one sent on behalf of another with a message.

Gal. 1:9 As we have said before,
and also say again this day,
if anyone proclaims good news to you
contrary to what you have received
he is to be excommunicated!

anathema – a religious ban, excommunicated.
Second warning.
This stands with The Old Covenant practice
of having two or three witnesses
to confirm something.
This is the second witness.

Gal. 1:10 Indeed, do I now
persuade human beings, or **YAHWEH**?
Why do I seek to please human beings?
Indeed, if I have pleased human beings
I have not ever been a slave of The Messiah.

doulos - a slave.
Most "translations" use the term "servant."
That's a "nice" way of talking about one
who is in bondage to their owner as a slave.
A slave is one who has been bought
and paid for by the "owner".
In this case Sha'ul is making the point
that he, as every other believer,
has been bought and paid for
by the "ransom price"
that The Messiah paid for us
by means of giving His life
to set us free from our offense debt
- the "price" of which is **death!**

Gal. 1:11 Now I make known to you, brothers,
that **the good news**
which was proclaimed through me
is not according to a human being.

Gal. 1:12 Indeed, I neither received it
from a human being,
nor was I taught it *by such*,
but rather **it was received through**
the revelation of YAHUSHUA, The Messiah.

This is an extremely important statement!
Sha'ul was NOT taught by human beings!
He was taught by The Messiah, YAHUSHUA,
through direct personal REVELATION!

Because of this Sha'ul knows things
that no other "apostle" knew or understood.
In effect, this gives Sha'ul a unique "gospel".
He has had revealed to him, by the risen Messiah,
secrets never before revealed.
If you understand this
you will be far better able to understand
the differences between what Sha'ul teaches
and the rest of The New Covenant "gospels".

Gal. 1:13 Indeed, you have heard
of my former behavior in the Yisra'elite faith,
how I persecuted the assembly of **YAHWEH**
beyond measure and ravaged it.

The term "Judaism"
is traditionally used in this verse.
This is not correct.
It is properly "the Yisra'elite faith".
Why is this so?
It's because this faith was not exclusive
to those of the tribe of Yahudah
(Judah in most translations).
There are 13 tribes in Yisra'el, not one.
(Traditionally the tribe of Levi is ignored.)
Their faith is in the same One, **YAHWEH**.
The use of "Jew" or "Jewish" or "Judaism"
is not correct.
Yet human tradition
has promoted this lie for millennia.

Gal. 1:14 And I advanced the Yisra'elite faith
beyond many of my contemporaries
among my own kind,
being more exceedingly zealous
for the **traditions of my forefathers.**

The "traditions of men" was an issue

against which **YAHUSHUA**
spoke out most strongly
during His earthly ministry.

Sha'ul was taught by Gamali'el,
one of the foremost teachers of his time,
and one of the most strict
Yisra'elite teachers of that day.
Sha'ul was an Yisra'elite zealot,
and was diametrically opposed
to the teachings of The Messiah
– **until** his encounter on the road to Damascus.
It's crucial to keep this in mind
when reading Sha'ul's letters.
It's also crucial to understand
that "the traditions" Sha'ul was following
were the very thing that resulted
in his personal encounter
with the resurrected Messiah.

Gal. 1:15 But when it pleased **YAHWEH**
Who set me off by a boundary
from my mother's womb,
and He called me
through His showing me favor,
Gal. 1:16 revealing His Son to me
in order that I might proclaim Him among the Gentiles,
I did not immediately consult with flesh and blood,
Gal. 1:17 nor did I go up to Yerushalaim
to those who were ambassadors prior to me.
But on the contrary, I went off into Arabia
and returned again to Damascus.

Sha'ul was not taught by "the disciples"
(here identified as 'ambassadors')
or any other human being.
He was taught by The Risen Messiah.

Yerushalaim means
complete teaching of deliverance.
Arabia means dusky; mixed.
Damascus means sackcloth weaver.

Gal. 1:18 Then after three years
I went up to Yerushalaim to see Peter.
And I remained with him fifteen days.

Peter means a stone.

Gal. 1:19 But I saw none of the other ambassadors
except Ya'akov, The Master's brother.

Ya'akov means heel catcher; restrainer.

Gal. 1:20 Now concerning the things
which I write to you, behold!
In the presence of **YAHWEH** I do not lie!

Behold is a very common Hebrew term.
It's always emphatic.
It always means "Pay attention!"

Gal. 1:21 After that I went into the regions
of Syria and Cilicia.

Syria means exalted.
Cilicia means hair cloth.

Gal. 1:22 But I was unknown by face
to the assemblies of Yahudah
which were in The Messiah.

Gal. 1:23 But they were hearing only,
"He who formerly persecuted us
now proclaims the faith
which he once tried to ravage."

Gal. 1:24 And they praised **YAHWEH**
because of me.

Chapter 2

Gal. 2:1 Then after fourteen years
I went up again to Yerushalaim with Bar Nabas.
And I also took Titus with me.

Bar Nabas means son of consolation.
Titus means nurse, child rearer.

Gal. 2:2 And I went up
according to a revelation

and set forth for them that good news
which I proclaim among the Gentiles,
but privately to those who were of reputation,
lest by any means I was running,
or had run, in vain.

These details are overlooked by most today.
They ignore Sha'ul's actual experiences,
and his own explanation
that he was not taught
like the rest of the "apostles".
His education concerning
faith in The Risen Messiah
came directly from The Messiah Himself
– not from human beings.
This gives Sha'ul's "gospel"
a distinction no other possesses.

Gal. 2:3 And not even Titus who was with me,
being a Greek,
was required to be circumcised then
Greek means unstable; the miry one.

Gal. 2:4 because of false brothers
brought in unknowingly
who came in by stealth to spy out our freedom
which we have in The Messiah, **YAHUSHUA**,
in order that they might bring us into bondage;
Gal. 2:5 to whom we did not yield in subjection
even for one moment,
in order that the truth of the good news
would continue to remain with you.

Gal. 2:6 Now from those
who seemed to be something,
whatever they were, it matters not to me.
YAHWEH accepts no human being's appearance.
Indeed, to me those who were esteemed
added nothing to me.

diaphero - to bear through, i.e. transport.
Literally, "it carries no weight with me."

Gal. 2:7 But on the contrary,
having seen that the good news
for the uncircumcised
had been committed to me,
just as the good news for the circumcised
was *committed* to Peter,
Gal. 2:8 indeed,
He Who worked effectively in Peter
for the ambassadorship to the circumcised
also worked effectively in me
for the sake of the Gentiles.

Gal. 2:9 And when Ya'akov, Cephas,
and Yahanathan, who seemed to be pillars,
recognized the favor
that had been given to me,
they gave to me and Bar Nabas
the right hand of partnership
in order that we should go to the Gentiles
and they to the circumcised.

Cephas means a a stone.
Cephas is Peter.
Yahanathan means gift of **YAHWEH**.
Bar Nabas means son of the prophet.

Gal. 2:10 They desired only
that we might remember the poor,
the very thing which I also was eager to do.

Gal. 2:11 Now when Peter had come to Antioch
I opposed him to his face
because he was to be blamed,
Antioch means driven against.

Gal. 2:12 because before certain men
came from Ya'akov
he would eat with the Gentiles.
But when they had come
he withdrew and separated himself,
fearing those who were of the circumcision.

Gal. 2:13 And the rest of the Yisra'elites
also acted hypocritically with him,
so that even Bar Nabas
was carried away by their hypocrisy.

Gal. 2:14 And when I saw
that they were not straightforward
concerning the truth of the good news
I said to Peter in front of them all,
"If you, being an Yisra'elite,
live in the manner of Gentiles
and not as the Yisra'elites
why do you require the Gentiles
to live as Yisra'elites?"

Gal. 2:15 We who are Yisra'elites by nature,
and not offenders from among the Gentiles,
Gal. 2:16 understand that a human being
is not rendered innocent
by means of works of The Torah
but only through trust
in **YAHUSHUA**, The Messiah.

And we also have trusted
in the Messiah, **YAHUSHUA**,
in order that we might be rendered innocent
by trust in The Messiah,
and not by works of Torah,
on the very account that
**by works of Torah
no flesh will be rendered innocent.**

The Torah is what is commonly called
"The Law of Moshe".
The Yisra'elites were taught
that by "doing" what The Torah "required"
they would be "saved".
Sha'ul is making the point
that this was not possible.
The only true deliverance comes
from trusting 100% in the person and work
of The Messiah, **YAHUSHUA**.
Faith and belief are both based on trust.
The Greek words can be translated
in all three ways.
The most important element
in your relationship with **YAHWEH**
is your trust in Him and in His Word.
Without trust you are not redeemed!

Gal. 2:17 Now, if while seeking
to be rendered innocent by The Messiah
we ourselves also are found offenders
is The Messiah, therefore, a minister of offense?
May it never be so!

Gal. 2:18 Indeed, if I build again
those things which I demolished
I establish myself as a violator.

This would be a violator of The Torah.
The reason lies in the reality that
after **YAHUSHUA's** death and resurrection
doing the works of The Torah no longer
holds sway over one's life
as it did previously.
Deliverance is by trust in **YAHUSHUA**,
not by the works of The Torah
- the exact point Sha'ul is making.

Gal. 2:19 Indeed, I, because of The Torah,
have died to The Torah
in order that I might live to **YAHWEH**.

Sha'ul's being "dead to the Torah"
did not mean The Torah had become void.
It is still required for the Yisra'elites
who rejected their Messiah.
But for one who believes in
and trusts The Messiah for their redemption
The Torah no longer controls one's life.

Now one is to live as belonging to **YAHWEH**
and being accountable to Him,
not to the works of The Torah.

Gal. 2:20 I have been crucified with The Messiah!
Nevertheless, I live!

Now it is no longer I who live, but instead,
The Messiah is living in me!

Was The Messiah
physically living in Sha'ul?
No.

But the Divine Nature of The Messiah
- which is identical
with The Divine Nature of **YAHWEH**
- was indeed now dwelling inside of Sha'ul.
This is the result of "the new birth".

The divine nature
is "poured out" upon a person
- they are endowed with it,
or, it is bestowed upon them.
This is where the concept
of "fell upon" comes from.

This is the *pneuma hagion* - sacred breath
- traditionally translated as "The Holy Spirit".
This is **not** a separate "person",
part of some purported "trinity".
There is no trinity.
It is "the new nature",
The Divine Nature,
now dwelling within the Believer.

And that which I now am living in the flesh
I am living by trust in The Son of **YAHWEH**,
Who is loving me
and has surrendered Himself for my sake!

Gal. 2:21 I am not setting aside
the favor of **YAHWEH!**

**Indeed, if justification is through Torah
then The Messiah has died in vain!**

Chapter 3

Gal. 3:1 Oh foolish Galatians!
Who has manipulated you
so that you are not convinced by the truth,
before whose eyes **YAHUSHUA**, The Messiah,
was clearly portrayed among you
as having been crucified?

Gal. 3:2 This alone I want to learn from you!
Did you receive The Divine Nature of **YAHWEH**
by works of The Torah,
or by the hearing of faith?

Gal. 3:3 Are you that foolish?
Having begun by The Divine Nature of **YAHWEH**
are you now being made complete by the flesh?

Gal. 3:4 Have you experienced
something as great as this in vain,
if, indeed, it was in vain?

Gal. 3:5 Now then, He that is supplying
The Divine Nature of **YAHWEH** to you
and working signs among you,
is it by works of The Torah,
or by hearing of faith,

Gal. 3:6 even as Abraham
*"believed **YAHWEH**,
and it was accounted to him
as justification."*?
(Gen. 15.6)

Gal. 3:7 **Know therefore
that those who exist by faith,
these same ones are children of Abraham.**

Gal. 3:8 Now the Scripture,
foreseeing that **YAHWEH**
would justify the Gentiles by faith,
announced the good news
to Abraham in advance:
"In you all the nations will be blessed."
(Gen. 12.3, 22.18, 26.4)

To justify means to render innocent.

Gal. 3:9 Therefore, those of faith
are blessed with trustworthy Abraham.
eulogeo - to speak well of,
i.e. (religiously) to bless.

**Gal. 3:10 Now as many as exist
by works of The Torah
are under a curse**

because it is written,
*"Cursed is everyone who does not continue
in all things which are written
in the scroll of The Torah,
to do them."* (Deut. 27.26)

Gal. 3:11 Now that not even one
is rendered innocent by Torah
in the presence of **YAHWEH**
is clear because,

"the just will live by faith."
(Hab. 2.4)

Gal. 3:12 Indeed, The Torah is not from faith.

On the contrary,
*"the man who does them
must live by them."*
(Lev. 18.5)

Gal. 3:13 The Messiah has ransomed us
from the curse of The Torah,
having become a curse for our sakes...
Indeed, it is written,
"Cursed is everyone who hangs on a tree."
(Deut. 21.23)

Gal. 3:14 ...in order that the blessing of Abraham
might come to the Gentiles
by means of The Messiah, **YAHUSHUA**,
in order that we might obtain the promise
of The Divine Nature of **YAHWEH**
through faith.

Gal. 3:15 Brothers, I am speaking
according to the manner of human beings.
At the time a human being's covenant
has been authenticated
no one sets it aside or adds to it.

Gal. 3:16 Now to Abraham and to his Seed
were the promises uttered.
He does not say,
"And to seeds,"
as of many, but as of one,
"And to your Seed."
(Gen. 13.15),
which is The Messiah.

Gal. 3:17 Now I say this,
The Covenant
having been previously authenticated
by means of **YAHWEH** in The Messiah,
a law having come into being
four hundred and thirty years later
cannot render the promise
entirely meaningless.

Gal. 3:18 Indeed, if an inheritance
is *the result* of The Torah

it is no longer *the result* of a promise.
However, **YAHWEH** gave it to Abraham
through a promise.

Gal. 3:19 Why, therefore, The Torah?
It was added because of violations
until The Seed might come
of Whom the promise was made,
having been instituted by *Divine* messengers
into the hand of a mediator.

Violations are rebellions, transgressions.

Gal. 3:20 Now a mediator is not for one.
Yet **YAHWEH** is one.

Gal. 3:21 Is The Torah then against
the promises of **YAHWEH**?
May it never be!
Indeed, if a law had been given
which was able to give Life
justification would certainly have been
by means of a law.

Life in this context is Eternal Life.

Gal. 3:22 Instead, The Scripture
has confined everyone under offense
in order that the promise,
through trust in **YAHUSHUA**, The Messiah,
might be given to those who are trusting.

Present active tense.

Current, on-going action.

You either are having faith/believing,
or you are not.

"Sin" is an offense.

It is an act of refusing to follow
the teaching and instruction of **YAHWEH**.
This is an act of rebellion.

It offends **YAHWEH** because it rejects Him
as the One Whom you respect and honor
as King of your life.

Gal. 3:23 On the other hand,
before faith came
we were kept under protection by The Torah,
confined for the sake of the faith
which was going to be revealed.
Gal. 3:24 Therefore,
The Torah became our tutor
prior to The Messiah
in order that we might be justified through faith.

Gal. 3:25 **But after faith has come
we are no longer under a tutor.**

Gal. 3:26 **Indeed,
you are all children of YAHWEH
because of your faith
in The Messiah, YAHUSHUA.**

Gal. 3:27 Indeed, as many of you
as were baptized into The Messiah
have put on The Messiah.

One could present a long discussion
on how this is accomplished
and what it means.

Scripturally, it relates to
The Divine Nature of **YAHWEH**
(normally translated as 'The Spirit'.)
which, after the resurrection
and ascension of The Messiah,
is given to those who trust in
what **YAHWEH** has accomplished in this event.

Since The Messiah is "one with The Father",
and since The Divine Nature is given to us,
this would become the means
by which we have "put on" The Messiah.
YAHUSHUA's divine nature,

which is also that of The Father,
has become an indwelling presence in our lives.
As the very next verse states,
we are now "one" (united) with Him.

Gal. 3:28 There is neither Yisra'elite nor Greek.
There is neither slave nor free.
There is neither male nor female.
Now you are all one
in The Messiah, **YAHUSHUA**.

Gal. 3:29 **And if you are The Messiah's
then you are Abraham's seed,
and heirs according to the promise.**

Chapter 4

Gal. 4:1 Now, I say, one who is an heir,
as long as he is a child,
differs not at all from a servant
although he is a master of everything.

Gal. 4:2 Indeed,
he is under guardians and stewards
until the time appointed by the father.

Gal. 4:3 We also, being infants,
were enslaved under
the elements of the world.

Gal. 4:4 But when the completion
of the time had come,

YAHWEH sent forth His Son,
coming into being out of a woman,
coming into being under The Torah,
Gal. 4:5 to ransom those who were under Torah,
in order that we might receive
the placement as children.

To redeem is to ransom,
to pay a price for the release.

This is normally translated as
"adoption as sons".
It literally means to be placed as a son/child.
This is a legal concept.

It has to do with the new birth.
It's related to being positioned as a legal heir
within the family of **YAHWEH** as a "son".

In this regard
we become equal with **YAHUSHUA**,
because He is a "son" (child) of **YAHWEH**.
Believers are also "sons" of **YAHWEH**
as a result of being placed
in that position by **YAHWEH**
as a direct consequence
of placing our trust in Him,
and as a result of our becoming
a purchased possession
by means of the ransom price
paid by **YAHUSHUA** on the torture stake.
Note the consequence in the following verses.

Gal. 4:6 Now since you are children
YAHWEH has sent forth
The Divine Nature of His Son into your hearts,
crying out to Abba, The Father!"

As "children" we are also heirs.
Here The Divine Nature of The Son
is equal to The Divine Nature of The Father.

This is what is typically
"translated" as "The Spirit".
But "spirit" is a misleading term.
It's a Greek creation
that is **not found** in Hebrew thought
prior to the arrival of the Greek culture.

Gal. 4:7 Therefore,
you are no longer a servant,
but instead a son.

And if *you are* a son,
then *you are* an heir of **YAHWEH**
through The Messiah.

Gal. 4:8 On the other hand then,
when you truly did not know **YAHWEH**
you served as a slave those things
which by nature did not exist as gods.

Gal. 4:9 But now,
having come to know **YAHWEH**,
or rather, to being known by **YAHWEH**,
why do you return
to the impotent and impoverished elements
in which you choose once again
to be in bondage?

Gal. 4:10 You observe days and months
and seasons and years.

Gal. 4:11 I am afraid for you
lest I have labored for you in vain.

Gal. 4:12 Brothers,
I urge you to become like me,
because I became like you.
No one has been unjust to me.

Gal. 4:13 You know that because of physical infirmity
I proclaimed the good news to you at the beginning.

Gal. 4:14 And my trial which was in my flesh
you did not despise or reject,
but instead you received me
as a messenger of **YAHWEH**,
even as The Messiah, **YAHUSHUA**.

Gal. 4:15 Where then is the blessing?
Indeed, I bear you witness that if possible
you would have plucked out your own eyes
and given them to me.

His thorn in the flesh?

Gal. 4:16 Have I therefore become your enemy
because I tell you the truth?

Gal. 4:17 Their warm feelings for you are not good.
Indeed, they desire to shut you out
in order that you might have warm feelings for them.

*The reference is obviously to those
who are trying to deceive the Galatians.*

*They're trying to shut them out
of **YAHWEH's** Kingdom.*

They're doing this "so you will like them".

This is all about "feel-good religion"

It deceives many.

*You go along with another
because they make you feel good.*

But the end result

*is abandoning your faith in **YAHWEH**
as one turns to faith in the "nice person".*

Gal. 4:18 Now, it is good to have warm feelings
always concerning what is good,
and not only when I am present with you.

Gal. 4:19 My little children
for whom I labor in birth once more
until The Messiah is formed within you,

Gal. 4:20 I would like to be present
with you now and to change my tone
because I have doubts about you.

Gal. 4:21 Tell me,
you who are inclined to be under law,
do you not listen to The Torah?

Gal. 4:22 Indeed, it is written
that Abraham had two sons,

the one from a female slave,
the other from a free woman.
Gal. 4:23 However, he from the female slave
was born according to the flesh,
and he from the free woman
through the promise,

Gal. 4:24 which things are an allegory,
because these are the two covenants.
The first one, truly from Mount Sinai,
giving birth to slavery, is Hagar.

Gal. 4:25 Indeed,
this Hagar is Mount Sinai in Arabia,
which corresponds to the Yerushalaim
which now exists,
but is in slavery with her children.

*Hagar means ensnaring.
Sinai means my thorns.
Arabia means dusky; mixed.*

Gal. 4:26 But the Yerushalaim above is free,
which is the mother of each of us.

Gal. 4:27 Indeed, it is written:

*“Rejoice, O barren,
you who do not bear!
Break forth and shout,
you who are not in labor!
For the desolate has many more children
than she who has a husband.”*
(Is. 54.1)

Gal. 4:28 Now we, brothers, like Yitzhak,
are children of a promise.

Yitzhak means laughter.

Gal. 4:29 However, just as it was then,
he who was born according to the flesh
persecuted him *who was born*
according to The Divine Nature of **YAHWEH**.
And thus it is even now.

Gal. 4:30 However,
what does The Scripture say?

*“Cast out the female slave and her son,
for the son of the female slave will not be heir
with the son of the free woman.”*
(Gen. 21.10)

Gal. 4:31 Therefore brothers,
we are not children of the female slave
but of the free woman.

Chapter 5

Gal. 5:1 Stand firm therefore in the freedom
wherewith The Messiah has made us free!
And do not be ensnared again
with the yoke of slavery!

Note: Chapter 5 should begin here.

Gal. 5:2 Indeed, I, Sha'ul, say to you
that if you become circumcised
The Messiah will profit you nothing!

Gal. 5:3 And I testify again
to every man who becomes circumcised
that he is a debtor to keep the entire Torah.

Gal. 5:4 The Messiah
has become of no effect for you,
you who are justified by The Torah.
You have fallen away from favor.

Gal. 5:5 Now we,
by The Divine Nature of **YAHWEH**,
are fully expecting,
anticipating justification by faith.

Gal. 5:6 Indeed, in The Messiah, **YAHUSHUA**,

neither circumcision nor uncircumcision
avails anything,
but instead faith, working through love.

Gal. 5:7 You ran well.
Who hindered you
so that you are not convinced by the truth?
Gal. 5:8 This persuasion
is not from Him Who calls you.

Gal. 5:9 A little leaven
leavens the whole mass of dough.
[Leaven represents defilement.](#)

Gal. 5:10 I have confidence in you
in The Master
that you will not think otherwise.

Now he who troubles you
will bear his judgment, whoever he is.

Gal. 5:11 And I, brothers,
if I still proclaim circumcision
why do I still suffer persecution?
Without a doubt
the offense of the torture stake
has been rendered useless.
[stauros - a stake or post,
i.e. a pole of cross
\(as an instrument of capital punishment\).
It is a horrible instrument
used to cause extreme pain.
There is nothing "pretty" about it.](#)

Gal. 5:12 Oh that those who trouble you
would even castrate themselves!

Gal. 5:13 Indeed, you, brothers,
have been called to freedom.
Only do not use freedom
as an opportunity for the flesh.
On the contrary,
through love serve one another as a servant,
Gal. 5:14 because **the entire Torah
is fulfilled in one word,
in this:**
"You are to love your neighbor as yourself."
(Lev. 19.18)

Gal. 5:15 But if you bite
and devour one another, watch out,
lest you be consumed by one another!

Gal. 5:16 Now I say,
walk in The Divine Nature of **YAHWEH**
and you will not complete
the longing of the flesh.

Gal. 5:17 Indeed,
the flesh sets the heart against
The Divine Nature of **YAHWEH**,
and The Divine Nature of **YAHWEH**
is against the flesh.
Indeed, these are opposed to one another,
so that you do not do
the things that you desire.

Gal. 5:18 **Now if you are led
by The Divine Nature of YAHWEH
you are not under a law.**
[You are under the love of YAHWEH,
Who has redeemed you
from your refusal to live
according to His teachings.
You are now trusting Him
to help you do His will.
There is nothing to "force you" to "obey".](#)

Love alone is to guide your every act.
There's more to this
than meets the eye at first glance.

The entire concept of "law"
is truly misunderstood.
The Torah is not law!
It is instruction!

There is nothing "forced" about it.
Compliance is entirely voluntary.
Indeed, there are consequences
for not following it,
just as there are consequences
for following it.
But it is never forced.
And therefore, it is not law.

Gal. 5:19 Now the works of the flesh
are apparent.

They are:

adultery,
incest,
uncleanness, [defilement](#)

disregard for accepted rules and standards,

Gal. 5:20 image worship,

magic,

hostility,

quarreling,

jealousies,

wrath,

selfish ambitions,

dissensions,

heresies,

Gal. 5:21 envy,

murders,

drunkenness,

carousing,

and similar things,

of which I forewarn you,

just as I have even told you before,

that those who practice such things

will not inherit The Kingdom of **YAHWEH**.

[To practice is to repeatedly perform the actions.](#)

Gal. 5:22 Now the fruit

of The Divine Nature of **YAHWEH** is:

love,

joy,

peace,

patience,

helpfulness,

goodness,

faith,

Gal. 5:23 gentleness,

self-control.

Against such there is no law.

Gal. 5:24 Indeed, those of The Messiah

have crucified the flesh

with its passions and longings.

Gal. 5:25 Since we live

by The Divine Nature of **YAHWEH**

let us also walk

by The Divine Nature of **YAHWEH**.

[The Divine Nature IS the 'new man'.](#)

Gal. 5:26 Let us not become conceited,

provoking one another,

or envying one another.

Chapter 6

Gal. 6:1 Brothers, even if a man

is overtaken in some misstep,

you who are non-carnal restore such a one

in a nature of humility,

considering yourself lest you also be tested.

Non-carnal is normally
"translated" as "spiritual."
But since the entire issue of the "spirit"
has no valid place in Hebrew thought
this term is used to represent
that which is not of the flesh.

Gal. 6:2 Lift one another's burdens,
and so fulfill the precept of The Messiah.

Gal. 6:3 Indeed, if anyone thinks himself
to be something when he is nothing
he deceives himself.

Gal. 6:4 But let each one
examine his own work.
And then he will have boasting
toward himself alone
and not toward another,
Gal. 6:5 because each one
will carry his own load.

Gal. 6:6 Now let him who is taught the word
share in all good things
with him who teaches.

Gal. 6:7 Do not be deceived.
YAHWEH is not to be ridiculed.
Indeed, whatever a man sows
that he will also harvest
Gal. 6:8 because he who sows to his flesh
will from the flesh harvest corruption,
but he who sows
to The Divine Nature of **YAHWEH**
will from The Divine Nature of **YAHWEH**
harvest Eternal Life.

Gal. 6:9 Now, do not grow weary
doing that which is good,
because at the proper time we will harvest.
Do not relax!

Gal. 6:10 Therefore, as we have opportunity,
be engaged in doing good to everyone,
and especially to those
who are of the household of faith.

Gal. 6:11 See with what large letters
I have written to you with my own hand!
Gal. 6:12 All who desire
to make a good showing in the flesh,
these require you to be circumcised,
only in order that
they do not suffer persecution for the sake
of the torture stake of The Messiah.

Gal. 6:13 Indeed,
not even those who are circumcised
keep The Torah.
Yet they desire to have you circumcised
so that they may boast concerning your flesh.

Gal. 6:14 Now, may it never be
that I should boast
except in the torture stake of our Master,
YAHUSHUA, The Messiah,
by Whom the world has been crucified to me
and I to the world.

Gal. 6:15 Indeed, in The Messiah, **YAHUSHUA**,
neither circumcision nor uncircumcision
avails anything,
but instead a new creation.

Gal. 6:16 And as many as walk according to this rule, well being and compassion be upon them, and upon the Yisra'el of **YAHWEH**.
The Yisra'el of **YAHWEH** includes all who are trusting in **YAHUSHUA**.
Every believer is now an Yisra'elite - by faith.

Gal. 6:17 From now on let no one trouble me, for I bear in my body the marks of the Master, **YAHUSHUA**.

Gal. 6:18 Brothers, the favor of our Master, **YAHUSHUA**, The Messiah, be with your life breath.
Amen.

7. ROMANS

(Version 3.1: 7-15-2021)

Introduction to Romans

Galatians identifies Sha'ul's (Paul) very unique qualifications as an ambassador for **YAHUSHUA** to The Gentiles (non-Yisra'elite people). An ambassador is a personal delegate, a legal representative of the person in authority. When he arrives some place his actions are accepted as being those of the person whom he legally represents. Sha'ul was designated as such a person for the resurrected and ascended Messiah.

Sha'ul is the only "apostle" one who was called by The Messiah through a direct revelation **after** His resurrection and ascension. His position and training are unique. His message is also unique because of his specialized instruction and his appointed task.

Sha'ul speaks of "my gospel" (Rom. 2.16, 16.25, 2 Tim. 2.8). "Gospel" means a good message, or good news. Sha'ul's good news includes some things that were never before revealed. It's not really a different "gospel" but instead is an expansion of what had been revealed and taught previously.

Under "The New Covenant" Yisra'el is no longer the primary focus. The "Gentiles" (this includes all non-Yisra'elites) are now also granted inclusion in the promises that were originally made only to "Yisra'el" - via Abraham and those that followed as his "seed". The book of Acts plainly presents this Truth. Sha'ul's letter to the Galatians proclaims complete freedom from The Torah (called The Law of Moshe) as a direct result of one's belief and trust in The Messiah. But it does **not** eliminate The Torah. The Yisra'elites are still bound by it. The "Gentiles" are not. They have not entered into The Old Covenant of Sinai, but instead have entered into a New Covenant, a covenant of redemption through the poured out blood of **YAHUSHUA**, The Messiah.

Sha'ul's teachings give us new insights into the meaning of this New Covenant. But we need to recognize that Sha'ul is not teaching things in the same manner as **YAHUSHUA** did while He was on the earth. Everything **YAHUSHUA** taught was in full conformity to The Torah, because prior to His death and resurrection The Torah was in full effect for anyone who wanted to have a relationship with **YAHWEH**. Everyone was still living with "the sin nature" that was established by the events in The Garden of Eden.

The New Covenant provides a transformation for one who chooses to trust fully in The Messiah, **YAHUSHUA**. With it comes a "new nature", what Sha'ul often calls "the new man". It's essential to understand what this new nature is. Many fail to grasp this concept. In essence, it's what is commonly referred to as "The Holy Spirit". This 'spirit' is actually The Divine Nature - which now "indwells" those who believe and trust in **YAHUSHUA**. This is the portion of Sha'ul's message that's usually overlooked or missed.

The Yisra'elites who refused to believe in their own Messiah are still under "The Law", The Torah of Moshe. They're still obligated to do what it requires. Those who have placed their trust in The Messiah are no longer bound by The Torah. They've been set free from its requirements - because there is a **New Covenant** in place. This is what Sha'ul is teaching in Romans. The Torah still has its place. It is not "abolished". It simply does not carry the same meaning for a New Covenant believer that it does for an Old Covenant person.

Interestingly, many fail to grasp the real meaning of **t Torah**. The Hebrew term means a precept (principle) or a statute (written code). But it comes from a root word that means to point in a specific direction, **to instruct**, direct; to teach. The Hebrews understood the things they were given at Mt. Sinai as **The Ten Words, not The Ten Commandments**. They are instructions, not "dictates of law".

There is no reference to 'command' anywhere in those events, **EXCEPT** in the English translations of them!

Further, there was **never any 'commandment' in The Garden of Eden!**

This is extremely important. It changes everything.

YAHWEH created us with free will - the ability to choose what we will do.

Without it we're automatons. Anything "forced" upon us, such as a command, removes our free will from the equation.

If an act is required we have no choice. If we have no choice concerning whether or not we'll do it, the doing becomes meaningless in relation to "doing **YAHWEH's** will". Only when we do so willingly, out of our own conscious choice, does it have any true value to **YAHWEH**.

With that understanding you're now ready to take a serious look at what Sha'ul teaches regarding The Messiah. As we begin there are many concepts that need a bit of explanation. Please be patient with the notes. They're important if you truly want to understand what Sha'ul has presented to us.

7. ROMANS

(Version 3.1: 7-15-2021)

Chapter 1

Rom. 1:1 Sha'ul, a slave
of **YAHUSHUA**, The Messiah,
invited to be an ambassador;
having been appointed for the sake of
YAHWEH's good message

doulos – a slave.

A slave is one who is bought
and paid for by the "owner".

A servant is one who works
for wages or other compensation.

The Messiah's personal Name is not "Jesus".

That's from a Greek word, **iesous**.

It comes from the Hebrew, Yahoshua,
which is normally translated as Joshua.

So why not call "Jesus" Joshua?

This was actually done in Acts 7.45.

**The Hebrew Messiah would NEVER
have been given a non-Hebrew name.**

apostolos – a delegate, an ambassador, apostle.

An ambassador or delegate

is a legal representative
of the one who sends them.

Apostle, being a religious term,
has a rather different connotation.

euaggelion – good message, good news;
normally translated as "gospel".

It's misleading.

Sha'ul's writings are also "gospels",
all of them.

So is every book of Scripture.

Rom. 1:2 which He promised long ago
through His prophets
in The Set Apart Scriptures

hagios - sacred; consecrated.

It means to be **set apart** for a special purpose
- in Scripture - **YAHWEH's** purpose.

Rom. 1:3 concerning His Son,
YAHUSHUA, The Messiah, our Master,
Who came into being
out of the seed of David according to flesh,

kurios – supreme in authority;

controller; Master

– God, Lord, master, sir.

The use of "the Lord",
as found in most traditional texts,
causes great confusion.

It's often difficult to know
if it's referring to The Messiah
or to The Father,
or to some other "master".

"Lord" is an archaic "Olde English" word
that is no longer properly understood.

In addition, the Master-slave connection
is vital to a proper understanding
of our own relationship to **YAHUSHUA**.

His blood has "purchased" us,
thereby making us His slaves.

While many want to use the term "servant",
it's merely a "softer" way of saying "slave".

Few want to be known as a slave
because of its negative connotations.

However, in Truth,

that is exactly what we are,
a "purchased possession" of The Messiah
- bought and paid for with His precious blood.
Yet what a blessing and honor it is
to "belong to Him!"
David means beloved.

Rom. 1:4 being marked out
as The Son of **YAHWEH**
with miraculous power
according to a vital principle of holiness
by resurrection from being dead;

YAHWEH is the personal Name of "God".
It is His only true and proper personal Name.

It's revealed in the Hebrew text of Ex. 3.15-16,
(**YHWH**) but not in typical English "translations".
This is a travesty of major significance
– **an intentional lie,**
put into most Bibles by the translators themselves
- **with full knowledge**
that this was not in the original text.

The text does not use the article
in reference to son, vital principle,
resurrection, or dead.
The term "dead" is an adjective, not a noun.
It's descriptive of a condition,
not the condition itself.

Rom. 1:5 through Whom
we have received favor and a commission
for the sake of an attentive listening of trust
in every nation,
for the sake of His Name;

charis - graciousness of manner or act; favor.
Its root word means well-being.
A commission is literally an "apostolate".
It is a setting apart for a task.

hupakoe – attentive hearkening,
compliance or submission;
- translated as obedience.
It's coupled with trust
because one listens differently
if you are trusting what **YAHWEH** says.
There's a different purpose
in paying careful attention
to the teachings of **YAHWEH**.
It has to do with learning
what He desires you to do
so you can choose to do it voluntarily,
not under the compulsion of "obedience".

Love of YAHWEH is never 'required',
it is a choice.

ethnos – race, tribe,
especially non-Yisra'elite, pagan
– Gentile, nations, pagan, heathen, people.

Rom. 1:6 among whom you also
are the invited of **YAHUSHUA**, The Messiah,

kletos – invited, appointed, a saint.
Translated in the KJV as "called".
The root of the word means to be invited.
It can also mean to be appointed.
Sha'ul was appointed
by The Messiah Himself
to take the good news
of redemption to the Gentiles.
This invitation, or "calling" is a request,
not a demand.
The response is voluntary, not mandatory.
Every believer is invited to become such,
called out of the world
and into a relationship with **YAHWEH**
and His Son, **YAHUSHUA**.

Rom. 1:7 to all who are in Rome,
beloved of **YAHWEH**,
invited,
sacred.

Favor to you and shalom
from **YAHWEH**, our Father
and The Master, **YAHUSHUA**, The Messiah.
hagios – sacred, often translated as “saint”.
One only becomes sacred (set apart)
by accepting **YAHWEH**'s invitation to believe,
to have faith in, or to trust in Him.

**Without acceptance of The Messiah
this entire letter does not apply to you.
With acceptance
every word of this letter applies.**

Shalom is inserted here in place of 'peace'.
Shalom is a Hebrew concept,
not a Greek one.
It means complete and total well being
in every aspect of one's life.

YAHWEH becomes "our Father"
by means of our new birth,
which is the result
of trusting Him fully with our lives.

Rom. 1:8 First indeed,
I give thanks to my Elohim
through **YAHUSHUA**, The Messiah,
on behalf of all of you
that your trust is being proclaimed
throughout the whole world.

Elohim is a Hebrew term
for what is normally translated as “God”.
It means “mighty one”.
It's already been identified
that His personal Name is **YAHWEH**.
This work will use either of these terms
based on what the context
requires or suggests.

Faith, belief and trust
are all connected to each other.
You cannot have faith or belief without trust.
The Greek terms can each
be translated in any of these ways.
Trust is the most important aspect involved.

Rom. 1:9 Indeed, **YAHWEH** is my witness,
Whom I worship with my Divine Nature,
in the good message of His Son,
that without ceasing I make mention of you
Rom. 1:10 always in my prayers,
asking if somehow, even now at some time,
I might succeed by the will of **YAHWEH**
to come to you.

pneuma means breath or breeze.
It's the term traditionally translated as 'spirit'.
In Hebrew thought
the breath is the 'wind of man',
coming from the center of his being.
It carries the connotation
of one's character, or "nature".

**"Spirit" is a Greek term
that has no place in Hebrew thought.**
Prior to Greek influences
the Hebrews had no idea what a 'spirit' was.

Rom. 1:11 Indeed, I long to see you
in order that I might impart to you
some non-carnal gift
in order that you might be established.
Rom. 1:12 Now, this is in order
that I might be encouraged
together with you through the mutual faith
both of you and of me.

pistis – persuasion, credence,
moral conviction; trust
– faith, assurance, belief, fidelity.

Rom. 1:13 Now, I do not want you
to be unaware, brothers,

that I frequently determined to come to you,
but was prevented until this time,
in order that I might have some fruit
among you also,
just as among the other Gentiles.

The term "brothers"
is more a reference to kindred
than to actual brotherhood.
It includes sisters, aunts, and uncles, etc.
who are believers.

Rom. 1:14 I am indebted
both to Greeks and to foreigners,
both to wise and to unwise.
Rom. 1:15 Thus, as far as I'm concerned,
I am eager to proclaim the good news
to you who are in Rome also.

Rom. 1:16 Indeed, I am not ashamed
of the good news of The Messiah
because it is
the miraculous power of **YAHWEH**
for the sake of deliverance
to everyone who is trusting,
for the Yisra'elite first and also for the Greek.

soteria – rescue, safety
– deliver, health, salvation, save.
"is trusting" is in the present active tense.
This is a current and on-going action.
You are either having it,
or you have stopped having it.
There are no other options.

Rom. 1:17 Indeed, in it
the justification of **YAHWEH** is revealed
from faith into faith, just as it is written,
"The just are to live by faith."
(Hab. 2.4)

dikaioisune – equity (fairness);
justification - traditionally - righteousness.
The term "righteousness"
misses the concept of justification.
It also misses the concept of fairness,
or "right action".

Rom. 1:18 Indeed, **YAHWEH's** desire
is revealed from The Heaven
against all irreverence
and injustice of human beings
who suppress the truth by means of injustice,

orge – properly, desire
(as a reaching forth or excitement of the mind)
i.e. (by analogy), violent passion
(ire, or (justifiable) abhorrence);
by implication punishment:
— anger, indignation, vengeance, wrath.
While typically translated as "wrath",
it is more correctly His DESIRE that's involved.
That desire is to destroy the works of our offenses
- permanently.
"The Heaven" is used to represent
the place where **YAHWEH** resides
as opposed to the sky.

adikia - injustice, moral wrongfulness.

Rom. 1:19 precisely because
what may be well known concerning **YAHWEH**
is apparent to them
because **YAHWEH**
has made it apparent to them.

Rom. 1:20 Indeed, since the original
formation of the world
His invisible things are distinctly understood,
being recognized
by the things that have been made,
even His eternal miraculous power
and divinity,
so that they are legally indefensible,

Rom. 1:21 precisely because
having absolutely known **YAHWEH**
they did not honor Him as **YAHWEH**,
nor expressed gratitude.
But on the contrary,
they became foolish in their considerations.
And their unintelligent heart
became obscured.
Rom. 1:22 Asserting they were wise
they became fools.
Rom. 1:23 And they changed the splendor
of the incorruptible **YAHWEH**
into a likeness similar
to a corruptible human being,
and birds,
and four footed animals,
and reptiles.

Rom. 1:24 For this cause
YAHWEH also surrendered them to impurity
through the longings of their own hearts,
dishonoring their own bodies
among themselves,
Rom. 1:25 who exchanged
The Truth of **YAHWEH** for the lie,
and worshiped and served the creature
rather than The Creator,
Who is worthy of blessing for eternity.
Amen.

Rom. 1:26 Because of this
YAHWEH surrendered them to disgraceful passions.
Indeed, even their women
exchanged the instinctive use
for the sake of that which is against nature.
Rom. 1:27 Likewise also the males,
abandoning the natural use of the female,
burned in their longing for one another,
male with male
committing what is an indecency,
and receiving in themselves the repayment
for their fraudulence, which was fitting.

Rom. 1:28 And even as they did not approve
holding **YAHWEH** in their awareness,
YAHWEH surrendered them
to an unacceptable mind,
doing that which is not appropriate,
Rom. 1:29 being filled with every injustice:
sexual immorality,
depravity,
avarice, [love of money](#)
maliciousness;
being filled with every
spite,
murder,
contention,
deceit,
evil-mindedness;
whisperers,
Rom. 1:30 slanderers,
haters of **YAHWEH**,
insulters,
arrogant,
braggarts,
contrivers of evil,
disobedient to parents,
Rom. 1:31 undiscerning,
untrustworthy,
without natural affection,
implacable,
unmerciful;
Rom. 1:32 who,
recognizing the justification of **YAHWEH**,

that those who practice such things
are deserving of death,
not only do the same
but also approve of those who practice them.

Chapter 2

Rom. 2:1 Because of this
you are unable to defend yourself, human being,
each one who condemns,
because in whatever you condemn another
you condemn yourself,
because you who are the condemning
repeatedly do the very same things.

Rom. 2:2 And we know
that the condemnation of **YAHWEH**
is in accord with truth upon those
who repeatedly do such things.

Rom. 2:3 Now do you think this, human being
who condemns those
repeatedly doing such things,
yet are doing the same *things* yourself,
that you will escape
the condemnation of **YAHWEH**?

Rom. 2:4 Or do you have contempt
for the wealth of His kindness,
self-restraint, and patience,
not understanding that the kindness of **YAHWEH**
leads you to a change of thinking?

kataphroneo - to think against,
i.e. disesteem

metanoia – remorse over errors,
a change of thinking.
– a change of thinking.

Rom. 2:5 Now,
in accordance with your stubbornness
and your unchanged heart
you are reserving for yourself wrath
in the day of wrath and of revelation
of the just decision of **YAHWEH**,

Rom. 2:6 Who will give to each one
according to his actions;
Rom. 2:7 to those who by patient endurance
are seeking to do good
honor, riches, and Eternal Life;

Rom. 2:8 but to those who are contentious
and disbelieve the truth,
and trust in injustice,
fierce anger and wrath,

Rom. 2:9 trouble and distress
upon every life who is accomplishing harm,
of the Yisra'elite first, and also of the Greek;

psuche – breath, spirit.
– heart, **life**, mind, spirit.

It is not the "soul"
as you've most likely been taught.
The soul is a Greek creation
that did not exist in ancient Yisra'el.
The Hebrew essentially refers
to the "breath of life".
It's more on the order
of one's "existence", one's life-force.
YAHWEH breathed into Adam
the "breath of life",
and the man became a living being.

kakos - worthless; depraved or injurious
- bad, evil, **harm**.
It literally means intrinsic worthlessness.

Rom. 2:10 but also honor, riches, and well-being
for everyone who is doing what is good,
to the Yisra'elite first, and also to the Greek;

Rom. 2:11 because there is
no partiality with **YAHWEH**.

Rom. 2:12 Indeed,
as many as have offended without law
will also be destroyed without law.
And as many as have offended
with the *influence of law*
will be condemned by means of law,
anomos - lawlessly;
specifically, not amenable to Yisra'elite law.

Rom. 2:13 because not
the hearers of The Torah
are innocent in the sight of **YAHWEH**,
but rather the doers of The Torah
will be rendered innocent.

Rom. 2:14 Indeed, whenever the Gentiles
who do not have The Torah
by nature do the things in The Torah,
these, although not having The Torah,
are a law to themselves,

Note: The Gentiles (non-Yisra'elites)
have **never** been subject
to The Law of Yisra'el, The Torah!
The Torah was given to the Yisra'elites
by means of a blood covenant with **YAHWEH**.
They were obligated to follow it faithfully.
Non-Yisra'elites were not included in that covenant.
They have no legal obligation to follow it.

There is, however, moral value
in observing what The Torah teaches
since it reveals the desires of **YAHWEH**.
It also needs to be mentioned
that what is taught as "The Law" is The Torah.

Torah means a precept or statute.
However, its root word means
to instruct, to direct, to teach.

**There is nothing within the concept of *torah*
that involves a 'command'.**

The Hebrews speak of **The Ten Words**,
words of instruction,
not The Ten Commandments.
This is totally unrecognized by "Christians".

Commandments require action.
Instructions, or teachings suggest action,
but do not require it.

As beings created with free will,
if you are under constant requirement,
'under command' to do something,
you no longer have free will.
You become a "robot".
That has **never** been part
of **YAHWEH's** plan for human beings.

He desires that we do
what He desires us to do **willingly**.
**NOTE: There is no 'commandment'
given in Scripture to "believers".**
There is only instruction.
The instruction is given as a **test**
to see if human beings will choose
to honor **YAHWEH's** instructions - or not.

"Religion" turns instruction into **legalism**.
This is precisely what the Scribes
and Pharisees did with The Torah.
It became an extremely rigid set of "rules"
that they then enforced upon the people
with great harshness.

Again, this is **not YAHWEH's** Way.
Think of a law as a "principle",
a guideline for action.
Some refer to these as "customs".
This will help you distinguish the difference
between The Torah and other "laws",
a term which Sha'ul uses frequently in Romans.

Rom. 2:15 who are indicating
the work of The Torah
is written in their hearts,
their consciousness bearing witness,
and their reasoning in the mean time
accusing, or else excusing one another
Rom. 2:16 in the day when **YAHWEH** will judge
the secrets of human beings
by **YAHUSHUA**, The Messiah,
in accordance with my good news.

Note Sha'ul's reference to "my" good news.
His news is unique
because of how he was taught,
and by Whom,
The resurrected and ascended Messiah.

Rom. 2:17 Look!
You are called an Yisra'elite,
and you rest on The Torah,
and you boast in **YAHWEH**,

This letter is addressed
to the believing Yisra'elites
and Gentiles in Rome.
There was no "church".
**Most of the earliest believers
were Yisra'elites.**
After all, it was **their Messiah**
Who had come.
The Gentiles did not have
a messiah promised to them.

Rom. 2:18 and you absolutely know His will
and you test the things being carried about,
being indoctrinated from The Torah,

That borne by them
was the "burden" of The Torah
and its requirements.

Rom. 2:19 even being confident
that you yourself are a guide to the blind,
a light to those who are in darkness,
Rom. 2:20 a trainer of the foolish,
an instructor of infants,
having the appearance of knowledge
and of the truth within The Torah.

Rom. 2:21 You, therefore,
who are teaching another,
are you not teaching yourself?
You who proclaim one should not steal,
do you steal?

Rom. 2:22 You who say,
"You are not to commit adultery",
do you commit adultery?
You who detest idols,
do you rob temples?

Temples were robbed
for the monetary value of the idols.

Rom. 2:23 You who boast in The Torah,
through breaking The Torah,
are you dishonoring **YAHWEH**?

Rom. 2:24 Indeed,
*"the Name of **YAHWEH** is blasphemed
among the Gentiles because of you,"*
(Is. 52.5, Ezek. 36.22)
just as it is written.

Rom. 2:25 Indeed,
circumcision is truly beneficial
if you repeatedly perform The Torah.
But if you are a violator of The Torah
your circumcision has become uncircumcision.

Rom. 2:26 Therefore, if the uncircumcised
observes the just requirements of The Torah
will not his uncircumcision
be counted as circumcision?

Rom. 2:27 And will not the physically uncircumcised,
if he fulfills The Torah,
condemn you who even with
your written code and circumcision
are a violator of The Torah?

Rom. 2:28 **Indeed, he is not an Yisra'elite
who is one externally,
nor is circumcision that which is external,
in the flesh.**

Joudaios is the transliteration
of the Greek word used.
It means a Judean, one who belongs
to the tribe of Yahudah (Judah).

The term, "Jew" is incorrect in many respects.
Not all Yisra'elites were from the tribe of Judah,
properly Yahudah - meaning **YAH** be praised.
But Yahudah became a predominant tribe
and has become the tribe used
as a reference to all Yisra'elites, Hebrews
We would do better to use the term "Yisra'elites".

Rom. 2:29 **On the contrary, he is a Yisra'elite
who is one privately,
and whose circumcision is of the heart,
in inner nature, not in written code,
whose commendation
is not from human beings
but from **YAHWEH**.**

One who believes in and trusts **YAHWEH**
is, properly, an Yisra'elite, a Hebrew.
It's not a matter
of one's physical birth or blood line.
You are not a "Christian".
The term "Christ" is not a Hebrew term at all.
**This will upset many,
but it is profoundly Scriptural,
even as Sha'ul notes it right here.**
As a believer in **YAHWEH
you are an Yisra'elite!**

Chapter 3

Rom. 3:1 What superiority then has the Yisra'elite,
or what is the benefit of circumcision?

Rom. 3:2 Much in every way,
since to them were entrusted
the utterances of **YAHWEH**.

Rom. 3:3 Indeed, what if some disbelieved.
Will their disbelief render useless
the truthfulness of **YAHWEH**?

Rom. 3:4 May it never be so!
Indeed, let **YAHWEH** be true,
but every human being a liar,
just as it is written,
*"That You may be justified when You speak,
and innocent when You judge."*

(Psa. 51.4)

Rom. 3:5 And if our injustice
establishes the justification of **YAHWEH**
what shall we say?

Is **YAHWEH** unjust Who imposes wrath?
(I speak as a human being.)

Rom. 3:6 May it never be so!
Then in what way
will **YAHWEH** judge the world?

Rom. 3:7 Indeed, if The Truth of **YAHWEH**
has abounded through my lie
for the sake of His honor,
why am I even still judged as an offender?

Rom. 3:8 And why not say,
just as we are slandered
and just as some affirm that we say,
"Let us do harm in order that good may come."
Their decision *then* is proper.

Rom. 3:9 What then?
 Are we better than they?
 Not at all.
 Indeed, we have previously charged
 that both Yisra'elites and Greeks
 are all under *the power of offenses*
 Rom. 3:10 just as it is written,
"There is none doing good, not even one.
 Rom. 3:11 *There is none who understands.*
*There is none who seeks **YAHWEH**.*
 Rom. 3:12 *They have all turned aside.*
They have together become corrupt.
There is none who does good, not even one."
 (Psa. 14-1-3, 53.1-3, Eccl. 7.20)
 Rom. 3:13 *"Their throat is an open tomb.*
With their tongues they have practiced deceit.
The poison of asps is under their lips."
 (Psa. 5.9, 140.3)
 Rom. 3:14 *"Whose mouth is full*
of cursing and oppression."
 (Psa. 10.7)
 Rom. 3:15 *"Their feet are swift to shed blood.*
 Rom. 3:16 *Destruction and misery are in their ways,*
 Rom. 3:17 *and the way of shalom*
they have not known."
 (Is, 59.7-8)
 Rom. 3:18 *"There is no reverence of **YAHWEH***
before their eyes."
 (Psa. 36.1)

The verses "quoted" above are apparently
 Sha'ul's recitation from memory.
 When the references are checked
 there are some variations from the actual texts.
 It was apparently quite common
 for this to occur at this time in history.
 Indeed, few of us can accurately quote Scripture
 if it's not right in front of us.

Rom. 3:19 Now, we understand
 that whatever The Torah says
 it says to those who are within The Torah,
 in order that every mouth may be silenced
 and all the world
 might become guilty before **YAHWEH**.

Rom. 3:20 For this very reason,
 from acts of law
 no flesh will be rendered innocent
 in His presence,
 because by means of law
 is the recognition of offenses.
hamartia – a sin, an offense, a violation of law.
 Sin is an offense against **YAHWEH**
 as we've already noted.
 The Torah clarifies what is an offense
 and what is not an offense.
 Also note that there is no article
 in either use of "law".
 It is not a reference
 merely to The Law of Moshe
 (although that's likely the intent),
 but instead it's a reference to any 'law'.

Rom. 3:21 But now
 the justification of **YAHWEH**
 apart from law is rendered apparent,
 being witnessed by
 The Torah and The Prophets,
 Rom. 3:22 even the justification of **YAHWEH**
 through trust in **YAHUSHUA**, The Messiah,
 to all and upon all who are trusting.
 Indeed, there is no distinction.

Rom. 3:23 Indeed, all have offended
 and fallen short of the honor of **YAHWEH**,
 Rom. 3:24 being justified without a basis

by His showing favor
through the ransom in full
that is in The Messiah, **YAHUSHUA**,
apolutrosis – ransom in full;
deliverance, redemption.
A price is always paid in a ransom.
The price paid on our behalf
was indeed most precious.

Rom. 3:25 Whom **YAHWEH**
has placed before us
as an atoning victim,
through trust in His *shed* blood
to indicate His justification
by means of the passing over
of offenses previously committed,
by means of the self restraint of **YAHWEH**;

The concept of passing over
is proclaimed repeatedly in Scripture.

There is a reason.

The Feast of Passover
was to play a central role
in the life of an Yisra'elite.

YAHWEH passed over them,
sparing their lives,
even though He knew
they would rebel against Him
in the coming years.

Likewise, our "sins"
have been "passed over" by **YAHWEH**,
even though He knew
we would turn our backs on Him,
just as Yisra'el did.

Rom. 3:26 furthermore, to indicate
at this present time His justness,
that He exists as just
and as The One Who renders innocent
the one who is trusting in **YAHUSHUA**.

**This passage is among
the most profound in all of Scripture.**

It's commonly mistranslated,
and thus misunderstood.

This is not about being religious,
or being "righteous".
It's about justification through faith,
through belief,
through trust in the shed blood of The Messiah.
He died to pay the price for **your** offenses.

He was completely without offense.
He never violated the will of **YAHWEH**.
Thus, He did not die for His own sake.
Because **YAHUSHUA** died for this purpose
YAHWEH is willing to "pass over"
the punishment that is **due to you**
for your personal offenses against Him.

Rom. 3:27 Where is boasting then?
It is excluded.
Through what kind of law?
Of the actions?
Indeed not,
but rather through a precept of faith.

ergon - toil (as an effort of occupation);
by implication, an act.
Translated as "works",
the real intent is that of actions taken
to stay within the requirements of a law.
It's addressing the concept
of "works-righteousness",
self-effort to achieve a goal,
in this case redemption.

Redemption is never
accomplished in this manner.

Please note the reference here
to "a law of faith".
The Greek is **nomos**.
It means a law or a principle.

The use of law in most English translations makes this very confusing.
If you remember that a law is a principle upon which one acts, you'll avoid much confusion.

Rom. 3:28 Therefore, we conclude that a human being is rendered innocent through faith, apart from actions of law.

Rom. 3:29 Neither is He The Elohim of the Yisra'elites only, but now He is also The Elohim of the Gentiles. Yes, even of the Gentiles,
Rom. 3:30 since it is true that there is one Elohim Who will render innocent the circumcised *who act* by means of faith and the uncircumcised because of their faith.

Rom. 3:31 Do we then render law useless because of faith? May it never be so! On the contrary, we establish a law.

The Torah had the purpose of causing us to recognize our offenses. Trust in The Messiah and His redeeming (ransoming) work confirms the validity of The Torah and fulfills its purpose.

But Sha'ul is also telling us that trust establishes a different law, or principle, the principle of trust, as opposed to The Torah of Moshe, with all its 'requirements', the doing of which can never accomplish redemption through our own efforts.

Remember, The Yisra'elites were under a contract, a covenant, to do what The Torah taught. They bound themselves to it voluntarily. It was a Covenant sealed with blood.

When you do that you become obligated to perform those actions.

Remember, **torah** means **INSTRUCTION**. It does NOT mean "law".

Chapter 4

Rom. 4:1 What then shall we say that Abraham, our forefather according to the flesh, obtained?
Abraham means father of a multitude.

Rom. 4:2 Indeed, if Abraham was justified by actions he has something to boast about. However, not to **YAHWEH**.

Rom. 4:3 What then does The Scripture say?
*"Abraham believed **YAHWEH**, and it was accounted to him as justification."*
(Gen. 15.6)

Rom. 4:4 Now to him who is working the wages are not accounted according to favor, but rather according to something owed.

Rom. 4:5 But to him who is not working, but is trusting upon Him Who renders innocent the ungodly, his trust is accounted as justification,
Rom. 4:6 exactly as David also describes the happiness of the human being to whom **YAHWEH** accounts justification apart from works.

David means beloved.

Rom. 4:7 "Happy are those
whose rebellions are taken away,
and whose offenses are covered;

Rom. 4:8 Happy is the man
to whom **YAHWEH**
will not impute sin."

(Psa. 32.1-2)

Rom. 4:9 Does this happiness then come
upon the circumcised only
or upon the uncircumcised also?

Indeed, we say that trust
was accounted to Abraham as justification.

Rom. 4:10 In what way then was it accounted?
While he was circumcised or uncircumcised?
Not while circumcised,
but while uncircumcised.

Rom. 4:11 And he received the sign of circumcision
as a seal of the justification by means of the trust
while still uncircumcised,
so that he exists as the father
of all those who are trusting,
even though they are uncircumcised,
so that justification might be accounted to them also,
Rom. 4:12 and as the father of circumcision
to those who are not of the circumcision alone,
but who also walk in the steps of trust
which our father, Abraham, had
while still uncircumcised.

Rom. 4:13 Indeed, the promise
that he would be the heir of the world
was not to Abraham or to his seed through law,
but rather through the justification of trust.

Rom. 4:14 Indeed,
if those who are of law are the heirs,
trust is made meaningless
and the promise is rendered useless
Rom. 4:15 because The Torah brings about wrath.

**Indeed, where no law exists
there is no violation.**

[You cannot violate a law that does not exist.](#)

Rom. 4:16 Because of this
justification is the result of trust
in order that it is according to favor,
so that the promise exists as stable
for all the offspring;
not only to those who are from The Torah,
but rather also to those
who are of the trust of Abraham,
who is the father of us all,

[charis - graciousness of manner or act.](#)
[This word comes from a root](#)
[that means to be happy,](#)
[to be well off.](#)

[It's traditionally translated as 'grace'.](#)
[Yet when connected to the Hebrew terms](#)
[that are used for 'grace'](#)
[one discovers that it really refers](#)
[to being shown favor by another.](#)
[Favor has been used because of this.](#)
[It reflects the Divine favor of **YAHWEH**](#)
[that results from the promise.](#)

Rom. 4:17 just as it is written,
"I have made you a father of many nations.",
(Gen. 17.5)

in the presence of Him
in Whom he trusted, **YAHWEH**,
Who gives life to the dead

and calls those things which do not exist
as though they did exist;
Rom. 4:18 Who against hope,
beyond hope,
he trusted,
so that he became the father of many nations
according to what was spoken,
“So will your descendants be.”
(Gen. 15.5)

Rom. 4:19 And not being weak in faith,
he did not consider his own body
as *being* already dead,
having been about a hundred years old,
nor the deadness of Sarah’s womb.

Rom. 4:20 Now he did not hesitate
at the promise of **YAHWEH** through unbelief,
but was strengthened in the faith,
giving honor to **YAHWEH**,
Rom. 4:21 and being fully convinced
that what He had promised
He was also able to perform.
Rom. 4:22 And therefore,
“it was accounted to him as justification.”
(Gen. 15.6)

Rom. 4:23 Now it was not written for his sake alone
that it was accounted to him,

Rom. 4:24 but rather also because of us.

**It will be accounted to us
at the time we trust upon Him
Who raised up YAHUSHUA, our Master,
from being dead,**

Rom. 4:25 Who has been delivered up
because of our offenses
and has been raised up
because of our acquittal.

paraptoma – side-slip, error, transgression,
- fall, fault, offence, sin, trespass.
All of our offenses are tied to rebellion
against The Word of **YAHWEH**,
whereby we “miss the mark”.
We miss the target, or goal
at which we are supposed to be aiming
- complete trust in **YAHWEH**
and in His kindness.
The concept of acquittal
is that of being rendered innocent.

Chapter 5

Rom. 5:1 Therefore,
having been rendered innocent by faith,
we have peace with **YAHWEH**
through our Master, **YAHUSHUA**, The Messiah,

eirene - peace, by implication, prosperity.
This term is used to translate
the Hebrew term, *shalom*,
which means total well-being, not merely peace.

Rom. 5:2 through Whom also
we have access by faith
into this favor in which we stand.
And we rejoice over an expectation
of the honor of **YAHWEH**.

Rom. 5:3 And not only that, but instead,
we even rejoice amidst troubles,
understanding that trouble produces patience,
Rom. 5:4 and patience *produces* experience,
and experience *produces* hope.

Rom. 5:5 Now hope does not disappoint
because the love of **YAHWEH**
is poured out into our hearts
by The Set Apart Divine Nature of **YAHWEH**
which has been given to us.

The typical translation here is "The Holy Spirit".
A literal rendering could very well be,
"The Set Apart Breath/Wind."

pneuma means breath or wind.
To the Hebrew mind
the breath (wind of man)
was connected to the very nature of the person.

hagios - sacred; consecrated.
To be "holy" is to be set apart
for a special purpose
- **YAHWEH's** purpose.

If you take the time to do
a very thorough study of the terms you discover
there is no "person" of "The Holy Spirit".
What's identified is the very essence,
The Divine Nature of YAHWEH,
that is given to us as we
become "new creations" by faith/belief.

It is **not** "a person", but a new nature.
While this is not what most have been taught,
it is in fact what Scripture teaches.
This is "the new man" Sha'ul teaches about.

Rom. 5:6 Indeed,
while we were still without strength,
according to the proper time,
The Messiah died
for the sake of the irreverent.
asebes - irreverent, i.e. impious or wicked.
It refers to those
who have no respect for **YAHWEH**.

Rom. 5:7 Truly, with difficulty,
for the sake of a just one, one might die;
and perhaps for a good *person*
someone might even dare to die.

Rom. 5:8 But **YAHWEH** establishes
His own love toward us
in that while we were still offenders
The Messiah died for us.

Rom. 5:9 Much more then, having now
been rendered innocent by His blood,
we will be delivered from wrath through Him.

Rom. 5:10 Indeed, if while being enemies
we have been reconciled to **YAHWEH**
through the death of His Son,
much more, having been reconciled,
we will be delivered by His life.

Rom. 5:11 And not only that,
but we also rejoice in **YAHWEH**
through our Master, **YAHUSHUA**, The Messiah,
through Whom we have now received
the restoration to Divine favor.

Rom. 5:12 Therefore, exactly as
through one human being
offenses entered into the world,
and death through offenses,
even so, death came to all human beings,
because all have offended.

That is, the requirement of death
as punishment for disobedience to
(disregard of) The Word of **YAHWEH**.
That was the offense of Eve, and then Adam.

And we are counted
as having been "born in sin"
(born with a nature inclined toward offenses)
because all of us are accounted
as having been within the loins (his seed) of Adam
when he offended.
Thus, we were born under the curse of death,

required by the original offense of Adam.

This is a Scripture principle
that's found in others after Adam.
Even while one is not yet born
they are considered to reside
within the "seed" of their forefathers.

Rom. 5:13 Indeed, until law,
offenses existed in the world.

**But sin (an offense) is not attributed
when no law exists.**

Rom. 5:14 Therefore,
death ruled from Adam to Moshe,
even over those who had not offended
according to the likeness
of the violation of Adam,
who is a type of The Coming One.

Rom. 5:15 However,
the gift is not like the offense,
because whether by the one man's offense
the many die,
much more, the favor of **YAHWEH**,
even the gift,
because of the favor of the one human being,
YAHUSHUA, The Messiah,
exceedingly abounds to the many.

Rom. 5:16 And the gift is not like that
which came through the one who was offending,
because the judgment was from one offense,
resulting in condemnation.
But the gift *is* out of many offenses,
resulting in justification.

Rom. 5:17 Indeed, if by the one man's offense
death ruled through the one,
much more, those who receive
superabundant favor
and the gift of justification
will rule in life on account of The One,
YAHUSHUA, The Messiah.

Rom. 5:18 Therefore,
as through the offense of one
judgment came to all human beings,
resulting in condemnation,
even so, through one Man's justification
the gift came to all human beings,
resulting in justification of life.

It should be noted that
the language of the preceding verses (15-18)
is unclear in the Greek.
Some terms appear to be left out of the text
and must be inferred based on the context.
What's given appears to reflect
what was intended
as it agrees with the rest of Scripture.

Rom. 5:19 Indeed, exactly as
through one man's disobedience
many were designated offenders,
so also, through the obedience of One
many will be designated innocent.

Rom. 5:20 Now law came alongside
in order that the offense might increase.
But where the offense increased
favor increased much more,

The Torah is being referred to here
although it is not explicitly
in the Greek text as such.
It was through The Torah
that it became evident

that no one can keep
the teachings of **YAHWEH** perfectly.
From that perspective
our offenses are seen to multiply
as we recognize our shortcomings.

Rom. 5:21 so that as offenses
ruled through death,
even so, favor rules through justification
for the sake of Eternal Life
through **YAHUSHUA**, The Messiah, our Master.

It should be noted that *kurios*,
typically translated as "Lord",
means supreme in authority; controller.
It could just as easily
be translated as "Sovereign".

Chapter 6

Rom. 6:1 What shall we say then?

Shall we continue in offenses
in order that favor might increase?

Rom. 6:2 May it never be so!

How can we who have died to offenses
live any longer in it?

Rom. 6:3 Or do you not comprehend
that as many as have been baptized
into The Messiah, **YAHUSHUA**,
have been baptized into His death?

baptizo - the Greek word for baptism,
means to immerse, submerge.

Baptism is identified as symbolic
of our own dying being buried,
and being resurrected,
exactly as The Messiah, **YAHUSHUA**
has done on our behalf.
It's representative of our agreement and belief
that He has accomplished our redemption
(ransom in full) through these acts.

When we are baptized
the action represents our own belief/faith
that this is true.
If it does not represent this to us
we've misconstrued the meaning of baptism
and made a mockery of **YAHUSHUA**, The Messiah,
and **YAHWEH**, The Father.
It has become a meaningless act.

Rom. 6:4 Therefore,
we have been buried with Him,
through baptism, into death,
in order that just as The Messiah
has been raised from the dead
through the honor of The Father,
even so, we also can walk in newness of life.

Lit. a new form, i.e. the new nature.

Rom. 6:5 Indeed, if we have been
closely united with Him
by the symbolism of His death,
certainly we will also be of the resurrection,

sumphutos - grown along with;
i.e. closely united to.
The concept is one of becoming unified
through growing together.
It carries the sense of becoming "one" with Him.

Note: Many translations insert
a phrase in italics implying
"the symbolism of His resurrection".
However, the text does NOT say this.
Instead, as Young's Literal Translation has it,
we, through a baptism
that truly represents our faith in Him,
will become part of the resurrection
- which is yet to come.

Rom. 6:6 absolutely knowing this,
that our old human being
has been crucified with Him

in order that the body of the offense *nature*,
might be rendered entirely useless
in order that we might no longer be slaves
of the offense *nature*

Rom. 6:7 **because he who has died
has been rendered innocent of the offense.**

Sha'ul's concept of "the old human being"
(old man) is important.
He's referring to our fleshly, carnal nature,
"the offense nature".

We might call this our "human nature".
He contrasts this with the new non-carnal nature
(the new man) that becomes ours
as a result of "being born from above",
as The Messiah put it.

**This is "the new nature",
The Divine Nature,**
imparted by the indwelling
Divine Nature of **YAHWEH**.
The "old nature" was crucified with The Messiah.

Rom. 6:8 Now if we have died
with The Messiah,
we trust that we will also continue to live
in common with Him,
Rom. 6:9 understanding that The Messiah,
having been raised from being dead,
dies no longer.
Death no longer has dominion over Him.

Rom. 6:10 Indeed, He has died.
He has died for the offense
upon one occasion only.
Now He lives.
He lives to **YAHWEH**.

Rom. 6:11 In the same manner,
you also are to account yourselves
to be existing as truly dead to the offense *nature*,
but alive to **YAHWEH** through
The Messiah, **YAHUSHUA**, our Master.

Special Note:
**If you get nothing else out of Romans
may you at the very least comprehend
the astounding significance of these verses.**

**Sha'ul is teaching
what was directly revealed to him
by the resurrected
and ascended Messiah, YAHUSHUA.**

**This is vital knowledge for a believer
If you do not understand this
you will have missed
one of the most important Truths of Scripture.**

Without this knowledge your faith is impotent.
With this knowledge your whole perception
of the faith/belief issue
is thereby transformed
into a wondrous comprehension
of exactly what The Messiah
has accomplished for you.
You, as a believer, **have died to offenses**
- to its power.
It no longer has dominion (rule) over you
because of your trust
in **YAHUSHUA**, The Risen Messiah,
and in **YAHWEH**, The Father,
Who raised Him from being dead
- which He will also do for the believer
in the days to come.

Scripture confirms that
the power of offenses is death.
And that power has been defeated
by the death, burial, resurrection, and ascension
of **YAHUSHUA** of Nazareth!

**There is no greater Truth than this
for a believer!**

Rom. 6:12 Therefore, the offense *nature*
is not to rule in your mortal body
so that you are listening attentively to it
with its longings.

The implication is that you are not
to pay serious attention to the old nature,
but instead to the new nature,
the indwelling Divine Nature of **YAHWEH**.

Rom. 6:13 And do not present your members
as tools of injustice to the offense *nature*,
but instead, present yourselves to **YAHWEH**
as those who are alive from being dead,
and your members
as tools of justification, to **YAHWEH**.

Rom. 6:14 Indeed, offenses
are not to have dominion over you
because **you are not under a law!**
But on the contrary,
you are under *divine* favor!

Rom. 6:15 What then?
Should we offend
because we are not under law
but on the contrary are under favor?
May it never be so!

Rom. 6:16 Do you not understand
that to whom you present yourselves
as servants for the sake of submission,
you are that one's servants
to whom you listen attentively,
either of offenses leading to death,
or of attentive listening
for the sake of justification?

Note the implication.
If we are not under law
there is no **obligation to it**.
There is only freedom to choose.
However, there are many things
to which we can "listen to attentively".
In doing so we are free to choose
how we will respond to those things
to which we are listening.
It's on this basis that judgment will be rendered.

Rom. 6:17 Now thanks be to **YAHWEH**
because you were
servants of the offense *nature*,
but you have listened attentively
from the heart
to that type of instruction
which has been entrusted to you.

Rom. 6:18 Having now been liberated
from the offense *nature*,
you have become servants of justification.

Rom. 6:19 (I speak as a human being
because of the weakness of your flesh.)
Indeed, just as you presented your members
subservient to impurity and unto lawlessness
for the sake of lawlessness,
in the same manner now present your members
as subservient to justification,
for the sake of purification.

Rom. 6:20 Indeed, when you were servants
of the offense *nature*

you were unrestrained by justification.
Rom. 6:21 What fruit did you have then
in those things of which
you are now ashamed?

Indeed, the culmination
of those very things is death.

Rom. 6:22 But now, having been liberated
from the offense *nature*,
and having become servants of **YAHWEH**,
you have your fruit for the sake of purification.
And the goal is Eternal Life.

Rom. 6:23 Indeed,
the wages of the offense is death!
But the gift of **YAHWEH** is Eternal Life
through The Messiah, **YAHUSHUA**, our Master!

Chapter 7

Rom. 7:1 Or do you not comprehend, brothers,
(because I speak to those who know The Torah),
that The Torah has dominion over a human being
as long as he lives?

Rom. 7:2 Indeed, a married woman
who is living with a husband is bound by a law.
But if the husband dies she is delivered
from the law of the husband.

Rom. 7:3 Therefore, accordingly,
if while the husband is living
she becomes married to a different man
she will be labeled an adulteress.
But if her husband dies
she is unrestrained by that law
so that she does not exist as an adulteress,
being with a different man.

Rom. 7:4 Likewise, my brothers,
you also have been killed to The Torah
through the body of The Messiah
for the sake of being *married* to another,
to Him Who has been raised from being dead,
in order that we may bring forth
fruit to **YAHWEH**.

Rom. 7:5 Indeed, while we were in the flesh
the influence of the offenses,
which because of The Torah
was working in our members,
was bringing forth fruit unto death.

Rom. 7:6 But now,
we have been delivered from The Torah,
being dead to that
in which we were being held,
so that we might be servants
through a newness of The Divine Nature
and not in the oldness of a written code.

gramma - a writing, i.e. a letter, note,
epistle, book, etc.; plural learning.

Rom. 7:7 What shall we say then?
Is The Torah an offense?
May it never be so!
On the contrary,
I would not have known the offenses
except through a law.
Indeed, I would not have known longing
if The Torah had not said,

"You are not to desire earnestly."
(Ex. 20.17, Deut. 5.21)

Rom. 7:8 But the offense *nature*,
taking opportunity through The Instruction,
accomplished in me every manner of longing.

Indeed, apart from a law offenses are dead.

Rom. 7:9 Now I was alive at one time
apart from law.

But The Instruction having come,
the offense recovered life,
and I was *required to be* put to death.

This is not the traditional way
of translating this text.
However, the effect of The Torah,
the instruction of **YAHWEH**,
was to cause the identification of our offenses.
In that sense, the offenses became real
in the light of The Torah.
This results in death,
because one who offends against The Torah
in even one small point is worthy of death.
Death is the penalty for rebellion.
And every 'sin'
is an act of rebellion against **YAHWEH**.

Rom. 7:10 And The Instruction
which was for the sake of life
I found to be for the sake of death.

Rom. 7:11 Indeed, the offense *nature*,
taking opportunity through The Instruction,
seduced me completely,
and through it killed me.

Rom. 7:12 Therefore The Torah
is truly set apart,
and The Instruction *is* set apart
and just,
and good.

Rom. 7:13 Has then what is good
become death to me?
May it never be so!
Instead, the offense,
in order that it might appear as an offense,
was accomplishing death in me
by means of that which is good
in order that the offense,
by means of The Instruction,
might become exceedingly offensive.

Rom. 7:14 Indeed, we understand
that The Torah is non-carnal.
But I am carnal,
being sold as merchandise under the offense.

Rom. 7:15 Indeed,
what I am doing I do not understand,
because what I choose to do,
that thing I do not practice.
Instead, what I detest, that thing I am doing.

Rom. 7:16 If then I am doing
what I choose not to do
I agree with The Torah, that it is good.

Rom. 7:17 But now
it is no longer I who am doing it,
but rather *the offense nature*
which is residing in me.

It's not entirely clear
whether Sha'ul is referring
to offenses as acts
or to the offense nature.
But given the context
it certainly appears that he
is once again referring
to the offense nature
that still resides in him,
even though he is a redeemed man.

Rom. 7:18 Indeed, I understand that in me,
that is, in my flesh,
resides absolutely nothing good.
Indeed, choosing is present with me,
but accomplishing that which is good
I do not find.

Rom. 7:19 Indeed, the good that I choose
I do not do.
But the harm that I choose not to do,
that I practice.
Rom. 7:20 Now if I do what I choose not to do
it is no longer I who accomplish it,
but rather offense *nature*
which is residing in me.

Rom. 7:21 I find therefore a principle,
that harmfulness is present in me,
the one who chooses to do good.
Rom. 7:22 Indeed, I delight
in The Torah of **YAHWEH**
according to the inner person.

Rom. 7:23 But I see a different principle
in my members,
attacking the law of my mind
and making me a captive
to the principle of the offense *nature*,
which is in my members.

Rom. 7:24 I am a miserable person!
Who will rescue me from this body of death?

Rom. 7:25 I give thanks to **YAHWEH**,
because of **YAHUSHUA**,
The Messiah, our Master!

No doubt, therefore, truly with the mind
I myself am a servant to **YAHWEH's** Torah,
but with the flesh,
to a law (principle) of offenses.

*This verse is typically mistranslated,
and therefore misunderstood.*

*Given the context,
which includes the previous discussion
of redemption in The Messiah,
Sha'ul's answer to his dilemma
is to thank **YAHWEH**
because of what He has done
through **YAHUSHUA**, The Messiah.
Trusting in The Messiah
provides our deliverance
from the offense nature
- eventually complete deliverance.
Without that redemption we have no hope.
The answer to Sha'ul's rhetorical question is
- The Messiah, **YAHUSHUA!***

*Praise **YAHWEH** that there is indeed an answer,
and one that satisfies
every aspect of the dilemma.*

*Remember, law is a precept or principle.
In regard to The Torah,
it is an instruction to be followed.
It is not a "fixed law"
that demands absolute "obedience".*

Chapter 8

Rom. 8:1 There is, therefore, now
not even one condemnation
to those who are in The Messiah, **YAHUSHUA**,
who are not walking according to flesh,
but according to The Divine Nature of **YAHWEH**,

*Because of all the preceding discussion
in which Sha'ul has laid out
the redemption granted through The Messiah
there is not even one basis for condemnation
for one who truly believes or has faith
in the atoning work of The Messiah!*

Rom. 8:2 because the law of The Divine Nature
of life in The Messiah, **YAHUSHUA**,
has set me free
from the law of offenses and death.

Rom. 8:3 What The Torah indeed was unable to do,
being weak because of the flesh,
YAHWEH did by sending His own Son
in the form of flesh as an offense offering.

And concerning offenses,
He condemned the offenses in the flesh
Rom. 8:4 so that the justification of The Torah
might be fulfilled in us
who are not walking according to flesh,
but rather according to a Divine Nature.

Rom. 8:5 Indeed,
those who exist according to flesh
set their minds on the things of flesh.
But those who live
according to a Divine Nature
set their minds on the things
of The Divine Nature.

Rom. 8:6 Indeed,
the mental inclination of the flesh
is death.
But the mental inclination of The Divine Nature
is life and peace,
Rom. 8:7 because the mental inclination
of the flesh is hostility against **YAHWEH**.
Indeed, it is not subordinate
to The Torah of **YAHWEH**,
nor indeed is it able to be.

Rom. 8:8 Moreover, those who are existing
for the sake of flesh
are not able to be pleasing to **YAHWEH**.

Rom. 8:9 But you are not of flesh,
but rather are of The Divine Nature,
if it is true that The Divine Nature of **YAHWEH**
resides in you.

**But if anyone does not have
The Divine Nature of The Messiah
he does not exist as His.**

Rom. 8:10 Now if The Messiah is in you
the body truly is dead
because of offenses,
but The Divine Nature is alive
because of justification.

There is no reference to "the spirit" being in you,
but rather to The Messiah being in you.
There is a direct linking
from the Divine Nature ('spirit') to The Messiah.
It's His Divine Nature that dwells in us
after we choose to trust in Him.
Also, **YAHUSHUA** taught
**that one who sees Him
has seen The Father, YAHWEH,**
so we really have
The Divine Nature of **YAHWEH**
dwelling within us.
Note v. 11.

Rom. 8:11 Now if The Divine Nature of Him
Who raised **YAHUSHUA** from being dead
resides in you,
then He who raised The Messiah
from being dead
will also give life to your mortal bodies
through His Divine Nature
which is residing in you.

Rom. 8:12 Therefore, brothers,
we are not persons indebted to the flesh,
living according to the flesh,

Rom. 8:13 because if you are living according to the flesh you will die.

But if by The Divine Nature of **YAHWEH** you have put to death the deeds of the body *then* you will live.

Then is implied in this verse by *is* very nature.
We see here
a profound Scripture principle once again.
It is the "If...Then..." dynamic.
This is repeated many times in Scripture.
It reveals to us that there are consequences
to every one of our actions and choices.
If you do this...then I will do this....,
but If you do NOT do this... then I will.....
You can fill in the blanks yourself.

Rom. 8:14 **Indeed, as many as are led by The Divine Nature of YAHWEH, these are children of YAHWEH.**

Rom. 8:15 Indeed, you have not received a *human* nature of slavery again into fear. But you have received a Divine Nature of adoption, by which we cry out, "Abba, The Father!", Rom. 8:16 The Divine Nature itself bearing witness with our Divine Nature that we are children of **YAHWEH**; Rom. 8:17 and if children, then also heirs, heirs of **YAHWEH** and joint heirs with The Messiah, if perhaps we are suffering with Him in order that we may also be honored together.

Rom. 8:18 Indeed, I consider that the difficulties of this present time are not comparable to the honor which is going to be revealed unto us.

Rom. 8:19 Indeed, the intense anticipation of the creation eagerly waits for the revelation of the children of **YAHWEH**.

Rom. 8:20 Indeed, the creation was subjected to depravity, not voluntarily, but because of Him Who has subjected it for the sake of hope, Rom. 8:21 because the creation itself will also be liberated from the slavery to decay into the magnificent freedom of the children of **YAHWEH**.

Rom. 8:22 Indeed, we understand that the whole creation is groaning and suffering with birth pangs until now. Rom. 8:23 And not only that but we also, having the first fruits of The Divine Nature, even we ourselves groan within ourselves, fully anticipating the adoption, the ransom in full of our body.

Rom. 8:24 Indeed, we have been delivered by this expectation. But an expectation that is seen is not an expectation. Indeed, why does one still expect what one is seeing?

Rom. 8:25 But if we expect what we do not see, *then* with patience we fully expect it.

Rom. 8:26 Now in the same way
The Divine Nature also helps in our weaknesses.
Indeed, we do not understand
what we should pray to **YAHWEH**
concerning precisely as we should.

However, The Divine Nature itself
intercedes on behalf of us
with groanings which cannot be uttered.
Rom. 8:27 And He Who searches the hearts
understands what the purpose
of The Divine Nature is,
because it intercedes
for the sake of the set apart ones
according to *the purpose* of **YAHWEH**.

Rom. 8:28 And we understand that everything
is working together for good
for those who love **YAHWEH**,
for those who are the invited
according to His purpose.

Rom. 8:29 Indeed, whom He knew beforehand
He also determined in advance
to be similar to the likeness of His Son
in order that He might exist as the firstborn
among many brothers.
Rom. 8:30 Moreover,
whom He determined in advance,
these He also called,
and whom He called,
these He also rendered innocent,
and whom He rendered innocent,
these He also rendered honored.

Rom. 8:31 What then shall we say to these things?
If YAHWEH is for us who is against us?

Rom. 8:32 He who did not spare His own Son,
but delivered Him up on behalf of us all,
how will He not with Him
also grant us everything?

Rom. 8:33 Who will bring a charge
against **YAHWEH's** elect?
It is **YAHWEH** Who is rendering *us* innocent.

Rom. 8:34 Who is it that is condemning?
The Messiah has died, but even more,
has also been raised up,
Who even is existing
at the right hand of **YAHWEH**,
Who also is interceding for us.
*This is the same attribution
given to The Divine Nature of YAHWEH
in verses 26 & 27 above.*

Rom. 8:35 What can separate us
from the love of The Messiah?
Trouble,
or calamity,
or persecution,
or famine,
or nakedness,
or danger,
or a sword?

Rom. 8:36 As it is written:
*"For Your sake we are killed
all day long;
We are accounted
as sheep for the slaughter."*
(Psa. 44.22)

Rom. 8:37 On the contrary,

in all these things
we are decisively victorious
through Him Who is loving us.

Rom. 8:38 Indeed, I am convinced
that neither death,
nor life,
nor **YAH**-messengers,
nor first things,
nor forces,
nor things present,
nor things to come,
Rom. 8:39 nor height,
nor depth,
nor any other created thing
will be able to separate us from the love of **YAHWEH**,
which is in The Messiah, **YAHUSHUA**, our Master.

aggelos means messenger, not 'angel'.

It's pronounced ahn-geh-los,
from which we were given 'angel'.

This is not correct.

YAH-messenger is used
to designate a messenger sent by **YAHWEH**.

This passage is often cited by those
who promote the concept of "eternal security".
**Their use of it does not agree with Scripture,
however.**

None of the things listed by Sha'ul
can separate us from **YAHWEH's** love.

**But there is one thing
that can separate us from it,
and that is our own willing choice
to walk away from it, to "apostatize".
To do that will separate you from it permanently,
as Scripture confirms,
especially in Hebrews 6 and 10.**

Chapter 9

Rom. 9:1 I speak truth concerning The Messiah.

I am not lying, my conscience testifying jointly
with The Set Apart Divine Nature of **YAHWEH**,

Rom. 9:2 that I have great sadness
and continual grief in my heart.

Rom. 9:3 Indeed, I might wish that I myself
were excommunicated from The Messiah
for the sake of my brothers,

my country men according to flesh,
Rom. 9:4 they who are Yisra'elites,
of whom *are*:

the adoption,
and the honor,
and the covenants,
and the giving of The Torah,
and the worship of **YAHWEH**,
and the promises;

Rom. 9:5 of whom are the fathers
and from whom,
according to flesh *is* The Messiah,
Who is over everything.

YAHWEH be thanked into eternity.
Amen.

Rom. 9:6 Now it is not as though
the word of **YAHWEH** has taken no effect,
because

**they are not all Yisra'el
who are from Yisra'el.**

Rom. 9:7 Neither *is it* because they exist
as the seed of Abraham
that they are all children, but rather,

"In Yitzhak your seed will be called."

(Gen. 21.12)

Rom. 9:8 That is to say,
they who are the children of the flesh,

these are not the children of **YAHWEH**.
Instead, the children of the promise
are counted as the seed.

Rom. 9:9 Indeed, this is the word of promise,
*“At this time I will come
and Sarah will have a son.”*
(Gen. 18.10,14)
[Sarah means princess.](#)

Rom. 9:10 And not only this
but rather also Ribkah,
having conceived by one man,
by our father, Yitzhak,
[Ribkah means tying, restricting.](#)

Rom. 9:11 Indeed, *the children*,
not yet having been born,
nor having practiced any good or harm,
in order that the purpose of **YAHWEH**
according to divine election might stand,
not out of works but out of Him Who calls,

Rom. 9:12 it was said to her,
“The older will serve the younger.”
(Gen. 25.23)

Rom. 9:13 As it is written,
*“Ya’akov I have loved,
but Esau I have hated.”*
(Mal. 1.2,3)

Rom. 9:14 What shall we say then?
Is there injustice with **YAHWEH**?
May it never be so!

Rom. 9:15 Indeed, He says to Moshe,
*“I will have mercy on
whomever I will have mercy,
and I will have compassion
on whomever I will have compassion.”*
(Ex. 33.19)

Rom. 9:16 So then,
it is not of one who is willing,
nor of him who is running,
but rather *it is of **YAHWEH***,
Who is having compassion.

Rom. 9:17 Indeed,
The Scripture says to the Pharaoh,
*“For this very purpose I have raised you up,
that I may show My power in you,
and that My Name might be declared
in all the earth.”*
(Ex. 9.16)

[Pharaoh means his nakedness.](#)

Rom. 9:18 Therefore, He has compassion
on whom He chooses,
and whom He chooses He renders stubborn.

Rom. 9:19 You will say to me then,
“Why does He still find fault?
Indeed, who has opposed His will?”
Rom. 9:20 And indeed, human being,
who are you to dispute with **YAHWEH**?

Will the thing formed
say to Him Who formed it,
“Why have you made me like this?”

Rom. 9:21 Does the potter
not have authority over the clay,
from the same mass to make one vessel
indeed for honor but another for dishonor?

Rom. 9:22 What if **YAHWEH**,

choosing to indicate wrath
even to make His capability known,
endured with much fortitude vessels of wrath
prepared for destruction,
Rom. 9:23 even in order that He might make known
the riches of His honor upon vessels of mercy
which He had prepared in advance for honor;
Rom. 9:24 even us whom He has called,
not out of the Yisra'elites only,
but also out of the Gentiles?

Rom. 9:25 He says also in Hosea,
*"I will call them My people
who were not My people,
and her beloved
who was not beloved."*
(Hos. 2.23)

Rom. 9:26 *"And it will come to pass
in the place where it was said to them,
You are not My people,'
there they will be called
sons of The Living Elohim."*
(Hos. 1.10)

Rom. 9:27 Yeshayah also cries out
concerning Yisra'el,
*"Though the number of the children of Yisra'el
be as the sand of the sea,
the remnant will be saved,*

Rom. 9:28 *because He will finish the work
and make a complete end in justification,
because YAHWEH will make a complete end
in the midst of the whole earth."*
(Is. 10.22-23)

Rom. 9:29 And as Yashaah said before,
*"Unless YAHWEH of Sabaoth
had left us a seed,
we would have become like Sedom,
and we would have been made like Amorah."*
(Is. 1.9)

Yeshay'yah means YAH has delivered.
Sedom means fettered.
Amorah means bondage.

Rom. 9:30 What shall we say then,
that Gentiles
who are not pursuing justification,
have obtained justification,
even justification which is out of faith,
Rom. 9:31 but Yisra'el,
pursuing a law of justification,
has not attained it by a law of justification?

Rom. 9:32 Why?
Because they did not seek it out of faith,
but as it were, from works of law.

Indeed, they stumbled on the stumbling stone,
YAHUSHUA, The Messiah.

Rom. 9:33 just as it is written:
*"Behold, I lay in Zion
a stumbling stone and rock of offense,
and whoever believes on Him
will not be put to shame."*
(Is. 8.14, 28.16)

Zion means parched place.

Chapter 10

Rom. 10:1 Brothers, my heart's desire
and petition to YAHWEH for Yisra'el
is for deliverance.

Rom. 10:2 Indeed, I testify
that they have a zeal for YAHWEH,
but not according to acknowledgement.

Rom. 10:3 Indeed they, not comprehending the justification of **YAHWEH**, yet seeking to establish their own justification, have not subordinated themselves to the justification of **YAHWEH**.

Rom. 10:4 **Indeed, The Messiah is the culmination of law for the sake of justification for everyone who is trusting.**

Rom. 10:5 Indeed, Moshe writes of the justification which is from The Torah,
"The man who does those things will live by them."

(Lev. 18.5)

Moshe means drawing out.

Rom. 10:6 But the justification which is from faith speaks in this way,

"Do not say in your heart, 'Who will ascend into The Heaven?'"

(Deut. 30.13)

that is to bring The Messiah down,

Rom. 10:7 or,

"Who will descend into the abyss?"

(Deut. 30.14)

that is to bring The Messiah out from being dead.

Rom. 10:8 But instead, what does it say?

"The word is near you; in your mouth and in your heart

(Deut 30.14)

That is the word of trust which we proclaim,

Rom. 10.9 that if you acknowledge with your mouth

The Master, **YAHUSHUA**,

and trust in your heart

that **YAHWEH** has raised Him up

from being dead

you will be delivered,

Rom. 10.10 because with the heart one trusts,

for the sake of justification,

and with the mouth acknowledgement is made

for the sake of deliverance.

Rom. 10:11 Indeed, The Scripture says,

"Whoever has trust in Him will not be put to shame."

(Is. 28.16)

Rom. 10:12 Indeed, there is no distinction

between Yisra'elite and Greek

because the same Master of everyone

is rich toward everyone

who is calling upon Him.

Rom. 10:13 Indeed,

*"whoever calls upon the Name of **YAHWEH** will be delivered."*

(Joel 2.32)

Note whose Name

is to be called upon for salvation.

It is **YAHWEH**.

It has always been **YAHWEH**.

In Him alone is salvation.

This is confirmed multiple times

in Psalms and Isaiah alone.

Rom. 10:14 How then will they appeal to Him

in Whom they have not believed?

And how will they believe in Him

of Whom they have not heard?

And how will they hear

without one who is proclaiming *it*?

Rom. 10:15 And how will they proclaim *it*

unless they are sent?

Just as it is written,

*“How beautiful are the feet of those
who proclaim the good news of peace,
who bring glad tidings of good things!”*

(Is. 52.7, Nah. 1.15)

Rom. 10:16 However, they have not all
listened attentively to the good news.

Indeed, Yeshayah says,

“YAHWEH, who has believed our report?”

(Is. 53.1)

Rom. 10:17 Therefore,
belief *comes* from hearing,
and hearing *comes* by means of
the word of **YAHWEH**.

Rom. 10:18 However,
I say have they not heard?

Truly indeed, without a doubt.

*“Their sound has gone out to all the earth,
and their words to the ends of the world.”*

(Psa. 19.4)

Rom. 10:19 However,
I say did Yisra'el not know?

First Moshe says,

*“I will provoke you to jealousy
by those who are not a nation.
I will move you to anger by a foolish nation.”*

(Deut. 32.21)

Rom. 10:20 Then Yeshayah
is very bold and says,

*“I was found by those who did not seek Me.
I was made manifest
to those who did not ask for Me.”*

(Is. 65.1)

Rom. 10:21 Then to Yisra'el he says,

*“All day long I have stretched out My hands
to a rebellious and disputing people.”*

(Is. 65.2)

The text obviously flows into the next chapter.

Sha'ul's dialogue does not stop
at the end of Chapter 10.

This is one of many examples
of the influence of artificial insertions
into the text for “human” convenience.

Chapter 11

Rom. 11:1 I say therefore,
has **YAHWEH** rejected His people?

May it never be so!

Indeed, I also am an Yisra'elite,
from the seed of Abraham,
of the tribe of Binyamin.

Binyamin means son of the right hand.

Rom. 11:2 **YAHWEH** has not rejected His people
whom He has chosen ahead of time either.

Or do you not understand what The Scripture
says about Eliyah,

how he conferred with **YAHWEH**
concerning Yisra'el saying,

Eliyah means my El (God) is **YAHWEH**.

Rom. 11:3 *“YAHWEH, they have killed Your prophets
and torn down Your altars,
and I alone am left.*

And they seek my life”?

(1 Kings 19.10, 14)

Rom. 11:4 However,
what does the divine response say to him?

*“I have reserved for Myself seven thousand men
who have not bowed the knee to Ba'al.”*

(1 Kings 19.18)

Ba'al means a master;
hence a husband, or (figuratively) owner.

It's the name of a Phoenician idol.
It is also often translated as "lord",
adding to the confusion that's created
by using that term.

Rom. 11:5 Likewise then, at this present time,
there also is a remnant
according to the divine selection of favor.

Rom. 11:6 Now if *it is* by favor
then it is not any longer from works.
Otherwise favor is no longer favor.
But if it is from works
then it is no longer favor.
Otherwise work is no longer work.

Rom. 11:7 What then?
Yisra'el has not obtained this thing
for which it is seeking
but the chosen have obtained it
and the rest have become calloused,

Rom. 11:8 just as it is written,
*"YAHWEH has given them a nature of stupor;
eyes that they should not see
and ears that they should not hear,
to this very day."*?
(Deut. 29.4, Is. 29.10)

Rom. 11:9 And David says,
*"Let their table become a snare and a trap,
a stumbling block and a recompense to them.*

Rom. 11:10 *Let their eyes be darkened
so that they do not see
and bow down their back always."*
(Psa. 69.22-23)

Rom. 11:11 I say then, have they stumbled
in order that they might fall?
May it never be so!
But instead, through their offense,
deliverance has come to the Gentiles
to provoke them to jealousy.

[Excite to rivalry the Yisra'elites](#)

Rom. 11:12 Now if their offense
is richness for the world,
and their failure *is* richness for the Gentiles,
how much more *will* their fullness *be*?

Rom. 11:13 Indeed, I speak to you Gentiles,
inasmuch as I am
an ambassador to the Gentiles.

I honor my ministry

Rom. 11:14 if somehow

I might provoke to jealousy my own flesh
so that *I* might deliver some of them,

Rom. 11:15 because if their rejection
becomes the reconciliation of the world
what will their acceptance *become*
if not life out of being dead?

Rom. 11:16 Indeed,
if the beginning of a sacrifice is set apart,
the entire batch is also set apart.
And if the root is set apart,
so are the branches.

Rom. 11:17 Now if some of the branches
have been broken off,
and you, being a wild olive tree,
have been grafted in among them,
and with them have become a partaker
of the root and plumpness of the olive tree,
Rom. 11:18 do not boast against the branches.

But if you do boast
recognize that you do not sustain the root,
but the root sustains you.

Rom. 11:19 You will say then,
“Branches were broken off
in order that I might be grafted in.”

Rom. 11:20 Well said.
Because of disbelief they were broken off.
And you stand by faith.

Do not be arrogant, but rather be in awe,

Rom. 11:21 because if **YAHWEH**
did not spare the natural branches
He may not spare you either.

Rom. 11:22 Therefore, understand
the gentleness and severity of **YAHWEH**.
On those who have fallen, severity,
but upon you, gentleness,
if you continue in His gentleness.
Otherwise you also will be cut off.

*This passage demonstrates
that there is no "eternal security"
until one is actually in The Eternal Kingdom.
It is possible to "apostasize",
to fail to continue in His gentleness
- and - to be cut off, prior to reaching eternity.*

Rom. 11:23 Now they also,
if they do not remain in disbelief,
will be grafted in
because **YAHWEH** is capable
of grafting them in again.

Rom. 11:24 Indeed, if you have been cut
out of the olive tree which is wild by nature,
and have been grafted against nature
into a cultivated olive tree,
how much more
will these who are natural branches
be grafted into their own olive tree?

Rom. 11:25 Indeed, I do not desire, brothers,
that you do not comprehend this mystery,
lest you become wise against yourselves,
because callousness in part
has happened to Yisra'el
until the fullness of the Gentiles has come in.

Rom. 11:26 And likewise,
all Yisra'el will be delivered,
just as it is written:

*“The Deliverer will come out of Zion,
and He will turn away
ungodliness from Ya'akov,*

Rom. 11:27 *because this is My covenant with them
when I take away their offenses.”*
(Is. 59.20-21)

Rom. 11:28 Truly, concerning the good news
they are hostile because of you.
But concerning the divine selection
they are beloved because of the forefathers.

Rom. 11:29 **Indeed, the gifts
and the invitation of YAHWEH
are irrevocable.**

Rom. 11:30 Indeed, exactly as you
at one time disbelieved **YAHWEH**,
but have now obtained compassion
because of the disbelief of these,
Rom. 11:31 even so,
these also have now disbelieved
in order that by your compassion
they also may obtain compassion.

Rom. 11:32 Indeed, **YAHWEH**
has included them all in disbelief,
in order that He
might have compassion upon them all.

Rom. 11:33 Oh the profundity of wealth,
both of the wisdom
and knowledge of **YAHWEH!**
How unsearchable are His judgments
and His ways are untraceable!

Rom. 11:34 *“For who has known
the mind of **YAHWEH?**
Or who has become His counselor?*

Rom. 11:35 *Or who has first given to Him
and it will be repaid to him?”*

(Job 41.11)

Rom. 11:36 **because from Him
and through Him
and to Him are all things;
to Whom be honor for eternity.**
Amen.

Chapter 12

Rom. 12:1 I encourage you therefore, brothers,
because of the compassions of **YAHWEH,**
to present your bodies as a living sacrifice,
consecrated, acceptable to **YAHWEH,**
which is your logical worship.

Rom. 12:2 And do not be
conformed to this world
but be transformed
by the renovation of your mind,
for the sake of testing
what is the good, and acceptable,
and complete will of **YAHWEH.**

Rom. 12:3 Indeed, I say
through the favor given to me
to everyone who is among you
not to think more highly of himself
than he ought to think,
but on the contrary to think with a sound mind
in the manner that **YAHWEH**
has distributed to each one a measure of trust.

Rom. 12:4 Indeed, exactly as we have
many parts within one body,
but all the parts

do not have the same function,
Rom. 12:5 so we, who are many,
are one body with The Messiah,
and individually parts of one another.

*This is a profound teaching.
Every believer is identified
as being part of “The Body of The Messiah”.
This means each one forms a part
of this “corporate body”,
The Messiah being the “Head”,
and others being the other parts.*

*What’s remarkable is the recognition
that believers are now **already,**
part of The Messiah!
Together with Him,
believers are to be performing
the acts He chooses for them to perform.
Furthermore, believers
are “members of one another”
- each part affecting all the other parts.*

Rom. 12:6 Now, we have different gifts
according to the favor
that has been given to us:

if prophecy,
according to the proportion of our faith;
The Greek is lacking any verbs
following the preceding verse
which can be related
to the following list of gifts.
Many translations insert the phrase
"let us use them".
While this does seem
to perhaps be the idea in view,
it is not in the original text.
Use the context to get the meanings.

Rom. 12:7 if ministry, in the ministering;
if teaching, in the teaching;
Rom. 12:8 if encouragement,
in the encouraging;
he who gives, in sincerity;
he who presides, with eagerness;
he who is compassionate, with willingness.

Rom. 12:9 Love without hypocrisy.
Utterly detest what is bad.
Stick to what is good.
Rom. 12:10 Be kindly affectionate
to one another with brotherly love,
in honor leading the way for one another,
Rom. 12:11 not lagging in diligence,
being fervent in nature,
serving as a slave to **YAHWEH**,
He does own you.
You have been bought and paid for
with His very life.

Rom. 12:12 rejoicing in anticipation,
enduring trouble,
persevering in prayer,
Rom. 12:13 sharing in the needs
of the set apart ones,
pursuing hospitality.

Rom. 12:14 Speak well of those
who are persecuting you.
Speak well and do not curse.

Rom. 12:15 Rejoice with those who are rejoicing,
and weep with those who are weeping.
Rom. 12:16 Be of the same mind
toward one another,
not setting your mind on lofty things,
but rather removing humiliation.
Do not be wise according to yourself.
Rom. 12:17 Repay not even one bad for bad.
Take thought in advance for what is good
before all human beings.

Rom. 12:18 If it is possible,
as much as *it* depends on you,
live peacefully with all human beings.

Rom. 12:19 Beloved,
do not vindicate yourselves,
but rather give place to wrath
because it is written,
"Vengeance is Mine, I will repay,"
(Deut 32.35)
says **YAHWEH**.

Rom. 12:20 Therefore,
*"If your enemy is hungry, feed him.
If he is thirsty, give him a drink,
because in so doing
you will heap coals of fire on his head."*
(Prov. 25.21-22)

Rom. 12:21 Do not be overcome by harmfulness,
but overcome harmfulness with good.

Chapter 13

Rom. 13:1 Every being is to be subordinate to superior authorities, because there is no authority except from **YAHWEH**, and the authorities that exist are determined by **YAHWEH**.

Rom. 13:2 Therefore, whoever opposes the authority is opposed to the arrangement of **YAHWEH**, and those who are opposing will bring judgment upon themselves.

Rom. 13:3 Indeed, chief rulers are not a terror to good works, but rather to the bad. Do you want to be unafraid of the authority? Do what is good

and you will have praise from the same. Rom. 13:4 Indeed, he is **YAHWEH's** minister to you for good. But if you do what is bad, be afraid, because he does not bear the sword without reason. Indeed, he is a servant of **YAHWEH**, carrying out justice for the sake of wrath on him who is practicing intrinsic worthlessness.

Rom. 13:5 Therefore, you must necessarily be subordinate, not only because of wrath, but also because of the conscience.

Rom. 13:6 Indeed, because of this you also pay taxes, because they are **YAHWEH's** public servants, persevering in this very thing.

Rom. 13:7 Deliver therefore to everyone that which is owed: taxes to whom taxes, customs to whom customs, fear to whom fear, honor to whom honor.

Rom. 13:8 Do not be obligated, to not even one, to not even one, except to love one another, because he who loves another has fulfilled The Torah.

The repetition in the first portion of this verse is not an error. Most English translations do not show this double statement. This repetition is a Hebraic manner of expression that is made to add special emphasis to a concept. It's like saying, "absolutely, unequivocally, to not even one".

Incidentally, this indicates the book of Romans was most likely written in Hebrew originally. No Greek writer would understand this Hebraic concept.

Note the **one exception** to the preceding emphatic injunction. **It is proper to be obligated to love one another - because it alone fulfills both the Old Covenant Torah and the teaching of YAHUSHUA.**

Rom. 13:9 Indeed, "You are not to commit adultery," "You are not to murder," "You are not to steal,"

"You not to bear false witness,"
You are not to covet,"
(Ex. 20.13-15, 17, Deut. 5.17-19, 21)

**and if there is any other instruction,
are all summed up in this saying,
"You are to love your neighbor as yourself."**
(Lev. 19.18)

Rom. 13:10 **Love works nothing harmful
to one who is a neighbor.
Therefore, love is the fulfillment of The Torah.**

agapao - to love (in a social or moral sense).
From a Hebraic perspective,
this is not "emotional love", a type of passion,
but rather is an abiding **loyalty** to another
that seeks never to do them any harm.

Note that doing nothing harmful to another
fulfills The Torah.

This is exactly the way **YAHUSHUA** lived!
And it does not need to be put
into the form of a 'commandment'.
All we need is the "instruction"
to understand how we are to live
so that we are doing
what's pleasing to **YAHWEH**.

Rom. 13:11 And do this
understanding the occasion,
because even now it is time for us
to awaken out of sleep.
Indeed, now our deliverance is nearer
than when we *first* believed.

The term for sleep is **hupnou**.
It is the root for hypnosis.
Figuratively it refers to mental torpor.
Torpor means dormancy or inactivity.

Rom. 13:12 The night is indeed well advanced.
The day is approaching.
Therefore, put away the works of darkness
and clothe yourself
with the implements of The Light.

YAHUSHUA is The Light of the world.

Rom. 13:13 Walk properly, as in the day,
not in carousing and drunkenness,
not in sexual promiscuity and indecency,
not in quarreling and jealousy.

Rom. 13:14 Instead, clothe yourself
with The Master, **YAHUSHUA**, The Messiah.
And make no provision for the flesh
leading into its longings!

Chapter 14

Rom. 14:1 Accept one who is weak in trust,
but not for the sake of discriminating debates.

Rom. 14:2 Indeed,
one believes he may eat all things,
but he who is weak eats *only* vegetables.

Rom. 14:3 He who is eating is not to despise
him who is not eating.

And he who is not eating
is not to condemn him who is eating
because **YAHWEH** has accepted him.

Rom. 14:4 Who are you
to condemn another's servant?
To his own master he stands or falls.

Indeed, he will stand,
because **YAHWEH** is capable
of making him stand.

Rom. 14:5 One person condemns
one day against another.

Another condemns every day.
Let each one be fully convinced
in his own mind.

Rom. 14:6 He who has
an opinion about the day
has that opinion unto **YAHWEH**,
and he who does not have
an opinion about the day
unto **YAHWEH** he does not have
an opinion about it.
He who is eating is eating as unto **YAHWEH**
because he expresses gratitude to **YAHWEH**.
And he who is not eating
is not eating as unto **YAHWEH**.
He also expresses gratitude to **YAHWEH**.

In this passage **YAHWEH** is used
instead of "the Lord"
because the context points clearly to Him
as the intended reference,
not to **YAHUSHUA**.
It's an excellent example of the confusion
caused by applying this title
to both The Father and The Son.
It is terrible scholarship.

The term translated as
"have an opinion" is *phroneo*.
Its fundamental meaning
is to exercise the mind, to think.
It refers to having an opinion about something

It's translated by others
using at least eleven different words,
which is most confusing.
The context provides the means
by which to understand what's intended.

Rom. 14:7 Indeed,
not even one of us lives to himself,
and not even one of us dies to himself.

Rom. 14:8 **Indeed,**
if we live we live to YAHWEH,
and if we die we die to YAHWEH.
Therefore, whether we live or die,
we are YAHWEH's.

Rom. 14:9 Indeed, for this *purpose*
The Messiah died,
and was raised up,
and lived again,
in order that He might rule
over both the dead and the living.

Rom. 14:10 Now why do you
condemn your brother?
Or why do you despise your brother?
Indeed, we will all stand
before the judgment seat of The Messiah

Rom. 14:11 because it is written,
"As I live, says **YAHWEH**,
every knee will bow to Me,
and every tongue
will swear an oath to **YAHWEH**."
(Is. 45:23)

In this quotation
the original does not say "confess".
It says "swear an oath".
In the Greek the word translated "confess"
in other translations means "to acknowledge".

Rom. 14:12 Certainly then, each of us
will give an account concerning himself to **YAHWEH**.
logos - word, account; message.

Rom. 14:13 Therefore, do not
condemn one another any longer,
but rather decide this,

do not set a stumbling block
or a snare for a brother.

Rom. 14:14 I understand and am convinced
by The Master, **YAHUSHUA**,
that not even one thing is profane by itself
except to one who considers it to be profane.
To him it is profane.

koinos - common, i.e. (literally)
shared by all or several,
or (ceremonially) profane.

The concept of the profane
is the same as being "unclean", defiled,
under The Old Covenant.
Being defiled one was refused access
to the "holy" things.

One could not approach **YAHWEH** in this state.
Common means ordinary, **not** "set apart".

All who follow **YAHWEH** are "**called out**"
(it's the meaning of the assembly
- called out ones) of the world
and "set apart" by Him for His purposes.

Rom. 14:15 But if your brother
is distressed because of food
you are no longer walking according to love.
Do not destroy that one with your food
for whom The Messiah has died!

Rom. 14:16 Accordingly, do not let your good
be slandered,
Rom. 14:17 because The Kingdom of **YAHWEH**
is not eating and drinking,
but rather *it is* justification, and peace, and joy,
in The Set Apart Divine Nature of **YAHWEH**.

Rom. 14:18 Indeed,
he who is serving The Messiah
in these things is acceptable to **YAHWEH**
and acceptable to human beings.

Rom. 14:19 Certainly then,
pursue that which is of peace
and that which builds up another.

Rom. 14:20 On behalf of food,
do not destroy the work of **YAHWEH**
for the sake of food.

All things are indeed are pure.
However, it is hurtful for the human being
who is eating because of a stumbling block.
Rom. 14:21 It is not good to eat meat,
nor to drink wine,
nor to do anything
by which your brother is tripped up,
or is entrapped,
or is made weak.

Rom. 14:22 Do you have faith?
Have it for the sake of yourself
before **YAHWEH**.
Happy is he who does not condemn himself
in what he approves.

Rom. 14:23 But he who makes a distinction
is condemned if he is eating
because he is not eating from faith.

Indeed, whatever is not from faith is an offense.

This is most profound, yet very subtle.
It's easy to slip right past this statement.
Yet it identifies the essence of offenses,
'sin' = lack of faith,

lack of trust in **YAHWEH**
for every aspect of your life.
By faith... Go read Hebrews Chapter 11,
the hall of faith.

Remember Abraham,
whose faith (trust) entitled him
to be counted as justified.
ALL justification comes by faith (trust)
- and not by anything else!

Chapter 15

Rom. 15:1 Now we being capable
ought to be lifting up
the scruples of conscience of the incapable,
and not be seeking to please ourselves.
Rom. 15:2 Each one of us
is to please his neighbor
for that which is good toward building up.

Rom. 15:3 Indeed, even The Messiah
did not please Himself,
but as it is written,
*"The reproaches of those
who reproached You fell on Me."*
(Psa. 69.9)

Rom. 15:4 Indeed,
whatever has been previously written
has been written for our instruction
in order that we, through the endurance
and encouragement of The Scriptures,
might have hope.

Rom. 15:5 Now may The Elohim of endurance
and encouragement
give you the same opinion toward one another
as that of The Messiah, **YAHUSHUA**,
Rom. 15:6 in order that you might unanimously,
with one mouth,
honor The Elohim and Father
of our Master, **YAHUSHUA**, The Messiah.

Rom. 15:7 Therefore, accept one another,
just as The Messiah has also accepted us,
to the honor of **YAHWEH**.

Rom. 15:8 Now I say
that **YAHUSHUA**, The Messiah,
has become a minister to the circumcision
for the sake of The Truth of **YAHWEH**,
to confirm the promises made to the fathers,
Rom. 15:9 and a *minister* to the Gentiles
who are honoring **YAHWEH**
for the sake of compassion,
just as it is written,
*"For this reason I will give thanks to You
among the Gentiles, and sing to Your Name."*
(2 Sam 22.50, Psa. 18.49)

Rom. 15:10 And again he says,
"Rejoice, O Gentiles, with His people!"
(Deut, 32.43)

Rom. 15:11 And again,
*"Praise **YAHWEH** all you Gentiles!
Laud Him all you peoples!"*
(Psa. 117.1)

Rom. 15:12 And again, Yeshayah says,
*"There will be a root of Yishai,
and He will rise to reign over the Gentiles.
In Him the Gentiles will hope."*
(Is. 11.10)

Rom. 15:13 Now may The Elohim of hope
fill you with all joy and peace in trusting

so that you might superabound in hope
through the power
of The Set Apart Divine Nature of **YAHWEH**.

Rom. 15:14 Indeed, I myself
am convinced concerning you, my brothers,
that you also are full of goodness,
filled with all knowledge,
able also to admonish one another.

Rom. 15:15 Now I have written
more boldly to you, brothers, after a fashion,
so that you are being reminded
through the favor given to me by **YAHWEH**
15:16 that I am a public servant
of **YAHUSHUA**, The Messiah, to the Gentiles,
ministering the good news of **YAHWEH**,
so that the offering of the Gentiles
might become acceptable,
being sanctified
by The Divine Nature of **YAHWEH**.

Note the linkage Sha'ul is making
to the Temple sacrifices
that were so much a part
of the lives of The Yisra'elites.
He is making the Gentiles
similar to The Yisra'elites in so doing.

Rom. 15:17 Therefore, I have reason to boast
in The Messiah, **YAHUSHUA**,
in that which pertains to **YAHWEH**.

Rom. 15:18 Indeed, I will not venture to speak
of any of those things which The Messiah
has not accomplished through me
in word and deed

for the sake of the obedience of the Gentiles
Rom. 15:19 in mighty signs and wonders
through the power

of The Divine Nature of **YAHWEH**.

Thus from Yerushalaim
and all around as far as Illyricum
I have fully proclaimed
the good news of The Messiah.

Rom. 15:20 Indeed, I have made it my aim
to proclaim the good news,
not where The Messiah was named,
lest I should build
on another man's foundation,

Rom. 15:21 but rather, as it is written,
*"To whom He was not announced,
they will see,
and those who have not heard
will understand."*

(Is. 52.15)

Rom. 15:22 For this reason
I also have been greatly hindered
from coming to you.

Rom. 15:23 But now, no longer
having a place in these parts,
but having a great longing these many years
to come to you

Rom. 15:24 whenever I travel to Spain
I will come to you.

Indeed, I expect to see you as I travel through
and to be helped on my way there by you,
if first I might be satisfied by your company.

Rom. 15:25 But now
I am traveling to Yerushalaim
to minister to the set apart ones.

Rom. 15:26 Indeed, it pleased those
from Macedonia and Achaia
to make a certain contribution
for the poor set apart ones
who are in Yerushalaim.

Rom. 15:27 It pleased them indeed,
and they are their debtors.
Indeed, if the Gentiles have been partakers
of their non-carnal things,
they are under obligation also
to serve them in material things.

Rom. 15:28 Therefore, having performed this
and having sealed to them this fruit,
I will come by way of you into Spain.

Rom. 15:29 But I understand
that when I come to you
I will come in the fullness of the blessing
of the good news of The Messiah.

Rom. 15:30 Now I encourage you, brothers,
through our Master, **YAHUSHUA**, The Messiah,
and through the love
of The Divine Nature of **YAHWEH**,

that you struggle together with me
in prayers to **YAHWEH** for my sake

Rom. 15:31 in order that I may be delivered
from those in Yahudah who disbelieve,
and in order that my service for Yerushalaim
may be acceptable to the set apart ones,

Rom. 15:32 in order that I may come to you with joy
through the will of **YAHWEH**,
and may be refreshed together with you.

Rom. 15:33 Now The Elohim of well being
be with you all. Amen.

Chapter 16

Rom. 16:1 I commend to you Phoebe our sister,
who is a servant of the assembly in Cencrea,

[Phoebe means radiant.](#)

[Cencrea means granular.](#)

Rom. 16:2 in order that you
might accept her in **YAHWEH**
in a manner worthy of the set apart ones,
and stand beside her in whatever matter
she has need of you.

Indeed,
she has been a helper of many,
even of myself also.

Rom. 16:3 Greet Priscilla and Aquila,
my fellow workers in The Messiah, **YAHUSHUA**,

[Priscilla means little old woman.](#)

[Aquila means I shall be nourished.](#)

Rom. 16:4 who risked their own necks
for the sake of my life,
to whom not only I express gratitude,
but also all the assemblies of the Gentiles.

Rom. 16:5 Likewise, greet the assembly
that is in their house.

Greet my beloved Epaenetus,
who is the first fruits of Achaia to The Messiah.

[Epaenetus means praiseworthy.](#)

Rom. 16:6 Greet Miryam
who labored much for us.

Rom. 16:7 Greet Andronicus and Junia,
my countrymen and my fellow prisoners,
who are of note among the ambassadors;
who also were in The Messiah before me.

[Andronicus means victory of man.](#)

[Junia means YAHWEH continue.](#)

Rom. 16:8 Greet Amplias,
my beloved in The Master.

[Amplias means enlarged.](#)

Rom. 16:9 Greet Urbanus,
our fellow worker in The Messiah,
and Stachys, my beloved.

[Urbanus means of the city.](#)

[Stachys means an ear of corn.](#)

Rom. 16:10 Greet Apelles,
approved by The Messiah.

Greet those who are of
the household of Aristobulus.

Apelles means without a receptacle.
Aristobulus means best counselor

Rom. 16:11 Greet Herodion, my countryman.

Greet those who are of
the household of Narcissus
who are in The Master.

Herodian means heroic.
Narcissus means narcotic.

Rom. 16:12 Greet Tryphena and Tryphosa,
who have labored in The Master.

Greet the beloved Persis,
who labored much in The Master.

Tryphena means luxurious.
Tryphosa means luxuriating.
Persis means a Persian woman.

Rom. 16:13 Greet Rufus,
chosen in The Master,
and his mother and mine.

Rufus means red.

Rom. 16:14 Greet Asyncritus, Phlegon,
Hermas, Patrobas, Hermes,
and the brothers who are with them.

Phlegon means burning.
Hermas means sand bank.
Patrobas means father's walk.
Hermes means bringer of good luck.

Rom. 16:15 Greet Philologus and Julia,
Nereus and his sister, and Olympas,
and all the set apart ones who are with them.

Philologus means lover of the word.
Julia means downy.
Nereus means a water nymph
(an ancient sea-god).

Rom. 16:16 Greet one another with a holy kiss.
The assemblies of The Messiah greet you.

Rom. 16:17 Now I urge you, brothers,
note those who are causing
divisions and offenses
contrary to the instruction
which you have learned
and avoid them,

Rom. 16:18 because those who are of this sort
do not serve our Master,
YAHUSHUA, The Messiah,
but rather their own belly,
and by smooth words and eloquent speech
they are deceiving the hearts
of the unsuspecting.

Rom. 16:19 Indeed, your attentive listening
has gone forth to everyone.
Therefore, I am happy for your sakes.
Now I want you to exist as wise
concerning what is good,
and as innocent concerning harm.

Rom. 16:20 Now The Elohim of peace
will completely crush The Adversary
under your feet in a brief space of time.

The favor of our Master,
YAHUSHUA, The Messiah,
be with you!
Amen.

Rom. 16:21 Timothy, my fellow worker,
and Lucius, Jason, and Sosipater,
my countrymen, greet you.

Timothy means honoring **YAHWEH**.
Lucius means light.
Jason means healer.
Sosipater means saving father.

Rom. 16:22 I, Tertius, who wrote this letter,
greet you in The Master.

Tertius means the third.

Rom. 16:23 Gaius, my host and the host
of the whole assembly greets you.

Erastus, the treasurer of the city greets you,
and Quartus, a brother.

Gaius means on earth.

Erastus means beloved.

Quartus means fourth.

Rom. 16:24 The favor of our Master,
YAHUSHUA, The Messiah,
be with you all. Amen.

Rom. 16:25 Now to Him
Who is able to establish you
according to my gospel
and *according to* the proclamation
of **YAHUSHUA**, The Messiah,
according to the revelation of the mystery
kept silent from eternal times,

*“eternal times” is generally considered
to be “the beginning of the world”,
although the phrase can refer
to past or future time.*

Rom. 16:26 but *which* now
has been rendered apparent
even through the prophetic Scriptures,
and according to The Instruction
of The Eternal Elohim,
has been made known to all nations
for the sake of listening attentively to the faith,
Rom. 16:27 to **YAHWEH**, alone wise, be honor
through **YAHUSHUA**, The Messiah, for eternity.
Amen.

8. HEBREWS

(Version 3.1: 7-15-2021)

Chapter 1

Heb. 1:1 **YAHWEH** has spoken many times
and many ways to the forefathers
by means of the prophets.

Heb. 1:2 In these last days

He has spoken to us by means of a Son
Whom He has established
as heir of all things;

through Whom also He made the ages;

*An heir is literally one who shares by lot
a designated portion of an estate.*

***aionas** – eons, ages; past, present, and future.*

This is significant.

*It goes beyond the concept of “worlds”
and implies multiple periods of existence,
including prior to Genesis 1.1, eternity past,
and even into eternity future.*

Heb. 1:3 Who being
the shining forth of the magnificence,
even the exact copy of His nature,
and bringing forth all things
by the utterance of His miraculous power,
by Himself having accomplished the work
of cleansing our offenses
sat down at the right hand
of The Majesty on high.

***hamartia** - a sin; an offense.*

*Every "sin" is an offense against **YAHWEH**.
It is an open rebellion against Him
which results in a penalty of death.
It offends Him because it rejects
His teaching and instruction.*

Heb. 1:4 Having become so much better than the **YAH**-messengers He has inherited a more excellent Name compared to theirs.

While **onoma** means a name, it also includes one's character or authority.

Especially in Hebrew culture, one's name represents one's character and one's authority.

aggelos is the Greek word from which 'angel' comes. It's actually the way the word is pronounced (ahn-geh-los) that gives us 'angel'. The word means messenger, deputy, one sent by another.

YAH-messenger will be used to designate one sent by **YAHWEH**.

Heb. 1:5 Indeed, to which of the **YAH**-messengers did He ever say:

*"You are My Son.
Today I have begotten You."* (Psa. 2.7)

And again:

*"I will be to Him a Father,
and He will be to Me a Son."?* (2 Sam. 7.14)

Heb. 1:6 Then again when He introduces the firstborn to the world He says:

"Let all the elohim worship Him." (Psa. 97.7)
The quote given in many translations appears to be a paraphrasing of the original text. It refers to "all the **YAH**-messengers".

What's given here is the translation of the Hebrew text of the referenced verse. It's known that The New Covenant writers often paraphrased their quotations, not having easy access to the precise text.

elohim means mighty one. It appears all the divine beings are referred to as **elohim**. But we really do not have a clear concept of what this means.

Heb. 1:7 And of the **YAH**-messengers He says:

*"Who makes His messengers natures,
even ministering blazing fire."* (Psa. 104.4)
ruach is the Hebrew term for 'nature'. It literally means breath or current of air.

Traditionally it's 'translated' as 'spirit', but that's a Greek creation that the Hebrews never had in their language. It refers to one's inner essence, their nature, including their character and their authority in Hebrew thought.

1:8 But to the Son:

*"Your throne, Elohim, is for eternity.
The scepter of your kingdom
is a just scepter.*

Heb. 1:9 *You have loved right and hated wrong;
Therefore The Elohim, Your Elohim,
has anointed You with the oil of gladness
more than Your companions."*
(Psa. 45.6-7)

Heb. 1:10 And,

*"In Your presence
the foundation of the earth was laid,
and the skies are the work of Your hands.*

Heb. 1:11 *They will perish, but You will remain.
And they will all grow old like clothing.*

Heb. 1:12 *Like a garment You will change them,
and they will be changed.
But You Yourself and Your years
will have no end."*

(Psa. 102-25-27)

Heb. 1:13 And to which of the messengers
has He ever said:

*"Sit at My right hand,
until I make Your enemies Your footstool."*?

(Psa. 110.1)

Heb. 1:14 Are they not indeed
all beneficent natures,
sent forth to minister for the sake of those
who will be inheriting deliverance?

Chapter 2

Heb. 2:1 Because of this it is necessary
that we give superabundant attention
to the things we have been hearing
lest at any time we carelessly miss them.

Heb. 2:2 Indeed, if the message spoken
through **YAH**-messengers became certain,
and every violation and disobedience
received a just repayment,

Heb. 2:3 *then* how will we escape
if we are careless about

a deliverance as great as this,
which you first received

as being spoken by The Master;
and it has been confirmed by us

to whom you have been listening,

Heb. 2:4 **YAHWEH** also having testified

even by signs and wonders,

and by various miraculous powers,

and distributions

of The Set Apart Divine Nature of **YAHWEH**

according to His own will?

Not everyone received

the set apart Divine Nature of **YAHWEH**

upon accepting The Messiah.

Some did not receive it until later,

as Sha'ul (Paul) writes in some of his letters.

Holy = set apart, consecrated;

dedicated for or to a special purpose.

pneuma means a current of air,

i.e. breath or a breeze.

It's the Greek equivalent of **ruach**.

Heb. 2:5 Indeed, He has not subjected
to **YAH**-messengers the world to come
of which we speak.

Heb. 2:6 Now one has testified
in a certain place having said:

*"What is man that You are mindful of him,
or the son of man that You take care of him?"*

Heb. 2:7 *You have made him a little lower
than the **YAH**-messengers.*

You have crowned him

with splendor and honor,

and set him over the works of Your hands.

Heb. 2:8 *You have put everything*

in subjection under his feet." (Psa. 8.4-6)

Now in that He put everything

in subjection under Him,

He left nothing

that is not put in subjection to Him.

But at this time we do not yet experience

everything put in subjection to Him.

horao - to stare at, i.e., to discern clearly.
There is a Hebraism involved in this verse.
The term used, by means of Hebraic thought,
is to **experience**, not stare at,
everything put in subjection.

Heb. 2:9 However, we do see **YAHUSHUA**,
Who was made a little lower
than the **YAH**-messengers
through the suffering of death,
crowned with splendor and honor
so that He, by the favor of **YAHWEH**,
has experienced death
for the sake of everyone.

Heb. 2:10 Indeed, it was fitting for Him
for Whom *are* all things
and through Whom *are* all things,
in leading many children to honor
to make the leader of their deliverance
complete through hardships.

Many translations use "perfect" here.
The Greek is *teleioo*.
It means to complete,
to accomplish, consummate.
From this we get the concept
of a "perfected" contract
– one which is completed.

Heb. 2:11 Now both He Who is sanctifying
and those who are being sanctified
are all of one,
for which reason He is not ashamed
to call them brothers,

Heb. 2:12 saying,

*"I will declare Your Name to My brothers.
In the midst of the assembly
I will sing praise to You."*
(Psa. 22.22)

Heb. 2:13 And again:

"I will put My trust in Him."
(2 Sam 22.3, Is. 8.17)

And again:

*"Here am I and the children
whom **YAHWEH** has given Me."*
(Is. 8.18)

Heb. 2:14 Certainly then,
since the children share flesh and blood,
He Himself, in a similar manner,
participated in the same
in order that through death
He might render entirely useless
him who has "the power of death",
that is, The False Accuser,

The words used here
convey the same thought
that Sha'ul uses in his other letters.
He writes of offenses as a noun,
being the "power of death".

It's not an offense as an act on our part,
but rather an offense which results
in our physical and eternal death.

It perhaps could be more properly considered
as "the offense nature"
rather than the act of offending.

Perhaps it's one of the reasons
many believe Sha'ul wrote Hebrews.
It's authorship is widely debated,
no one knowing for certain who wrote it,
but it appears very likely
that Sha'ul was the anonymous author.

Heb. 2:15 and release those,
as many as fear death,
because all their lives

they were held in bondage.

Heb. 2:16 Now, indeed,
He did not take upon Himself
the form of **YAH**-messengers.
But on the contrary, He did take upon Himself
the form of the seed of Abraham.

Note the contrast here
- not a divine form, but a human one.
Abraham means father of a multitude.

Heb. 2:17 Therefore, concerning all this,
it was necessary *for Him*
to become similar to His brothers,
in order that He might become
a compassionate and trustworthy
Great Priest Who is before **YAHWEH**
atoning for the offenses of the people.

The reference to the Great Priest
is crucial to this verse.
The letter is addressed to Hebrews.
They knew very well who and what
the Great Priest represented.
It was a most significant role in their culture.
To identify The Messiah
as their new Great Priest
has a multitude of consequences
for their thinking and acting.
It represented a major change
within their daily living.

Heb. 2:18 Indeed
in that He Himself has suffered,
having been tested,
He is able to be helping
those who are being tested.

Note the verb tenses.
He's been tested.
We're still being tested.
And He is able to be helping us
- while we are being tested.
(present tense)

Chapter 3

Heb. 3:1 Therefore, consecrated brothers,
participants of the Heavenly invitation,
consider carefully The Ambassador
and Great Priest of our covenant,
The Messiah, **YAHUSHUA**,

Consecrated brothers means
"set apart family members".
It includes all of His "relatives",
male and female.
Brethren in Hebraic thought
is equivalent to kindred in English thought.

Heb. 3:2 Who has been trustworthy
to Him Who made Him *such*,
just as Moshe also *was* in all His household.

homologia means consent,
covenant, acknowledgement.
Moshe means drawing out.

Heb. 3:3 Indeed,
this One has become entitled
to more honor than Moshe,
inasmuch as He who
has thoroughly prepared this house
has more honor than the house itself.

Heb. 3:4 Indeed,
every house is prepared by someone.
But He Who has prepared all things is **YAHWEH**.

Heb. 3:5 And Moshe truly was trustworthy
in all His household as a servant
to give evidence to that
which was yet to be spoken.

Heb. 3:6 However,
The Messiah was *trustworthy*
as a Son over His own household,
Whose household we are
if in fact we hold firmly onto the secure boldness
and the boasting concerning the expectation
until the end.

Believers are His own household!
But note the qualifying note:
"IF...we hold firmly onto..."

This statement, coupled with others
in Chapters 6 and 10,
identify clearly that it is entirely possible
for us to **"NOT"** hold firmly onto...
In other words, **we can "apostatize"**,
turn our back on **YAHUSHUA**,
and His Father, **YAHWEH**,
and walk away from them,
choosing to no longer believe in them,
just as we have the right
to choose to believe in them.

In light of this it is indeed possible
"to lose one's salvation".
It's not lost in the sense
of someone taking it from you,
but it is lost by your own choices.
Note verses 12, 14, and 18.

Heb. 3:7 Therefore, just as The Set Apart
Divine Nature of **YAHWEH** says,
"Today if you will hear His voice,
Heb. 3:8 *do not harden your hearts*
as in the rebellion,
in the day of trial in the wilderness,
Heb. 3:9 *where your fathers tested Me,*
tried Me, and saw My works forty years.
Heb. 3:10 *Therefore,*
I was angry with that generation,
and said, 'They always go astray in their heart,
and they have not known My ways.'
Heb. 3:11 *So I swore in My wrath,*
'They will not enter My rest.'"
(Psa. 95.7-11)

Heb. 3:12 Watch out, brothers,
so there will not ever be in any of you
a hurtful heart of distrust,
resulting in withdrawing from The Living Elohim!

Heb. 3:13 Instead,
encourage one another each day,
as long as it is called "today",
lest any of you might be rendered stubborn
by the deceitfulness of the offense *nature*.

Here, once more,
is a unique reference to offenses.
It's in the style Sha'ul uses.
It's difficult to distinguish its sense in English.
Instead of it being a verb, implying action,
he uses a noun.
The way he uses it
represents the power of an offense
rather than the act of offending,
hence, the 'offense nature',
or, "the old nature" of a non-believer.

Heb. 3:14 Now, we have become
participants with The Messiah,
if indeed we hold firmly
the secure beginning of the assurance until the end,
Heb. 3:15 as it is said,
"Today, if you will hear His voice,
do not harden your hearts
as in the controversy."
(Psa. 95.7-8)

Heb. 3:16 Indeed, some having heard
were embittered concerning it.
However, not everyone came out of Mitsraim
because of Moshe.

[Mitsraim means double straits, trouble.](#)
[Mitsraim is Egypt.](#)

Heb. 3:17 Now with whom
was He angry forty years?
Was it not those who offended
whose corpses fell in the wilderness?

Heb. 3:18 Indeed, to whom did He swear
that they would not be entering His rest
if not those who disbelieved?

Heb. 3:19 And we see that they
were not able to enter in because of distrust.

Chapter 4

Heb. 4:1 Be alarmed therefore,
lest having been left a promise of entering His rest
any of you thinks he has fallen short of it

Heb. 4:2 because indeed,
the good news has been proclaimed to us
exactly as it was to them.

However, the message did not benefit
those who heard it,
not being mingled with trust
by those who heard *it*.

Heb. 4:3 Indeed, we who have trusted
are entering into that rest
just as He has said:

*“So I swore in My wrath,
“They will not enter My rest.””*
(Psa. 95.11)

And yet His works came into being
at the conception of the world.

Heb. 4:4 Indeed,
He has spoken in a certain place
of the seventh *day* in this way,

*“And **YAHWEH** rested
on the seventh day from all His works.”*
(Gen 2.2);

Heb. 4:5 and again in this,

“They will not enter My rest.”
(Psa. 95.11)

Heb. 4:6 Therefore, since it remains
that some are entering into that same *rest*,
and those to whom the good news
was previously proclaimed
did not enter because of distrust,

Heb. 4:7 once more

He designates a certain day,
saying by means of David,
“Today”, after such a long time;
just as it has been said:

*“Today, if you will hear His voice,
do not harden your hearts.”*
(Psa. 95.7-8)

[David means beloved.](#)

Heb. 4:8 Now if this very same **Yahoshua**
had caused them to rest
then He would not after that
have been speaking of another day.

[The King James Version of The Bible
has “Jesus” instead of Yahoshua.](#)

This is an error!

**The same error occurs
in Acts 7.45, and Col. 4.11.**

The reference is obviously to Yahoshua (Joshua),
the forerunner of The Messiah,
who, like The Messiah,
brings the people into
"The Rest" [the abode] of **YAHWEH**.
The error is informative however.
It calls our attention to the similarity
between the names of **YAHUSHUA**,
and Yahoshua.

Take note of the "if...then" relationship
identified here.
This is a common theme of Scripture.

Heb. 4:9 There remains, therefore,
a Special Sabbath for the people of **YAHWEH**,
sabbatism – a Hebrew concept
of great significance.
It refers to a **shabbathown**,
a special time of rest
that's different than the weekly Sabbath.
Sometimes it encompassed an entire week.
It's the term used in direct connection
to the resurrection of The Messiah
- **not** the weekly Sabbath.

Heb. 4:10 because he who has entered
into his own rest
has himself also ceased
from his own works,
exactly as **YAHWEH** *ceased* from His.

Heb. 4:11 Be eager, therefore,
in entering into that rest
in order that no one falls
into the same example of distrust.

Heb. 4:12 Indeed, the word of **YAHWEH**
is living,
and active,
and sharper than any two edged sword,
penetrating even to the division of life,
and even of nature,
and even of joints,
and even of marrow,
and is a discerner of the deliberations
and intentions of the heart.

Note **Who** this is!
The Word of **YAHWEH**, **YAHUSHUA**,
The Logos of John 1.1-4.
He is our Great Priest.
He is The Living Word of **YAHWEH**.

Heb. 4:13 And there is not one created thing
that is not visible in His presence.
Indeed, all things are naked and exposed
to the eyes of Him of Whom we speak.

Heb. 4:14 Having then a supreme Great Priest
Who has traversed The Heavens,
YAHUSHUA, The Son of **YAHWEH**,
hold on to your acknowledgement *of Him*

Heb. 4:15 because we do not have
a Great Priest Who is not able
to sympathize with our weaknesses,
but was in everything tested
in the same manner *as us*,
yet without offense.

Heb. 4:16 We may approach with boldness therefore
to the throne of favor,
in order that we might obtain compassion
and find favor to help at the proper time.

Chapter 5

Heb. 5:1 Now every great priest
taken from among humans
is appointed over humans
for the sake of **YAHWEH**,

in order that he might offer
both gifts and sacrifices for offenses.
Heb. 5:2 He is able to have compassion
on those who are ignorant and going astray
since he himself is also encircled with weakness.
Heb. 5:3 Because of this he is obligated,
just as for the people,
so also for himself,
to make offerings for the sake of offenses.
Heb. 5:4 And no man takes this honor to himself
except he who is called by **YAHWEH**,
even as Aharon was.

Aharon means light bringer.

Heb. 5:5 In this same manner also
The Messiah did not honor Himself
by becoming a Great Priest.
On the contrary, it was He Who said to Him,

*"You are My Son.
Today I have begotten You."*
(Psa. 2.7),

Heb. 5:6 just as He also says in another place,
*"You are a priest forever
according to the order of Melki-Zedek."*
(Psa. 110.4)

Melki-Zedek means
king of righteousness; justification.

Heb. 5:7 This One, in the days of His flesh,
having offered up petitions and entreaties
with vehement outcries and tears
to Him Who was able to save Him from death,
and was heard because of His reverence,

Heb. 5:8 even though He was a Son,
learned submission
from the things which He experienced.

Heb. 5:9 And having accomplished this
He became the author of eternal deliverance
to all who listen attentively to Him,

Heb. 5:10 having been called by **YAHWEH**
as a Great Priest
"according to the order of Melki-Zedek,"
(Psa. 110.4).

Heb. 5:11 Concerning this we have much to say.
Yet *it's* difficult to explain
since you have become sluggish of hearing.

This is a state of mind, not of the ears.
It refers to mental refusal to listen.
It is similar in concept to being hard-hearted.

Heb. 5:12 And even though
you ought to be teachers at this time
you once again need someone to teach you
those which are the first principles
of the utterances of **YAHWEH**.
Also, you have come to need milk
and not solid food.

Heb. 5:13 Indeed, everyone who drinks milk
is inexperienced in the word of justification.
Indeed, he is an infant.

Heb. 5:14 But solid food
is for those who are mature,
those who because of habit
have their senses trained to discern
both good and intrinsic worthlessness.

Chapter 6

Heb. 6:1 Therefore,
leaving behind the first principles
of the message of The Messiah,
we will go on to maturity,
not laying again the foundation

of reversed thinking from dead works
and of trust in **YAHWEH**,
Heb. 6:2 of the teaching of baptisms,
and of laying on of hands,
and of resurrection of the dead,
and of eternal judgment.
Heb. 6:3 And this we will do
if indeed **YAHWEH** permits.

Heb. 6:4 Indeed, it is impossible for those
who at one time have been enlightened,
even having experienced the Heavenly gift,
and having become sharers
of The Set Apart Divine Nature of **YAHWEH**,
Heb. 6:5 and having experienced
the good message of **YAHWEH**,
even the miraculous powers of the age to come,
Heb. 6:6 if they have apostatized,
to restore them again to reversed thinking,
they themselves having crucified once more
The Son of **YAHWEH**,
even having put Him to open shame.

parapipto - to fall aside; apostatize.
The concept in the Hebrew mind
is that of "falling by the wayside."
The way is the path of **YAHWEH's** teaching,
The Torah.

If one stops following
the instruction of The Torah
they end up "beside the way".
They have left the faith!

There is no such thing as "eternal security"
BEFORE one is actually in Eternity.

You cannot have "eternal security" in this life!

Otherwise, why does Scripture itself teach
that you can "apostasize" - fall away?

Apostasy - turning your back
and walking away from the redemption
that is provided in **YAHUSHUA**, The Messiah,
is the unforgiveable offense!
It is the action that
"grieves the Divine Nature of YAHWEH".
There is no way
for another sacrifice to be offered
for one who does this!

Can you imagine ANYTHING
that would grieve YAHWEH
more than this act?

Heb. 6:7 Now the earth which drinks in the rain
that frequently comes upon it
and produces herbs useful
for those by whom it is cultivated
receives a blessing from **YAHWEH**.
Heb. 6:8 But if it bears thorns and thistles
it is rejected and near to being cursed,
that which ends in burning.

Heb. 6:9 Now, beloved, we are convinced
of better things concerning you,
even things that hold deliverance,
even though we are speaking in this manner.

Heb. 6:10 Indeed, **YAHWEH** is not unjust,
forgetting your work and labor of love
which you have demonstrated toward His Name,
you having ministered to the set apart ones
and are yet ministering.

Heb. 6:11 Now we desire that each one of you
demonstrate the same eagerness
toward the full assurance of hope

until the end,
Heb. 6:12 in order that you do not become lazy,
but *become* imitators of those
who through trust and patience
inherit the promises.

Heb. 6:13 Indeed, when **YAHWEH**
had made a promise to Abraham,
since He could take an oath
according to no one greater,
He took an oath according to Himself,
Heb. 6:14 saying,
 *“Surely, blessing I will bless you,
 and increasing I will increase you.”*
 (Gen. 22.17)

Heb. 6:15 And so, having patiently endured,
Abraham obtained the promise.

Heb. 6:16 Now human beings truly take an oath
according to one greater *than themselves*.

And every dispute ends
with the oath of confirmation

Heb. 6:17 in which **YAHWEH**,
more abundantly willing to demonstrate
to the heirs of the promise
the immutability of His will,
ratified it by an oath

Heb. 6:18 in order that
through two immutable deeds,
in which it was impossible
for **YAHWEH** to be lying,
we have mighty encouragement
who having fled *from the power of offenses*
are laying hold on the hope
which lies before us,

The italicized phrase is inserted
since it appears a portion
of the original text is missing.
It may not be what was in the original,
but it presents a reasonable idea
that fits with the rest of Scripture.

Heb. 6:19 which we have
as an anchor of the life,
both secure and stable,
and which enters into the interior of the veil,

psuche is the Greek word.
It means “breath of life”,
that which was breathed into Adam
when he was created.
It is **not** the “soul”.
Soul is a Greek concept
that is foreign to Hebrew thought.

The veil represents
the inner sanctuary of The Temple.
In this instance it represents
the inner sanctuary
in The Heavenly Kingdom itself.

Heb. 6:20 into which place
the forerunner, **YAHUSHUA**,
has entered for our sakes,
having become a Great Priest for eternity
according to the order of Melki-Zedek.

Chapter 7

Heb. 7:1 Now this Melki-Zedek,
- King of Salem,
- priest of The Highest, **YAHWEH**,
- who met Abraham
returning from the slaughter of the kings
and blessed him,

Melki-Zedek means
king of righteousness; justification.

basileus is the Greek term, meaning a sovereign.
In this passage (and most others)
it is translated as “king”.

A sovereign is a supreme ruler,
typically a monarch.
Because we're not very familiar with kings
we fail to comprehend
the significance of the literal meaning.
There is much implied by its usage.
Always consider the context.
Salem means complete well being.

Heb. 7:2 - to whom also Abraham apportioned
a tenth part of everything,
- first being translated "king of justification,"
- and then also "king of Salem",
which is "king of peace",
Heb. 7:3 - without father,
- without mother
- without genealogy,
- having neither beginning of days
nor end of life,
- indeed, resembling The Son of **YAHWEH**,
remains a priest perpetually.

Melki-Zedek is an extremely unique individual.
Consider the meaning of his name/title.
Consider his position before **YAHWEH**
as great priest.
Consider that he has no genealogy
- no parents, no descendants, etc.
Consider his extremely unique attributes.
There is no one like him in Scripture.
The writer's knowledge of him
once again suggests Sha'ul
as the author of Hebrews
because of his specialized education
through direct Divine revelation.

Heb. 7:4 Now observe how great this one is
to whom even the patriarch Abraham
gave a tenth of the spoils.

Heb. 7:5 And indeed,
those who are of the sons of Levi,
who have received the office of the priesthood,
have an instruction to receive tithes from the people
according to The Torah,
that is, from their brothers,
even though they have come
from the loins of Abraham.

torah is typically translated as "law".
This is done because what was given to Moshe
was "carved in stone", written,
thereby making it a "statute".

However, the term means precept, a principle.
The root word for it means
to direct, instruct, teach.

The Hebrew concept of The Torah
is far more accurate than the use of 'The Law'.
The Hebrew view is also quite different
than what we've been taught.
For them it is **The Ten Words**
that take center stage.
It is **not** 'The Ten Commandments'.

Indeed, there is no reference to a command
found in the original teachings at Mount Sinai.
It's grounded in **The Ten Words of YAHWEH**,
which He spoke audibly to the people.
The details, what's referred to
as "the Law of Moshe",
came later.
Levi means joined.

Heb. 7:6 However, he whose genealogy
is not derived from them
received tithes from Abraham
and blessed him who had the promises.

Heb. 7:7 Now beyond all dispute,
the lesser is blessed by the better.

A reversal of the worldly order,
but common to YAHWEH's order.

Heb. 7:8 And indeed, here
human beings who die receive tithes,
but there
he *receives them*
of whom it is witnessed that he is living!
He has neither beginning
nor ending of days.
His existence is eternal.

Heb. 7:9 And as I am saying,
according to these words,
through Abraham even Levi,
who *now* receives tithes,
paid tithes,
Heb. 7:10 because he was still in
the loins of his father
when Melki-Zedek met him.

Take note of this concept.
It teaches that
the seed of the male constitutes LIFE,
and that, long before conception even.

Heb. 7:11 Therefore, if perfection was *achieved*
through the Levitical priesthood
(Indeed, by them the people were given The Torah),
what further need *is there*
that another priest be established
according to the order of Melki-Zedek,
and not be set forth
according to the order of Aharon?

Heb. 7:12 **Indeed,**
if the priesthood is being replaced,
it becomes necessary also
to replace The Torah.

Pay attention!
A new priesthood requires new Torah,
new **instructions**.
Instead of a law of works
we now have the law of trust
- justification by faith.
Yet most interestingly,
this goes back to Abraham
who was granted justification
on the basis of his trust.
The Aharonic priesthood
was not established until long after Abraham,
and it was done with a new **torah**,
that given to Moshe as Sinai.

Heb. 7:13 Indeed, he of Whom
these things are spoken
belongs to another tribe
from which not even one
has paid attention to the *earthly* slaughter site.

An 'altar' is a place of ritual sacrifice
involving slaughter of animals
and shedding and pouring out of blood.
It is not a "pretty" place.
But it is a meaningful place.

Heb. 7:14 Now it is obvious that our Master
arose from Yahudah,
about which tribe Moshe spoke nothing
concerning the priesthood.

Yahudah means YAHWEH be praised.
Common usage shifted it to Judah,
from which comes 'Jew'.

Heb. 7:15 And this is still more abundantly apparent
if, according to the likeness of Melki-Zedek,
there is established another priest

Heb. 7:16 Who has come,
not according to a torah of a fleshly directive,
but instead according to the miraculous power
of an endless life.

Heb. 7:17 Indeed, He testifies:
"You are a priest forever
according to the order of Melki-Zedek."
(Psa. 110.4)

Heb. 7:18 **Now there is truly a cancellation
of the preceding instruction
because of the weakness
and uselessness thereof.**

Heb. 7:19 **Indeed,
The Torah accomplished nothing
except the introduction of a better hope,
by means of which
we are drawing near to YAHWEH.**

Heb. 7:20 And inasmuch
as *it* was not without an oath
Heb. 7:21 Indeed, they became priests
without an oath,
but this One with an oath
through Him Who said to Him:
"YAHWEH has sworn and will not relent,
You are a priest forever
according to the order of Melki-Zedek' "
(Ps. 110.4),

Heb. 7:22 by so much more
YAHUSHUA has become a guarantee
of a better covenant.

Heb. 7:23 And there were many priests
because they were prevented by death
from continuing.

Heb. 7:24 But He,
because He continues forever,
has a permanent priesthood.

Heb. 7:25 Therefore, He is even able
to deliver to the uttermost
those who draw near
to YAHWEH through Him,
at all times living,
making intercession on their behalf.

Notice Who it is
that is making intercession for us.
It is **not** "The Holy Spirit",
but rather it is YAHUSHUA!
He, by means of His indwelling Divine Nature,
is "the different comforter".

Heb. 7:26 Now such a Great Priest
is appropriate for us:
set apart,
innocent,
undefiled,
being separate from the offenders,
and having become higher than The Heavens.

Heb. 7:27 He does not need daily,
as those high priests *did*,
to offer up sacrifice,
first for His own offense,
and then for the people's,
because this He has done on one occasion,
having offered up Himself.

Heb. 7:28 Now The Torah appoints as Great Priests
persons who have weakness.
But the word of the oath
which came after The Torah
has appointed The Son
Who has been made perfect for eternity.

Chapter 8

Heb. 8:1 Now the main point
of the things we are saying is truly this:

We have a Great Priest
Who is seated at the right hand
of the throne of The Greatness in The Heavens,
Heb. 8:2 a minister of The Set Apart Place
and of The True Tabernacle
which **YAHWEH** set up
and not human beings.

Heb. 8:3 Indeed, every Great Priest
is appointed to offer both gifts and sacrifices.
Therefore, it is necessary that this One also
have something to offer.

Heb. 8:4 Indeed, if He were on earth
He would not be a priest,
there *already* being priests who offer the gifts
according to The Torah,
Heb. 8:5 which things are an imitation and shadow
of The Heavenly things,
just as Moshe was divinely instructed
when he was about to complete The Tabernacle.
Indeed, He said,
*"See that you make all things
according to the pattern (model)
shown to you on the mountain."*
(Ex. 25.40)

Heb. 8:6 But now He has attained
a more excellent ministry,
inasmuch as He is also mediator
of a better covenant
which was established on better promises.

Heb. 8:7 Indeed,
if that first *Covenant* had been faultless
then no place would have been sought
for a second.

Heb. 8:8 Indeed,
finding fault with them He says.
*"Behold!
The days are coming, says **YAHWEH**,
when I will make a new covenant
with the house of Yisra'el
and with the house of Yahudah,
Heb. 8.9 not according to the covenant
that I made with their fathers
in the day when I took them by the hand
to lead them out of the land of Mitsraim,
because they did not
continue in My Covenant,
and I disregarded them, says **YAHWEH**.*

Heb. 8.10 Indeed, *this is the covenant
that I will make with the house of Yisra'el
after those days, says **YAHWEH**:
I will put My Torah in their mind
and write them on their hearts.
And I will be their Elohim,
and they will be My people.*

Heb. 8.11 *None of them will teach his neighbor,
and none his brother, saying,
'Know **YAHWEH**!',
because everyone will know Me,
from the least of them
to the greatest of them,*

Heb. 8:12 *because I will forgive their evil
and I will remember their offensiveness
no more."*

(Jer. 31.31-34)

The text has been altered
to reflect what is actually stated in Jer. 31
in order to grant better understanding of
what the passages states.
The quotation was apparently from memory.

Heb. 8:13 In that He says,
"A new covenant,"
(Jer. 31.31)

He has declared the first obsolete.

Now what is becoming obsolete and growing old
is ready to disappear.

Chapter 9

Heb. 9:1 Certainly, even the first *Covenant*
had ordinances of worship
and also the earthly sanctuary.

Heb. 9:2 Indeed, a tent was constructed,
in the first *part* of which *were* even
the menorah,
the table,
and The Bread of The Presence,
which is called The Set Apart Place.

"The Tabernacle" was a tent,
a temporary dwelling place.
The lampstand is best understood as a menorah.
The 'shewbread' is more properly
"The Bread of The Presence".
And "The Holy of Holies" is more correctly
"The Inner Sanctuary".
Tradition has altered the original meanings
of virtually every one of these terms.

Heb. 9:3 And within the second veil
was the part of The Tent which is called
"The Inner Sanctuary",

hagia hagiown - literally sacred sacred;
holy holy.

This is a unique Hebrew phrasing.
When they wanted to emphasize something
they repeated the same term.
It could be understood as "exceedingly sacred",
or "The set apart Set Apart Place".
While it's been referred to
as "The Holy of Holies" traditionally,
it means "The Set Apart Set Apart Place".
Some have translated it as "the holiest of all."

Keep in mind that to be holy
means to be set apart for a special purpose.
In order to help you recognize that truth
we have used "set apart" in most places
where it is normally given as "holy".
This has been done because
you can be set apart for a special purpose
- without it having any "religious" connotation.
But we do not typically consider that to be "holy".

Heb. 9:4 which had the golden censer
and The Chest of The Covenant
overlaid on all sides with gold;
in which *were*
the golden jar that had the manna,
Aaron's rod that budded,
and the tablets of The Covenant.

An ark is a box or a storage chest.
It is not a boat.
The same word is used here
that was used for the 'container'
that Noah built,
and also the 'basket'
in which Moshe was floated on The Nile.

Heb. 9:5 And over it
were the cherubim of splendor
overshadowing The Cover of Atonement.

Concerning these things
we can not now speak in detail.

Once again tradition has altered
the meaning of this last item.
The Hebrew literally says
it was a cover of atonement.
It is **never** a 'seat' in the normal sense.
It is a 'seat' in terms of it being a location,
but no one ever "sat" there.
This Cover of Atonement

was placed above (over)
the tablets of "The Testimony"
- the literal term for what **YAHWEH** wrote
upon the stone tablets.

Heb. 9:6 These things then,
having been prepared in this manner,
the priests regularly entered
into the first part of The Tent,
fulfilling the worship of **YAHWEH**.

Heb. 9:7 But into the second part
the Great Priest *entered* alone,
once a year,
not without blood,
which he offered for himself
and the ignorant errors of the people.
agnoema – a thing ignored;
shortcoming - error.

Heb. 9:8 It was made plain
by The Set Apart Divine Nature of **YAHWEH**
that the way into The Inner Sanctuary
had not yet been rendered apparent
while the first Tent was still standing.

Heb. 9:9 It was symbolic for the time at hand,
according to which both gifts and sacrifices
were being offered

which were not able to make complete
one who was performing the service
according to moral consciousness

Heb. 9:10 concerning foods and drinks,
various washings, and fleshly ordinances,
which were being imposed
until the time of rectification.

*Rectification refers to
the Messianic re-ordering of things
into their proper form.
It is sometimes translated as re-formation.*

Heb. 9:11 But The Messiah,
having arrived as Great Priest
of the good things which are coming
by means of a greater
and more complete tabernacle
not made with human hands,
(that is to say, not of this creation)

Heb. 9:12 not through the blood
of goats and calves,
but through His own blood,
has entered only once into
The *True* Set Apart Set Apart Place,
having obtained an eternal ransom.

Heb. 9:13 Now if the blood of bulls and goats
and the ashes of a heifer being sprinkled
on those who have been defiled
makes one set apart

by the purifying of the flesh,

Heb. 9:14 how much more

will the blood of The Messiah,

Who through the eternal
Divine Nature of **YAHWEH**

having offered Himself

without spot to **YAHWEH**,

cleansing your moral consciousness
from dead works

for the sake of serving The Living Elohim?

Heb. 9:15 So then,
because of this new covenant,
a mediator exists
in that *His* death has occurred
for the sake of the ransom in full
of the first covenant violations,

so that those who are called
might receive the promise
of the eternal inheritance.

Heb. 9:16 Indeed, where there is a will,
of necessity there must come
the death of the will maker.

Heb. 9:17 Indeed, death brings about
the establishment of the will,
since it has no power at all
while the will maker lives.

Heb. 9:18 Therefore,
not even the first *Covenant*
was dedicated without blood.

Heb. 9:19 Indeed, when Moshe had spoken
every instruction to all the people
concerning The Torah

he took the blood of calves and goats,
with water, scarlet wool, and hyssop,
and sprinkled both the book itself
and all the people,

Heb. 9:20 saying,

*"This is the blood of The Covenant
of which **YAHWEH** has instructed you."*
(Ex. 24.8)

Heb. 9:21 Then, likewise,
he sprinkled with blood
both The Tent
and all the implements of the ministry.

Heb. 9:22 Indeed, according to The Torah
virtually everything is purified with blood,
**and without shedding of blood
no pardon comes into being.**

Heb. 9:23 Therefore, it was necessary
that the copies of the things in The Heavens
should be purified with these,
but The Heavenly things themselves
with better sacrifices than these.

Heb. 9:24 Indeed,
The Messiah has not entered
the set apart places made with hands,
representatives of the truthful,
but rather into The Heaven itself,
now to appear in the presence of **YAHWEH**
on our behalf;

Heb. 9:25 not, however, in order that He
might offer Himself frequently,
exactly like the Great Priest
who enters The Set Apart Set Apart Place
each year by the blood of other things.

Heb. 9:26 He then would have had
to suffer frequently
since the foundation of the world.

But now one time, at the end of the ages,
He has appeared to cancel offenses
through the sacrifice of Himself.

Offenses are **cancelled**
by the ransom paid,
the blood of The Messiah, **YAHUSHUA**.
The cancellation is applied
to the "offense debt"
- the price we owe
and are required to pay
because of our rebellion
against **YAHWEH's** Word.
So what is really cancelled
is the "offense debt".
It is the legal equivalent

of a court ordered death penalty.

Heb. 9:27 And exactly as it is appointed
for human beings to die one time,
and after this the judgment,
Heb. 9:28 in this same way The Messiah
has been offered one time,
having taken up the offenses of the many.

The second time
He will appear without offenses
to those who are waiting
with expectation for deliverance.

Chapter 10

Heb. 10:1 Indeed, The Torah,
having a shadow of the good which is coming,
certainly not *being*
the likeness itself of those matters,
is not able, not even at any time,
by these same sacrifices
which are being offered continually
year after year
to make those who approach complete.

Heb. 10:2 Otherwise, why would they
not have ceased to be offered
since those who are worshipping
having been once purified
would no longer have consciousness of offenses?

Heb. 10:3 On the contrary, in those *sacrifices*
is a reminder of offenses every year.

Heb. 10:4 **Indeed, it is not possible
for the blood of bulls and goats
to remove offenses.**

Heb. 10:5 Therefore,
having come into the world, He said:
*"Sacrifice and offering You did not desire,
but a body You have prepared for Me.*

Heb. 10:6 *In burnt offerings
and sacrifices for offenses
You had no pleasure.*

Heb. 10:7 *Then I said, 'Behold!
I have come,
in the volume of the book it is written of Me,
to do Your will, My Elohim.'*"
(Psa. 40. 6-8)

Heb. 10:8 Beyond that He was saying,
*"Sacrifice and offering, burnt offerings,
and offerings for offenses You did not desire,
nor had pleasure in them,"*
which offerings were being offered
according to The Torah.

Heb. 10:9 Then stating,
*"Behold!
I have come to do Your will, My Elohim."*

**He took away the first
in order that He may establish the second.**

Heb. 10:10 Through this determination
we have been sanctified
by means of the offering of the body
of **YAHUSHUA**, The Messiah,
upon one occasion.

Heb. 10:11 Also, every priest
truly stands ministering daily
and offering many times the same sacrifices
which can never take away offenses.

Heb. 10:12 But this One, having made
only one sacrifice for sins,
has sat down at the right hand of **YAHWEH**.
Heb. 10:13 He remains there,
waiting expectantly,
until His adversaries have themselves
been placed under the footstool for His feet.

Heb. 10:14 Indeed, by one sacrifice
He has completed in perpetuity
those who are being sanctified,
*Remember His Word from the torture stake -
"It is finished!"
What was finished was the complete redemption
of all who are sanctified (made holy)
through faith/belief
in His sacrifice of Himself on our behalf.
Every believer is thereby "complete" in Him!*

Heb. 10:15 being witnessed now even by
The Set Apart Divine Nature of **YAHWEH**
according to the prediction,

Heb. 10:16 *"This is the covenant
that I will make with them
after those days, says **YAHWEH**.
I will put My torahs into their hearts,
and in their minds I will write them,"*
(Jer. 31.33).

Heb. 10:17 *"Their offenses and their violations
of The Torah I will remember no more."*
(Jer. 31.34)

Heb. 10:18 Now wherever there is
a pardon of these
there is no longer a sacrifice
on behalf of offenses.

Heb. 10:19 Therefore, brothers,
having boldness to enter into The Set Apart Place
by the blood of **YAHUSHUA**

Heb. 10:20 having initiated for us
by a new and living way,
by means of the veil, that is His flesh,
Heb. 10:21 *Him* even *being* Great Priest
over the household of **YAHWEH**,

Heb. 10:22 let us draw near with a truthful heart
in complete confidence,
our hearts having been sprinkled
from a hurtful conscience
and our bodies having been bathed
with clean water,

*Sprinkling is the concept of purification,
revealed by the sprinkling of blood by Moshe.
It helps if you understand that being 'unclean'
meant being defiled, contaminated.
Nothing 'unclean', or defiled,
was/is allowed in the presence of **YAHWEH**.
He is not willing
to tolerate defilement in His presence.*

Heb. 10:23 holding firmly
the acknowledgement of anticipation
without wavering,
because He Who has promised is trustworthy.

Heb. 10:24 Also let us consider one another
in order to promote love and good works,

Heb. 10:25 not deserting the gathering
of ourselves together
as is the custom of some,
but rather encouraging it,
and so much the more
as you see The Day approaching.

Heb. 10:26 **Indeed,
if we are offending willfully
after having accepted
the recognition of The Truth**

**there no longer remains
a sacrifice for offenses,
Heb. 10:27 but instead,
a certain frightful expectation of judgment
and a zealous fire which will consume
those who are opposed.**

Heb. 10:28 One who has set aside
The Torah of Moshe
dies without compassion
on the testimony of two or three witnesses.

Heb. 10:29 Of how much
more intense punishment
do you think he will be deemed worthy
who has trampled under foot
The Son of **YAHWEH**,
counted the blood of The Covenant
by which he has been sanctified
a defiled thing,
and has insulted The Divine Nature of favor?

Heb. 10:30 Indeed, we understand
Him Who has said,
"Vengeance is Mine, I will repay!"
says **YAHWEH**.
(Deut 32.35)

And again,
"YAHWEH will judge His people."
(Deut 32.36)

Heb. 10:31 It is frightful to fall into the hands
of The Living Elohim!

Heb. 10:32 Now remember the former days
in which, having been illuminated,
you endured a great struggle with hardships,
Heb. 10:33 partly while you were
made a spectacle
both by reproaches and difficulties,
and partly while you became companions
of those who were so treated.

Heb. 10:34 Indeed, you had compassion
on me in my shackles,
and cheerfully accepted
the plundering of your goods,
knowing that you have in The Heaven
a better and an abiding
possession for yourselves.

Heb. 10:35 Therefore, do not
throw away your boldness,
which holds great repayment
Heb. 10:36 because you have
occasion for patience
so that having done the will of **YAHWEH**
you might receive the promise.

Heb. 10:37 *"For yet a little while,
and He Who is coming will come
and will not tarry.*

Heb. 10:38 *Now the just will live by faith;
but if anyone draws back,
My Divine Nature has no pleasure in him."*
(Hab. 2.3-4)

Heb. 10:39 Indeed, we are not of those
who shrink back into destruction,
but rather are of those who trust,
for the sake of the preservation of life.

Chapter 11

Heb. 11:1 Now, faith is the foundation
for what we are expecting,

the conviction of things not seen.
Heb. 11:2 Indeed,
to this the elders have given witness.

Heb. 11:3 By faith we comprehend
that the ages were thoroughly completed
by the utterance of **YAHWEH**,
so that the things which are seen
were not made of things which are visible.

Heb. 11:4 By faith Hebel offered to **YAHWEH**
a more excellent sacrifice than Kayin,
through which he gave witness that he was just,
YAHWEH giving witness concerning his sacrifice.
And because of this,
though being dead, he still speaks.
Hebel means transitory.
Kayin means fabricator.

Heb. 11:5 By faith Hanoch was transported away
thereby not seeing death,
*"and was not found
because **YAHWEH** had transported him."*
(Gen. 5.24)

because before having been transferred
he gave evidence that he was
entirely pleasing to **YAHWEH**.
Hanoch means dedicated.

Heb. 11:6 **Indeed, without faith
one is not able to please Him entirely,
because he who is approaching **YAHWEH**
must have faith that He exists,
and is a compensator of those
who are diligently seeking Him.**
Emphasis on diligent!
*If one is not diligent
(earnest and sincere)
in seeking **YAHWEH**
they will not find Him
nor follow Him faithfully.*

Heb. 11:7 By faith Noah,
being divinely warned of things not yet seen,
acting reverently,
prepared a container
for the deliverance of his household,
by which he condemned the world
and became an heir of justification
which is according to faith.

*The deliverance theme
in the story of Noah
foreshadowed the deliverance
provided by The Messiah long in advance.
A careful review of the details
of the container in the Hebrew text
will reveal amazing insights
that parallel the story of The Messiah.
What's called "the ark"
was not a boat at all.
The Hebrew word means a box or chest;
a container.
Noah means rest.*

Heb. 11:8 By faith Abraham,
having been called to go out to the place
which he was about to receive as an inheritance,
listened attentively.
And he went out,
not comprehending where he was going.

Heb. 11:9 By faith he dwelt in the land of promise
as a foreign country,
dwelling permanently in tents
with Yitzhak and Ya'akov,
the heirs with him of the same promise,
Yitzhak means he will laugh.

Ya'akov means he will take by the heel;
restrainer.

Heb. 11:10 because he waited for the city
which has foundations,
whose craftsman and mechanic is **YAHWEH**.

Heb. 11:11 By faith Sarah herself
also received miraculous power
to conceive an offspring.
And she produced a child
when she was at a mature time
because she deemed Him trustworthy
Who had promised,

Sarah means a princess.

Heb. 11:12 consequently, having fathered
from just one,
and him being as good as dead,
even as the stars of the sky in number,
as the sand which is by the seashore,
innumerable.

Heb. 11:13 These all died in faith,
not having received the promises,
but having seen them from a distance
and being convinced of them,
and having welcomed them,
even acknowledged that they were aliens
and resident foreigners upon the earth.

Heb. 11:14 Indeed, those saying such things
declare plainly that they seek a homeland.

Heb. 11:15 And truly if they had remembered
that from which they had come out,
they might have had an opportunity to return.

Heb. 11:16 But now they desire a better one,
that is a Heavenly one.

Consequently, **YAHWEH** is not ashamed
to be called their Elohim,
because He has prepared a city for them.

Heb. 11:17 By faith Abraham, being tested,
offered up Yitzhak,
even the only one he had received
according to the promises,

Heb. 11:18 of whom it had been said,
"In Yitzhak your offspring will be called,"
(Gen. 21.12)

Heb. 11:19 counting that even from the dead
YAHWEH was able to raise him up,
from which he also received him
in a figurative sense.

Heb. 11:20 By faith Yitzhak
blessed Ya'akov and Esau
concerning things to come.

Esau means shaggy.

Heb. 11:21 By faith Ya'akov,
when he was dying,
blessed each of the sons of Yoseph,
and worshipped *leaning* on the top of his staff.

Yoseph means he will add.

Heb. 11:22 By faith Yoseph,
when he was dying,
called to mind the exit
of the children of Yisra'el,
and gave orders concerning his bones.

Yisra'el means
he who is right with El.

Heb. 11:23 By faith Moshe, having been born,
was concealed three months by his parents,
in as much as they saw

he was a handsome infant.
And they were not afraid of the king's edict.

Heb. 11:24 By faith Moshe,
having become of age,
rejected being called a son of Pharaoh's daughter,
[Pharaoh means his nakedness.](#)

Heb. 11:25 choosing instead to suffer persecution
with the people of **YAHWEH**
instead of having enjoyment of offenses
for the moment,

Heb. 11:26 considering the reproach of The Messiah
greater riches than the wealth in Mitsraim,
because he looked away from everything else
toward the repayment.

Heb. 11:27 By faith he abandoned Mitsraim,
not fearing the fierceness of the king,
because he endured by means of discerning
Him Who is invisible.

Heb. 11:28 By faith they kept The Passover
and the sprinkling of blood,
lest he Who destroyed the firstborn
might harm them.

Heb. 11:29 By faith they passed
through The Reed Sea as on dry ground,
by which the Mitsraitites attempting to do so
were swallowed up.

Heb. 11:30 By faith the walls of Yericho fell down,
having been encircled for seven days.
[Yericho means place of fragrance.](#)

Heb. 11:31 By faith the harlot Rahab
was not destroyed
with those who did not believe,
having received the spies with peace.
[Rahab means breadth.](#)

Heb. 11:32 And what more shall I say?
Indeed, the time would fail me to tell of
Gid'on
and Barak
and Shimshon
and Yephthah,
also of David
and Shemu'el
and the prophets,
[Gid'on means one who cuts down.](#)
[Barak means lightning.](#)
[Shimshon means little sun.](#)
[Yephthah means he will open.](#)
[David means beloved.](#)
[Shemu'el means his name is from El \(God\).](#)

Heb. 11:33 who through faith
subdued kingdoms,
worked justification,
obtained promises,
stopped the mouths of lions,
Heb. 11:34 extinguished the power of fire,
escaped the edge of the sword,
in the midst of weakness were empowered,
became forceful in battle,
turning over the encampments of others.

Heb. 11:35 Women received their dead
through resurrection.
Others were tortured,
not having accepted being ransomed,
in order that they might obtain
a better resurrection.

Heb. 11:36 Still others had experience

of derisions and whippings,
even further, of chains and imprisonment.
Heb. 11:37 They were stoned,
they were sawn in two,
they were tested,
they were killed, being murdered by a sword.
They wandered about
in sheepskins and goatskins,
being destitute,
afflicted,
tormented,
Heb. 11:38 of whom the world
was not deserving.
They wandered in deserts and mountains,
dens and caves of the earth.

Heb. 11:39 And all these
having born witness through faith
had not received the promise,
Heb. 11:40 **YAHWEH**
having provided in advance
something better concerning us,
in order that without us
they were not made complete.

Chapter 12

Heb. 12:1 Truly then, we also,
having been surrounded
by so great a cloud of witnesses,
putting away every burden,
and the offense which so easily ensnares,
may we run with patience
the race that is set before us,
Heb. 12:2 considering attentively **YAHUSHUA**,
the first leader and finisher of faith,
Who for the joy that was set before Him
endured the torture stake,
despising the shame,
and is even now seated at the right hand
of The Throne of **YAHWEH**.

Heb. 12:3 Indeed, consider Him
Who has endured such antagonism
from offenders against Himself
in order that you do not become weary,
discouraged with your life.

Heb. 12:4 You have not yet resisted
to the point of bloodshed
in the struggle against offenses,
Heb. 12:5 and you are utterly oblivious
to the pleading

which speaks to you as to children,
*"My child, do not despise
the reproof of **YAHWEH**,
nor be disgusted with His chastisement;*
Heb. 12:6 *for whom **YAHWEH** loves He corrects,
like a father does to a son
with whom He is pleased."*

(Prov. 3.11-12)

Heb. 12:7 If you endure disciplinary correction
YAHWEH treats you as children.
Indeed, what son is there
whom a father does not discipline?
Heb. 12:8 But if you are without discipline
of which all have become participants
then you are illegitimate children
and not legitimate children.

Heb. 12:9 Furthermore,
we have had fleshly fathers
who disciplined *us* and we respected them.
Shall we not to a much greater degree

be in subjection
to The Father of Breaths and live?

Heb. 12:10 Now they indeed,
for a few days disciplined *us*
according to their own thinking,
but He for our benefit,
so that we might participate in His holiness.

Heb. 12:11 Indeed, no disciplining
is thought to be delightful for the moment,
but instead is grievous.
Nevertheless, afterward it yields
the peaceful fruit of justification
to those who have been trained by it.

Heb. 12:12 Therefore, lift up
the hands that are hanging down,
and the paralyzed knees,
Heb. 12:13 and make level paths for your feet,
so that what is lame might not be dislocated,
but instead is healed.

Heb. 12:14 Pursue peace with everyone,
and purification,
without which no one will see **YAHWEH**,
Heb. 12:15 watching carefully so that:
- not any fall short of the favor of **YAHWEH**;
- not any root of bitterness
sprouting upward crowds in
and by it many become defiled;
Heb. 12:16 - there is not any male prostitute
or hurtful person like Esau,
who because of one meal
gave away his birthright.
Heb. 12:17 Indeed,
you understand that afterward,
when he wanted to inherit the blessing,
he was not approved
because he found no place
for changing his mind
though he sought it diligently with tears.

*This is a foreshadowing
of those who reject The Messiah
and despise their promised inheritance
that comes through Him.
There is no second chance,
no second act of redemption,
available for them.*

Heb. 12:18 Indeed, you have not approached
a mountain that could be touched
or that burned with fire,
or unto gloom, or darkness, or storm,
Heb. 12:19 or the blast of a trumpet,
or the sound of speech,
so that those who heard
begged that The Word
would not be presented further to them
Heb. 12:20 because they could not bear
being given strict instructions,
*“And if so much as an animal
touches the mountain,
it will be stoned
or shot with an arrow.”*

(Ex. 19.12-13)

Heb. 12:21 And so frightful was the appearance
that Moshe said,
“I am exceedingly afraid and trembling.”
(Duet. 9.19)

Heb. 12:22 On the other hand,
you have come to Mount Zion
and to the city of The Living Elohim,
to The Heavenly Yerushalaim,

and to a myriad of **YAH**-messengers,
Heb. 12:23 to a mass meeting
and assembly of the firstborn
as one legally entitled
to the rights of the firstborn
who have been registered in The Heaven,
to **YAHWEH**, The Judge of everyone,
to Divine Natures of innocent ones
who have been made complete,
Heb. 12:24 to **YAHUSHUA**,
mediator of a new covenant,
and to the blood of sprinkling
that speaks better things than that of Hebel.

Heb. 12:25

See that you do not reject Him who speaks!

Indeed,
if they did not escape who rejected Him,
having had business dealings
with Him on earth,
much more us, if we turn away
from The One Who is from Heaven,
Heb. 12:26 Whose sound then shook the earth,
but now He has promised saying,
*"Yet once more I shake
not only the earth, but also the sky."*
(Hag. 2.6)

Heb. 12:27 Now this "*Yet once more,*"
declares the transposition
of that which has been shaken,
(like the things that have been made)
in order that that which remains
will not be shaken.

Heb. 12:28 Therefore, since we are receiving
a kingdom which is immovable,
let us have favor
through which we might serve **YAHWEH**
acceptably, with humility and reverence
Heb. 12:29 because our Elohim
is an utterly consuming fire.

Chapter 13

Heb. 13:1 Continue brotherly love!
Heb. 13:2 Do not forget hospitality
because through this some have unwittingly
been a host to **YAH**-messengers!
Heb. 13:3 Remember the prisoners
as if bound with them,
those who are being mistreated,
since you yourselves are in the body also!

Heb. 13:4 Marriage is worthwhile among all,
and the marital relations *are to be* undefiled.

But male prostitutes and adulterers
YAHWEH will judge.

Heb. 13:5 Your conduct
is to be without avarice,
being satisfied with what you have,
because He Himself has said,
"I will never fail you nor leave you."
(Deut. 31.6, 8, Josh. 1.5)

Heb. 13:6 Thus we may boldly say,
*"YAHWEH is my helper!
I will not fear!
What can a human being do to me?"*
(Psa. 118.6)

Heb. 13:7 Remember those who lead you,

who have spoken the word of **YAHWEH** to you,
whose faith imitate,
looking again at the outcome of their conduct.

But not those who teach you men's traditions
as the scribes and Pharisees did
yet do not teach correctly concerning **YAHWEH**
in truth and faithfulness.
Test what you are taught against Scripture.

Heb. 13:8 **YAHUSHUA, The Messiah,**
is the same
yesterday, today, and into eternity.

Heb. 13:9 Do not be carried about
by diverse and foreign teachings!

Indeed, it is good
to establish the heart by favor,
not with nourishments
which have not benefited
those who have been walking in them.

Heb. 13:10 We have a slaughter site
from which those who minister in The Tent
have no right to eat

Heb. 13:11 because the bodies of those animals
whose blood is brought into
The Set Apart Set Apart Place by The Great Priest
for the sake of offenses
are burned outside the camp.

Heb. 13:12 Therefore, **YAHUSHUA** also,
in order that He might purify the people
with His own blood,
suffered outside the gate.

This refers to the offering of Atonement
which The Great priest offered once a year
on Yom Kippur, The Day of Atonement.
The comparison places **YAHUSHUA**
in the position of being
the offering for Atonement,
but this time for only one occasion,
and for the benefit
of everyone who trusts in Him.

Heb. 13:13 Therefore,
we are to go forth to Him,
outside the camp,
bearing His reproach,

Heb. 13:14 because in this place
we have no continuing city,
but rather we are seeking
the one that is coming.

Heb. 13:15 Therefore, through Him,
we constantly offer
the sacrifice of praise to **YAHWEH**,
that is to say, the fruit of *our* lips
that are acknowledging His Name.

Heb. 13:16 Now, do not forget doing
that which is good,
and do not forget to share,
because with such sacrifices
YAHWEH is entirely gratified!

Heb. 13:17 Trust those who lead you,
and surrender yourselves,
because they keep watch over your lives
as those who must give a report,
so that they might do so with joy,
and not with grief,
because that would be unprofitable for you.

Heb. 13:18 Pray for us,
because we are confident

that we have a good conscience,
in all things desiring to behave well.
Heb. 13:19 Now I encourage you
even more abundantly to do this
so that I might be restored to you more swiftly.

Heb. 13:20 Now may The Elohim of well being
Who brought up our Master, **YAHUSHUA**,
from being dead,
that Great Shepherd of the sheep,
through the blood of the eternal covenant,
Heb. 13:21 make you thoroughly complete
in every good work by doing His will,
working in you
that which is well pleasing in His sight,
through **YAHUSHUA**, The Messiah,
to Whom be honor into the eternity of eternities.
Amen.

Heb. 13:22 Now I encourage you, brothers,
hold yourself up against this word of encouragement,
because I have written to you briefly.

Heb. 13:23 Know that brother Timothy
has been set free,
with whom I will see you if he comes soon.

Heb. 13:24 Embrace all who lead you
and all the set apart ones.
Those from Italy greet you.
Heb. 13:25 Favor be with you all.
Amen.

9. 1 Corinthians

(Version 3.1: 7-15-2021)

Chapter 1

1Cor. 1:1 Sha'ul, invited to be an ambassador
of **YAHUSHUA**, The Messiah
by means of the determination of **YAHWEH**,
and Sosthenes, our brother,

*Sosthenes means
saving strength; strong savior.*

1Cor. 1:2 to the assembly of **YAHWEH**
which is at Corinth;
to those who are consecrated
by The Messiah, **YAHUSHUA**;
invited to be set apart
with all who in every place
call upon the name
of **YAHUSHUA**, The Messiah,
our Master, both theirs and ours.

Corinth means satiated, satisfied.

1Cor. 1:3 Favor to you and well being
from **YAHWEH**, our Father
and The Master, **YAHUSHUA**, The Messiah.

1Cor. 1:4 I thank my Elohim
at all times concerning you,
regarding the favor of **YAHWEH**
which was given to you
in The Messiah, **YAHUSHUA**,
1Cor. 1:5 that you were enriched
in everything in Him,
in all reasoning and all understanding,
1Cor. 1:6 just as the testimony of The Messiah
was established in you.
1Cor. 1:7 Therefore,
you do not come behind in any gift,
fully expecting the revelation of our Master,

YAHUSHUA, The Messiah,
1Cor. 1:8 Who will also establish you to the end,
being blameless in the day of our Master,
YAHUSHUA, The Messiah.

1Cor. 1:9 **YAHWEH** is trustworthy,
through Whom you were called
into *the* partnership of His Son,
YAHUSHUA, The Messiah, our Master.
koinonia – partnership; participation.
Usually treated as "fellowship",
which ignores the shared responsibilities
involved in a partnership.

1Cor. 1:10 Now I implore you, brothers,
by the Name of our Master,
YAHUSHUA, The Messiah,
that you all speak the same thing
and that there be no divisions among you,
but that you be thoroughly united
in the same mind and in the same opinion.

1Cor. 1:11 Indeed, it has been declared to me
concerning you, my brothers,
by those of Chloe's household
that there are quarrels among you.

Chloe means verdant; lush.

1Cor. 1:12 Now it is said thus,
that each of you is saying,
"I am of Sha'ul,"
or "I am of Apollos,"
or "I am of Cephas,"
or "I am of The Messiah."

Sha'ul means requested.

Apollos means destroyer.

Cephas means a stone.

Cephas is Peter.

1Cor. 1:13 Is The Messiah divided?
Was Sha'ul crucified for your sake?
Or were you baptized into the name of Sha'ul?

1Cor. 1:14 I thank **YAHWEH**
that I baptized none of you
except Crispus and Gaius,
Crispus means crisp; curly haired.
Gaius means on earth.

1Cor. 1:15 lest anyone might say
that I had baptized into my own name.

1:16 Now I also baptized
the household of Stephanas.
Besides that I do not know
whether I baptized any other.

Stephanas means crowned.

1Cor. 1:17 Indeed, The Messiah
did not send me to baptize,
but rather to announce the good news,
not with wisdom of words,
lest the torture stake of The Messiah
might be made meaningless.

1Cor. 1:18 Indeed,
the message of the torture stake
is absurd to those who are perishing.
But to us who are being delivered
it is the miraculous power of **YAHWEH**.

1Cor. 1:19 Indeed, it is written:
*"I will destroy the wisdom of the wise,
and bring to nothing
the understanding of the prudent."*
(Is. 29.14)

1:20 Where is the wise?
Where is the scribe?
Where is the disputer of this age?

Has not **YAHWEH** made foolish
the wisdom of this world?
1Cor. 1:21 For since
through the wisdom of **YAHWEH**
the world through *its* wisdom
did not know **YAHWEH**,
it pleased **YAHWEH**
through the absurdity of the good news
to deliver those who believe.

1Cor. 1:22 Indeed,
Yisra'elites request a sign
and Greeks seek after wisdom.
1Cor. 1:23 But we proclaim
The Messiah crucified,
to the Yisra'elites a scandal,
and to the Greeks an absurdity,
1Cor. 1:24 but to those who are invited,
both Yisra'elites and Greeks,
The Messiah,
the miraculous power of **YAHWEH**
and the wisdom of **YAHWEH**,
1Cor. 1:25 because the absurdity of **YAHWEH**
is wiser than human beings,
and the weakness of **YAHWEH**
is mightier than human beings.

1Cor. 1:26 Observe, therefore,
your own calling, brothers,
because not many *are* wise
according to the flesh,
not many *are* powerful,
not many *are* high in rank.
1Cor. 1:27 On the contrary,
YAHWEH has chosen
the absurd things of the world
to put to dishonor the wise.
And **YAHWEH** has chosen
the weak things of the world
to dishonor the things which are strong,
1Cor. 1:28 even the base things of the world.
And that which is despised
YAHWEH has chosen,
even things that do not exist,
to render useless things that exist,
1Cor. 1:29 in order that no flesh
might boast in His presence.

1Cor. 1:30 Now because of Him
you are in The Messiah, **YAHUSHUA**,
Who apart from **YAHWEH** has become for us
even wisdom,
and justification,
and sanctification,
and redemption

Justification is *dikaiosisune*.

It means equity of character or act,
but is often translated as "righteousness".

Sanctification is *hagiasmos*.

It means purification (from sin typically);
also holiness.

Redemption is *apolutrosis*.

It means to ransom in full.
It may be translated as salvation,
or deliverance also,
but there are other terms for those
that are more specific.

1Cor. 1:31 in order that just as it is written,
"He who glories,
*let him glory in **YAHWEH**."*

(Jer. 9.24)

It's known that many
of the "quotations" in The New Covenant
were not exact,
having been quoted from memory.

Chapter 2

1Cor. 2:1 And I, brothers, having come to you, did not come with superiority of words or of wisdom, proclaiming to you the evidence of **YAHWEH**.

1Cor. 2:2 Indeed, I determined not to understand anything among you except **YAHUSHUA**, The Messiah, and Him crucified.

1Cor. 2:3 And I came to you in weakness, in fear, and in much trembling.

1Cor. 2:4 And my words and my proclamation were not with persuasive words of human wisdom, but rather in a demonstration of The Divine Nature of **YAHWEH** and of miraculous power

Lit. - of Divine nature and miraculous power.
There is no definite article in the Greek text.

The typical term is "spirit".
But spirit is a Greek invention.
It did not exist prior to the Greek culture,
and it is not a Hebrew concept.
Even in the time of Sha'ul
it's doubtful the concept existed yet.

The Greek term is *pneuma*.
It means a current of air,
i.e. breath, or a breeze.
The Hebrew concept of one's breath
viewed it as "the wind of man".
Because it came from deep within a person
it was believed to represent
their "nature" or "character".
Thus it also represents
The Divine Nature of **YAHWEH**.

1Cor. 2:5 in order that your trust might not be in the wisdom of human beings but instead, in the miraculous power of **YAHWEH**.

1Cor. 2:6 Now we speak wisdom among those who are mature, but not the wisdom of this age, nor *the wisdom* of the rulers of this age, which have been rendered useless.

1Cor. 2:7 On the contrary, we speak the wisdom of **YAHWEH** in a mystery, the hidden wisdom, which **YAHWEH** predetermined before the ages

for the sake of our honor,

1Cor. 2:8 which none of the rulers of this age knew.

Indeed, had they known they would not have crucified The Master of Honor.

1Cor. 2:9 On the other hand, just as it is written:

*"Eye has not seen,
nor ear heard,
nor have entered into the heart of man
the things which **YAHWEH** has prepared
for those who love Him."*

(Is. 64.4)

1Cor. 2:10 Now **YAHWEH** has revealed them to us through His Divine Nature.

Indeed, The Divine Nature of **YAHWEH** searches all things, even the profound things of **YAHWEH**.

1Cor. 2:11 Indeed, what human being

understands the things of a human being
except the nature of the human being
which is within him?

In this same manner,
no one understands the things of **YAHWEH**
except The Divine Nature of **YAHWEH**.

1Cor. 2:12 Now we have not received
the nature of the world,
but rather, the nature which is from **YAHWEH**,
in order that we might understand
the things that have been granted to us
as a favor by **YAHWEH**.

It's worth noting that
the traditional translation of this verse
speaks of "the spirit of the world"
and "the spirit of God".

But who or what is "the spirit of the world"?
Is it a "person",
like the purported third person of the Trinity?
Or is it a "mind set",
a character or 'nature' of the world?

This further identifies the problem
with trying to make the
"sacred breath of **YAHWEH**",
His divine nature,
into a separate person called "The Holy Spirit".

**There is no person called "The Holy Spirit"!
It's a false teaching!**

1Cor. 2:13 These things we also speak,
not in words which
a human being's wisdom teaches,
but rather, *in words* which
The Set Apart Divine Nature of **YAHWEH**
teaches,
comparing non-carnal to non-carnal.

pneumatikos - non-carnal,
i.e. ethereal, supernatural.
Tradition uses "spiritual",
but since "spirit" is only a Greek creation
this is not appropriate.
The term literally means
not of the earth or human flesh.

1Cor. 2:14 But the natural person
does not receive the things
of The Divine Nature of **YAHWEH**
because they are an absurdity to him.
Neither can he understand them
because they are non-carnally discerned.

1Cor. 2:15 Now He Who is non-carnal
indeed examines everything,
but He Himself is rightly examined by no one.

1Cor. 2:16 Indeed,
"who has known the mind of **YAHWEH**
that he may instruct Him?"
(Rom. 11.34)

Now we possess the mind of The Messiah.

This is another fascinating concept.
Do you ever stop to consider that
as a believer who is trusting in The Messiah
you now have received
the very mind of The Messiah?
This is part of "the new birth",
the new nature.
It is the result of
the indwelling of The Divine Nature.

Chapter 3

1Cor. 3:1 And I, brothers,
am not able to speak to you as non-carnal *people*
but rather, as fleshly *people*,
as infants in The Messiah.

1Cor. 3:2 I gave you milk to drink
and not solid food;
because until now
you were not able to receive it.
Indeed, even now
you are still not able *to receive it*,
1Cor. 3:3 because you are still carnal.
Indeed, where envy, strife, and divisions
exist among you are you not carnal
and living as human beings?
1Cor. 3:4 Indeed, whenever one says,
"I am of Sha'ul,"
and another, "I am of Apollos,"
are you not carnal?

1Cor. 3:5 Who then is Sha'ul,
and who is Apollos,
other than servants
through whom you have believed,
even as **YAHWEH** has given to each one?

1Cor. 3:6 I planted. Apollos watered.
But on the other hand,
YAHWEH caused the growth.

1Cor. 3:7 So then,
neither he who plants is anything,
nor he who waters,
but on the contrary,
YAHWEH causes the growth.

1Cor. 3:8 And he who plants
and he who waters are one.
And each one will receive
his own compensation
according to his own labor.

1Cor. 3:9 Indeed,
we are co-laborers with **YAHWEH**.
You are **YAHWEH's** field,
YAHWEH's building.

1Cor. 3:10 According to the favor of **YAHWEH**
which was given to me
as a wise master builder
I have laid the foundation,
but another builds upon it.
But let each one observe
in what manner he builds on it.

1Cor. 3:11 Indeed, no other foundation
can anyone put down
other than that which is established
which is **YAHUSHUA**, The Messiah.

1Cor. 3:12 Now,
if anyone builds on this foundation
with gold, silver, precious stones,
wood, hay, straw,
1Cor. 3:13 each one's work
will become apparent.
Indeed, the daylight will make it plain
because it will be revealed by fire.
And the fire will test each one's work,
of what sort it is.

1Cor. 3:14 If anyone's work remains
which he has built upon *it*
he will receive compensation.
1Cor. 3:15 If anyone's work is burned
he will suffer loss,
but he himself will be delivered,
yet as through fire.

1Cor. 3:16 **Do you not understand
that you are the temple of YAHWEH,**

and *that* The Divine Nature of **YAHWEH**
dwells in you?

Note: This cannot be
"the 'person' of The Holy Spirit"
because no "person" can dwell in you.
Only the Divine Nature of **YAHWEH**
can do this.
And that is not a separate person.

1Cor. 3:17 If anyone corrupts
the temple of **YAHWEH**,
YAHWEH will corrupt this very one,
because the dwelling place of **YAHWEH**,
which you are,
is set apart.

Since The Divine Nature of **YAHWEH**
is dwelling in you,
you have become a "temple".
A temple is a place
where something is worshiped.
It is set apart, "holy", "sacred".

1Cor. 3:18 Let no one deceive himself!
If anyone among you
thinks himself to be wise
according to this age
let him become stupid
in order that he may become wise,
1Cor. 3:19 because the wisdom of this world
is absurdity in the presence of **YAHWEH**.
Indeed, it is written,

*"He catches the wise
in their own craftiness."*

(Job 5.13)

1Cor. 3:20 and again,
*"**YAHWEH** knows the thoughts of the wise,
that they are futile."*

(Ps 94.11)

1Cor. 3:21 Therefore, let no one boast
concerning human beings
because everything is yours,
1Cor. 3:22 whether Sha'ul, or Apollos,
or Cephas, or the world, or life, or death,
or things present, or things to come.
Everything is yours!

1Cor. 3:23 And you *are* The Messiah's,
and The Messiah is **YAHWEH's**.

Chapter 4

1Cor. 4:1 Thus, let human beings
consider us as assistants of The Messiah
and stewards of **YAHWEH's** mysteries.
1Cor. 4:2 Moreover, it is desired of stewards
that one be found trustworthy.

1Cor. 4:3 But with me it is a very small thing
that I might be scrutinized by you
or by a human court.

On the contrary,
I do not even scrutinize myself
1Cor. 4:4 because I am aware
of nothing against myself.
However, I am not rendered innocent by this.
But He Who scrutinizes me is The Master.

1Cor. 4:5 Therefore, decide not even one thing
before the proper time,
even until The Master comes
Who will even illuminate
the hidden things of obscurity
and will reveal the purposes of the hearts.
Then each one's praise will be from **YAHWEH**.

1Cor. 4:6 Now these things, brothers,

I have applied to myself
and to Apollos for your sakes
in order that you might learn through us
not to think beyond that which is written,
so that none of you
becomes arrogant toward one another.

1Cor. 4:7 Indeed,
why do you oppose one another?
And what do you possess
that you did not receive?
And if you did indeed receive *it*
why do you boast
as if you had not received *it*?

1Cor. 4:8 You already have enough!
You are already wealthy!
You already reign apart from us,
and without a doubt I want you to reign,
so that we also might reign with you!

1Cor. 4:9 Indeed, I think that **YAHWEH**
has displayed us, the ambassadors, last,
as ones appointed to death,
because we have become
a spectacle to the creation,
both to **YAH**-messengers and to human beings.
kosmos - orderly arrangement; the world.

aggelos means messenger, deputy;
one sent on behalf of another.
It's from this word that we get the term 'angel'.
It comes from the pronunciation
of the Greek word - ahn-geh-los.
Divine messengers are **YAH**-messengers.

1Cor. 4:10 We are fools
for the sake of The Messiah,
but you are prudent in The Messiah!
We are weak, but you are strong!
You are held in honor, but we are dishonored!

1Cor. 4:11 To the present hour
we both hunger and thirst,
and we are poorly clothed,
and beaten,
and homeless.

1Cor. 4:12 And we work hard,
laboring with our own hands.
Being reviled, we speak well.
Being persecuted, we put up with it.

1Cor. 4:13 Being defamed, we encourage.
We have become like the refuse of the world,
the offscouring of all things until this hour.

1Cor. 4:14 I do not write these things
to upset you
but rather, as my beloved children,
I caution you,
1Cor. 4:15 because although you might have
very many tutors in The Messiah,
nevertheless, you do not have many fathers.

Indeed, in The Messiah, **YAHUSHUA**,
I have given new life to you
through the good news.
1Cor. 4:16 Therefore, I encourage you
to become imitators of me.

1Cor. 4:17 Because of this
I have sent Timothy to you,
who is my beloved and trustworthy child
in The Master,
who will remind you
of my ways in The Messiah

just as I teach universally in every assembly.
Timothy means honoring **YAHWEH**.

1Cor. 4:18 Now some are arrogant,
as though I was not coming to you.
1Cor. 4:19 But I will come to you shortly,
if The Master so chooses,
and I will know not the word
of those who are arrogant,
but the power.

1Cor. 4:20 Indeed, The Kingdom of **YAHWEH**
is not in word,
but on the contrary, in miraculous power.

1Cor. 4:21 Which do you choose?
Shall I come to you with a rod, or with love,
even a nature of gentleness?

Chapter 5

1Cor. 5:1 Everywhere it is reported
that there is sexual immorality
among you, and such sexual immorality
as is not even mentioned among the Gentiles,
that a man is having *sexual relations*
with his father's wife!

1Cor. 5:2 Also, you are arrogant
and instead have indeed not been grieved
in order that he who has done this
might be removed from your midst.

1Cor. 5:3 Indeed I truly, being absent in the body
but present in The Divine Nature of **YAHWEH**,
have already condemned as if I were present,
the one who has acted in this manner.

1Cor. 5:4 In the Name of our Master,
YAHUSHUA, The Messiah,
when you have come together,
and with my nature in union
with the miraculous power of our Master,
YAHUSHUA, The Messiah,
1Cor. 5:5 surrender such a one to The Adversary
for the destruction of the flesh
in order that his nature may be delivered
in the day of **YAHWEH**.

This refers to the "Day of The Lord"
that is prophesied in Scripture,
that being The Day of **YAHWEH's** judgment.

1Cor. 5:6 Your boasting *is* not good.
Do you not understand that a little leaven
leavens the whole mass of dough?
1Cor. 5:7 Therefore, purge out the old leaven,
in order that you might be
a fresh mass of dough
since you truly are unleavened.

Now also, The Messiah, our Passover,
has been sacrificed for our sake.
Sha'ul is making a point here
that is very easily missed
if one does not take time
to carefully consider what he's saying.

The Messiah IS our Passover!

Because of His willingness to take our place,
to die for us,
when we are deserving of that death,
He becomes the means by which **YAHWEH**
passes over our offense debt!
Because of Him
we no longer owe the debt
- which can only be paid by a death.

And this was done **precisely in the midst of The Feast of Passover (Pesach)**

- delivering us from our offense debt in the same manner in which Yisra'el was delivered from the bondage of slavery in Egypt.

Every believer ought to be most careful to observe The Festival of Passover with this in mind.

And in connection with this, what we call "communion" truly ought to be celebrated **ONLY ONCE EACH YEAR**
- AT PASSOVER!

Why?. Because **YAHUSHUA** established His directions concerning this as He shared in The Passover meal with His students. And He told them **"do this as often as you drink it/eat it in remembrance of ME.**

We are to remember His gift of His life in place of ours
- during PASSOVER!

Note the following words very carefully!

1Cor. 5:8 Therefore, let us observe the festival, not with old leaven, nor with the leaven of depravity and harmfulness, but with unleavened sincerity and truth.

1Cor. 5:9 I wrote to you in a letter not to associate with sexually immoral people, 1Cor. 5:10 but not entirely with the sexually immoral of this world, nor with those who are greedy, or extortioners, or idolaters, because then you would need to go out of the world.

1Cor. 5:11 But now I have written to you not to associate with anyone called a brother who is sexually immoral, or greedy, or an idolater, or an abuser, or a drunkard, or an extortioner.

Do not even eat with such a person.

1Cor. 5:12 Indeed, why should I condemn those also who are outside? Are you not to condemn those who are inside?

1Cor. 5:13 But those who are outside **YAHWEH** condemns.

Therefore,

"put away from yourselves the hurtful person."

(Deut. 22.22)

Chapter 6

1Cor. 6:1 Dare any of you having a matter against another be tried before the heathen and not before the set apart ones?

The term used for heathen means unjust, wicked, or treacherous, but especially means the heathen, or non-believing people.

1Cor. 6:2 Do you not understand that the set apart ones will judge the world?

And if the world will be judged by you,
are you unfit to be a judge
of the smallest matters?

krino – distinguish; decide.
The concept is that of making a distinction
or an assessment of something.
It's not about issuing an order
that might condemn someone.

1Cor. 6:3 Do you not understand
that we will judge **YAH**-messengers,
not to mention things
that pertain to this existence?

1Cor. 6:4 If on the one hand
you possess criteria pertaining to this life
do you then place those
who are least esteemed
into the assembly for this?

1Cor. 6:5 I say this to your shame.
Is it so that there is not
a wise man among you;
not even one who will be able
to discriminate about these matters
in the midst of his brothers?

1Cor. 6:6 Instead, brother
goes to court against brother,
and that before the unbelieving!

1Cor. 6:7 Indeed, it is therefore already
an utter failure for you
that you decide against one another.
Why do you not instead suffer wrong?
Why do you not instead
let yourselves be defrauded?

1Cor. 6:8 On the contrary,
you yourselves are doing wrong
and defrauding,
and these things to your brothers!

1Cor. 6:9 Do you not understand
that the unjust
will not inherit The Kingdom of **YAHWEH**?

Do not be deceived!

Neither the sexually immoral,
nor idolaters,
nor adulterers,
nor homosexuals,

1Cor. 6:10 nor sodomites,

nor thieves,
nor greedy,
nor drunkards,
nor abusers,
nor extortioners

will inherit The Kingdom of **YAHWEH**.

1Cor. 6:11 And some of you were these things.
However, you have been fully cleansed.
However, you have been purified.
However, you have been rendered innocent
through the Name of The Master, **YAHUSHUA**,
and through The Divine Nature our Elohim.

Cleansing and purification
refer to the concept of being defiled.
Nothing defiled
(unclean, corrupted, polluted, etc.)
was permitted in the presence of **YAHWEH**.

1Cor. 6:12 All things are permitted for me.
However, all things are not beneficial.
All things are permitted for me.
However, I will not be controlled by anything.

1Cor. 6:13 Foods *are* for the stomach
and the stomach *is* for foods,
but **YAHWEH** will destroy both it and them.

Indeed, the body *is* not for sexual immorality
but for The Master,
and The Master *is* for the body.

1Cor. 6:14 Indeed, **YAHWEH**
has even raised up The Master,
and will also raise us up
by means of His own miraculous power.

1Cor. 6:15 **Do you not understand
that your bodies
are part of the body of The Messiah?**

Should I then take the parts
of the body of The Messiah
and make *them* parts of the body of a whore?
Certainly not!

1Cor. 6:16 Or do you not understand
that he who is joined to a whore
has become one body *with her*.
Indeed, it says,
 "the two will become one flesh."
 (Gen. 2.24)

1Cor. 6:17 **Indeed,
he who is joined to The Master
has become one nature *with Him*.**

1Cor. 6:18 Run away from sexual immorality.
Every offense that a person does
is outside the body.
But he who commits sexual immorality
offends against his own body.

1Cor. 6:19 **Or do you not understand
that your body is the temple
of The Set Apart Divine Nature of **YAHWEH**
which is in you,
which you have from **YAHWEH**,
and you are not your own.**

1Cor. 6:20 Indeed, you have been purchased
for a price!
Therefore, honor **YAHWEH**
with your body and with your nature,
which are **YAHWEH's**.

Chapter 7

1Cor. 7:1 Now concerning the things
of which you wrote to me,
it is good for a man not to touch a woman.

1Cor. 7:2 Nevertheless,
because of sexual immorality
each man is to have his own wife
and each woman is to have her own husband.

1Cor. 7:3 The man is to give to his wife
the affection due to her,
and likewise also the wife to her husband.

1Cor. 7:4 The wife does not have control
over her own body,
but instead, the husband does.

And likewise,
the husband does not have control
over his own body, but instead, the wife does.

1Cor. 7:5 Do not deprive one another
except with consent for a set time
in order that you may devote yourselves
to fasting and prayer
and *then* come together again

so that The Adversary does not test you through your lack of self-control.

1Cor. 7:6 Now I say this as a concession, not as a command.

1Cor. 7:7 Indeed, I prefer that all persons were even as I myself.

But each one has his own gift from **YAHWEH**, one in this manner and another in that.

1Cor. 7:8 And I say to the unmarried and to the widows, it is good for them if they remain even as I am.

1Cor. 7:9 But if they cannot exercise self-control let them marry, because it is better to marry than to burn with lust.

1Cor. 7:10 Now to the married I declare, yet not I, but The Master, *that* a wife is not to depart from her husband.

1Cor. 7:11 But even if she does depart let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.

1Cor. 7:12 Now to the rest I say, not The Master, *that* if any brother has a wife who disbelieves, and she is pleased to live with him, let him not send her away.

1Cor. 7:13 And a woman who has a husband who disbelieves, if he is pleased to live with her, let her not send him away.

1Cor. 7:14 Indeed, the disbelieving husband is sanctified by the *believing* wife, and the disbelieving wife is sanctified by the *believing* husband. Otherwise your children would be *ceremonially* unclean. But now they are *ceremonially* clean.

1Cor. 7:15 Now if the disbeliever departs, let him depart. A brother or a sister is not under bondage in such cases, but **YAHWEH** has called us to peace.

1Cor. 7:16 Indeed, how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife?

1Cor. 7:17 More than this, as **YAHWEH** has apportioned to each one, as The Master has called forth each one, so let him live.

And thus I recommend in all the assemblies.

1Cor. 7:18 Was anyone called while circumcised?

Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

1Cor. 7:19 Circumcision is nothing and uncircumcision is nothing, but rather, the observance of the precepts of **YAHWEH** is what matters.

1Cor. 7:20 Let each one remain in the same calling in which he was called.

1Cor. 7:21 Were you called while a slave?

Do not be concerned about it.
And if you become free,
rather use it to advantage.
1Cor. 7:22 Indeed,
he who is called by The Master
while a slave is The Master's freedman.
Likewise, he who is called while free
is The Messiah's slave.

1Cor. 7:23 You have been bought with a price.
Do not become slaves of human beings.

1Cor. 7:24 Brothers, let each one
remain with **YAHWEH**
in that state in which he was called.

1Cor. 7:25 Now, concerning
unmarried daughters,
I have no directive from The Master,
yet I give my opinion as one whom,
by the compassion of The Master,
exists as trustworthy.

1Cor. 7:26 I therefore regard that it is good,
because of the present distress,
for a person to remain as he is.

1Cor. 7:27 Are you bound to a wife?
Do not seek to be loosed.
Are you loosed from a wife?
Do not seek a wife.

1Cor. 7:28 But even if you do marry
you have not offended.
And if an unmarried woman marries
she has not offended.
Nevertheless,
such will have trouble in the flesh.
And I would spare you.

1Cor. 7:29 Now this I say, brothers.
The time is short.
From now on even those who have wives
should be as though they had none,
1Cor. 7:30 those who weep
as though they did not weep,
those who rejoice
as though they did not rejoice,
those who buy
as though they did not possess,
1Cor. 7:31 and those who use this world
as not misusing it.

Indeed, the condition of this world
is passing away.

1Cor. 7:32 Indeed,
I want you to be without anxiety.
He who is unmarried
cares for the things of The Master,
how he may please The Master.
1Cor. 7:33 But he who is married
cares about the things of the world,
how he may please his wife.

1Cor. 7:34 There is a difference
between a wife and an unmarried daughter.
The unmarried woman
cares about the things of The Master,
in order that she may be set apart
both in body and in nature.
But she who is married
cares about the things of the world,
how she may please her husband.

1Cor. 7:35 And this I say for your own benefit,

not that I may put a leash on you,
but rather for the sake of what is honorable,
and in order that you may serve The Master
without distraction.

1Cor. 7:36 Now if any man
thinks he is behaving improperly
toward his unmarried daughter,
if she is past the age of marriage
and it becomes necessary,
let him do what he chooses.
He does not offend.
Let her marry.

1Cor. 7:37 Nevertheless, he who stands
steadfast in his heart, having no necessity,
but having authority over his own choice,
and has so determined in his heart
that he will keep his unmarried daughter
does well.

1Cor. 7:38 So then,
he who gives her in marriage does well,
and he who does not give her in marriage
does better.

1Cor. 7:39 A wife is bound by law
as long as her husband lives.
But if her husband dies
she is at liberty to be married
to whom she chooses,
yet only in The Master.
1Cor. 7:40 But she is happy
if she remains as she is
according to my opinion.
And I think I also have the nature of **YAHWEH**.

Chapter 8

1Cor. 8:1 Now, concerning things
offered to idols,
we understand that we all possess knowledge.
Knowledge makes one arrogant.
But love builds one up.

1Cor. 8:2 Now if anyone thinks
he understands anything
he knows nothing yet as he ought to know.

1Cor. 8:3 But if anyone loves **YAHWEH**
this one is known by Him.

1Cor. 8:4 Therefore, concerning the eating
of things offered to idols,
we understand that an idol
is nothing in the world,
and that no other elohim exists except One.

1Cor. 8:5 Indeed, even if there are those
described as deities,
whether in the sky or on the ground,
or even as there are many deities
and many masters,
1Cor. 8:6 on the other hand,
for us *there is* One,
YAHWEH, The Father,
from Whom all things *exist*,
and we ourselves exist in Him,
and one Master, **YAHUSHUA**, The Messiah
through Whom all things *exist*,
and we exist through Him.

1Cor. 8:7 However, there is not in everyone
this knowledge.

Indeed some, being aware of the idol,
even to this time eat what is offered to an idol,

and their conscience, being weak,
becomes corrupted.

1Cor. 8:8 But food does not
bring us to **YAHWEH**
because neither if we eat are we the better,
nor if we do not eat are we the worse.

1Cor. 8:9 But beware,
lest somehow this competence of yours
becomes a stumbling block
for one who is weak!

1Cor. 8:10 Indeed, if anyone sees you
who have knowledge
eating in an idol's temple,
will not the conscience of him who is weak
be strengthened to eat
those things offered to idols?

1Cor. 8:11 And because of your knowledge
should the weak brother perish
for whom The Messiah died?

1Cor. 8:12 But when you thus
offend against the brothers
and damage their weak conscience
you are offending against The Messiah.

1Cor. 8:13 Therefore, if food
entices my brother to offend
I will never eat meat into the ages,
lest I entice my brother to offend.

Chapter 9

1Cor. 9:1 Am I not an ambassador?
Am I not free?

Have I not experienced **YAHUSHUA**,
The Messiah, our Master?

Are you not my work in The Master?

1Cor. 9:2 If I am not an ambassador to others,
yet doubtless, I am to you.

Indeed, you are the seal
of my commission in The Master.

1Cor. 9:3 My plea to those
who question me is this,

1Cor. 9:4 Do we have no right
to eat and drink?

1Cor. 9:5 Do we have no right
to take along a believing wife,
as do also the other ambassadors,
the brothers of The Master and Cephas?

1Cor. 9:6 Or is it only Bar Nabas and I
who have no right to refrain from working?

[Bar Nabas means son of consolation.](#)

1Cor. 9:7 Who ever goes to war
at his own expense?

Who plants a vineyard
and does not eat of its fruit?

Or who tends a flock
and does not drink of the milk of the flock?

1Cor. 9:8 Do I say these things as a mere man?
Or does not The Torah

say this same thing also?

1Cor. 9:9 Indeed,

it is written in The Torah of Moshe,

*"You are not to muzzle an ox
while it treads out the grain."*

(Deut. 25.4)

Is it oxen **YAHWEH** is concerned about?

1Cor. 9:10 Or does He, by all means,
say it for our sakes?

For our sakes no doubt this is written.

He who plows should plow in expectation.
And he who threshes in expectation
should be a participant in his expectation.

1Cor. 9:11 If we have sown
non-carnal things for you,
is it a great thing
if we reap your material things?

1Cor. 9:12 If others are participants
of this right over you,
are we not even more?
Nevertheless, we have not used this right,
but endure all things lest we hinder
the good news of The Messiah.

1Cor. 9:13 Do you not understand
that those who work with the set apart things
eat of the things of the sanctuary,
and those who attend at the slaughter site
participate in the offerings
of the slaughter site?

1Cor. 9:14 Even so The Master has directed,
that those who proclaim the good news
should live from the good news.

1Cor. 9:15 Now I have done
not even one of these things.
Nor have I written these things
that it might be done so to me.
Indeed, it would be better for me to die
rather than have anyone
make my boasting empty.

1Cor. 9:16 Indeed, if I proclaim the good news
I have nothing to boast about
because a necessity is placed upon me.
Indeed, woe is me
if I do not proclaim the good news!

1Cor. 9:17 Indeed,
if I accomplish this voluntarily
I have compensation.
But if *I do this* unwillingly
I have been entrusted with a stewardship.

1Cor. 9:18 What is my compensation then?
That when I proclaim the good news
I may present the good news of The Messiah
without cost,
in order that I may not abuse
my authority in the good news.

1Cor. 9:19 Indeed,
though I am free from everyone,
I have made myself a servant to everyone,
in order that I might win more of them.

1Cor. 9:20 Thus to the Yisra'elites
I became as a Yisra'elite,
so that I might win Yisra'elites;
to those who are subject to torah,
as subject to torah,

so that I might win those
who are subject to torah;
1Cor. 9:21 to those who are not subject to torah
as not subject to torah

(not being not subject to torah for **YAHWEH**,
but being subject to torah for The Messiah)
so that I might win those
who are not subject to torah;

1Cor. 9:22 to the weak I became as weak,
so that I might win the weak.

I have become all things to everyone

in order that I might
by all means deliver some.

1Cor. 9:23 Now this I do
for the sake of the good news
so that I may be a participant of this with you.

1Cor. 9:24 Do you not understand
that those who run in a race all run the course,
but only one receives the prize?
Run in such a manner that you may obtain it.

1Cor. 9:25 Now everyone
who competes for the prize
is disciplined in all things.
And they do it to obtain a perishable prize.
But we *do it* for an imperishable prize.

1Cor. 9:26 Therefore, I run in this same manner,
with no uncertainty.

I fight in this same manner,
not as one who beats the air.

1Cor. 9:27 But I subdue my body
and bring *it* into subjection
lest somehow
having proclaimed truth to others,
I myself might become disqualified.

Chapter 10

1Cor. 10:1 Now brothers,
I do not want you to be uninformed
because our forefathers
were all under the cloud,
and all traveled through the sea,
1Cor. 10:2 and all were immersed with Moshe
in the cloud and in the sea,
1Cor. 10:3 and all ate
the same non-carnal food,
1Cor. 10:4 and all drank
the same non-carnal drink.
Indeed, they drank
from the non-carnal Rock
that was accompanying them
and that Rock was The Messiah.

[The Messiah accompanied
The Children of Israel
in the wilderness journeying.
This is subtle, but important.](#)

1Cor. 10:5 However, with most of them
YAHWEH was not well pleased.
Indeed, they were scattered in the wilderness.

1Cor. 10:6 Now, these things
became our examples,
so that we might not become those
who long for worthless things
just as they even longed for them.

[tupos. It means stamp or scar,
a shape or statue; a type.](#)

1Cor. 10:7 Do not become image worshippers
in the same manner as some of them,
for it is written,
*"The people sat down to eat and drink,
and rose up to play."*
(Ex. 32.6)

1Cor. 10:8 Let us not commit sexual immorality
as some of them committed sexual immorality,
and in one day twenty three thousand fell.

1Cor. 10:9 Let us not
thoroughly test The Messiah
as some of them also thoroughly tested *Him*
and were destroyed by serpents.

1Cor. 10:10 Let us not grumble
as some of them also grumbled
and were destroyed by the destroyer.

1Cor. 10:11 Now all these things
happened to them as examples,
and they were written for our admonition,
upon whom the ends of the ages have come.

1Cor. 10:12 Therefore,
let him who thinks he stands
take heed lest he fall.

1Cor. 10:13 **No temptation has overtaken you
except that which is common to human beings.**

Indeed, **YAHWEH** is trustworthy,
Who will not allow you to be tested
beyond that which you are able to *endure*,
but on the contrary
will also make with the testing,
even the way out *from it*
so that you may be able to endure *it*.

1Cor. 10:14 Therefore, my beloved,
run away from image worship.

1Cor. 10:15 I speak as to thoughtful people.
Decide for yourselves what I say.

1Cor. 10:16 The cup of blessing
which we bless,
is it not the partnership
of the blood of The Messiah?
The bread which we break,
is it not the partnership
of the body of The Messiah?
koinonia - partnership, or participation.
It's often translated
as fellowship or communion.

Consider carefully what this really means.
We are sharing in the comprehension
of what His suffering and death,
and His resurrection, truly mean.

1Cor. 10:17 Indeed we, though many,
are one bread and one body.
Indeed, we are all participating
in that one bread.

1Cor. 10:18 Observe Yisra'el
according to the flesh.
Are not those who eat of the sacrifices
participants in the *sacrifices*
of the slaughter site?

1Cor. 10:19 What am I saying then,
that an image is anything,
or what is sacrificed to images is anything?

1Cor. 10:20 On the contrary,
the things which the Gentiles sacrifice
they sacrifice to unclean natures,
and not to **YAHWEH**.
Now I do not want you
to become participants with unclean natures.

1Cor. 10:21 You are not able
to drink the cup of The Master
and the cup of unclean natures.

You are not able
to participate in The Master's table
and of the table of unclean natures.

1Cor. 10:22 Neither should we
provoke The Master to jealousy.
We are not more powerful than He *is*.

1Cor. 10:23 All things are permitted for me,
but not all things are beneficial.
All things are permitted for me,
but not all things build me up.

1Cor. 10:24 Let no one seek his own *welfare*.
On the contrary,
let each one *seek* the other's *welfare*.

1Cor. 10:25 Eat whatever is sold
in the meat market,
asking no questions for conscience' sake.

1Cor. 10:26 Indeed,
*"the earth is YAHWEH's,
and all its fullness."*
(Ps. 24.1)

1Cor. 10:27 If anyone who disbelieves
invites you to dinner and you desire to go,
eat whatever is set before you.
Ask no question for conscience' sake.

1Cor. 10:28 But if anyone says to you,
"This was offered to idols."
do not eat it for the sake
of the one who told you,
and for conscience' sake because,
*"the earth is YAHWEH's,
and all its fullness."*
(Ps. 24.1)

1Cor. 10:29 But I say,
not your own conscience
but rather that of the other,
because why is my freedom determined
by another man's conscience?
1Cor. 10:30 And if I participate with favor
why am I criticized
over that for which I give thanks?

1Cor. 10:31 **Therefore, whether you eat,
or drink,
or whatever you do,
do all to the honor of YAHWEH.**

1Cor. 10:32 Give no offense,
either to the Yisra'elites
or to the Greeks,
or to the assembly of **YAHWEH**,
1Cor. 10:33 just as I also
please everyone in everything,
not seeking my own benefit,
but that of the many
that they might be delivered.

Chapter 11

1Cor. 11:1 Imitate me
just as I also imitate The Messiah.

1Cor. 11:2 Now I applaud you, brothers,
that you remember me in everything
and are keeping the precepts
just as I have delivered them to you.

1Cor. 11:3 Now I want you to understand
that the head of every male is The Messiah,
and the head of a woman *is the* man,
and the head of The Messiah *is* **YAHWEH**.

1Cor. 11:4 Every man praying or prophesying

having his head covered dishonors his head.
1Cor. 11:5 But every woman
praying or prophesying
with her head uncovered dishonors her head,
because that is one and the same
as if her head had been shaved.
1Cor. 11:6 Indeed, if a woman is not covered
let her also be shorn.
And if it is shameful for a woman
to be shorn or shaved
let her be covered.

1Cor. 11:7 Indeed, a man, truly,
must not cover his head,
being that he is the likeness
and honor of **YAHWEH**.

Have you ever considered this
in light of the Yisra'elite practice
of wearing skull caps?
According to this they are in error.

But a woman is the honor of man
1Cor. 11:8 because man is not out of woman,
but woman *is* out of man.

1Cor. 11:9 Neither was man created
because of the woman,
but the woman *was created*
because of the man.

1Cor. 11:10 Because of this
the woman ought to have
a symbol of authority upon her head,
because of the **YAH**-messengers.

1Cor. 11:11 However,
man is not independent of woman,
nor woman independent of man
before **YAHWEH**.

1Cor. 11:12 Indeed, just as the woman
came forth from the man,
even so a man
also comes forth through the woman.

However, all things are from **YAHWEH**.

1Cor. 11:13 Decide for yourselves.
Is it proper for a woman to pray to **YAHWEH**
with her head uncovered?

1Cor. 11:14 Does not nature itself teach you
that if a man wears long hair
it is disgraceful to him?

1Cor. 11:15 But if a woman wears long hair
it is an honor to her,
for her hair is given to her for a covering.

1Cor. 11:16 But if anyone seems to be quarrelsome,
we have no such custom.
Neither do the assemblies of **YAHWEH**.

1Cor. 11:17 Now this I declare.

I do not praise you
because you come together
not for the better but for the worse.

1Cor. 11:18 Now first of all
when you come together as an assembly,
I hear that divisions exist among you
and in part I believe it.

1Cor. 11:19 Indeed, there must also
be factions among you,
in order that those who are approved
might become apparent to you.

1Cor. 11:20 Therefore,
having gathered together in one place,
it is not to eat The Master's Supper.

There is a misunderstanding of this passage.
Some translations phrase it as a question,
but it is a statement.
The gathering was **not** to eat
"The Master's Supper"
(or, it could also mean "**YAHWEH's** Supper").
That was done only at Passover.

Here, they came together
simply to share a fellowship meal.

1Cor. 11:21 Indeed, in eating
each one takes dinner for himself
ahead of others, and one is hungry,
and another is drunk.

1Cor. 11:22 Indeed, do you not have houses
to eat and drink in?

And do you despise the assembly of **YAHWEH**,
even dishonoring those who have nothing?

What should I say to you?

Should I praise you in this?

I do not praise you.

1Cor. 11:23 Indeed, I received from The Master
that which I also delivered to you:

that The Master, **YAHUSHUA**,
in the same night in which He was betrayed,
took bread.

1Cor. 11:24 And when He had given thanks,
He broke it and said,

*"Take! Eat! This is My body
which is broken for your sake.
Do this in remembrance of Me."*

1Cor. 11:25 In the same manner

He also took the cup,

having eaten supper, saying,

*"This cup is The New Covenant in My blood.
Do this as often as you drink it,
in remembrance of Me."*

1Cor. :26 Indeed,
as often as you eat this bread
and drink this cup
you proclaim The Master's death
until He comes.

1Cor. 11:27 Therefore,
whoever eats this bread
or drinks *this* cup of The Master irreverently
will become liable for *dishonoring*
the body and blood of The Master.

1Cor. 11:28 Now, let a person examine himself,
and in this manner let him eat of this bread
and drink of this cup

1Cor. 11:29 because he who eats
and drinks irreverently

eats and drinks condemnation to himself,
having not discerned The Master's body.

NOTE: Sha'ul's use of this review
of what **YAHUSHUA** taught
on the night of The Passover meal
has been taken by many to suggest
a "regular" re-enactment of this event.

**The ONLY proper re-enactment
is the celebration of Passover!**

Reference is made to
"the same night in which He was betrayed".
That night was the night of The Passover.
It was the very same night
The Passover Lamb was sacrificed and eaten
- in remembrance of the deliverance from Egypt.

Likewise, **it is that night,**

and that meal,
which we are to remember.

And we are to re-enact
the sharing of that meal
as a commemoration of
The Messiah, Our Passover!
ONLY once a year - at Passover!

YAHWEH has "passed-over" our offense debt,
granting us eternal life.
He has done this through
the sacrificial death and resurrection
of The Messiah, **YAHUSHUA**.

Note the result of improperly
partaking of The Passover Meal
the bread and the cup in what follows.

1Cor. 11:30 Because of this many are weak
and sick among you and many have died.

1Cor. 11:31 Indeed,
if we would discern ourselves
we would not be judged.

1Cor. 11:32 Now when we are judged
we are disciplined by The Master,
in order that we may not be sentenced
with the world.

1Cor. 11:33 Therefore, my brothers,
when you come together to eat,
wait for one another.

1Cor. 11:34 And if anyone is hungry
let him eat at home,
in order that you do not come together
amidst condemnation.
Now the rest I will set in order when I come.

Chapter 12

1Cor. 12:1 Now concerning the non-carnal, brothers,
I do not want you to be ignorant.

1Cor. 12:2 You understand that you were Gentiles,
carried away to these voiceless images
however you were led.

1Cor. 12:3 Therefore, I make known to you
that no one speaking
by The Divine Nature of **YAHWEH** declares,
"**YAHUSHUA** is accursed."

And no one is able to declare,
"**YAHUSHUA** is Master." except by
The Set Apart Divine Nature of **YAHWEH**.

anathema means
to ban or excommunicate, **curse**.
Both of the declarations
are identified in the Greek text as quotations.

1Cor. 12:4 Now there are varieties of gifts
but the same Divine Nature.

1Cor. 12:5 There are varieties of service
but the same Master.

1Cor. 12:6 And there are varieties of effects,
but it is the same **YAHWEH**
Who accomplishes everything
through everyone.

Note Who it is that "accomplishes everything
through everyone."
It is **YAHWEH!**

1Cor. 12:7 Now each person is given
the manifestation of The Divine Nature
for the benefit of all.

1Cor. 12:8 Indeed, on the one hand
to one is given the word of wisdom
through The Divine Nature,
and to another the word of knowledge
according to the same Divine Nature,

1Cor. 12:9 and to another trust
by the same Divine Nature,
and to another gifts of healings
by the same Divine Nature,
1Cor. 12:10 and to another
the working of miracles,
and to another prophecy,
and to another discerning of natures,
and to another a diversity of languages,
and to another the translation of languages.

1Cor. 12:11 Now all these things operate
through one, even the same, Divine Nature
distributing to each one individually,
just as He desires.

1Cor. 12:12 Therefore, exactly as the body
exists as one *unit*, but contains many parts
and *exactly* as all the parts of that one body,
being many, exist as one body,
so also *is* The Messiah.

1Cor. 12:13 And indeed,
through one Divine Nature
we have all been immersed into one body.
whether Yisra'elites or Greeks,
whether slaves or free,
and have all imbibed from one Divine Nature.

1Cor. 12:14 Indeed, even the body
is not one part but many.

1Cor. 12:15 If the foot would say,
"Because I am not a hand
I am not of the body."

is it therefore not of the body?

1Cor. 12:16 And if the ear would say,
"Because I am not an eye
I am not of the body."

is it therefore not of the body?

1Cor. 12:17 If the whole body were an eye
where would be the hearing?
If the whole *body* were hearing
where would be the smelling?

1Cor. 12:18 But now **YAHWEH**
has placed the parts,
each one of them in the body,
just as He determined.

1Cor. 12:19 Now if they were all one *kind of* part,
where would the body be?

1Cor. 12:20 But now indeed,
there are many parts, yet *only* one body.

1Cor. 12:21 And the eye cannot say to the hand,
"I have no need of you"
nor again the head to the feet,
"I have no need of you."

1Cor. 12:22 No, much more,
those parts of the body
which seem to be weak are necessary.

1Cor. 12:23 And those parts of the body
which seem to be despised,
on these we place more abundant value.

And our unrepresentable parts
have more abundant attractiveness,

1Cor. 12:24 but our presentable parts
have no need.

Now **YAHWEH** assembled the body
having given greater honor
to that part which lacks it

1Cor. 12:25 so that there might be
no division in the body

but that the parts might have
the same concern for one another.

1Cor. 12:26 And if one part suffers,
then all the parts experience the same pain.
If one part is honored,
then all the parts rejoice with *it*.

1Cor. 12:27 **Now, you are
the body of The Messiah,
even parts sharing with other parts.**

1Cor. 12:28 Now **YAHWEH**
has appointed these in the assembly:
first apostles,
second prophets,
third teachers,
after that miracles,
then gifts of healings,
relief *workers*,
administrators,
varieties of languages.

1Cor. 12:29 Are all apostles?
Are all prophets?
Are all teachers?
Are all workers of miracles?
1Cor. 12:30 Do all have gifts of healings?
Do all speak with tongues?
Do all interpret?

1Cor. 12:31 Now, earnestly desire
the better gifts.
I also show you a still more excellent way.

This appears to belong with Ch. 13
and seems to refer to the "way of *agape*",
YAHWEH's way of love.

The understanding of this term
is not easily expressed in an English translation.
It's a profound, all-pervading
type of concern for another
with a strong foundation
based on loyalty/dedication to the other.
Love causes no harm whatever to another.
This agrees with the Hebrew concept of love
which focuses on loyalty, not emotion.

Chapter 13

1Cor. 13:1 If I speak with the languages
of the human beings
and of the **YAH**-messengers
but do not possess love
I have become noisy brass
or a clanging cymbal.

agape means affection or benevolence.
In the Hebrew mind
love is focused on loyalty.
And while that may include affection,
that is not its primary focus.

1Cor. 13:2 And if I have *the gift of* prophecy,
and understand all mysteries
and all knowledge,
and if I have all trust,
so that I could move mountains,
but do not possess love,
I am nothing.

1Cor. 13:3 And if I give all my possessions
to feed *others*
and if I surrender my body
in order that it might be set on fire,
but do not have love,
it benefits me none.

1Cor. 13:4 This love is patient, kind.
This love is not jealous.
This love does not boast,
is not arrogant,
1Cor. 13:5 does not behave rudely,
does not seek for oneself,
does not provoke,
takes into account no depravity,
1Cor. 13:6 is not happy over injustice
but is happy with truthfulness,
1Cor. 13:7 patiently endures everything,
believes everything,
anticipates everything,
endures everything.

1Cor. 13:8 This Love
never at any time disappears.

Now, if *there are* predictions,
they will be rendered entirely useless.
If *there are* languages,
they will cease.
If *there is* knowledge,
it will be rendered entirely useless.

1Cor. 13:9 Indeed, we know from a portion
and we predict from a portion.
1Cor. 13:10 But whenever that
which is complete has come
then that which is a portion
will be rendered entirely useless.

1Cor. 13:11 When I was a child
I spoke as a child,
I understood as a child,
I thought as a child.
But when I became an adult male
I rendered childish things entirely useless.

1Cor. 13:12 Indeed, now we look at things
in a mirror with obscurity.
But at that time
we will look at them face to face.
Now I know in part.
But then I will see,
just as I also am seen.

1Cor. 13:13 Indeed, now abide
faith, hope, love, these three.
But the greatest of these *is* love.

Chapter 14

1Cor. 14:1 Pursue love,
and desire supernatural gifts,
but especially that you may prophesy.

1Cor. 14:2 Indeed, he who speaks
in a foreign *language*
does not speak to men,
but instead *speaks* to **YAHWEH**
because no one understands him,
even though by a Divine Nature
he speaks of mysteries.

1Cor. 14:3 But he who prophesies
speaks edification,
and encouragement,
and comfort to human beings.

1Cor. 14:4 He who speaks
in a *foreign* language edifies himself.
But he who prophesies
edifies the assembly.

1Cor. 14:5 I wish you all spoke
with *foreign* languages,
but even more that you prophesied
because he who prophesies is greater
than he who speaks with *foreign* languages,
unless, indeed, he interprets
so that the assembly may receive edification.

Note: To prophesy does not mean
merely to make predictions of the future.
To prophesy means to speak
what **YAHWEH** has spoken,
what He has given to you
as instruction or direction.

There is much confusion
about the meaning of this term
because of the extensive abuse
of the concept of prophecy.

1Cor. 14:6 And now, brothers,
if I come to you
speaking with *foreign* languages
how will I benefit you unless I speak to you
either by revelation,
or by knowledge,
or by prophesying,
or by teaching?

1Cor. 14:7 Even things without life,
whether flute or harp,
when they make a sound,
unless they make a distinction in the sounds,
how will it be known what is piped or played?

1Cor. 14:8 Indeed, if the *battle* trumpet
makes an uncertain sound
who will prepare for battle?

1Cor. 14:9 So likewise, you,
unless you utter by the tongue
words easy to understand,
how will it be known what is spoken?
Indeed, you will be speaking into the air.

1Cor. 14:10 There are perhaps
many kinds of languages in the world.
And none of them is without significance.

1Cor. 14:11 However, if I do not know
the meaning of the language
I will be a foreigner to him who speaks,
and he who speaks will be a foreigner to me.

1Cor. 14:12 Even so, you,
since you are zealous for supernatural gifts,
let it be for the edification of the assembly
that you seek to excel.

1Cor. 14:13 Therefore, let him
who speaks in a *foreign* language
pray so that he may interpret.

1Cor. 14:14 Now if I pray in a *foreign* language
my vital Divine Nature prays,
but my understanding is unfruitful.

1Cor. 14:15 What is the conclusion then?
I will pray with The Divine Nature.
And I will also pray with the understanding.
I will sing with the Divine Nature.
And I will also sing with the understanding.

1Cor. 14:16 Otherwise,
if you bless with The Divine Nature
how will he who occupies
the place of the uninformed
say "Amen" at your giving of thanks
since he does not understand what you say?

1Cor. 14:17 Now you, indeed,
are giving thanks well.
But the other is not edified.

1Cor. 14:18 I thank my Elohim
that I speak with *foreign* languages
more than you all.
1Cor. 14:19 However, in the assembly
I would rather speak five words
with my understanding
that I may teach others also
than ten thousand words
in a *foreign* language.

1Cor. 14:20 Brothers, do not be infants
toward understanding!
On the contrary,
toward depravity act as babes.
But in understanding be mature.

1Cor. 14:21 In The Torah it is written:
*"With men of other tongues and other lips
I will speak to this people;
and yet, for all that, they will not hear Me,"*
says **YAHWEH**.
(Is. 28.11)

1Cor. 14:22 Therefore,
foreign languages are for a sign,
not to those who believe, but to disbelievers.
And prophesying is not for disbelievers,
but for those who believe.
1Cor. 14:23 Therefore, if the whole assembly
comes together in one place
and all speak with *foreign* languages,
and there come in
those who are uninformed or disbelievers,
will they not say that you are out of your mind?

1Cor. 14:24 But if all prophesy
and a disbeliever
or an uninformed person comes in,
he is convinced by all,
he is scrutinized by all.
1Cor. 14:25 And in this manner
the secrets of his heart are revealed.
And so, falling down on his face,
he will worship **YAHWEH**.
And he will report that **YAHWEH**
is truly among you.

1Cor. 14:26 How is it then, brothers,
that whenever you come together
each of you has a psalm,
has a teaching,
has a tongue,
has a revelation,
has an interpretation.
Let all things be done for edification.

1Cor. 14:27 If anyone speaks
in a *foreign* language
let there be two or at the most three,
each in turn.
And let one interpret.
1Cor. 14:28 But if there is no interpreter
let him keep silent in the assembly.
And let him speak to himself and to **YAHWEH**.

1Cor. 14:29 Let two or three prophets speak.
And let the others judge.
1Cor. 14:30 But if anything is revealed
to another who sits by
let the first keep silent.

1Cor. 14:31 Now, you can all prophesy
one by one
that all may learn
and all may be encouraged.
1Cor. 14:32 And The Divine Nature
of the prophets
are subject to the prophets.

1Cor. 14:33 Indeed, **YAHWEH**
is not *the source* of disorder,
but *is the source* of peace,
as in all the assemblies of the set apart ones.

1Cor. 14:34 Your women
are to keep silent in the assemblies.
Indeed, they are not permitted to speak.
But on the contrary,
they are to be subordinate
as even The Torah says.

1Cor. 14:35 And if they want to learn something
let them ask their own husbands at home
because it is a shameful thing
for women to speak in the assembly.

1Cor. 14:36 What, did the word of **YAHWEH**
come originally from you?
What, was it you only that it reached?

1Cor. 14:37 If anyone thinks himself
to be a prophet or non-carnal
let him acknowledge
that the things which I write to you
are the decrees of The Master.

1Cor. 14:38 Now if anyone is ignorant,
let him be ignorant.

1Cor. 14:39 Therefore brothers,
desire earnestly to prophesy.
But do not forbid
to speak with *foreign* languages.
1Cor. 14:40 Let all things be done
decently and in order.

Chapter 15

1Cor. 15:1 Now brothers,
I declare to you the good news
which I proclaimed to you,
which also you received,
and in which you stand,
1Cor. 15:2 through which also
you have been delivered
if you hold fast the word
which I proclaimed to you,
unless you believed without reason.

1Cor. 15:3 Indeed,
I entrusted to you in the beginning
that which I also received,
that The Messiah died
on behalf of our offenses
according to The Scriptures,
1Cor. 15:4 and that He was buried,
and that He was raised up the third day
according to The Scriptures,
1Cor. 15:5 and that He was seen by Cephas,
then by the twelve.
1Cor. 15:6 Afterward He was seen
by over five hundred brothers
on one occasion,
of whom the greater part
remain to the present.
However, some have died.

1Cor. 15:7 After that He was seen by Ya'akov,
after that by all the ambassadors.

1Cor. 15:8 Then last of all
He was seen by me also,
as by one untimely born.

1Cor. 15:9 Indeed,
I am the least of the ambassadors,
who am not worthy
to be called an ambassador,
because I persecuted
the assembly of **YAHWEH**.
1Cor. 15:10 But by the favor of **YAHWEH**
I am what I am!
And His favor toward me was not in vain.
On the contrary,
I labored more abundantly than they all,
yet not I,
but the favor of **YAHWEH** which was with me.

1Cor. 15:11 Therefore, whether it was I or they,
so we proclaim and so you have believed.

1Cor. 15:12 Now if The Messiah is proclaimed
as having been raised from being dead,
how is it that some among you say
there is no resurrection of the dead?
1Cor. 15:13 And if there is
no resurrection of the dead
then The Messiah has not been raised up.
1Cor. 15:14 And if The Messiah
has not been raised up
then our proclamation *is* meaningless
and your faith *is* also meaningless.
1Cor. 15:15 And we also are found *to be*
false witnesses of **YAHWEH**
because we have testified of **YAHWEH**
that He raised up The Messiah,
Whom He did not raise up
if, in fact, the dead are not raised up.

1Cor. 15:16 Therefore,
if *the* dead are not raised up
then The Messiah has not been raised up.
1Cor. 15:17 And if The Messiah
has not been raised up
your faith *is* meaningless!
You are still in your offenses!

1Cor. 15:18 Truly,
those also who sleep in The Messiah
have perished.
15:19 If in this life only
we have hope in The Messiah
we are of all persons most pitiable.

1Cor. 15:20 But now The Messiah
has been raised up from being dead!
And He has become the first fruits
of those who have died.

1Cor. 15:21 Indeed, since death *came*
by means of a human being,
by a human being also *came*
the resurrection of the dead.

1Cor. 15:22 Indeed, just as in Adam all die,
even so in The Messiah will all be made alive,
1Cor. 15:23 but each one in his own order.
The Messiah *is* the first fruits;
afterward, those who are The Messiah's
at His coming.

1Cor. 15:24 **After that comes the end,
when He delivers the kingdom to YAHWEH,
even The Father,
when He will render useless
all dominion and all authority and power.**

1Cor. 15:25 Indeed, He must reign
until He has put all the adversaries
under His feet.

1Cor. 15:26 The last adversary
will be rendered useless, death.

1Cor. 15:27 Now when it says,
"He has put all things under His feet."
it is evident that He
Who has put all things under Him is excepted.

1Cor. 15:28 Now when all things
are made subject to Him
then The Son Himself
will also be subject to Him
Who put all things under Him,
in order that **YAHWEH** may be all in all.

1Cor. 15:29 Otherwise, what will they do
who are baptized for the dead?
If the dead are not raised up at all
why then are they baptized for the dead?
1Cor. 15:30 And why do we
experience danger every hour?

1Cor. 15:31 I affirm by the boasting in you
which I have in The Messiah,
AHUSHUA, our Master,
I die daily.

1Cor. 15:32 If in the manner of men
I have fought as a gladiator
with beasts at Ephesus
what benefit is it to me
if the dead are not raised up?
*"Let us eat and drink
for tomorrow we die!"*
(Is. 22.13)
Ephesus means full purposed.

1Cor. 15:33 **Do not be deceived!
Intrinsically worthless companionship
corrupts good habits.**

1Cor. 15:34 Wake up to justification!
And do not offend!
Indeed, some are ignorant of **YAHWEH**.
I say *it* to your shame.

1Cor. 15:35 Now someone will say,
"How are the dead raised up?
And with what body do they come?"
1Cor. 15:36 Foolish one!

What you sow
is not made alive unless it dies.
1Cor. 15:37 And what you sow
you do not sow as the body that it will be,
but as mere grain,
perhaps wheat or some other grain.
1Cor. 15:38 But **YAHWEH** gives it a body
as He pleases,
even to each seed its own body.

1Cor. 15:39 All flesh
is not the same *kind of* flesh.
On the contrary,
there is one kind of flesh of human beings,
another flesh of animals,

another of fish,
and another of birds.
1Cor. 15:40 There are also celestial bodies
and terrestrial bodies.

However,
the splendor of the celestial is one *kind*,
and the splendor of the terrestrial is another.
1Cor. 15:41 There is one splendor of the sun,
another splendor of the moon,
and another splendor of the stars.
Indeed, one star differs
from another star in splendor.

1Cor. 15:42 In this manner also
is the resurrection of the dead.

The body is sown in corruption.

It is raised in incorruption.

1Cor. 15:43 It is sown in dishonor.

It is raised in honor.

It is sown in weakness.

It is raised in miraculous power.

1Cor. 15:44 It is sown a natural body.

It is raised a supernatural body.

There is a natural body,

and there is a supernatural body.

1Cor. 15:45 And so it is written,

*"The first human being, Adam,
became a living being."*

(Possibly Gen. 2.7)

The Last Adam became a life giving nature.

Lit. - a life-giving breath.

In **YAHUSHUA** is new life.

What is "breathed into" the believer

is The Divine Nature of **YAHWEH**

- as had been seen in The Messiah
during His life

and is now in us who are reborn.

It is HE that is in us

- His nature, His character

- and not some third "person"

called "The Holy Spirit".

1Cor. 15:46 However,
the supernatural is not first
but the natural,
and afterward the supernatural.

1Cor. 15:47 The first human being
was out of the earth,
out of dust.

The second Man *is* The Master,
out of The Heaven.

1Cor. 15:48 As *was* the *man* of dust,
so also *are* those *who are made* of dust.

And as *is* the Heavenly *Man*,

so also *are* those *who are* Heavenly.

1Cor. 15:49 Even as we have borne the image
of the *man* of dust,
so we will also bear the image
of the Heavenly *Man*.

1Cor. 15:50 Now this I say, brothers,
that flesh and blood cannot inherit
the kingdom of **YAHWEH**.
Neither does that which is corrupt
inherit incorruptibility.

1Cor. 15:51 Behold!

I tell you a mystery.

We will not all sleep.

But we will all be made different

1Cor. 15:52 in an instant, in the blink of an eye
at the last trumpet.

Indeed, the trumpet will sound!

And the dead will be raised incorruptible!
And we who are alive will be made different!

Note that there are only two groups here,
the living and the dead.
There is nothing to indicate
a separate "rapture".

1Cor. 15:53 Indeed, this corruptible
must put on incorruption,
and this mortal
must put on immortality.
1Cor. 15:54 Now when this corruptible
has put on incorruption,
and this mortal
has put on immortality,
then will be brought to pass
the saying that is written

"Death is swallowed up in victory."
(Is. 25.8)

1Cor. 15:55 *"Oh Death, where is your sting?
Oh She'ol, where is your victory?"*
(Hos. 13.14)

1Cor. 15:56 The sting of death *is* offenses.
And the power of offenses *is* The Torah.

1Cor. 15:57 **But thanks be to YAHWEH
Who gives us the victory
through our Master, YAHUSHUA, The Messiah!**

1Cor. 15:58 Therefore, my beloved brothers,
be settled, immovable,
always abounding in the work of The Master,
knowing that your labor
is not in vain in The Master.

Chapter 16

1Cor. 16:1 Now concerning the contribution
for the set apart ones,
just as I have given direction
to the assemblies of Galatia,
so you must do also.

Galatia means milky.

1Cor. 16:2 According to each week
each one of you
is to set beside himself a reserve,
whatever he desires from his prosperity,
in order that no contributions
are made when I come.

1Cor. 16:3 Now when I arrive,
provided that you approve
by means of your letters,
I will send these
to carry your gift to Yerushalaim.

1Cor. 16:4 And if it is fitting that I travel also
they will go with me.

1Cor. 16:5 Now I will come to you
when I pass through Macedonia
because I am passing through Macedonia.

Macedonia means tall.

1Cor. 16:6 And perhaps I will stay,
or even spend the winter with you
that you may send me on my journey
wherever I may go.

1Cor. 16:7 Indeed, I do not wish
to see you right now on the way,
but I hope to stay a while with you
if **YAHWEH** permits.

1Cor. 16:8 But I will stay in Ephesus until Shavuot.
The Hebrew festival is called Shavuot,
not Pentecost.
Pentecost is a Greek term.
Shavuot, the feast of the wheat harvest,

occurs 50 days after
the Feast of First Fruits (barley harvest).
It includes two loaves of bread,
one leavened and one unleavened
- symbolizing the union
of Yisra'elite and Gentile.

1Cor. 16:9 Indeed,
a great and effective doorway
has opened to me,
but there is much opposition.

1Cor. 16:10 Now if Timothy comes
see that he may be with you without fear,
because he does the work of **YAHWEH**
as I also do.

1Cor. 16:11 Therefore, let no one despise him.
And send him on his journey in peace
that he may come to me,
because I am waiting for him with the brothers.

1Cor. 16:12 Now concerning our brother Apollos,
I strongly urged him
to come to you with the brothers
but he was quite unwilling
to come at this time.
However, he will come
when he has a convenient time.

1Cor. 16:13 Keep alert!
Stand fast in the faith!
Be brave!
Be strong!

1Cor. 16:14 Let all you *do* be done with love!

1Cor. 16:15 Now I urge you, brothers,
(You know the household of Stephanas,
that it is the first fruits of Achaia,
and that they have devoted themselves
to the ministry of the set apart ones.)

Stephanas means crowned.
Achaia means wailing.

1Cor. 16:16 that you also submit to such,
and to everyone who works
and labors with us.

1Cor. 16:17 I am glad
about the coming of Stephanas,
Fortunatus, and Achaicus,
for what was lacking on your part
they have supplied.

Fortunatus means well loaded.
Achaicus means wailing.

1Cor. 16:18 Indeed, they refreshed my nature
and yours.
Therefore, acknowledge such men.

1Cor. 16:19 The assemblies of Asia greet you.
Aquila and Priscilla
greet you heartily in The Master,
with the assembly that is in their house.

Asia means slime, mire.
Aquila means I shall be nourished.
Priscilla means little old woman.

1Cor. 16:20 All the brothers greet you.
Greet one another with a holy kiss.

1Cor. 16:21 The salutation
with my own hand
- Sha'ul's.

1Cor. 16:22 If anyone does not love
The Master, **YAHUSHUA**, The Messiah,
let him be excommunicated!
Maranatha!

anathema - ban, excommunicate.

Maranatha is an exclamation
of the approaching divine judgment

according to Strong.
According to Vines Expository Dictionary
the meaning is not entirely clear.
Many believe it means, "Master, come!,
or perhaps "Our Master comes!"

1Cor. 16:23 The favor of our Master,
YAHUSHUA, The Messiah, be with you.
1Cor. 16:24 My love be with you all
in The Messiah, **YAHUSHUA**.
Amen.

10. 2 CORINTHIANS

(Version 3.1: 7-15-2021)

Chapter 1

2Cor. 1:1 Sha'ul, an ambassador
of **YAHUSHUA**, The Messiah
by the will of **YAHWEH**,
and Timothy, our brother,
to the assembly of **YAHWEH** which is at Corinth,
with all the set apart ones who are in all Achaia.

Sha'ul means requested.

Timothy means honoring **YAHWEH**.

Corinth means satisfied.

Achaia means wailing.

2Cor. 1:2 Favor to you and well-being
from **YAHWEH**, our Father
and The Master, **YAHUSHUA**, The Messiah.

2Cor. 1:3 Blessed is The Elohim and Father
of our Master **YAHUSHUA**, The Messiah,
The Father of compassions
and The Elohim of every encouragement,
2Cor. 1:4 Who encourages us in all our trouble
in order that we may be able to encourage
those who are in any trouble
with the encouragement with which we ourselves
are encouraged by **YAHWEH**.

2Cor. 1:5 Indeed,
just as the hardships of The Messiah
abound in us,
so our encouragement also abounds
through The Messiah.

2Cor. 1:6 Now even if we are oppressed
it is for the sake of your encouragement
and deliverance,
which is effective for enduring
the same hardships which we also experience.
Or if we are encouraged,
it is for the sake of your encouragement
and deliverance.

2Cor. 1:7 And our expectation for you *is* stable
because we understand that
as you are partners in the hardships
so also *are you partners* in the encouragement.

2Cor. 1:8 Indeed, we do not want you
to be ignorant, brothers,
about our trouble which came to us in Asia,
that we were burdened beyond measure,
beyond ability,
so much that we despaired even of this life.

Asia means slime; mire.

2Cor. 1:9 Furthermore, we had the sentence
of death in ourselves
in order that we might not trust in ourselves,
but rather in **YAHWEH** Who raises the dead;
2Cor. 1:10 Who rescued us
from so great a death

and continues to rescue us,
in Whom we trust that He will yet rescue us,
2Cor. 1:11 you also assisting
by petition for our sakes,
in order that thanks may be given
by many persons
on our behalf for the gift to us by many.

2Cor. 1:12 Indeed, our boasting is this,
the evidence given by our conscience
that we conducted ourselves in the world
in sincerity and reverent clarity,
not with fleshly wisdom,
but in the favor of **YAHWEH**,
and have remained in the world
even more earnestly for your sakes.

2Cor. 1:13 Indeed, we are not writing
any other things to you
than what you read or understand.
Now I trust you will understand
even to the end

2Cor. 1:14 as also you have understood us
in part,
that we are your boast as you also are ours,
in the day of The Master, **YAHUSHUA**.

2Cor. 1:15 And in this confidence
I intended to come to you previously
in order that you might have a second benefit,
2Cor. 1:16 even to travel by way of you
to Macedonia,
and come to you again from Macedonia,
and be helped by you on my way to Yahudah.

Macedonia means tall.

Yahudah means **YAH** be praised.

Traditionally 'Judea' is used.

It refers specifically to the tribe of Judah,
which is, properly, Yahudah.

There has never been a 'J'
in the Hebrew language.

There has never been a 'J'
in the Greek language.

The letter 'J' was not used until 1500 A.D.

**Therefore it cannot be correct
in either a Hebrew or Greek text.**

2Cor. 1:17 Therefore, when I was planning this,
did I do it lightly?
Or the things I plan,
do I plan according to the flesh
that with me there should be
Yes, Yes, and No, No?

This is a Hebraic expression
wherein the duplication is like saying,
"absolutely yes" or "absolutely no."

2Cor. 1:18 But because **YAHWEH** is trustworthy
our word to you was not Yes and No.

2Cor. 1:19 Indeed, The Son of **YAHWEH**,
YAHUSHUA, The Messiah,
Who was proclaimed among you by us,
by me, Silvanus, and Timothy,
was not Yes and No.

On the contrary, in Him it was Yes!

Silvanus means woody.

2Cor. 1:20 Indeed,
all the promises of **YAHWEH**
in Him are Yes, and in Him amen
to the praise of **YAHWEH** through us.

2Cor. 1:21 Now, He Who establishes us
with you in The Messiah,
and He Who has anointed us is **YAHWEH**,

2Cor. 1:22 Who also has sealed us
and has given us the pledge

of The Divine Nature of **YAHWEH**
in our hearts.

Sealed literally means
stamped for security or preservation.
Pledge means
earnest money deposit, down payment.

pneuma - a current of air, i.e. breath; vital principle.

The reference here using *pneuma*
is traditionally given as "Spirit".
For the Hebrews the breath
was seen as "the wind of man".
It moved in and out of him
from the depths of his being.
It was seen to represent his character,
his inner nature or essence.
In this instance the reference
is not to the "breath of man",
but is to "the breath of **YAHWEH**".
Therefore it is the very essence
and character of **YAHWEH** Himself.
This is more properly known
as The Divine Nature of **YAHWEH**.

**There is no such concept as "spirit"
in Hebrew thought.**

'Spirit' is a Greek term.
It would not be used by a Hebrew person.

2Cor. 1:23 Now I call upon **YAHWEH**
as a witness concerning my life
that to spare you I came no more to Corinth,
2Cor. 1:24 not because we have dominion
over your faith,
but instead, we are fellow workers
in regard to your joy.
Indeed, by faith you stand.

Chapter 2

2Cor. 2:1 Now I determined this within myself,
that I would not come again to you in sadness.
2Cor. 2:2 Indeed, if I make you sad
then who is he who makes me glad
but the one who is made sad by me?
2Cor. 2:3 And I wrote this very thing to you
so that when I came I might not have sadness
over those from whom I ought to have joy,
being convinced concerning all of you
that my joy is the joy of all of you.
2Cor. 2:4 Indeed, out of much sadness
and anguish of heart
I wrote to you with many tears,
not that you might be sad,
but instead, that you might know the love
which I have so abundantly for you.

2Cor. 2:5 Now if anyone has caused sadness
he has not saddened me, except in part,
so that I might not be too severe toward you.

2Cor. 2:6 This punishment,
which was inflicted by many,
is sufficient for such a man,
2Cor. 2:7 so that on the contrary, even better,
you forgive and encourage him
lest perhaps such a one
be swallowed up with too much sorrow.
2Cor. 2:8 Therefore, I urge you
to reaffirm your love to him.
2Cor. 2:9 Indeed, to this end I also wrote
that I might know by a test
whether you are listening attentively in all things.

2Cor. 2:10 Now whom you forgive anything
I also forgive.
Now if indeed I have forgiven anything
I have forgiven that one for your sakes

in the presence of The Messiah
2Cor. 2:11 lest The Adversary
might take advantage of us.
Indeed, we are not ignorant of his devices.

2Cor. 2:12 Furthermore, when I came to Troas
to proclaim The Messiah's good news
and a doorway was opened to me
by The Master

[Troas means a Trojan.](#)

2Cor. 2:13 I had no rest in my Divine Nature
because I did not find Titus, my brother.
But taking my leave of them,
I departed for Macedonia.

[Titus means nurse; rearer.](#)

2Cor. 2:14 Now praise be to **YAHWEH**

Who always gives victory to us
through The Messiah,
and renders apparent
the fragrance of His knowledge

through us in every place,
2Cor. 2:15 because we are to **YAHWEH**

the sweet fragrance of The Messiah
among those who are being delivered,
and also among those
who are being destroyed,

2Cor. 2:16 to the one the aroma of death
leading to death,
and to the other the aroma of life
leading to life.

And who is sufficient for these things?

2Cor. 2:17 Indeed, we are not as so many,
peddling The Word of **YAHWEH**.
But on the other hand, according to clarity,
and on the other hand, according to **YAHWEH**,
in the very presence of **YAHWEH**
we speak about The Messiah.

[Peddling means selling for a profit.](#)

Chapter 3

2Cor. 3:1 Do we begin anew
to commend ourselves?

Or is there need of some letters
of recommendation to you,
or recommendations from you?

2Cor. 3:2 You are our letter,
written upon our hearts,
known and read by all human beings,
2Cor. 3:3 because you have been revealed
as a letter of The Messiah,
ministering through us,
written not with ink
but with The Divine Nature
of The Living Elohim;
not on tablets of stone,
but rather on fleshly tablets of the heart.

2Cor. 3:4 Now we truly have
this confidence toward **YAHWEH**
because of The Messiah.

2Cor. 3:5 Not that we are competent by ourselves
to think of anything as *being* from ourselves.

On the contrary, our ability is from **YAHWEH**

2Cor. 3:6 Who also has enabled us
as attendants of The New Covenant,
not of a letter,
but of a Divine Nature,
because the letter kills
but The Divine Nature gives life.

2Cor. 3:7 Now if the ministry of death,
written on stones,

came with splendor
so that the children of Yisra'el
were not able to look intently at the face of Moshe
because of the splendor of his face,
which splendor was being rendered useless,
2Cor. 3:8 how will the ministry
of The Divine Nature of **YAHWEH**
not be more magnificent?

2Cor. 3:9 Indeed,
if the ministry of condemnation had splendor,
the ministry of justification
exceeds much more in splendor.

2Cor. 3:10 Indeed,
even what was made magnificent
had no splendor in this respect
because of the surpassing splendor.

2Cor. 3:11 Indeed,
if what is being rendered useless was magnificent,
that which remains is much more magnificent.

2Cor. 3:12 Therefore, having such anticipation,
we use great boldness of speech,
2Cor. 3:13 unlike Moshe
who put a veil over his face
so that the children of Yisra'el
could not look intently at the end
of what was being rendered useless.

Moshe means drawing out.
Yisra'el means
he who is right with El (God).

2Cor. 3:14 On the other hand,
their minds were hardened.
Indeed, until this very day
the same veil remains unremoved
in the reading of The Old Covenant.
This same thing is rendered useless
by means of The Messiah.
2Cor. 3:15 In other words,
even until this very day,
when Moshe is read
a veil is on their heart.

2Cor. 3:16 However,
when *the heart* reverts to **YAHWEH**
the veil is completely removed.

2Cor. 3:17 Now **YAHWEH** is The Divine Nature.
And where The Divine Nature of **YAHWEH** exists,
there is freedom!

Plainly stated -
AHWEH is The Divine Nature!

Here, **YAHWEH** is identified plainly by Sha'ul
as The Divine nature.

However, traditional translations
all use "Spirit".
But what's called "spirit"
is actually His Divine Nature.
This is the so-called "Holy Spirit".
There is no third "person",
and no Trinity.

A careful study
of all the references of Scripture
will reveal this plainly.

2Cor. 3:18 Now each of us,
having an unveiled face
that is reflecting the splendor of **YAHWEH**,
is being transformed into the same likeness,
from splendor into splendor,

in exactly the same way
by The Divine Nature of **YAHWEH**.

The translation of this verse
is different than what's found in most Bibles.
The context is our guide.
The discussion is about the splendor
seen in the face of Moshe,
which was covered by a veil.
Today believers do not need
to wear such a veil
because it has been
completely removed in The Messiah.
Hence, our faces are allowed
to reflect the splendor of **YAHWEH** openly.

Chapter 4

2Cor. 4:1 Because of this
we have this particular ministry.

Since we have been granted compassion
we do not become discouraged.

2Cor. 4:2 On the contrary,
we have disowned
the concealed things of shame,
not walking in cleverness,
nor adulterating The Word of **YAHWEH**,
but rather, by exhibition of the truth,
are commending ourselves
to every man's conscience
in the presence of **YAHWEH**.

2Cor. 4:3 But even if our good news is covered up,
it is covered up to those who are perishing,

2Cor. 4:4 whose minds
the god of this age has blinded,
who disbelieve, lest the light of the splendor
of the good news of The Messiah,
Who is the likeness of **YAHWEH**,
might shine on them.

2Cor. 4:5 Therefore, we do not proclaim ourselves,
but instead, The Messiah, **YAHUSHUA**, The Master,
and ourselves as your servants
for the sake of **YAHUSHUA**.

2Cor. 4:6 Indeed, **YAHWEH**,
Who told light to shine out of darkness,
has radiated brightness into our hearts
for the sake of illuminating the knowledge
of the splendor of **YAHWEH**
by means of the presence
of **YAHUSHUA**, The Messiah.

2Cor. 4:7 Now we have this treasure in clay vessels
in order that the preeminence
of the miraculous power
is of **YAHWEH**, and not of us.

2Cor. 4:8 *We are* constricted on every side,
yet not cramped.

We have no way out, but are not despondent,
2Cor. 4:9 persecuted, but not deserted,
thrown down, but not completely destroyed;,
2Cor. 4:10 always carrying about in the body
the dying of The Master, **YAHUSHUA**,
in order that the life of **YAHUSHUA**
may also be rendered apparent in our body.

2Cor. 4:11 Indeed, we who live
are always delivered unto death
because of **YAHUSHUA**,
in order that the life of **YAHUSHUA**
also may be rendered apparent
in our mortal body.

2Cor. 4:12 So then,
death is working in us,
but life in you.

2Cor. 4:13 Now we also,
having the same Divine Nature of belief
according to what is written,
"I believed and therefore I spoke,"
(Ps. 116.10)

we also believe,
and therefore we speak,
2Cor. 4:14 understanding that He
Who has raised up The Master, **YAHUSHUA**,
will also raise us up because of **YAHUSHUA**,
and will stand beside us with you.

2Cor. 4:15 Now all things are for your sakes,
in order that favor,
having spread through the many,
might cause thanksgiving to abound
to the honor of **YAHWEH**.
2Cor. 4:16 Consequently, we are not discouraged.
And even though our outward person
is utterly decaying,
yet the inner being
is being renovated day by day.

2Cor. 4:17 Indeed, our light trouble,
which is but for a moment,
is working for us a far more exceeding
eternal abundance of honor
2Cor. 4:18 while we do not consider
the things that are seen,
but the things which are not seen.

Indeed,
the things which are seen are temporary,
but the things which are not seen are eternal.

Chapter 5

2Cor. 5:1 Indeed, we understand
that if our worldly residence,
the human body, is demolished
we have a structure from **YAHWEH**,
a residence made without hands,
eternal in The Heavens.

2Cor. 5:2 Indeed, in this we also sigh,
intensely craving to be clothed
with our residence which is from The Heaven
2Cor. 5:3 if indeed, having been clothed,
we will not be found naked.

2Cor. 5:4 Indeed,
we who are in temporary residence
also groan, being weighed down,
not because we want to be unclothed,
but rather further clothed,
in order that mortality
may be swallowed up by The Life.

*Mortality is not merely swallowed up
by living/life.
It is swallowed up by Eternal Life.
Hence, The Life is capitalized
to reflect this distinction.*

2Cor. 5:5 Now He Who has fashioned us
for this very thing is **YAHWEH**,
Who also has given to us
the earnest money deposit
of The Divine Nature of **YAHWEH**.
2Cor. 5:6 So also, accordingly,
we are always courageous,
understanding that while we
are at home in the body,
we are absent from The Master.

2Cor. 5:7 Indeed, we walk by trust,
not by sight.

2Cor. 5:8 We are courageous,
but we also think it even better
to be absent from the body
and to be present with The Master.

2Cor. 5:9 Consequently, we are eager,
whether present or absent,
to be fully acceptable to Him
2Cor. 5:10 because we must all appear
in front of the judgment seat of The Messiah,
so that each one might be responsible
for the things *done* in the body
in accordance with
what he has performed habitually,
whether good or bad.

2Cor. 5:11 Knowing, therefore,
the reverence of The Master,
we persuade human beings.

But we are well known to **YAHWEH**.
And I also trust are well known
in your consciences.

2Cor. 5:12 Indeed, we do not
commend ourselves again to you,
but give you opportunity
to boast on our behalf
so that you might have an answer for those
who boast in appearance and not in heart.

2Cor. 5:13 Indeed, if we are beside ourselves,
it is for **YAHWEH**.
If we are of sound mind,
it is for you.

2Cor. 5:14 Indeed, the love of The Messiah
compels us, deciding in this way,
that if One died for every one,
then every one died.

2Cor. 5:15 And He died, above all *else*,
that those who live
might no longer live for themselves,
but rather for Him
Who has died for their sake
and has been raised up.

2Cor. 5:16 Therefore, from now on,
we consider no one according to flesh.
Even though we have known The Messiah
according to flesh,
yet now we know *Him thus* no longer.

2Cor. 5:17 **Therefore,**
if anyone is in The Messiah
he is a new creation.
The old has passed away.
Behold!
Everything has become new!

This is very important to comprehend.
The old that has passed away
is the old "human nature".
We now have a "new nature".

Sha'ul (Paul) refers to this
as "the new man".

In reality this is
The Divine Nature of **YAHWEH**
which now dwells within a believer.
In the state of forgiveness our offenses
are no longer counted against us.
We are set free from the debt we owe
by the death, resurrection, and ascension
of **YAHUSHUA**, The Messiah.
This indeed makes everything "new".

2Cor. 5:18 Now everything is from **YAHWEH**,
Who has reconciled us to Himself
through **YAHUSHUA**, The Messiah,
and has given us
the ministry of reconciliation.

To reconcile is to reunite,
to bring into agreement.
It's the resolution of the offense debt,
now no longer causing us
to be responsible for it
because the "account" has been "settled".

2Cor. 5:19 That's how **YAHWEH** was,
by means of The Messiah,
reconciling the world to Himself,
not counting their lapses against them.

And He has placed in us
the message of the reconciliation.

2Cor. 5:20 Truly then, we act as representatives
on behalf of The Messiah
in accordance with **YAHWEH**
having invited you through us,
begging for the sake of The Messiah
that you be reconciled to **YAHWEH**.

2Cor. 5:21 Indeed, the One
Who has not known offenses,
for our sakes
has been made an offense offering,
in order that we might become justified
by **YAHWEH** through Him.

The concept of the offense offering
was extremely well known
to the early believers.
It's not that The Messiah
was made to "become an offense",
or "to offend", but rather,
that He became "the offense offering"
in the sense of becoming "the sacrifice"
by which our offense debt was paid in full.
hamartia – a sin, an offense.
It can also refer to an offense offering.
What is traditionally called "sin"
is more accurately identified as an offense.

It's an offense against **YAHWEH**
because it is a **direct act of rebellion**
against His instruction.

Traditional translations
fail to identify the Truth
that there are only two choices in life
- to do according to **YAHWEH's** instructions,
or to do according to YOUR way.
The second is rebellion.
It is offensive to **YAHWEH**, Your Creator!

Chapter 6

2Cor. 6:1 Now we, being fellow workers,
urge you not to receive
the favor of **YAHWEH** in vain.

2Cor. 6:2 Indeed, He says:

*"In an approved time I have heard you,
and in the day of deliverance I have helped you."*
(Is. 49.8)

Behold!

Now is the accepted time!

Behold!

Now is the day of deliverance!

2Cor. 6:3 Give not even one,
in any thing,
a cause to offend
in order that our ministry may not be blamed!

2Cor. 6:4 On the contrary, in everything
we ourselves are standing together
as attendants of **YAHWEH**
in much cheerful endurance,
in troubles,
in constraints,
in calamities,
2Cor. 6:5 in wounds,
in imprisonments,
in instabilities,
in labors,
in sleeplessness,
in fastings;
2Cor. 6:6 in purity,
in knowledge,
in fortitude,
in usefulness,
in The Set Apart Divine Nature of **YAHWEH**
in sincere love,
2Cor. 6:7 in the word of truth,
in the miraculous power of **YAHWEH**,
through the armor of right actions,
on the right hand and on the left,
2Cor. 6:8 through honor and dishonor,
through bad report and good report;
as impostors, yet true;
2Cor. 6:9 as unknown, yet well known;
as dying, yet behold, we are living;
as disciplined, yet not put to death;
2Cor. 6:10 as sorrowful, yet always cheerful;
as beggars, yet making many rich;
as possessing nothing,
yet possessing everything.

2Cor. 6:11 We have spoken openly
to you, Corinthians.
Our heart is enlarged.
2Cor. 6:12 You are not restricted by us.
But you are restricted by your inner affections.
2Cor. 6:13 Now in return for the same
(I am speaking as to children),
you also be enlarged.

**2Cor. 6:14 Do not become unequally yoked
together with disbelievers!**

Indeed, what participation
has justification with illegality?

[This is a significant issue with Sha'ul.](#)
[He knows the dangers of doing this.](#)
[We are warned to](#)
["come out from among them"](#)
(Is. 52.11),
to be set apart.

[Yet today it's common practice among us](#)
[for believers to participate with unbelievers](#)
[in "Christian fellowship" every day.](#)
[This ought not be so!](#)

And what partnership has light with darkness?
2Cor. 6:15 And what accord has The Messiah
with worthlessness?

Or what portion has a believer
with a disbeliever?

[Traditionally used here](#)
[is a transliteration](#)
[of the Hebrew term, *bliya'al*.](#)
[It means without profit or benefit,](#)
[worthlessness.](#)

2Cor. 6:16 And what agreement
has The Temple of **YAHWEH** with idols.

**Indeed, you are the temple
of The Living Elohim.**

As **YAHWEH** has said:

"I will dwell in them and walk among them.

*I will be their Elohim,
and they will be My people.”*
(Lev. 26.12, Jer. 32.38, Ezek 37.27)

2Cor. 6:17 **Therefore,**
**“Come out from among them
and be separate, says YAHWEH.
Do not touch what is unclean,
and I will receive you.”**
(Is. 52.11)

2Cor. 6:18 *“I will be a Father to you,
and you will be My sons and daughters,
says YAHWEH, The Almighty.”*
(2 Sam 7.14)

Chapter 7

2Cor. 7:1 Therefore,
having these promises, beloved,
cleanse yourselves from all filthiness
of flesh and of nature,
further fulfilling sacredness
in the reverence of **YAHWEH**.

Traditional translations refer to
"the fear of The Lord" here.
The term for fear indeed conveys
the idea of alarm or fright.
But it also means awe, or reverence.
It's appropriate to be afraid
of what **YAHWEH** can do to us
as a result of our sin
– our rebellion against his authority.
Remember that there are
consequences for such actions.
However, a healthy **reverence**,
helps us to remember Who He is
and the awesome power
He has at His disposal.

2Cor. 7:2 Make room for us.
We have wronged no one.
We have corrupted no one.
We have cheated no one.
2Cor. 7:3 I do not say this to condemn.
Indeed, I have said before
that you are in our hearts
to die together and to live together.

2Cor. 7:4 Great is my bluntness toward you.
Great is my boasting on your behalf.
I am filled with encouragement.
I am exceedingly happy amidst all our trouble.

2Cor. 7:5 And indeed,
when we came into Macedonia
our bodies had no rest, but rather,
we were squeezed on every side.
Outside were controversies.
Inside were fears.

2Cor. 7:6 Nevertheless, **YAHWEH**,
Who encourages the humiliated,
encouraged us by the coming of Titus,
2Cor. 7:7 but not only by his coming,
but also by the encouragement
with which he was encouraged by you,
having told us of your earnest desire,
your mourning,
your zeal for me,
so that I rejoiced even more.

2Cor. 7:8 And even though
I made you sorry with my letter
I do not regret it.
Although I did regret it,
because I perceive that
the same letter made you sad,
though only for a while.

2Cor. 7:9 Now I am glad,
not that you were made sad,
but that your sadness
led to a change of mind.
Indeed, you were made sad
in a reverent manner,
in order that you might suffer loss
from us in nothing.

2Cor. 7:10 Indeed, according to **YAHWEH**
sadness accomplishes a change of mind
leading into irrevocable salvation.
But the sadness of the world
accomplishes death.

2Cor. 7:11 Indeed, observe this very thing,
that having been saddened in a godly manner,
how much eagerness it produced in you,
how much self defense,
how much indignation,
how much reverence,
how much earnest desire,
how much zeal,
how much vindication!
In all things you proved yourselves
to be innocent in this matter.

2Cor. 7:12 Therefore, although I wrote to you,
I did not do it for the sake of him
who had done the wrong,
nor for the sake of him who suffered wrong,
but that our care for you
in the sight of **YAHWEH**
might be rendered apparent to you.

2Cor. 7:13 For this reason
we have been encouraged
through your encouragement.
And we rejoiced exceedingly more
for the joy of Titus,
because his nature
has been refreshed by you all.

2Cor. 7:14 Indeed, if in anything
I have bragged to him over you,
I am not ashamed.
On the contrary,
as we spoke all things to you in truth,
even so our boasting to Titus
has been found *to be* truth.

2Cor. 7:15 And his affections
are greater for you as he remembers
the attentive listening of all of you;
how with fear and trembling you received him.

2Cor. 7:16 Therefore, I rejoice
that I have confidence in you in everything.

Chapter 8

2Cor. 8:1 Now brothers,
we make known to you the favor of **YAHWEH**
that was given to the assemblies of Macedonia,

2Cor. 8:2 because in a great trial of affliction
the abundance of their joy
and their profound poverty abounded
through the riches of their sincerity.

2Cor. 8:3 Because I give witness
that according to their ability,
and voluntarily beyond their ability,

2Cor. 8:4 they were begging us
with much encouragement,
that we would receive the gift
and the partnership of the ministering
to the set apart ones,

2Cor. 8:5 and not as we had expected.
Indeed,
they first gave themselves to **YAHWEH**

and then to us by the will of **YAHWEH**.

2Cor. 8:6 So we urged
Titus that as he had begun
so he might also complete this favor
among you as well.

2Cor. 8:7 Therefore,
as you abound in everything,
in faith,
in speech,
in knowledge,
in all earnestness,
and in your love for us,
see that you abound in this favor also.

2Cor. 8:8 I do not speak this as an order,
but because of the eagerness of others,
and to prove the genuineness of your love.

2Cor. 8:9 Indeed,
you know the favor of our Master,
YAHUSHUA, The Messiah,
that although He was rich,
for your sakes He became poor,
in order that you, through His poverty,
have become rich.

2Cor. 8:10 And in this I give my opinion,
that it is to your advantage
not only to be doing what you began
and were desiring to do a year ago,
2Cor. 8:11 but now you also
must complete the doing of it,
in order that as there was
a readiness to desire it,
so there also may be a fulfillment
out of what you have.

2Cor. 8:12 Indeed,
if there is first a willing mind,
it is accepted according to what one has
and not according to what one does not have.

2Cor. 8:13 But I do not mean
that others should be eased
and you burdened,
2Cor. 8:14 but rather with an equality,
that now, at this time,
your abundance might supply their lack,
so that their abundance
also might supply your lack,
in order that there may be equality.

2Cor. 8:15 Just as it is written,
*“He who gathered much
had nothing left over,
and he who gathered
little had no lack.”*
(Ex. 16.18)

2Cor. 8:16 Now thanks be to **YAHWEH**
Who placed the same earnest care for you
into the heart of Titus,

2Cor. 8:17 because he not only
received encouragement,
but being more diligent,
he went to you of his own accord.

2Cor. 8:18 Now we have sent with him
the brother who has commendation
in the good news throughout all the assemblies.

2Cor. 8:19 And not only that,
but he was also chosen by the assemblies
to travel with us with this gift
which is administered by us
to the honor of **YAHWEH** Himself

and your readiness,
2Cor. 8:20 avoiding this,
lest anyone might blame us
because of this abundance
which is administered by us,
2Cor. 8:21 providing good things
not only in the sight of **YAHWEH**
but also in the sight of men.
2Cor. 8:22 And we have sent with them
our brother whom we have frequently
proved diligent in many things,
but now much more earnestly
by the great confidence
which we have in you.

2Cor. 8:23 If anyone inquires about Titus,
he is my partner and fellow worker
concerning you.

Or if our brothers are inquired about,
they are messengers of the assemblies,
the honor of The Messiah.

2Cor. 8:24 Therefore, indicate to them
before the assemblies
the proof of your love
and of our boasting on your behalf.

Chapter 9

2Cor. 9:1 Now concerning the ministering
to the set apart ones
it is superfluous for me to write to you.
2Cor. 9:2 Indeed, I know your willingness,
about which I boast of you
to the Macedonians,
that Achaia was ready a year ago,
and your enthusiasm has stirred up the majority.

2Cor. 9:3 But I have sent the brothers
lest our boasting of you
should be in vain in this respect,
in order that as I said,
you may be prepared.

2Cor. 9:4 Perhaps if some Macedonians
come with me and find you unprepared,
we, not to mention you,
would be ashamed of this confident boasting.

2Cor. 9:5 Therefore, I thought it necessary
to encourage the brothers
to come to you ahead of time
and prepare your generous gift beforehand
which you had previously promised
so that it may be ready
as a matter of generosity
and not as of a grudging obligation.

2Cor. 9:6 Now this I say,
that one who sows sparingly
will also harvest sparingly,
and he who sows bountifully
will also harvest bountifully.

2Cor. 9:7 *Let each one give*
just as he intends from the heart,
not from grief or from distress.
Indeed, **YAHWEH** loves a willing giver.

2Cor. 9:8 Moreover, **YAHWEH** is able
to make every favor abound toward you,
in order that you,
always having every contentment in everything,
abound in every good work.

2Cor. 9:9 Just as it is written:

*"He has dispersed abroad.
He has given to the poor.
His right actions endure forever."
(Psa. 112.9)*

2Cor. 9:10 Now may He
Who fully supplies seed for the sowing
and also supplies bread for eating
also increase the scattering of your seed
and increase the produce of your right actions,
2Cor. 9:11 being enriched in everything
for every generosity,
which causes, through us, gratitude to **YAHWEH**.

2Cor. 9:12 Indeed,
the administration of this service
not only supplies the needs of the set apart ones,
but also is abounding
through many thanksgivings to **YAHWEH**.
2Cor. 9:13 Through the approval of this ministry
they honor **YAHWEH**
on behalf of your acknowledged subjection
to the good news of The Messiah,
and for your sincere participation
with them and *with* all men.
2Cor. 9:14 And they pray for you,
earnestly longing after you
because of the exceeding favor of **YAHWEH**
which is upon you.
2Cor. 9:15 Now thanks *be* to **YAHWEH**
for His indescribable gift!

Chapter 10

2Cor. 10:1 Now I, Sha'ul,
am myself encouraging you,
through the gentleness and fairness
of The Messiah,
Who according to my presence
am indeed humble among you,
but being absent am bold toward you.
2Cor. 10:2 But I ask you
that when I am present
I may not be bold
with the confidence
with which I intend to be bold
concerning some who think of us
as if we walked according to flesh.
2Cor. 10:3 Although we walk in flesh
we do not conduct warfare according to flesh.
2Cor. 10:4 Indeed, the weapons of our warfare
are not fleshly,
but on the *contrary*,
are powerful through **YAHWEH**,
for the demolition of fortresses,
2Cor. 10:5 demolishing reasonings
and every exalted thing
that is raising itself up
against the knowledge of **YAHWEH**
and capturing every perception
for the sake of attentive listening to The Messiah;
2Cor. 10:6 also being ready
to punish all disobedience
whenever your obedience
has been made full.

2Cor. 10:7 Do you look at things
according to the outward appearance?
If anyone is convinced in himself
that he is The Messiah's
let him consider in himself again
that just as he is The Messiah's,
even so we are The Messiah's.

2Cor. 10:8 Indeed, even if I might boast
more abundantly of this authority,
which The Master has given us for edification
and not for your destruction,
I will not be ashamed,

2Cor. 10:9 in order that you might not think
I would terrify you by my letters.
2Cor. 10:10 "For his letters," they say,
"are weighty and powerful,
but his bodily presence is weak,
and his speech contemptible."

2Cor. 10:11 Let such a person consider this,
that what we are in word
by letters when we are absent
such we will also be in deed
when we are present.

2Cor. 10:12 Indeed, we dare not
count ourselves among
or compare ourselves with
those who commend themselves.
On the contrary, they,
measuring themselves by themselves,
and comparing themselves to themselves
do not understand.

2Cor. 10:13 We, however,
will not boast beyond measure,
but rather according to
the measure of the standard
which **YAHWEH** has appointed for us;
a measure which extends even to you.

2Cor. 10:14 Indeed,
we do not over extend ourselves
as though our authority did not extend to you,
because we came even to you
with the good news of The Messiah,
2Cor. 10:15 not boasting of things
beyond measure about other men's labor,
but having hope
that as your trust is increased
we will be greatly increased by you
within our boundary
2Cor. 10:16 to proclaim the good news
in the regions beyond you,
and not to boast in another man's
sphere of accomplishment.

2Cor. 10:17 Now
*"he who boasts,
let him boast upon **YAHWEH**."*
(Jer. 9.24)

2Cor. 10:18 Indeed, not he
who commends himself is acceptable,
but whom **YAHWEH** commends.

Chapter 11

2Cor. 11:1 Oh, that you might put up with me
in a little foolishness.

And indeed, you do put up with me.

2Cor. 11:2 Indeed, I am jealous for you
with **YAHWEH's** jealousy,
because I have betrothed you to One Man,
presenting *you* as an undefiled maiden
to The Messiah.

2Cor. 11:3 But I fear lest somehow,
as The Adversary seduced Eve
through the very same trickery,
in this same way your thoughts
might be corrupted from the singleness
that is in The Messiah.

Eve (actually, Chavvah) means life giver.

2Cor. 11:4 Indeed, if one comes
proclaiming a different **YAHUSHUA**
whom we have not proclaimed,
or if you receive a different nature
which you have not received,

or a different good news
which you have not accepted,
you might well put up with it!

There are many counterfeits in the world.
It is The Adversary's key strategy
to deceive by providing something
that "looks" like the real thing, but is not.
**Be very careful that you
are not deceived by such things.**
This is what Sha'ul is warning about.

2Cor. 11:5 Indeed, I consider
that I am not at all inferior
to the most eminent ambassadors.
2Cor. 11:6 Even though I am untrained in speech,
yet I am not in knowledge.
Furthermore, we have in everything
been revealed in your midst by everything.

2Cor. 11:7 Did I commit an offense
in humiliating myself
in order that you might be exalted
because I proclaimed the good news of **YAHWEH**
to you free of charge?

2Cor. 11:8 I robbed other assemblies,
taking wages *from them* to minister to you.
2Cor. 11:9 And when I was present with you
and in need I was a burden to no one.

Indeed, what I lacked the brothers
who came from Macedonia supplied.
Also in everything I protected myself
from being burdensome to you,
and so I will protect *myself*.

2Cor. 11:10 Because the truth of The Messiah
is in me,

no one will stop me from this boasting
in the regions of Achaia.

2Cor. 11:11 Why? Because I do not love you?
YAHWEH knows!

2Cor. 11:12 But what I do
I will also continue to do
that I might cut off the opportunity
from those who desire an opportunity
to be regarded just as we are
in the things of which they boast.

2Cor. 11:13 Indeed,
such are false ambassadors,
deceitful workers,
transforming themselves into
ambassadors of The Messiah.

2Cor. 11:14 And *this is* nothing to be wondered at
because The Adversary himself
disguises himself as a messenger of illumination.

2Cor. 11:15 Accordingly, it is no great thing
if his servants are also disguised
as servants of justification,
whose end will be according to their works.

2Cor. 11:16 I say again,
let not even one think I am stupid.
If otherwise,
at least accept me as being stupid
so that I also might boast a little.

2Cor. 11:17 What I speak
I do not speak according to The Master,
but rather as if in senselessness
in the essence of this boasting.

2Cor. 11:18 Since many boast according to the flesh
I also will boast.

2Cor. 11:19 Indeed,
you put up with stupid ones
sweetly, being thoughtful.

2Cor. 11:20 You even put up with it
if anyone utterly enslaves you,
if anyone devours you,
if anyone takes from you,
if anyone exalts himself,
if anyone strikes you on the face.

2Cor. 11:21 To our shame I say
that we were too weak for that!

However, in whatever anyone is bold
(I speak senselessly.)
I am bold also.

2Cor. 11:22 Are they Hebrews? So am I.
Are they Yisra'elites? So am I.
Are they the seed of Abraham? So am I.

2Cor. 11:23 Are they servants of The Messiah?
(I speak as insane.)

I more so:

in labors more abundant,
in stripes above measure,
in prisons more frequently,
in deaths often.

2Cor. 11:24 From the Yisra'elites five times
I received forty stripes minus one.

Considered to be one stroke short
of killing or badly humiliating
the person being beaten.

2Cor. 11:25 Three times I was beaten with rods.
Once I was stoned.

Three times I was shipwrecked.
A night and a day I have spent in the deep.

2Cor. 11:26 Traveling frequently,
dangers from rivers,
dangers of robbers,
dangers of my own countrymen,
dangers of the Gentiles,
dangers in the city,
dangers in the wilderness,
dangers in the sea,
dangers among pretended associates,

2Cor. 11:27 in weariness and stress,
in sleeplessness often,
in hunger and thirst,
in fastings often,
in cold and nakedness;

2Cor. 11:28 besides the other things,
what comes upon me daily,
my deep concern for all the assemblies.

2Cor. 11:29 Who is weak
and I am not weak?
Who is made to stumble
and I do not burn with indignation?

2Cor. 11:30 If I need to boast
I will boast in the things
which concern my weakness.

2Cor. 11:31 The Elohim and Father
of our Master, **YAHUSHUA**, The Messiah,
Who is blessed for eternity,
knows that I am not lying.

2Cor. 11:32 In Damascus the governor
under Aretas, the king, was guarding
the city of the Damascenes with a garrison,
desiring to arrest me.

2Cor. 11:33 But I was let down in a basket
through a window in the wall
and escaped from his hands.

Chapter 12

2Cor. 12:1 Now, being that it's not profitable
for me to boast
I will then go on to visions
and revelations of The Master.

2Cor. 12:2 I knew a man in The Messiah
about fourteen years ago.
Whether in the body I do not know
or whether out of the body I do not know.

YAHWEH knows.

Truly, this one was taken
even into the Third Heaven.

harpazo - to seize.

It comes from a word that means
to take for oneself; to choose.

It's not clear by anything we have in Scripture
what the "Third Heaven" specifically refers to.

2Cor. 12:3 And I knew truly this man.
Whether in the body or out of the body
I do not know.

YAHWEH knows.

2Cor. 12:4 He was taken into Paradise
and heard inexpressible utterances
which it is not right for a human being to utter.

2Cor. 12:5 Of such a one I will boast,
but of myself I will not boast
except in my weakness.

2Cor. 12:6 Indeed, though I desire to boast
I will not be stupid.

Indeed, I will speak the truth.

But I refrain lest anyone might think of me
beyond what he observes me to be
or hears from me.

2Cor. 12:7 And in order that
I did not become arrogant
by the abundance of the revelations
a thorn in the flesh was given to me,
a messenger of The Adversary,
in order to buffet me
lest I become arrogant.

Note the shift to the first person account,
following the discussion of the revelations.

It was Sha'ul to whom
the revelations were given,
by YAHUSHUA Himself.

Other portions of Scripture confirm this truth.
This is a most profound and important point
to recognize about Sha'ul's experiences.
No other "apostle" had this experience.

**Sha'ul was taught by The Messiah Himself
through direct revelation
– and even more importantly,
after His ascension.**

2Cor. 12:8 Concerning this thing
I pleaded with The Master three times
that it might depart from me.

2Cor. 12:9 Yet He said to me,
"My showing favor is sufficient for you
because My miraculous power
is made complete in weakness."

teleioo – to complete;
to accomplish; to finish.

This has often been translated as "perfect",
but that's an **improper** connotation.

Therefore, with great pleasure,
I will rather boast in my weaknesses
that the miraculous power of The Messiah
may abide upon me.

2Cor. 12:10 Therefore, I am well pleased
with weaknesses,

with insults,
with distresses,
with persecutions,
with calamities,
for the sake of The Messiah,
because when I am weak, then I am powerful.

2Cor. 12:11 I have become stupid by boasting.
You have made it necessary for me.
Indeed, I ought to have been commended by you
because I am inferior to not even one
of the most eminent ambassadors,
even though I am a nobody.

2Cor. 12:12 Truly the signs of an ambassador
were accomplished among you
with all perseverance,
in signs, and wonders, and mighty deeds.

2Cor. 12:13 Indeed, in what were you
inferior to other assemblies,
except that I myself
was not burdensome to you?
Forgive me this wrong!

2Cor. 12:14 Look, for the third time
I am prepared to come to you.
And I will not be burdensome to you
because I do not seek *what is yours*,
but rather *I seek you*.

Indeed, the children ought not
to lay up *wealth* for the parents,
but instead the parents for the children.

2Cor. 12:15 And I will very gladly incur cost
and be spent for your lives,
although the more abundantly I love you
the less I am loved.

2Cor. 12:16 But be that as it may,
I did not burden you.

Nevertheless, being crafty,
I caught you by cunning!

2Cor. 12:17 Did I take advantage of you
by any of those whom I sent to you?

2Cor. 12:18 I urged Titus,
and sent our brother with him.
Did Titus take advantage of you?
Did we not walk in the same Divine Nature?
Did we not walk in the same steps?

2Cor. 12:19 Again do you think that we
give an account of ourselves to you?

We speak in the presence
of **YAHWEH** in The Messiah.
Now everything, beloved,
is for your edification.

2Cor. 12:20 But I fear
lest somehow when I come
I will not find you such as I wish
and that I will be found by you
such as you do not wish,
lest somehow there are
contentions,
jealousies,
indignations,
selfish ambitions,
backbitings,
whisperings,
conceits,
instabilities;

2Cor. 12:21 lest somehow when I come again
my Elohim will humiliate me in front of you,

and I grieve many who have already offended
and have not reconsidered concerning the
uncleanness, fornication, and lewdness
which they have practiced.

Chapter 13

2Cor. 13:1 This is the third time
I am coming to you.

*"By the mouth of two or three witnesses
every word will be established."*

(Deut. 19.15)

2Cor. 13:2 I told you before
and now forewarn *you*
as if I were present the second time.
Even now being absent I write to those
who have already offended and to all the rest
that when I come again I will not be lenient

2Cor. 13:3 because you seek a proof
of The Messiah speaking through me,
Who is not weak toward you
but powerful in you.

2Cor. 13:4 And even though He
was crucified out of weakness,
yet He lives by means of
the miraculous power of **YAHWEH**.

Indeed, we also are weak in Him.
But on the other hand, we will live with Him
by means of the miraculous power of **YAHWEH**
on your behalf.

2Cor. 13:5 Examine yourselves,
whether you are in the faith!
Test even your own selves!

Do you not recognize for yourselves
that **YAHUSHUA**, The Messiah, is in you,
unless you are still unapproved?

[Here Sha'ul identifies
that **YAHUSHUA**, The Messiah is in you.](#)

[Previously he identified
that **YAHWEH** is The Divine Nature
that resides in you.](#)

[Hence, **YAHUSHUA** is here
equated with **YAHWEH**.](#)

[Since they are "one" \(unified\),
it is the same Divine Nature,
whether of The Father or of The Son.](#)

2Cor. 13:6 Now I trust that you will understand
that we are not unapproved.

2Cor. 13:7 Now I want you to do
nothing intrinsically worthless,
not so that we might appear approved,
but so that you might do what is honorable,
even though we might seem unapproved.

2Cor. 13:8 Indeed, we can do nothing
against The Truth,
but rather *what is* for The Truth.

2Cor. 13:9 Now we are glad when we are weak
and you are strong.

And this also we desire, your completeness.
[karatisis – thorough equipment; perfection.](#)

2Cor. 13:10 For this reason
I write these things being absent
lest being present I act with abruptness
according to the authority
which The Master has given to me
for the sake of edification,
and not for destruction.

2Cor. 13:11 Finally, brothers, farewell.
Be complete!
Be encouraged!
Be of the same thinking!
Be peaceful,
and The Elohim of love and peace
will be with you.

2Cor. 13:12 Greet one another
with a sacred kiss.
2Cor. 13:13 All the set apart ones greet you.

2Cor. 13:14 The favor of The Master,
YAHUSHUA, The Messiah,
and the love of **YAHWEH**,
and the partnership
of The Divine Nature of **YAHWEH**
be with you all.
Amen.

11. EPHESIANS

(Version 3.1: 7-15-2021)

Chapter 1

Eph. 1:1 Sha'ul, an ambassador
of **YAHUSHUA**, The Messiah,
by the determination of **YAHWEH**,
to the set apart ones who are in Ephesus
and faithful to The Messiah, **YAHUSHUA**.

Sha'ul means requested.

Ephesus means full purposed.

Eph. 1:2 Favor to you
and complete well being
from **YAHWEH**, our Father,
and The Master, **YAHUSHUA**, The Messiah.

Eph. 1:3 Blessed *be* The Elohim and Father
of our Master **YAHUSHUA**, The Messiah,
Who has blessed us
with every supernatural blessing in The Heavens
by means of The Messiah.

Eph. 1:4 Inasmuch as He selected us in Him
before the foundation of the world,
we are existing as set apart
and without a flaw or a blot in His presence
because of love,

In the following verses

*a slightly unique structure has been adopted
in an attempt to help clarify Paul's comments.*

*The ideas tend to run together
in a long "monologue".*

It can be a bit overwhelming.

*It's been separated into segments
to help grasp what's here.*

Eph. 1:5 a) having marked us out in advance
for placement as children to Himself
because of **YAHUSHUA**, The Messiah,
according to the delight of His purpose,
Eph. 1:6 to the praise of the honor of His favor,
by which He has honored us with The Beloved.

Eph. 1:7 b) In Him we have redemption
through His blood,
the forgiveness of the unfaithful acts
according to the riches of His favor

paraptoma - a side-slip,

i.e. error or (willful) unfaithful act.

Eph. 1:8 which He has made
to abound toward us
in all wisdom and understanding,

Eph. 1:9 c) having made known to us
the mystery of His purpose
according to His satisfaction
which He has exhibited in Him
Eph. 1:10 in order that in the dispensation
of the fullness of the times
He might sum up everything in The Messiah,
even that which *is* in The Heaven
and that which *is* upon the earth;
Eph. 1:11d) by Him in Whom even we
have obtained an inheritance,
having been marked out in advance
according to the setting forth of Him
Who works all things
according to the counsel
of His own determination,
Eph. 1:12 e) in order that we
who first trusted in The Messiah
might be to the praise of His honor;
Eph. 1:13 f) In Whom you also
have heard the word of truth,
the good news of your deliverance,
and in which you have trusted.

You have been sealed with
The Set Apart Divine Nature of the promise,
Tradition translates this using "Holy Spirit".
The literal rendering of the Greek
is "sacred breath".
"Holy Spirit" is used to affirm
the concept of the "trinity".

**However, Scripture
does not support this concept.
There is no trinity.**

There are several problems
with the concept of 'spirit'.
It was never found in Hebrew thought.
It is a Greek invention,
and likely did not appear
prior to the writing of the Scriptures.
In Hebrew thought the breath
was viewed as "the wind of man
which flowed in and out of his body.
It was thought to represent
his "inner nature", his character.
In The New Covenant we are confronted
with the concept of the "new birth",
also referred to as the "new man".
In truth what this represents
is the indwelling presence
of The Divine Nature.
It is this new nature that was promised.

**And it is this new nature,
The Divine Nature,
by which we can be sealed
- certified as genuine
- as believers in The Messiah.**

Eph. 1:14 which is the earnest money deposit
of our inheritance
for the sake of the redemption
of the purchased possession,
unto the praise of His honor.

Eph. 1:15 Because of this I also,
having heard of your trust
in The Master, **YAHUSHUA**,
and your love toward all the set apart ones,
Eph. 1:16 do not stop giving thanks over you,
making mention of you in my prayers
Eph. 1:17 in order that The Elohim of our Master,
YAHUSHUA, The Messiah,
The Father of the honor,
might give to you The Divine Nature
of wisdom and revelation
in the knowledge of Him,

Eph. 1:18 the eyes of your mind
being illuminated
so that you might understand
what is the anticipation of His invitation
and what is the wealth of the magnificence
of His inheritance
among the set apart ones, and
Eph. 1:19 what *is* the surpassing magnitude
of His miraculous power
toward us who are trusting,
according to the effectiveness
of His vigorous strength
Eph. 1:20 which He actively demonstrated
in The Messiah
when He raised Him up from being dead
and placed Him at His right hand
in The Heavens,
Eph. 1:21 far above
every first thing,
and every privilege,
and every force,
and every authority,
and every name that is being named,
not only in this age,
but also in that which is to come,
A name in Hebrew thought
represents the person himself
and his authority.
It's an extremely important concept.
Eph. 1:22 and has subordinated everything
under His feet,
and has given Him as The Head
over the entire assembly
ekklesia – translated as church
- improperly.
"Church" is a much later designation
that did not exist in Hebrew
belief, language, or culture.
Eph. 1:23 which exists as His body,
the fullness of Him Who fills all in all.

Chapter 2

Eph. 2:1 And you are dead
to the errors and the offenses
"Sin" is an offense against YAHWEH.
It's a refusal to follow His teachings.
Eph. 2:2 in which you formerly walked
according to this worldly age,
according to the chief ruler
of the authority of the air,
the *human* nature which is now working
in the children of disbelief,
aer – air. From a root meaning
to breathe unconsciously; respire.
This appears to be a reference
to one's ability to breathe;
hence, the ability to continue to live
– the power over death
– which has been defeated by The Messiah.
Eph. 2:3 among whom we also
all formerly lived in the longings of our flesh,
doing the choices
of the flesh and of the mind,
and were by nature children of wrath
even like the rest.
Eph. 2:4 Now YAHWEH,
Who is abundant in compassion,
because of His great love
with which He loves us,
Eph. 2:5 even when we were dead
because of the errors,
has made us alive together with The Messiah
(by *divine* favor you have been delivered),
Eph. 2:6 and has raised us up together
and made us sit together in The Heavens

with The Messiah, **YAHUSHUA**,
Eph. 2:7 in order that in the ages yet to occur
He might show
the exceeding abundance of His favor
by means of His goodness concerning us
through The Messiah, **YAHUSHUA**,
Eph. 2:8 because by favor
you have been delivered, through trust,
and that *is* not of yourselves.

The gift is of **YAHWEH**,
Eph. 2:9 not of works,
lest anyone should boast.

Eph. 2:10 Indeed, we are His workmanship,
created in The Messiah, **YAHUSHUA**,
for good works,
which **YAHWEH** prepared in advance
in order that we might walk in them.

Eph. 2:11 Consequently remember that you
at one time were pagans in the flesh,
who are called uncircumcision
by what is called "The Circumcision"
made in the flesh by hands,
Eph. 2:12 because at that time
you were apart from The Messiah,
being alienated
from the citizenship of Yisra'el,
even foreigners
to the covenants of The Promise,
having no hope,
and atheists in the world.

Eph. 2:13 But now in The Messiah, **YAHUSHUA**,
you who once were far off
have been brought near
by means of the blood of The Messiah.

Eph. 2:14 Indeed, He Himself is our peace,
Who has made the two as one
and has removed the partition,
the wall between us,

Eph. 2:15 having rendered useless
through His flesh
the hostility,

The Torah of instructions
contained in the dogma,
in order to create by Himself
one new humanity *from* the two,
thus making peace,

Eph. 2:16 even that He might reconcile
them both to **YAHWEH**
in one body through the torture stake,
thereby putting to death the hostility.

The hostility is created
by rebellion against His word.
This results in a decree being set against us
– a decree of eternal death
– because we have rejected His Word.

The torture stake,
whereupon The Messiah was put to death,
acted as the means
by which the hostility of the decree
that required we must die
because of our rebellion and disbelief
was, once and forever, put to death!
It is DEAD!
It no longer has authority over believers!

Eph. 2:17 And He came.
And He proclaimed good news,
complete well being,
to you who were far off
and to those who were near,

Eph. 2:18 because through Him
we both have access
through one Divine Nature to The Father.

Eph. 2:19 Truly now, you are no longer
foreigners and illegal aliens,
but rather, fellow citizens
with the set apart ones,
and relatives of **YAHWEH**,
Eph. 2:20 having been built upon the foundation
of the ambassadors and prophets,
YAHUSHUA, The Messiah, Himself
being the chief corner *stone*,
Eph. 2:21 by Whom the entire structure,
being tightly joined together,
grows into a sacred temple
by means of The Master;
Eph. 2:22 in Whom you also
are being constructed
into a dwelling place of **YAHWEH**
by means of The Divine Nature of **YAHWEH**.

Chapter 3

Eph. 3:1 For this reason I, Sha'ul,
am the prisoner of The Messiah, **YAHUSHUA**,
for the sake of you, the pagans,
Eph. 3:2 if, indeed,
you have heard of the stewardship
of the favor of **YAHWEH**
which was given to me for you,
Eph. 3:3 **because**
according to a direct revelation
He made known to me the mystery,
even as I have briefly written previously.

*Galatians gives a detailed account
of Sha'ul's education.
He was not taught by human beings,
but was directly instructed
by The Risen Messiah - Divine teaching.
No other "apostle"
has had this kind of teaching.
The rest were all taught
while **YAHUSHUA** was living among them.
After the resurrection
certain things changed - dramatically.*

*Likewise, Sha'ul's "gospel"
is different than that of other "apostles"
in some regards because **there is now**
some additional information made available
that could not be revealed
prior to the death
and resurrection of The Messiah.
Sha'ul is revealing part of that message in this letter.*

Eph. 3:4 Because you have read this
you are able to understand
my comprehension of the mystery of The Messiah,
Eph. 3:5 which in other generations
was not made known to the children of human beings
as it has now been revealed
to His set apart ambassadors and prophets
through The Divine Nature of **YAHWEH**,
Eph. 3:6 that the Gentiles will be joint heirs
and of the same body,
and joint partakers of His promise in The Messiah
through the good news
Eph. 3:7 of which I have become a minister
according to the gift of the favor of **YAHWEH**,
having been given to me
according to the effectiveness
of His miraculous power.

Eph. 3:8 To me who am less than the least
of all the set apart ones,
this favor was granted,

that I should proclaim among the Gentiles
the unsearchable riches of The Messiah,
Eph. 3:9 and to illuminate for everyone
what is the partnership of the mystery
which from eternity *past*
has been concealed by **YAHWEH**,
Who created everything
through **YAHUSHUA**, The Messiah,
Eph. 3:10 in order that now
the many variations of the wisdom of **YAHWEH**
might be made known through the assembly
to the chief rulers and authorities in The Heavens

*It's not clear what this truly refers to,
but it's generally thought to mean
the divine beings in The Heavenly realms.*

Eph. 3:11 according to the eternal proposal
which He accomplished in The Messiah,
YAHUSHUA, our Master,
Eph. 3:12 by Whom we have boldness
and access in confidence
because of His faith.

*The Greek reads literally as it is put here,
though many "translations"
redirect the thought to involve our faith,
rather than His faith.*

*We have boldness and access, in confidence,
because **YAHUSHUA** had faith in His Father
that enabled Him to endure
all that He endured on our behalf.*

**He had faith that The Father
would do exactly as He had promised.**

*Thus, our faith is only possible
because of His faith.
And our faith is to become
exactly like His faith.
Faith and trust are the same.*

Eph. 3:13 Therefore,
I ask that you do not grow weary
because of my troubles on your behalf
which are for your honor.
Eph. 3:14 For this reason I bend my knees
before The Father of our Master,
YAHUSHUA, The Messiah,
Eph. 3:15 by Whom every family
in The Heavens and upon earth is named,
Eph. 3:16 in order that He might give to you
according to the abundance of His splendor,
an empowering with miraculous power
through His Divine Nature
in the inner human being,
Eph. 3:17 The Messiah *thereby*
dwelling in your hearts through trust,
in order that you,
being rooted and grounded in love,
Eph. 3:18 may be able to comprehend
with all the set apart ones
what is the width
and length
and depth
and height;
Eph. 3:19 knowing absolutely
the surpassing love of The Messiah,
in order that you might be filled
with all the fullness of **YAHWEH**.

Eph. 3:20 Now to the One Who is able
to do exceedingly abundantly
above everything that we ask or think,
according to the miraculous power
that is working in us,
Eph. 3:21 to Him *be* honor in the assembly
through The Messiah, **YAHUSHUA**,
among every generation, eternity to eternity.
Amen.

Chapter 4

Eph. 4:1 I, the prisoner of The Master,
encourage you therefore,
to walk worthy of the calling
to which you were called,
Eph. 4:2 with all humility and gentleness,
with patience
putting up with one another in love,
Eph. 4:3 earnestly protecting the oneness of
The Divine Nature of **YAHWEH**
in the bond of peace;
Eph. 4:4 one body, and one Divine Nature,
even as you were called
with the one expectation from your calling;
Eph. 4:5 one Master,
one faith,
one baptism,
Eph. 4:6 one Elohim and Father of all,
Who is above all,
and through all,
and in all of you.

Who is in you?
YAHWEH!

It is His Divine Nature
that is sent from Him into the being
(the life-breathing existence)
of every person
who chooses to believe Him
and trust Him
with every fiber of their being.
This includes **YAHUSHUA** because
He is equal to The Father - a UNITY with Him.
Thus, YAHUSHUA is in you,
just as He said,
"I wil come to you."

Eph. 4:7 Indeed, to each one of us
favor has been granted
according to the measure
of The Messiah's gift.

Eph. 4:8 Consequently He says:
*"When He ascended on high
He led captivity captive,
and gave gifts to men."*
(Psa. 68.18)

Eph. 4:9 Now this *"He ascended"*,
what does it mean except that
He also first descended
into the lower sections of the earth?

Eph. 4:10 He Who descended
is also the One Who ascended
far above all The Heavens
in order that He might fulfill everything.

Eph. 4:11 And He Himself indeed has given
the ambassadors,
and the prophets,
and the proclaimers of the good news,
and the shepherds
and instructors,

Eph. 4:12 for the complete preparation
of the set apart ones for the work of ministry,
for the structuring of the body of The Messiah,

Eph. 4:13 until we each arrive
at the oneness of the trust
and of the full discernment
of the Son of **YAHWEH**,
to a complete man,
unto a measure of maturity,
the fullness of The Messiah,
Eph. 4:14 in order that we
might no longer be infants,
fluctuating and carried about
by every wind of instruction,

by the fraud of humanity,
by shrewdness,
by methodical deceit,
Eph. 4:15 but speaking the truth in love,
may grow up in all things
into Him Who is the head, The Messiah,
Eph. 4:16 from Whom the whole body,
tightly joined together
and united by what every joint contributes,
according to the efficiency
through the measure of each individual portion,
causing the growth of the body
into the structuring of itself in love.

Eph. 4:17 This I say accordingly
and testify in The Master,
that you might no longer walk
as the rest of the Gentiles walk,
in the futility of their mind,
Eph. 4:18 having their understanding obscured,
being alienated from the life of **YAHWEH**
through the ignorance that is in them
because of the callousness of their heart;
Eph. 4:19 who, being apathetic,
have surrendered to indecency
to work all uncleanness with avarice.

Eph. 4:20 But you have not learned
in this manner from The Messiah
Eph. 4:21 if indeed you have listened to Him
and have been taught by Him.
Just as The Yruth is in **YAHUSHUA**,
Eph. 4:22 you have put away, accordingly,
your former behavior,
the old human nature,
which has been ruined
because of the deceitful lusts.

Eph. 4:23 Now be renovated
in the nature of your mind
Eph. 4:24 and put on the new humanity,
which according to **YAHWEH**
has been created in justification
and true devotion.

hosiotēs - piety - holiness.
Piety refers to being completely faithful
to the rights and requirements
of one's relationship with **YAHWEH**.
We've used "devotion"
to indicate this concept better.

Eph. 4:25 Consequently, put away lying,
*"Let each one of you
speak truth with his neighbor,"*
(Zech. 8.16)

because we are parts of one another.
Eph. 4:26 *"Be angry, yet do not offend.
Do not let the sun go down on your wrath,"*
(Psa. 4.4)

Eph. 4:27 nor give space to The Adversary.

Eph. 4:28 Let him who stole steal no longer,
but instead let him work hard,
working with *his* hands at what is good,
in order that he might have something
to give to him who has a need.

Eph. 4:29 Let no worthless word
proceed out of your mouth,
but rather what is good
for necessary edification
that it might impart favor
to the ones who are listening.

Eph. 4:30 And do not grieve
The Set Apart Divine Nature of **YAHWEH**,

by which you have been sealed
for the day of redemption.

Eph. 4:31 Put away from you
all bitterness,
and rage,
and anger,
and outcries,
and blaspheming,
along with all depravity.

Eph. 4:32 Indeed, be helpful to one another,
sympathetic,
forgiving one another
just as **YAHWEH**, in The Messiah,
has forgiven you.

Chapter 5

Eph. 5:1 Therefore,
become imitators of **YAHWEH**,
as beloved children.

Eph. 5:2 And walk in love
just as The Messiah also has loved us
and has given Himself for us,
an offering and a sacrifice to **YAHWEH**
as a sweet smelling fragrance.

Eph. 5:3 Also fornication
and all uncleanness or avarice
is not even to be named among you
as is fitting for set apart ones;

porneia - harlotry
(including adultery and incest);
figuratively, idolatry.

The source for the term 'pornography'.

Eph. 5:4 also obscenity,
and foolish talking,
or vulgar jesting,
which are not proper,
but rather giving of thanks.

Eph. 5:5 Indeed,
it has been made known to you
that no male prostitute,
morally unclean person,
nor greedy person (who is an idolater)
has any inheritance
in The Kingdom of The Messiah and of **YAHWEH**.

Eph. 5:6 **Let not even one
deceive you with empty words!**

Indeed, because of these things
the wrath of **YAHWEH** is coming
upon the children of disbelief.

apeitheia - disbelief.
From which comes apathy.

Eph. 5:7 Therefore,
do not be participants with them
Eph. 5:8 because you were
at one time darkness,
but now *you are* light in The Master.
Walk as children of light!

Eph. 5:9 Indeed, the fruit
of The Divine Nature of **YAHWEH**
exists in every goodness,
and justification,
and truth.

Eph. 5:10 Test what is fully agreeable
with The Master.

Eph. 5:11 And do not participate
in the unfruitful works of obscurity,
but instead expose them,

Eph. 5:12 because it is a shameful thing
even to speak
of what's done by them privately.

Eph. 5:13 Now everything exposed
is rendered apparent under the light
because light is what makes
everything apparent.

Eph. 5:14 Therefore, He says:
 *"Awake, you who sleep.
 Arise from the dead,
 and The Messiah will give you light."*
 (Is. 26.19, 60.1)

Eph. 5:15 Therefore,
see that you walk carefully,
not as unwise, but rather as wise,
Eph. 5:16 redeeming the time
because the days are hurtful.
Eph. 5:17 Because of this do not be unwise,
but instead comprehend
what is the desire of **YAHWEH**.

Eph. 5:18 And do not be drunk with wine
in which is dissipation
but instead, be filled
with The Divine Nature of **YAHWEH**,
Eph. 5:19 speaking to one another
in psalms and hymns and non-carnal songs,
singing and making melody in your heart
to **YAHWEH**,
Eph. 5:20 giving thanks always for all things
to The Elohim and Father
in the Name of our Master,
YAHUSHUA, The Messiah,
Eph. 5:21 subordinating yourselves to one another
in the reverence of **YAHWEH**.

hupotasso – to subordinate.
From roots that mean
to arrange in order under.
A subordinate is lower in rank or position.
They are under the authority
of one who has a higher rank.
However, this does not imply
one "obeys" another blindly.
It simply means
to respect their authority over you.

Eph. 5:22 Wives, subordinate yourselves
to your own husbands as your master
Eph. 5:23 because the husband
is head of the wife,
even as The Messiah is head of the assembly.
He also is the deliverer of the body.
Eph. 5:24 Therefore,
just exactly as the assembly
is subordinated to The Messiah,
so the wives *are to be subordinated*
to their own husbands in everything.

*The implication is that of responding
in love and faithfulness – voluntarily.*

Eph. 5:25 Husbands, love your wives
just as The Messiah also loved the assembly
and gave Himself for her
Eph. 5:26 so that she has been sanctified,
cleansed by the baptism of water
through the word,
Eph. 5:27 in order that He
might present her to Himself
as a magnificent assembly,
having no stain, nor wrinkle,
nor any such thing,
but on the contrary,
that she should be set apart
and without blemish.

Eph. 5:28 In this way husbands
are to love their own wives
as their own bodies.
He who loves his wife loves himself.

Eph. 5:29 Indeed, no one
has ever detested his own flesh,
but rather cherishes it and broods over it,
even as The Master *does* the assembly
Eph. 5:30 because we are parts of His body,
from His flesh and from His bones.
Eph. 5:31 *"For this reason a man
is to leave his father and mother
and be joined to his wife,
and the two will become one flesh."*
(Gen 2.24)

Eph. 5:32 This is a great mystery!
Indeed, I am speaking concerning The Messiah
and the assembly.

Eph. 5:33 And furthermore,
let each one of you in particular
so love his own wife as *he* loves himself;
and the wife *love the husband*
in order that she reveres *her* husband.

Chapter 6

Eph. 6:1 Children, listen attentively
to your parents
through **YAHWEH** because this is right.
Eph. 6:2 *"Honor your father and mother,"*
which is the first teaching with a promise:
Eph. 6:3 *"that it may be well with you
and you may live long on the earth."*
(Deut. 5.16)

Eph. 6:4 And fathers,
do not provoke your children to anger,
but rather bring them to maturity
by The Master's training and admonition.

Eph. 6:5 Those who *are* slaves,
be obedient to those who are your masters
according to the flesh,
with fear and trembling,
in sincerity of heart, as to The Messiah;
Eph. 6:6 not according to one
that needs watching as men pleasers,
but rather as slaves of The Messiah,
performing the desire of **YAHWEH**
from the heart,
Eph. 6:7 with good will doing service
as to **YAHWEH**
and not to human beings;
Eph. 6:8 understanding that
whatever good anyone does
he will receive the same from **YAHWEH**,
whether *he is* a slave or a free person.

Eph. 6:9 And you masters,
do the same things to them,
giving up threatening,
understanding that your own Master
is even in The Heavens.
And there is no partiality with Him.

Eph. 6:10 Finally, my brothers,
be strong in **YAHWEH**
and in the vigor of His power.
Eph. 6:11 Put on the whole armor of **YAHWEH**
so that you may be able to stand
against the trickery of The Adversary.

Eph. 6:12 Indeed, we do not wrestle

against flesh and blood,
but rather, *we wrestle*
against chief rulers,
against authorities
against the world rulers
of the darkness of this age,
against supernatural depravity in The Heavens.

Eph. 6:13 Because of this
take up the whole armor of **YAHWEH**
in order that you might be able to resist
in the hurtful day,
and having accomplished
absolutely everything, to stand firm.

Eph. 6:14 Accordingly, stand firm
having girded your waist with truth,
and having put on the breastplate of justification,
Eph. 6:15 and having shod your feet
with the preparation of the good news of peace,
Eph. 6:16 above all,
having taken up the shield of trust,
with which you will be able to extinguish
all the burning missiles of the hurtful.
Eph. 6:17 And accept
the helmet of deliverance,
and the sword
of The Divine Nature of **YAHWEH**,
which is the spoken word of **YAHWEH**,
Eph. 6:18 praying at every opportunity,
with every prayer and request
by The Divine Nature of **YAHWEH**,
and in these very things being alert
with total persistence.

Also petition for all the set apart ones,
Eph. 6:19 and for me
that words are given to me
in opening my mouth boldly
to make known the mystery of the good news
Eph. 6:20 for which I am an ambassador in chains
so that in this I may speak boldly
as I ought to speak.

Eph. 6:21 Now in order that you also
might know about me, how I am doing,
Tychicus, a beloved brother
and faithful minister in The Master,
will make everything known to you,
Eph. 6:22 whom I have sent to you
for this very purpose,
so that you might know about us,
and *so that* he might encourage your hearts.

Eph. 6:23 Well being to the brothers
and love with trust, from **YAHWEH**, The Father,
and The Master, **YAHUSHUA**, The Messiah.

Eph. 6:24 Favor be with all those who love
our Master, **YAHUSHUA**, The Messiah,
in sincerity.
Amen.

12. Philippians

(Version 3.1: 7-15-2021)

Chapter 1

Phil. 1:1 Sha'ul and Timothy,
servants of **YAHUSHUA**, The Messiah,
to all the set apart ones
in The Messiah, **YAHUSHUA**,
who are in Philippi together with

the superintendents and attendants.

Sha'ul means requested.

Timothy means honoring **YAHWEH**.

Philippi means lover of horses.

The last two terms can be translated as bishops and deacons,

both of which are "religious" terms.

The above terms identify their functions

rather than their "religious position",

which is a more honest approach

to understanding their roles

within the body of The Messiah.

There is no particular "honor"

attached to these terms.

Phil. 1:2 Favor to you and well being from **YAHWEH**, our Father and The Master, **YAHUSHUA**, The Messiah.

Phil. 1:3 I thank my Elohim

concerning every recollection of you,

Phil. 1:4 at all times in every petition of mine

making a petition for you all with joy

Phil. 1:5 for your partnership in the good news from the first day even until now

Phil. 1:6 being convinced of this very thing,

that He Who has begun a good work in you

will accomplish it completely,

even until the day of **YAHUSHUA**, The Messiah,

Phil. 1:7 even as it is proper for me

to think this concerning you all

because I hold you in my heart.

Both in my shackles and in the defense

and confirmation of the good news

you are all co-participants of my favor.

The concept of grace

literally means to be shown favor.

Phil. 1:8 Indeed, **YAHWEH** is my witness

how I deeply long for you all

with the inner affection

of **YAHUSHUA**, The Messiah.

Phil. 1:9 And this I pray,

that your love might abound

still more and more

in recognition and all discernment

Phil. 1:10 for the sake of verifying what is different

in order that you may be pure

and without offense

in the day of The Messiah,

To be pure means, literally,

to be judged with sunlight.

Phil. 1:11 having been filled

with the fruits of justification

because of **YAHUSHUA**, The Messiah,

for the sake of the honor

and praise of **YAHWEH**.

Phil. 1:12 Now I want you to know, brothers,

that what has come upon me

has actually turned out

for the furtherance of the good news.

Phil. 1:13 Therefore, my shackles

for the sake of The Messiah

have become apparent

in the entire governor's courtroom

and everywhere else.

Phil. 1:14 And most of the brothers in The Master,

having been convinced by my shackles,

are exceedingly bold

to speak *The Word* fearlessly.

* This phrase, *to v logov*, the logos,

occurs in many places in Scripture.

The true meaning is revealed in John 1.1-2, 14.

"The Word" became flesh

– **YAHUSHUA**, The Messiah!

Every time we see this phrase
it's a reminder that **YAHUSHUA**
has come in the flesh to pay in full
the price of our sin debt – our ransom.

Phil. 1:15 Some indeed announce The Messiah
even through ill will and quarreling,
and some also through delight.

Phil. 1:16 The former proclaim The Messiah
out of provocation, not honestly,
thinking to add stress to my *being in* shackles,

Phil. 1:17 but *the latter* out of love,
understanding that I am appointed
for the defense of the good news.

Phil. 1:18 Why, indeed?

Rather, that in every way,
whether in pretense or whether in truth,
The Messiah is proclaimed.

And in this I rejoice and indeed will rejoice,

Phil. 1:19 because I understand
that this will turn out for my deliverance
through your petition

and *through* the provision
of The Divine Nature of **YAHUSHUA**, The Messiah,

Phil. 1:20 according to my intense anticipation
and expectation that in not even one thing
will I be ashamed.

But on the contrary, with all boldness,
as always, even now also,

The Messiah will be magnified in my body,
whether through life or through death.

Phil. 1:21 Indeed, to me living is The Messiah,
and dying *is* gain.

Phil. 1:22 Now if I am living in the flesh
this *will mean* fruit from *my* labor.

Yet which I would choose I do not know

Phil. 1:23 because I am hard pressed
between the two.

Having the longing to depart
and to be with The Messiah is far better.

Phil. 1:24 But remaining in the flesh
is more necessary for your sakes.

Phil. 1:25 And being convinced of this
I understand that I will stay
and remain in company with you all
for the sake of your progress
and joy in the faith,

Phil. 1:26 in order that your boasting
in **YAHUSHUA**, The Messiah,
may be more abundant
because of my coming to you again.

Phil. 1:27 Only live as is appropriate
for the good news of The Messiah
so that whether I come and see you
or I am absent

I might hear of your affairs,
that you stand fast in one nature,
with one mind striving together
for the trust of the good news,

Phil. 1:28 and in absolutely no way
frightened by your adversaries
which to them is an indication of ruin or loss,
but to you of rescue or deliverance,
and that *is* from **YAHWEH**,

Phil. 1:29 because to you it has been given,
for the sake of The Messiah,
not only to trust in Him,

but also to suffer for His sake,
Phil. 1:30 having the same conflict
which you saw in me and now hear in me.

Chapter 2

Phil. 2:1 Therefore,
if *there is* any encouragement in The Messiah,
if any consolation of love,
if any partnership
of The Divine Nature of **YAHWEH**,
if any inner affections and compassions,
Phil. 2:2 *then* fulfill my joy
in order that you might be
thinking the same,
having the same love,
having one nature,
Phil. 2:3 *having* not even one thing
according to strife or conceit,
but rather, in deep humility
considering one another
as more important than themselves.
Phil. 2:4 Do not, each of you,
watch out for his own interests,
but on the contrary,
even for the interests of others!

Phil. 2:5 Let this thinking be in you
which was also in The Messiah, **YAHUSHUA**,
Phil. 2:6 Who having come into existence
in the essence of **YAHWEH**,
did not consider it crucial
to exist as equal to **YAHWEH**,
Phil. 2:7 but instead, emptied Himself,
taking the form of a servant,
having come in a resemblance to human beings.

Phil. 2:8 And having been found in external conditions
to be like a human being,
He humbled Himself
and became submissive to the point of death,
even the death of the torture stake.

This passage is difficult to translate.
English does not carry the ability
to convey the concept
of "being equal" to **YAHWEH**
in one or two words.

What's intended is to convey
that having been created
as The Son of **YAHWEH**,
The Messiah was equivalent in nature to Him.

The point then needs to be made
that He did not consider it
to be of critical importance
to remain in that state (divine).
Instead, He set aside His Divinity
for the purpose of becoming
the means of redemption, a fully paid ransom,
by which He covered the "cost"
of the offenses of the entire creation.

The "cross" is an instrument of death.
It is, literally, a torture stake.
It is not a "thing of beauty."

Phil. 2:9 Because of this **YAHWEH**
has also highly exalted Him
and granted to Him a Name
which is above every name,
Phil. 2:10 that at the Name of **YAHUSHUA**
every knee might bend,
Heavenly, earthly, and subterranean,
Phil. 2:11 and every tongue acknowledge
that **YAHUSHUA**, The Messiah, is Master,
to the honor of **YAHWEH**, The Father.

The Greek for "name" is **onoma**.
It refers to far more than what one is called.
In the Middle East a "name"
conveyed the essence of the person,
including their role in life

and/or their authority.

It's important to recognize that the "Name"
is not some magic incantation.
The "name", by itself, does nothing.

It more importantly represents the person,
in this case the person and work
of **YAHUSHUA**, The Messiah.
However, it's in this capacity
that the "Name" commands great respect.
It's under **YAHUSHUA's** authority and power
that every knee will bow
and every tongue acknowledge
His supreme authority to rule over us.

Phil. 2:12 Therefore, my beloved,
just as you have always listened attentively,
not only in my presence
but also much more now in my absence,
accomplish your deliverance
amidst fear and trembling,
Phil. 2:13 because it is **YAHWEH**
Who is being active in you
both to desire and to perform His purpose!

Phil. 2:14 Do all things
without grumbling and arguing,
Phil. 2:15 in order that you might become
without fault and innocent,
children of **YAHWEH**,
blameless in the midst
of a warped and distorted generation,
among whom you shine as lights in the world,
Phil. 2:16 holding on to The Word of Life,
for the sake of my boasting
in the day of The Messiah
in order that I have not run in vain
or labored in vain.

The phrase, "The Word of Life",
is placed with capitals to draw attention to
the special character of this phrase.
Literally, The Word is **YAHUSHUA**.
Through Him we are granted eternal Life.
The Word = The Message = **YAHUSHUA**.
He is The Word of Life.

Phil. 2:17 On the other hand,
even if I am being poured out
as a drink offering
upon the sacrifice and ministry of your trust,
I sympathize in gladness with all of you.
Phil. 2:18 Now you do the same
and rejoice and be glad with me.

Phil. 2:19 Now I anticipate
through The Master, **YAHUSHUA**,
sending Timothy to you shortly,
in order that I also might be encouraged,
knowing your circumstances.

Phil. 2:20 Indeed,
I have no one of a similar nature
who will genuinely be anxious
about your circumstances

Phil. 2:21 because all of them
are seeking things for themselves,
not the things of The Messiah, **YAHUSHUA**.

Phil. 2:22 Now, you know his proven character,
how as a son he has served with me
like a father in the good news.

Phil. 2:23 Therefore, I hope to send him shortly
after I look after my circumstances.

Phil. 2:24 Indeed,
I am persuaded in The Master
that I myself will also come soon.

Phil. 2:25 Now I considered it necessary
to send to you Epaphroditus, my brother,
and fellow worker, and associate,
but your ambassador
and the one who attended to my affairs,

[Epaphroditus means lovely; fascinating.](#)

Phil. 2:26 since he was yearning for all of you
and was distressed
because you had heard that he was sick.

Phil. 2:27 And indeed, he was sick,
close to death,
but **YAHWEH** had compassion on him,
and not only on him but on me also,
lest I should have sorrow upon sorrow.

Phil. 2:28 Therefore, I sent him the sooner
so that when you see him again
you may rejoice,
and I may be less sorrowful.

Phil. 2:29 Receive him therefore in The Master
with all joy,

and hold one such as this as precious,

Phil. 2:30 because as a result
of the work of The Messiah
he came close to death, disregarding life
in order to supply what was lacking
in your service toward me.

Chapter 3

Phil. 3:1 Finally, my brothers,
rejoice in **YAHWEH**.
For me to write the same things to you
is not tedious,
but for you it is safe.

Phil. 3:2 Beware of dogs!
Beware of workers of harm!
Beware of the mutilation!

Phil. 3:3 Indeed, we ourselves
are the *true* circumcision
who worship **YAHWEH** by Divine Nature,
and boast in The Messiah, **YAHUSHUA**,
and have no confidence in the flesh.

Phil. 3:4 And indeed,
I could even have confidence in flesh.
If anyone else thinks
he may have confidence in flesh
I more so;

Phil. 3:5 circumcision on the eighth day,
a kin of Yisra'el,
an offshoot of Binyamin,
a Hebrew among Hebrews,
concerning The Torah, a Pharisee,

[Yisra'el means](#)

[he who is right with El \(God\).](#)

[Binyamin means son of the right hand.](#)

[Pharisee means the separated.](#)

Phil. 3:6 concerning zeal,
persecuting the assembly,
concerning the justification
that comes from The Torah, blameless.

[References to 'The Law'](#)

[should properly refer to The Torah.](#)

[It's the term the Hebrew people know it by,](#)

[and it is far more correct to use it](#)

[instead of 'The Law'.](#)

[torah means precept or statute,](#)

[but it comes from a root word that means](#)

[to direct, instruct, teach.](#)

[It does not mean to 'command'.](#)

Phil. 3:7 However,
whatever things were gain to me,
these I have considered as a detriment
for the sake of The Messiah.

Phil. 3:8 Indeed, at the very least,
I even count everything that exists
as a detriment
for the sake of the superiority
of the knowledge of The Messiah,
YAHUSHUA, my Master,
for Whom I have suffered
the detriment of everything
and consider them to exist as refuse
in order that I might gain The Messiah
Phil. 3:9 and be found in Him,
not possessing my own justification
which is from The Torah,
but rather that which is through
trust in The Messiah;
the justification which is from **YAHWEH**
because of trust;
Phil. 3:10 coming to know Him
and the miraculous power of His resurrection,
and the partnership of His sufferings,
being conformed to His death,
Phil. 3:11 if somehow I might attain
to the resurrection of the dead.

Phil. 3:12 Not that I have already been accepted,
or am already complete,
but I press onward that I might grasp
that for which The Messiah, **YAHUSHUA**,
has also grasped me.

Phil. 3:13 Brothers, I do not consider myself
as having attained.

But number one, indeed,
forgetting those things which are behind
and reaching forward to those things
which are ahead,

Phil. 3:14 I press toward the goal,
reaching for the prize
of the upward calling of **YAHWEH**
in The Messiah, **YAHUSHUA**.

[The resurrection to eternal life.](#)

Phil. 3:15 Accordingly, as many as are mature,
have this same mind.
And if in anything you think otherwise
YAHWEH will reveal even this to you.

Phil. 3:16 Nevertheless, in that
which you have already attained,
stay in line with this same rule,
thinking this very thing.

Phil. 3:17 Become co-imitators with me, brothers,
and note those who walk in this manner
just as you have us for a pattern.

Phil. 3:18 Indeed, many walk
of whom I have told you often,
but now tell you even sobbing,
as hateful toward
the torture stake of The Messiah;
Phil. 3:19 whose end is destruction,
whose god is their belly,
and who boast in their disgrace,
who set their mind on earthly things.

Phil. 3:20 Indeed,
our citizenship is in The Heavens,
from which we also
are eagerly expecting a deliverer,
The Master, **YAHUSHUA**, The Messiah,
Phil. 3:21 Who will transform our humiliated body
into one being conformed to His magnificent body,
according to the working by which He is able
even to subdue all things to Himself.

Chapter 4

Phil. 4:1 Therefore, my beloved
and longed for brothers,
my joy and prize,
in this same manner
stand fast in The Master, beloved.
stephanos – victory wreath; prize.

Phil. 4:2 I encourage Euodia
and I encourage Syntyche
to be of the same mind in The Master.
Euodia means a sweet smell.
Syntyche means well-met; friendly.

Phil. 4:3 And I urge you also, true companion,
help these women
who labored with me in the good news
with Clement also
and the rest of my fellow workers
whose names are in The Book of Life.
Clement means merciful.

Phil. 4:4 Rejoice in The Master always!
Again I say, rejoice!
Phil. 4:5 Let your gentleness be known to all persons.
The Master *is* near.

Phil. 4:6 Be anxious about not even one thing,
but in everything by prayer and petition
with gratitude
let your requests be made known to **YAHWEH!**
Phil. 4:7 And the well being of **YAHWEH**,
which surpasses all understanding,
will protect your hearts and minds
by means of The Messiah, **YAHUSHUA.**

Phil. 4:8 Finally, brothers,
whatever is true,
whatever is honorable,
whatever is just,
whatever is pure,
whatever is toward friendliness,
whatever is well spoken of,
if it is morally excellent
and if it is commendable,
consider these things.

Phil. 4:9 The things which you have learned
and have received
and have heard
and have seen in me,
practice these!
And The Elohim of well being will be with you.

Phil. 4:10 Now I rejoiced in The Master greatly
that even now at length
your thinking of me has revived,
although you surely did think of me
but you lacked opportunity.

Phil. 4:11 Not that I speak concerning a lack,
because I have learned
in whatever state I exist to be content.

Phil. 4:12 I know how to be humiliated,
and I know how to abound.
Everywhere and in all things
I have learned both to be full and to be hungry,
both to abound and to suffer need.

Phil. 4:13 I have the strength to do everything
in The Messiah Who empowers me!

Phil. 4:14 Nevertheless, you have done well
that you shared in my distress.
Phil. 4:15 Now you Philippians understand also
that in the beginning of the good news

when I departed from Macedonia
no assembly shared with me in the topic
of giving and receiving except you alone,
Phil. 4:16 because even in Thessalonica
you sent *aid* once or twice for my necessities,

[Thessalonica means victory over lies.](#)

Phil. 4:17 not that I desire a present,
but I desire the fruit that abounds to your account.

Phil. 4:18 Indeed, I have everything and abound.
I am full, having received from Epaphroditus
the things *sent* from you,
a sweet smelling fragrance,
an approved sacrifice,
well pleasing to **YAHWEH**.

Phil. 4:19 Now my Elohim will provide all your need
according to His riches in honor
in The Messiah, **YAHUSHUA!**

Phil. 4:20 Now to our Elohim and Father
be honor into the ages of eternity.
Amen.

Phil. 4:21 Embrace every set apart one
in The Messiah, **YAHUSHUA**.

The brothers who are with me embrace you.

Phil. 4:22 All the set apart ones embrace you,
but especially those
who are of Caesar's household.

Phil. 4:23 The favor of our Master,
YAHUSHUA, The Messiah,
be with you all. Amen.

13. COLOSSIANS

(Version 3.1: 7-15-2021)

Chapter 1

Col. 1:1 Sha'ul, an ambassador
of **YAHUSHUA**, The Messiah,
by the will of **YAHWEH**,
and Timothy, the brother,

[Sha'ul means requested.](#)

[Timothy means honoring YAHWEH.](#)

Col. 1:2 to the set apart ones
and faithful brothers in The Messiah at Colosse.
Favor to you and well being
from **YAHWEH**, our Father,
and The Master, **YAHUSHUA**, The Messiah.

[Colosse means monstrosities.](#)

Col. 1:3 We give thanks to The Elohim and Father
of our Master, **YAHUSHUA**, The Messiah,
praying always concerning you,

Col. 1:4 having heard of your trust
in The Messiah, **YAHUSHUA**,

and of your love to all the set apart ones

Col. 1:5 because of the hope
which is being reserved for you in The Heaven,
of which you have already heard
in the message of the truth of the good news

Col. 1:6 which is near to you,
just as even in all the world,
and is bringing forth fruit

just as it also is in you
from the day you heard it and recognized
the favor of **YAHWEH** in truth,

Col. 1:7 just as you also have learned
from Epaphras, our dear fellow servant
who is over you
as a faithful servant of The Messiah;

Epaphras means lovely.

Col. 1:8 who also is declaring to us your love
in The Divine Nature of **YAHWEH**.

pneuma - a current of air,
i.e. breath or a breeze,
vital principle, mental disposition, etc.

There is no "spirit" in Hebrew thought.
Spirit is a Greek creation
that did not exist until well after
the Greek culture was established.
In Hebrew thought the breath
represented the "essence" of a person
their character or "nature".
In reference to **YAHWEH**,
this is His Divine Nature.
It is the "New Nature" of the believer,
the "new man".

The Greek influence
has permeated our own culture
to the point it is difficult to separate it
from our own thinking.
This was not true for the Hebrews.
They knew nothing of Greek thought
as their own culture developed.

Col. 1:9 For this reason we also,
from the day we heard it,
do not cease to pray concerning you,
and to ask that you might be filled
with the recognition of His will
in all wisdom and supernatural comprehension,
Col. 1:10 you walking in a manner
worthy of The Master
desiring to be pleasing in everything,
being fruitful in every good work
and increasing in the knowledge of **YAHWEH**,
Col. 1:11 enabled with every ability
according to the vigor of His glorious power
for the sake of all endurance and patience
amidst cheerfulness,
Col. 1:12 giving thanks to The Father
Who has enabled us to be a sharer
of the inheritance of the set apart ones
by means of The Light.

YAHUSHUA is The Light.

Col. 1:13 He has delivered us
from the authority of the darkness
and has transferred us into
the kingdom of The Son of His love,
Col. 1:14 in Whom we have redemption
through His blood,
the pardon of the offenses.

aphesis – freedom; pardon.
Translated as deliverance, forgiveness,
liberty, remission.

Pardon is a legal concept of freedom.
Sin is rebellion,
refusing to do what **YAHWEH**
has taught us He desires.
As such it is an offense to Him.
It's important to consider
the ways in which we offend Him,
and the consequences of such action.
It requires our death!

Col. 1:15 He is the representation
of the not able to be seen **YAHWEH**,
the firstborn of every created thing,
Col. 1:16 because by Him
everything has been created;
that which is in the skies
and that which is on the earth,
that capable of being seen,
and that not capable of being seen,

whether thrones or dominions
or first in rank or authorities.

arche – a commencement
or chief in order, time, place, or rank.
The context suggests “first in rank” – leaders.

Everything has been created
by means of Him
and for His sake.

Col. 1:17 And He is above everything.
And by Him everything is held together.

sunistemi – to set together;
Lit. – stand with;
i.e. by implication
to introduce or to exhibit;
to stand near or to constitute.
While the Greek leaves us
with some options on how to interpret this,
it seems to suggest the idea
of establishment and consistency.

Col. 1:18 And He is the head of the body,
the assembly,
Who is the beginning,
the firstborn from the dead,
in order that in everything
He might become the first in rank,

ekklesia – a calling out. An assembly.

Synagogues are defined as assemblies.
There was **no church** in those days.
That term did not exist in Hebrew or Greek.

Col. 1:19 because it was pleasing that in Him
all the fullness resides permanently.

Col. 1:20 And because of Him
everything is reconciled to Himself,
whether on the earth or in the skies,
having made peace
through the blood of His torture stake.

Col. 1:21 And you,
having been at one time alienated
and hateful in the mind in hurtful works,
He has now already reconciled
Col. 1:22 by means of the body of His flesh
through death,
presenting you set apart,
and unblemished,
and unaccused in His presence,

hagios –sacred; physically pure,
morally blameless; consecrated.
– holy, saint.
To be holy is to be set apart
for a special purpose.

Col. 1:23 if indeed you remain in the faith,
grounded and settled,
and not being moved away
from the hope of the good news
which you have heard,
**which has been proclaimed
to every creature under the sky,**
of which I, Sha’ul, have become a servant.

This “if” is very important.
It reminds us that it is indeed possible
to not remain in the faith;
in other words, to apostatize
(which means to walk away from).
**Your redemption is not secure
until you are in Eternity with YAHWEH.**

It is **not guaranteed** just because
you at one point believe in the good news
of **YAHUSHUA's** life, death, and resurrection.

**The doctrine of “Eternal Security”
is not supported by Scripture.**

Col. 1:24 I now am happy

in my sufferings for your sake,
and am supplementing in my flesh
that which is lacking
in the troubles of The Messiah,
for the sake of His body,
which is the assembly,

The belief was held
that as members of "His body",
as His followers,
one would endure "troubles".
These were considered, in effect,
to be a part of His own sufferings.
Since He dwells within us
one might comprehend this idea.

Col. 1:25 of which I have become a servant
according to the stewardship of **YAHWEH**
which has been given to me for your sake,
to fulfill The Word of **YAHWEH**,
Col. 1:26 the mystery
which has been fully concealed
from ages and from generations,
but now has been rendered apparent
to His set apart ones.

Col. 1:27 To them **YAHWEH** has chosen
to make known what is the abundance
of the magnificence of this mystery
among the Gentiles,
which is The Messiah in you,
the anticipation of the magnificence.

Sha'ul's calling was to take
the message of The Hebrew Messiah
to the Gentiles (pagans, non-Yisra'elites).
This concept was given in Scripture long ago,
but how it was to be accomplished
few were able to recognize.

As a zealous Hebrew Pharisee,
Sha'ul was uniquely positioned
to know The Scriptures well enough
to be used to take the full message
of deliverance to the Gentiles
- after he first tried to present it
only to the Yisra'elites.

**And he received
his qualification for this task
directly from the risen
and ascended Messiah.**

How the reconciliation
of Yisra'elite and Gentile
in The Messiah, **YAHUSHUA**,
was to happen was indeed a mystery.
Now it is revealed.

Col. 1:28 Him we proclaim,
cautioning every person
and teaching every person by all wisdom,
in order that we might present every person
complete in The Messiah, **YAHUSHUA**.

Col. 1:29 Toward this goal I also work hard,
struggling according to His energy
which is working in me in miraculous power.

Chapter 2

Col. 2:1 Indeed, I want you to understand
how much anxiety I have
for you and those at Laodicea,
and for as many as have not looked intently
at my appearance in the flesh,

Laodicea means the people's rights.

Col. 2:2 in order that their hearts
might be comforted,
having been united by love,
and for the sake of all the abundance
of the full assurance of comprehension
in the recognition of the mystery of **YAHWEH**,
both of The Father and of The Messiah;

Col. 2:3 in Whom are hidden
all the abundance of wisdom and knowledge.

Col. 2:4 Now, I say this so that no one
deludes you with persuasive words.

Col. 2:5 Indeed, even if I am absent in the flesh,
on the other hand, I am with you in nature,
rejoicing and observing your orderly manner
and the stability of your trust in The Messiah.

Col. 2:6 In the manner therefore
that you have received
The Messiah, **YAHUSHUA**, The Master,
walk about in Him,

Col. 2:7 being rooted and built up in Him
and established in the faith
as you have been taught,
superabounding in it with thanksgiving.

Col. 2:8 Watch out *so that* not anyone
will lead you captive
through philosophy and empty delusion,
according to the traditions of men,
according to the basic principles of the world,
and not according to The Messiah,

The concept is more than mere philosophy.
It points toward "Jewish sophistry",
which means false arguments
based on religious principles.

**The concept of
"the traditions of men"
is a very serious problem,**
even with our current copies of The Scriptures.
Those traditions have modified
what **YAHWEH** gave to those
who were inspired to write His Word.
It's extremely easy
to become misled by those traditions.
One **must** study His Word on their own
and let His Divine Nature
guide you into all Truth,
just as His Word declares.

**Do not accept something
just because someone you respect
has told you it is so.
Do your own homework!**

Col. 2:9 **because in Him resides permanently
all the fullness of the divinity bodily.**

theotes – divinity.
It is translated, **incorrectly**, as "godhead".
That term is a religious creation
intended to convey a religious concept
It's not necessary.
All that needs to be stated
is what the word means.

Significant, however, is the identification
that **all of this divinity**
(the divine nature of The Supreme Being)
resides permanently in The Messiah.

Col. 2:10 And you are complete in Him
Who is the head

of every principality and authority,

Col. 2:11 by Whom

you also have been circumcised
with the circumcision not made with hands,
by putting off the body

of the offenses of the flesh,
by means of the circumcision of The Messiah,

Col. 2:12 having been buried

with Him in baptism,

in which you also

have been raised up with Him
through trust in the working of **YAHWEH**,

Who has raised Him from the dead.

Baptism symbolizes our death
– the death of the old nature.
It symbolizes the removal
of the penalty for offenses.
It's like a circumcision,
a cutting off – in this case,
of our offense debt.
Fleshly circumcision is symbolic
of this supernatural truth.

Col. 2:13 And you, being dead in your errors
and the uncircumcision of your flesh,
He has made alive together with Him,
having pardoned you from all errors,

paraptoma – a side-slip; error;
transgression. fall, fault,
sin, offence, trespass.

Col. 2:14 having erased
the handwriting of ordinances
which exist against us,
and He has taken it from our midst,
nailing it to His torture stake.

The handwriting still exists.
The verb is present tense,
meaning it's still in place.
It's a permanent record of our offenses.
(acts of rebellion
against The Word of **YAHWEH**.)
The penalty for each offense is death.

However, now, we are no longer
held guilty for them
because of the shed blood of **YAHUSHUA**.

The "handwriting against us"
is the legal basis
by which we deserve to die.
It is this offense debt
that has been **passed-over**,
by the blood of **YAHUSHUA**.

It was accomplished
during The Festival of Passover!
It's the most important festival of all!

Col. 2:15 Having plundered
principalities and authorities,
He made a public spectacle of them,
triumphing over them by it.

Col. 2:16 Therefore, let no one condemn you
in food or in drink,
or in regard to a festival,
or a new moon or Sabbaths,
Col. 2:17 which are a foreshadowing
of things to come.

However, the substance is The Messiah's.

The substance is the "real thing",
which takes precedence over
the symbolic things that have preceded it.

Col. 2:18 Let not even one
defraud you of salvation
through delighting in humility
and worship of the **YAH**-messengers,
intruding into that
which he has not discerned clearly,
puffed up without cause
for the sake of his fleshly mind,

"delighting in humility" is a Hebraism
for pride in one's great level of humility;
hence, an oxymoron.

aggelos is the Greek work used here.
It means messenger, deputy,
one sent by another.
It is pronounced ahn-geh-los,

from which we get 'angel'.
In Hebrew thought
there is no such thing as an 'angel'.
Messenger is the exact same meaning
for the Hebrew term used
in parallel with the Greek term.

One sent by **YAHWEH** is a **YAH**-messenger.

Sha'ul is teaching the Colossians
not to get caught up in the Gnostic teachings
that were being pushed upon them.
The above elements were involved in that teaching.

Col. 2:19 and not holding fast to The Head
from Whom the entire body,
through the joints and ligaments
being supplied and being knit together,
is growing by the growth of **YAHWEH**.

Col. 2:20 Therefore,
if you have died with The Messiah
from the basic principles of the world,
why, as though living in the world,
are you subject to regulations,
This is also part of Sha'ul's message.
Baptism is the symbolism
of our personal death and resurrection
in The Messiah.

As we trust in Him
and what He's done for us
we receive His substitutionary death,
His "atonement" for our offense debt.

We are to consider
that we have died to offenses
by means of The Messiah.

Col. 2:21 do not touch,
do not taste,
do not handle,

Col. 2:22 which all are rotting away
with their usage
according to the injunctions
and instructions of human beings?

Col. 2:23 These things,
certainly holding a message of wisdom
in piety,
false humility,
and neglect of the body,
are not of any value
for the maturing of the flesh.

Chapter 3

Col. 3:1 Therefore, if you
have been raised up with The Messiah
seek those things which are above
where The Messiah is,
sitting at the right hand of **YAHWEH!**

Col. 3:2 Exercise your mind
on that which is above,
not on that which is on the earth!

Col. 3:3 Indeed, you have died,
and your life is concealed
with The Messiah in **YAHWEH**.

Col. 3:4 When The Messiah, our life,
is rendered apparent
then you also will have been
rendered apparent with Him
amidst great honor.

This is a most interesting verse.
The first "rendered apparent"
is in the subjunctive mood.
It implies an event that has the possibility
of taking place – it might happen.

The verse is not suggesting

it won't happen,
but rather that we don't know
when it will occur.

However, the second "rendered apparent"
is in the future passive indicative mood
– which means what is stated.

When The Messiah
is rendered apparent next time
we will also have been
rendered apparent with Him.
This is an amazing concept!

Col. 3:5 Therefore, put to death
your members which are on the earth,
immoral sex,
impurity,
lust,
desire for what is forbidden,
and avarice, which is idolatry.

Have you ever thought of these things
as your body parts?
If you're "married" to them
you become one with them.

Col. 3:6 Because of these things
the determined anger of **YAHWEH**
is coming upon the children of disbelief,
Col. 3:7 in which you yourselves
have also walked at one time
when you were living in them.

Col. 3:8 But now, put away also all
determined anger,
rage,
harm,
blasphemy,
vile conversation from your mouth!

Col. 3:9 Do not lie to one another
since you have wholly divested yourself
of the old human nature with its practices,

Col. 3:10 and have been clothed
with the new *nature*,
which is being renovated

for the sake of full discernment
according to the likeness
of Him Who is creating it,

Col. 3:11 in which there is
neither Greek nor Yisra'elite,
circumcised nor uncircumcised,
foreigner, savage,

slave, *nor* free, but instead,
The Messiah is everything,
and is in everything.

The new nature
is The Divine Nature of YAHWEH.
It is His nature,
now dwelling in you
as a result of your trusting fully
in the work
of **YAHUSHUA's** redeeming love.

It's traditionally translated as "The Holy Spirit".
However, "spirit" is a Greek creation
that was unknown to Hebrew thought.
Instead, the Hebrews saw this
as the "sacred breath"
(the literal translation of the words)
of **YAHWEH**.

The breath represented
the inner essence,
the nature or character, of the person.
Thus, it is **YAHWEH's** nature,
His character,
that is given to us by Him
as a result of our trust
in Him and in His Son.

Col. 3:12 Therefore, as *the* chosen of **YAHWEH**,
set apart and beloved,
put on tender compassions,
kindness,
humbleness,
gentleness,
patience,

"tender compassions" is literally
intestines of compassion.

The Hebrews believed the emotions
resided in the "guts", the intestines.

Col. 3:13 putting up with one another,
and granting favor to one another
if anyone has a complaint against another.

Just as even The Messiah
has granted favor to you,
so you also do the same.

Col. 3:14 Now above all these is love
which is the uniting principle of completeness.

Col. 3:15 And let the well being of **YAHWEH**
arbitrate in your hearts,
into which also
you have been called as one body.
And be thankful!

brabeuo – to arbitrate; to govern.
An arbitrator does not dominate,
but rather, advises.

Col. 3:16 Let the word of The Messiah
dwell within you abundantly,
in all wisdom
teaching and warning one another
with psalms and hymns
and non-carnal songs,
singing with gratitude in your hearts
to The Master.

Col. 3:17 And everything
that you might ever do in word or deed,
do it all
in the Name of The Master, **YAHUSHUA**,
giving thanks to **YAHWEH**,
even The Father,
because of Him.

Col. 3:18 Wives,
be subordinate to your own husbands,
as is fitting in The Master!

Subordinate - lower in rank.
It does not mean blind obedience.
It means to respect his authority,
which has been given to him
by **YAHWEH** Himself.

Col. 3:19 Husbands, love the wife
and do not be bitter toward her!
angry, resentful, harsh, unpleasant, etc.

Col. 3:20 Children,
listen attentively to your parents
in everything
because this is well pleasing to **YAHWEH**.

Pay attention to
what they ask you or tell you,
and do not rebel against them.

Col. 3:21 Fathers, do not provoke
your children to anger
lest they become discouraged.

Col. 3:22 Hired servants,
listen attentively in all things
to your masters according to the flesh,
not with service that needs watching
like "men-pleasers",
but rather in sincerity of heart,
revering **YAHWEH**.

Col. 3:23 And if you do anything at all,
work with your whole life as unto The Master
and not as unto human beings,
Col. 3:24 understanding that from The Master
you will receive the reward of the inheritance.

Indeed, you serve The Master, The Messiah,
as a servant.

Col. 3:25 Now he who is doing wrong
will be taken care of for what he has done.
And there is no favoritism.

Chapter 4

Col. 4:1 Masters, give your hired slaves
what is just and fair,
understanding that you also
have a Master in The Heaven.

Col. 4:2 Persevere in prayer,
keeping alert in it with thanksgiving,
Col. 4:3 at the same time
praying also concerning us
in order that **YAHWEH** might open to us
an entrance for the word
to speak the mystery of The Messiah,
because of which I am even in chains,
Col. 4:4 in order that I
might make it clearly known
as I ought to speak.

Col. 4:5 Walk with wisdom
toward those outside,
redeeming the time,
Col. 4:6 your speech *being* always
according to favor,
being seasoned with salt,
understanding how you
ought to respond to each one.

[Salt is a preservative.
It's also a symbol
of the bond of a covenant,
preserving it forever.](#)

Col. 4:7 Tychicus, a beloved brother,
a reliable servant,
and fellow slave in The Master,
will tell you everything concerning me.

[Tychicus means fortunate.](#)

Col. 4:8 I am sending him to you
for this very purpose,
that he might know your circumstances
and comfort your hearts,
Col. 4:9 together with Onesimus,
a trustworthy and beloved brother,
who is from among you.

They will make known to you
everything that is here.

[Onesimus means profitable.](#)

Col. 4:10 Aristarchus, my fellow prisoner,
greet you,
together with Mark, the cousin of Bar Nabas,
about whom you have received instructions.
If he comes to you, welcome him,

[Aristarchus means best ruler.](#)

[Mark means a defence.](#)

[Bar Nabas means son of consolation.](#)

Col. 4:11 and Yahoshua who is called Justus.
These *are* the only fellow workers
for The Kingdom of **YAHWEH**
from the circumcision
who have come along side of me.

[This is the second of three places
in which "Jesus"
is substituted for "Joshua"](#)

- correctly, Yahoshua.
It is a gross error in translation!
And is directly related
to the perversion of **YAHUSHUA**,
the personal Name of The Messiah.
See Acts 7.45, Heb. 4.8.

Col. 4:12 Epaphras, who is from among you,
a slave of The Messiah, greets you,
always struggling on your behalf in prayers,
in order that you might stand
mature and complete
in every desire of **YAHWEH**.

Col. 4:13 Indeed, I bear him witness
that he has a great zeal on behalf of you,
and those in Laodicea,
and those in Hierapolis.

Hierapolis means temple city.

Col. 4:14 Luke, the beloved physician,
and Demas greet you.

Luke is Greek for Lucan,
which means a light.
Demas means popular.

Col. 4:15 Greet the brothers
who are in Laodicea,
and Nymphas and the assembly
that is in his house.

Nymphas means bridal.

Col. 4:16 And when this letter
has been read among you,
work in order that it might be read also
in the assembly of the Laodiceans,
and that you likewise might read
the letter from Laodicea.

Col. 4:17 And say to Archippus,
"Watch over the ministry
which you have received in The Master,
in order that you might fulfill it."

Archippus means horse chief.

Col. 4:18 This salutation
by my own hand, Sha'ul.
Remember my chains.
Favor *be* with you.
Amen.

14. 1 THESSALONIANS

(Version 3.1: 7-15-2021)

Chapter 1

1Thess. 1:1 Sha'ul, Silvanus, and Timothy,
to the assembly of the Thessalonians,
in **YAHWEH** The Father
and The Master, **YAHUSHUA**, The Messiah.

Sha'ul means requested.
Silvanus means woody.
Timothy means honoring **YAHWEH**.
Thessalonians means victory over lies.

Favor to you and well being
from **YAHWEH**, our Father,
and The Master, **YAHUSHUA**, The Messiah.

1Thess. 1:2 We are grateful to **YAHWEH** always
concerning all of you,
making mention of you in our prayers,

1Thess. 1:3 remembering without ceasing
your work of faith,
labor of love,
and patience of anticipation
for our Master, **YAHUSHUA**, The Messiah,
in the presence of **YAHWEH**, even our Father,

1Thess. 1:4 understanding, beloved brothers,
your election by **YAHWEH**.

1Thess. 1:5 Indeed, our good news
has not come to you in word only,
but also in miraculous power, and in
The Set Apart Divine Nature of **YAHWEH**,
and in much confidence,
just as you understand
what we have been among you for your sake.

The Divine Nature of **YAHWEH**
is the New Nature
that now dwells in everyone
who is trusting fully in **YAHWEH**.

1Thess. 1:6 And you have become imitators
of us and of The Master,
having accepted the word
through much trouble, with the joy
of The Set Apart Divine Nature of **YAHWEH**,

1Thess. 1:7 so that you have become examples
to everyone in Macedonia and Achaia
who are trusting.

Macedonia means tall.
Achaia means wailing.

1Thess. 1:8 Indeed, from you
the word of The Master has resounded,
not only in Macedonia and Achaia,
but also in every place your faith
concerning **YAHWEH** has gone out
so that we do not need to say anything.

1Thess. 1:9 Indeed, they themselves
declare concerning us
what manner of entrance we had among you,
and how you converted to **YAHWEH** from idols
to serve The Living and True Elohim,

1Thess. 1:10 and are awaiting
His Son from The Heavens,
Whom He has raised up from being dead,
YAHUSHUA, Who is delivering us
from the wrath which is coming.

Chapter 2

1Thess. 2:1 Indeed, you yourselves
understand, brothers,
that our coming in to you
did not happen in vain,

1Thess. 2:2 but on the contrary,
even having already experienced hardship,
and having been violently treated at Philippi,
even as you understand,
we were bold through our Elohim
to speak to you the good news of **YAHWEH**
amidst much anxiety.

1Thess. 2:3 Indeed, our encouragement
was not from deceit,
nor impurity,
nor by trickery,

1Thess. 2:4 but rather, just as we
were tested by **YAHWEH**,
having trusted in the good news,
in this manner we speak,
not as pleasing human beings,
but rather **YAHWEH**, Who tests our hearts.

1Thess. 2:5 Indeed, not at any time
have we come with flattering words,
just as you understand,
nor with a pretext of greed.
YAHWEH is a witness.

1Thess. 2:6 Nor were we seeking praise
from human beings,
either from you or from others,
having been able to be a burden
as ambassadors of The Messiah.

1Thess. 2:7 On the contrary,
we became kind in your midst,
just as a nurse
might brood over her own children.

1Thess. 2:8 In this manner,
affectionately longing for you,
we were well pleased to impart to you
not only the good news of **YAHWEH**,
but also our own lives
because you had become beloved by us.

1Thess. 2:9 Indeed, you remember, brothers,
our labor and toil.

Indeed, laboring night and day
that we might not be a burden to any of you,
we proclaimed to you
the good news of **YAHWEH**.

1Thess. 2:10 You are witnesses,
and so is **YAHWEH**,
how devoutly, and justly, and blamelessly
we became toward you who are trusting.

1Thess. 2:11 You understand exactly
how we urged,
and encouraged,

and bore witness to every one of you,
even as a father to his own children,

1Thess. 2:12 to be walking
as is fitting for **YAHWEH**,

Who is calling you into
His own kingdom and magnificence.

1Thess. 2:13 For this reason
we also thank **YAHWEH** without ceasing
that having received the word of **YAHWEH**
which you heard from us
you accepted it, not as the word of humans,
but as it is in truth, the word of **YAHWEH**,
which also effectively works
in you who are trusting.

You'll notice that the verb tenses
relating to this are present active tense.
This indicates a current action
that is also on going.

You either are trusting,
and thus having faith or believing,
or you are not.
If you are not then you are not "saved".

1Thess. 2:14 Indeed, brothers,
you have become imitators
of the assemblies of **YAHWEH**
which are in Yahudah
in The Messiah, **YAHUSHUA**,
because you also
have suffered the same things
from your own countrymen,
just as they also *did* from the Yahudeans,

1Thess. 2:15 who killed both
The Master, **YAHUSHUA**,
and their own prophets,
and have persecuted us.

And they are not pleasing to **YAHWEH**
and are antagonistic to all human beings,
ekdioko – to pursue out;
expel, or persecute without ceasing.

1Thess. 2:16 preventing us
from speaking to the Gentiles
in order that they might be delivered,
multiplying their offenses at all times.
Indeed, the wrath is coming upon them
to the uttermost.

1Thess. 2:17 Now we, brothers,

having been separated from you
for a short time,
in presence, not in heart,
endeavored more eagerly to see your face
with great desire.
1Thess. 2:18 Therefore,
we wanted to come to you,
even I, Sha'ul, time and again,
but The Adversary detained us.

1Thess. 2:19 Indeed, what is our hope, or joy,
or crown of boasting?
Is it not even you in the presence of our Master,
YAHUSHUA, The Messiah, at His coming?
1Thess. 2:20 Indeed, you are our praise and joy.

Chapter 3

1Thess. 3:1 Therefore, being no longer
able to endure it,
we thought it good to be left in Athens alone

Athens means uncertainty.

1Thess. 3:2 and sent Timothy, our brother
and servant of **YAHWEH**,
and our fellow laborer
in the good news of The Messiah,
to establish you and to encourage you
concerning your faith,

*Faith, belief, and trust
are all terms used to translate
a single Greek word.
They are virtually equivalent.*

1Thess. 3:3 in order that no one
might be shaken by these troubles.

Indeed, you yourselves understand
that we are appointed to this.

1Thess. 3:4 And even when we were among you
we told you beforehand
that we would be afflicted,
just as it has happened,
and *just as* you understand.

1Thess. 3:5 Because of this,
when I could no longer endure it,
I sent to know for certain your trust
lest somehow the tempter had tempted you,
and our labor had become meaningless.

1Thess. 3:6 But now that Timothy
has come to us from you
and brought us good news
concerning your trust and love,
and that you always have
good memories of us,
greatly desiring to see us
as we also do to see you,

1Thess. 3:7 because of this, brothers,
we were encouraged concerning you
amidst all our trouble and distress,
by your trust,

1Thess. 3:8 so that now we live,
provided that you stand fast in **YAHWEH**.

1Thess. 3:9 Indeed, what gratitude
we render to **YAHWEH** concerning you
amidst all the joy
with which we are rejoicing because of you
in the presence of our Elohim,

1Thess. 3:10 night and day
begging most excessively to see your face
and to complete thoroughly
what is missing in your trusting.

1Thess. 3:11 Now may our Elohim and Father Himself,
and our Master, **YAHUSHUA**, The Messiah,
straighten our path to you.

The concept of a "straight path"

is a very Hebraic concept.
For them, it was used
to refer to preparing the way
for The Messiah to come.
It involved not only "straightening",
but removing obstacles
and leveling the road to make it smooth.

1Thess. 3:12 And may The Master
make you increase
and abound in love toward one another
and to all,
even exactly as we do toward you,
1Thess. 3:13 so that He may establish your hearts
blameless in devotion
in the presence of our Elohim,
even our Father, at the coming of our Master,
YAHUSHUA, The Messiah,
amidst all His set apart ones.
parousia – a being near; advent; return.

Chapter 4

1Thess. 4:1 Finally then, we ask you, brothers,
and encourage you in The Master, **YAHUSHUA**,
that just as you have received from us
the manner in which you ought to be walking
and to be pleasing **YAHWEH**
you might abound more and more.

1Thess. 4:2 Indeed, you understand
what mandates we have given to you
through The Master, **YAHUSHUA**.

1Thess. 4:3 Indeed, this is the will
of **YAHWEH**, Your Purifier,
abstain from sexual immorality.
porneias – from which comes pornography.

1Thess. 4:4 Each one of you is to understand
how to be keeping his own vessel
in purity and dignity,
4:5 not in passionate longing like the Gentiles
who do not acknowledge **YAHWEH**.

1Thess. 4:6 No one is to take advantage of
or defraud his brother in this matter,
because **YAHWEH** is the punisher of all such,
just as we also forewarned you and testified.

1Thess. 4:7 Indeed, **YAHWEH** has not called us
for the sake of impurity,
but on the contrary into purity.
Purity, cleanness, is extremely important
in the Hebrew culture.
To be unclean or impure is to be defiled.
That would prevent you
from being part of Temple worship,
or being in the presence of **YAHWEH**.

1Thess. 4:8 Truly then, one who is rejecting this
is not rejecting a human being,
but rather **YAHWEH**,
Who even gives to us
His Set Apart Divine Nature.

1Thess. 4:9 Now concerning brotherly love
you have no need for me to write to you.
Indeed, you yourselves
have been divinely instructed to love one another.
1Thess. 4:10 And indeed, you are doing so
toward all the brothers who are in all Macedonia.
Now we encourage you, brothers,
that you abound more and more,
1Thess. 4:11 and that you also aspire to be quiet,
to accomplish your own affairs,
and work with your own hands
as we instructed you,

1Thess. 4:12 in order that you might walk properly among those who are outside, and that you might lack nothing.

1Thess. 4:13 Now I do not want you to be ignorant, brothers, concerning those who have died in order that you are not sad like the others who have no hope.

1Thess. 4:14 Indeed, if we trust that **YAHUSHUA** has died and has been raised up, in this same way **YAHWEH** will also bring with Him those who have died for the sake of **YAHUSHUA**.

1Thess. 4:15 **Indeed, this we say to you by the word of YAHWEH, that we who are alive, surviving until the coming of The Master, by no means will precede those who are dead,**

1Thess. 4:16 because The Master Himself will descend from The Heaven with a shout, with the sound of a Chief **YAH**-Messenger, and with the trumpet of **YAHWEH**.

And the dead in The Messiah will be raised up first.

There are no 'angels' in Hebrew thought.
It is strictly a Greek term meaning messenger.
A **YAH**-Messenger is one sent by **YAHWEH**.

1Thess. 4:17 **After that, we who are alive and surviving will be seized at the same time, together with them, into the clouds to meet The Master in the air. And thus we will always be with The Master.**

harpazo - to seize.
From a word that means to take for oneself; to prefer or choose.

Look carefully at the context.
The timing of this activity is crucial to one's understanding of what it means.

The dead are raised up, and as soon as that happens any living believers are grabbed, along with them, to meet **YAHUSHUA** in the air.
This is at the second coming of The Messiah - not before it.

This means THERE IS NO 'RAPTURE'!
That teaching is FALSE!

1Thess. 4:18 Therefore, encourage one another with these words.

Chapter 5

1Thess. 5:1 Now, concerning the times and the seasons, brothers, you have no requirement that I write to you,
1Thess. 5:2 because you yourselves understand exactly that The Day of **YAHWEH** comes like a thief in the night.

1Thess. 5:3 Indeed, when they say, "Peace and security!", **at that time** unexpected destruction is coming upon them, exactly like labor pains upon a pregnant woman. And they will not escape!

1Thess. 5:4 But you, brothers,
are not in darkness,
so that this day might seize you
as if you are a thief.

1Thess. 5:5 You all are sons of light
and sons of the day.
We are not of the night nor of darkness.

1Thess. 5:6 Therefore,
we are not to sleep like the rest,
but instead,

we are to keep alert and be sober

1Thess. 5:7 because those who sleep
sleep at night,
and those who get drunk are drunk at night.

1Thess. 5:8 But we who are of the day
are to be sober,
putting on the breastplate of trust and love,
and as a helmet, the anticipation of deliverance,

1Thess. 5:9 because **YAHWEH**
has not appointed us to wrath,
but rather for the acquisition of deliverance
through our Master, **YAHUSHUA**, The Messiah,

1Thess. 5:10 Who has died for us
in order that whether we keep alert or sleep,
we might live together with Him.

1Thess. 5:11 Consequently,
encourage one another
and build up one another
just as you also are doing.

1Thess. 5:12 Now we ask you, brothers,
to consider those
who are working hard among you,
and presiding over you in The Master,
and are warning you,

1Thess. 5:13 even to regard them
very highly in love
because of their work.

Be at peace among yourselves!

1Thess. 5:14 Now we encourage you, brothers.
Warn those who are unruly.
Encourage the fainthearted.
Support the weak.

Be patient with everyone.

1Thess. 5:15 See that no one
gives harm for harm to anyone,
but on the other hand,
always pursue that which is good,
both for yourselves and for everyone.

This verse normally is rendered 'evil for evil'.

*The concept of evil in Hebrew thought
has to do with anything that is 'bad',
that causes damage or destruction
to something or someone.*

Harm is just as 'evil' as total destruction.

*Evil is not merely something
that is horrible or awful.*

1Thess. 5:16 Rejoice always!

1Thess. 5:17 Pray constantly!

1Thess. 5:18 In everything be grateful
because this is the will of **YAHWEH**
in The Messiah, **YAHUSHUA**, concerning you.

1Thess. 5:19 Do not extinguish
The Divine Nature of **YAHWEH!**

1Thess. 5:20 Do not make utterly nothing
of prophecies!

1Thess. 5:21 Test everything!
Hold fast what is good!

1Thess. 5:22 Refrain from every form of harm!

1Thess. 5:23 Now may The Elohim
of well being Himself
purify you absolutely perfectly,
and may your entire nature,
and life breath,
and body
be protected faultlessly
until the coming of our Master,
YAHUSHUA, The Messiah.

The typical terms used cause confusion.
Those given here provide
a more clear insight into what's intended.
You do not have a spirit or a soul.

Both are Greek inventions
and do not occur in Hebrew thought.

The nature is your character, your essence.
The life breath is that
which was breathed into Adam, giving him life.

1Thess. 5:24 He Who calls you is trustworthy
Who will even do this!

1Thess. 5:25 Brothers, pray for us.

1Thess. 5:26 Greet all the brothers
with a sacred kiss.

1Thess. 5:27 I solemnly charge you by The Master
that this epistle be read
to all the set apart ones, brothers.

1Thess. 5:28 The favor of our Master,
YAHUSHUA, The Messiah,
be with you.
Amen.

15. 2 Thessalonians

(Version 3.1: 7-15-2021)

Chapter 1

2Thess. 1:1 Sha'ul, Silvanus, and Timothy,
to the assembly of the Thessalonians
in **YAHWEH**, our Father,
and The Master, **YAHUSHUA**, The Messiah.

Sha'ul means requested.
Silvanus means woody.
Timothy means honoring **YAHWEH**.
Thessalonians means victory over lies.

2Thess. 1:2 Favor to you and well being
from **YAHWEH**, our Father,
and from The Master,
YAHUSHUA, The Messiah.

2Thess. 1:3 We are obligated
to be grateful to **YAHWEH** always
concerning you, brothers,
just as it is deserving,
because your trust is increasing exceedingly,
and the love of each one of you
toward one another is increasing.

2Thess. 1:4 Therefore, we ourselves
also are boasting about you
among the assemblies of **YAHWEH**,
concerning your endurance and trust
amidst all your persecutions and troubles
that you put up with,

2Thess. 1:5 an indication of **YAHWEH's** right decision,
to the end that you might be deemed
entirely deserving of The Kingdom of **YAHWEH**
for which you also are suffering.

2Thess. 1:6 Perhaps it is just with **YAHWEH**
to repay with trouble
those who are troubling you,
2Thess. 1:7 and to repay you
who are being troubled
with relief among us at the revelation
of The Master, **YAHUSHUA**, from The Heaven
with His mighty messengers,
2Thess. 1:8 in blazing fire delivering retribution
upon those who do not recognize **YAHWEH**,
and upon those who are not paying attention
to the good news of our Master,
YAHUSHUA, The Messiah.

2Thess. 1:9 These will pay the price of justice
by means of eternal destruction
away from the presence of **YAHWEH**
and away from the magnificence of His might
2Thess. 1:10 when He comes,
being honored by His set apart ones
and being marveled at by all those
who are trusting at that time,
because our testimony concerning Him
has been believed.

2Thess. 1:11 In this we also pray
at all times for you
in order that you might be deserving
of the calling of our Elohim,
and might fill up all the delight of His goodness
and the work of trust with miraculous power,
2Thess. 1:12 so that the Name of our Master,
YAHUSHUA, The Messiah,
might have been honored by you,
and you by Him
according to the favor of our Elohim,
and of the Master, **YAHUSHUA**, The Messiah.

Chapter 2

2Thess. 2:1 We ask you now, brothers,
concerning the coming of our Master,
YAHUSHUA, The Messiah,
and our complete gathering to Him,
2Thess. 2:2 not to be soon disturbed in the mind
nor frightened,
either by a nature,
nor by a message,
nor by a letter as if from us,
as though the day of The Messiah is at hand.

2Thess. 2:3 Not even one of you
is to be deceived by any means,
because **that day will not come
unless the falling away comes first,
and The Man of Offense has been revealed,
The Son of Destruction,**

Note the reference to **DECEPTION**.
We are warned that deception
will be the first thing to come.
**Then there will be
a "falling away - apostasy."**

**This must happen
before the next step takes place.**

apostasias – defection from truth; apostasy.
– falling away, forsake.

Please note: One must believe in something
before one can fall away from it.

There's no guarantee in Scripture
that once you trust The Messiah
you can't "lose your salvation".
Man of Offense and The Son of Destruction
are the same person.

The falling away happens first,
perhaps along with the revelation
of The Man of Offense
(Literally - human being of offense.)

The Man of Offense is a reference
to the one referred to as "The Antichrist".

Note the contrasting
of The Son of Destruction
to that of The Son of Man.

apoleia – ruin or loss; destruction.
Sometimes translated
as "perdition" or "damnation".
See. Rev. 9.11 and note the connection.

**This passage makes it very clear
that these things must occur
before "that day",
meaning The Day of YAHWEH.**

2Thess. 2:4 the one who is opposing
and exalting himself above everything
that is identified as a god
or that is an object of worship,
so that he, in the manner of **YAHWEH**,
is sitting in The Temple of **YAHWEH**
as **YAHWEH**,
exhibiting himself as **YAHWEH**.

In order for this to occur
The Temple of **YAHWEH** must be rebuilt.
He cannot sit in what is not there.

2Thess. 2:5 Do you not remember
that being yet with you
I told you these things?
2Thess. 2:6 And now you understand
Who is restraining him
in order that he might be revealed
in his own set time.
2Thess. 2:7 Indeed, the mystery of lawlessness
is already active.
Only He is restraining it
until it becomes absent from the midst.
"it" is 'the mystery of lawlessness.'

2Thess. 2:8 And then "The Lawless One"
will be revealed,
whom **YAHWEH** will consume
with the breath of His mouth,
and will render entirely useless
by the appearance of His presence;
2Thess. 2:9 whose coming is according to
the operation of The Adversary,
by every force,
and by signs,
and by lying wonders,
2Thess. 2:10 and with every delusion of injustice
among those who are being totally destroyed
because they did not accept
the love of The Truth
in order that they might have been delivered.

sothenai - save, maintain, preserve.
To be saved is to be removed from harm.
"Being saved" has become
so abused within religious contexts
that it's lost its real meaning.

2Thess. 2:11 And for this reason
YAHWEH will send them effective deception
so that they believe The Lie
2Thess. 2:12 in order that everyone
might be condemned
who does not trust In The Truth,
but instead has pleasure in injustice.

2Thess. 2:13 However, we are obligated
to give thanks to **YAHWEH**

always for you, brothers,
beloved of The Master,
because **YAHWEH**, from the beginning,
has chosen you for deliverance
through purification
of The Divine Nature of **YAHWEH**
and *through* true faith,
2Thess. 2:14 into which He has called you
through our good news
in order to obtain honor from our Master,
YAHUSHUA, The Messiah.

2Thess. 2:15 Truly therefore, brothers, stand fast!
And hold on to the precepts
which you were taught,
whether by speech or by our letter.

2Thess. 2:16 Now may our Master,
YAHUSHUA, The Messiah Himself,
and our Elohim and Father,
Who has loved us
and has given eternal encouragement
and a good hope through showing favor,
2:17 encourage your hearts
and establish you
in every good word and work.

Chapter 3

2Thess. 3:1 Finally, brothers, pray for us
in order that the word of **YAHWEH**
may move swiftly and be honored,
even as it is with you,
2Thess. 3:2 and that we might be delivered
from unreasonable and bad human beings,
because everyone is not of the faith.

2Thess. 3:3 But **YAHWEH** is trustworthy,
Who will establish you
and protect you from the evil.

2Thess. 3:4 Moreover,
we have been assured by **YAHWEH**
concerning you that you are both doing
and will be doing the things we urge you.
2Thess. 3:5 Now may **YAHWEH** direct your hearts
into the love of **YAHWEH**
and into the endurance of The Messiah.

2Thess. 3:6 However, we urge you, brothers,
in the Name of our Master,
YAHUSHUA, The Messiah,
to **withdraw yourselves from every brother
who is walking disorderly
and not according to the precepts
which were received from us.**

2Thess. 3:7 Indeed, you yourselves understand
how you need to imitate us
because we ourselves
were not disorderly among you.
2Thess. 3:8 Neither did we eat anyone's food
free of charge, but instead labored
with grief and difficulty night and day
that we might not be a burden to any of you;
2Thess. 3:9 not because we do not have authority,
but to make ourselves an example
for you to imitate.

2Thess. 3:10 Indeed, even when we were with you
we instructed you in this,
that if anyone will not work
neither should he eat.

2Thess. 3:11 Indeed, we hear some

are walking among you
in a disorderly manner,
not working at all, but instead are meddling.
2Thess. 3:12 Now those who are such
we order and encourage
through our Master, **YAHUSHUA**, The Messiah,
that they work without meddling
and eat their own food.

2Thess. 3:13 But you, brothers,
do not become weary doing good.

2Thess. 3:14 Indeed, if anyone
does not submit to our word in this letter,
identify that person,
and do not associate with him,
in order that he might be put to shame.
2Thess. 3:15 But do not consider him
as an enemy.
But instead, reprove him gently,
as a brother.

2Thess. 3:16 Now may The Master
of well being Himself
give you well being in all things in every way.
The Master be with you all.

2Thess. 3:17 The salutation of Sha'ul
with my own hand,
which is a sign in every letter.
In this manner I write.

2Thess. 3:18 The favor of our Master,
YAHUSHUA, The Messiah,
be with you all.
Amen.

16. 1 TIMOTHY

(Version 3.1: 7-15-2021)

Chapter 1

1Tim. 1:1 Sha'ul, an ambassador
of **YAHUSHUA**, The Messiah,
by the decree of **YAHWEH**,
our Deliverer,
and The Master, **YAHUSHUA**, The Messiah,
our hope,

Sha'ul means requested.

1Tim. 1:2 to Timothy, a genuine child by faith.
Favor, compassion, well being
from **YAHWEH**, our Father,
and **YAHUSHUA**, The Messiah, our Master.

Timothy means honoring YAHWEH.

1Tim. 1:3 Just as I have encouraged you,
remain in Ephesus,
having gone into Macedonia,
in order that you might charge some
to teach no differently,

Ephesus means full purposed.

Macedonia means tall.

1Tim. 1:4 nor to pay attention to myths
and endless genealogies
which cause disputes
rather than to **YAHWEH's** stewardship
which is by faith.

*oikonomia - administration
(of a household or estate);
specifically, a (religious) economy.
A steward of **YAHWEH**
looks after His affairs with diligence.*

1Tim. 1:5 Now the goal of the charge
is love from a pure heart,
a good conscience, and sincere trust,
1Tim. 1:6 from which some,
having deviated from truth,
have turned aside to idle talk,
1Tim. 1:7 desiring to be Rabbis,
not thinking concerning either
what they are saying
nor what they affirm.

1Tim. 1:8 But we recognize that The Torah is good
if one uses it legitimately,
1Tim. 1:9 understanding this,
that The Torah is not laid down
for a just person,
but for *the* lawless and insubordinate,
for *the* irreverent offenders,
for *the* incorrect and profane,
for patricide and matricide,
for murderers,

Offenders are those who rebel
against the teachings of **YAHWEH**,
commonly known as The Torah.
This causes an offense against **YAHWEH**.
It's traditionally called 'sin'.

1Tim. 1:10 for male prostitutes,
for homosexuals,
for kidnappers,
for liars,
for perjurers,
and whatever else is opposed to sound instruction
1Tim. 1:11 according to the magnificent good news
of the supremely blessed **YAHWEH**
with which I have been entrusted.

1Tim. 1:12 And I have gratitude
to the One Who has empowered me,
The Messiah, **YAHUSHUA**, our Master,
because He considered me faithful,
putting into service
1Tim. 1:13 one who was previously
a blasphemer,
a persecutor,
and an insulter.

However, I obtained compassion
because I did it ignorantly in disbelief.

1Tim. 1:14 Now the favor of our Master
has superabounded with trust and love
which are in The Messiah, **YAHUSHUA**.

1Tim. 1:15 It is a faithful saying
and deserving of every acceptance,
that The Messiah, **YAHUSHUA**,
has come into the world to deliver offenders,
of whom I am chief.

1Tim. 1:16 However, because of this
I was shown compassion,
in order that in me first
YAHUSHUA, The Messiah,
might exhibit every patient restraint
for the sake of a pattern
to those who are going to trust in Him
for the sake of Eternal Life.

1Tim. 1:17 Now to the Sovereign,
eternal,
immortal,
invisible,
to **YAHWEH**, Who alone is wise,
be honor and splendor forever and ever.
Amen.

1Tim. 1:18 This charge I set before you, son Timothy,
according to the prophecies
previously made concerning you,
in order that by them
you might wage the good warfare,
1Tim. 1:19 having trust and a good conscience,
by which some,
having rejected *things* concerning the faith,
have suffered shipwreck;
1Tim. 1:20 of whom are Hymenaeus and Alexander,
whom I have delivered to The Adversary
in order that they might be disciplined
not to blaspheme.

Hymenaeus means a wedding song.
Alexander means man defender.

Chapter 2

1Tim. 2:1 Therefore, I encourage first of all
that petitions, prayers, intercessions,
and gratitude be made
for the sake of all human beings,
1Tim. 2:2 for the sake of rulers
and anyone being in prominence,
in order that we might live
a tranquil and undisturbed life
amidst all reverence and honesty.

1Tim. 2:3 Indeed, this is good and acceptable
in the sight of **YAHWEH**, our Deliverer,
1Tim. 2:4 Who desires all persons
to be delivered
and to come into the recognition of the truth.

1Tim. 2:5 Indeed, *there is* one Elohim
and one Mediator for **YAHWEH**
and for human beings,
a human being, The Messiah, **YAHUSHUA**,
1Tim. 2:6 Who gave Himself as a ransom
for the sake of everyone,
the evidence in its own time,
1Tim. 2:7 into which I have been placed
as a proclaimer and an ambassador,
(I am speaking the truth in The Messiah.
I am not lying.)
a teacher of the Gentiles in trust and truth.

1Tim. 2:8 Therefore, I desire
that the men pray in every place,
lifting up consecrated hands,
separated from desire and debate.

1Tim. 2:9 In like manner also
that the women adorn themselves
in modest apparel,
with modesty and self control,
not with braided hair, or gold,
or pearls, or costly clothing,
1Tim. 2:10 but rather by means of good works
which is proper for women asserting devotion.

1Tim. 2:11 A woman is to learn in calmness
with all subordination!

Be careful here.
While this is often translated
as "silence" and "subjection",
the terms are not oriented that way.

Stillness is traditionally used here.
It means calm and quiet, not silence.

The term used for subjection
really means to recognize one's rank.
It's a military term.
It is not intended to make a woman
less than a person of value.

1Tim. 2:12 Now I do not permit a woman to teach or to have authority over a man, but instead, to be in calmness.

1Tim. 2:13 Indeed, Adam was formed first, then Eve.

Adam means man; red earth.
He was made from dust,
so perhaps he is "man of red earth".
Eve (Chavvah) means life giver.

1Tim. 2:14 And Adam was not deceived. But the woman, having been deceived, came into violation.

**Take special note of this.
It's often missed.**

Adam was not misled
in what he was doing.
Eve was, however.

Many do not like
what Sha'ul teaches here.
Yet it is the truth.

**Eve was the first one
to become deceived
and to enter into a violation
of the instruction of The Elohim, YAHWEH.**

This is called rebellion.
It's what defines "sin".

Adam then joined her
in this act of rebellion,
so it became "sin" for Adam as well.

1Tim. 2:15 But they will be delivered through the duties of parenting if they remain in faith, love, and purity, with self-control.

It may surprise you to consider
that each one of us is redeemed
when we remain within these boundaries.

Even men are constrained
by these requirements.

Note also the qualification of the phrase
"if they remain in faith."
This affirms the reality
that one can choose to **not remain** in faith.
That act is "**apostasy**".

Chapter 3

1Tim. 3:1 This saying is trustworthy. If anyone reaches to attain the position of a superintendent he desires a good work.

1Tim. 3:2 A superintendent then must be above reproach, a husband of one woman, without intoxicants, of sound mind, of good behavior, hospitable, able to teach,

The concept is that
of what we would call a "pastor",
the leader of an assembly.
It is not what one
would normally consider a "bishop".
That "traditional term"
is very misleading.

1Tim. 3:3 not given to wine,
not violent,
not greedy for money,
but instead, considerate,
peaceable,
not covetous,

1Tim. 3:4 managing his own house well,
having *his* children in submission

with all honesty,
1Tim. 3:5 (Now if one does not understand
how to preside over his own house
how will he take care
of the assembly of **YAHWEH**?)
1Tim. 3:6 not a novice,
lest being conceited he might fall into
the *same* condemnation as The False Accuser
diabolos - a traducer (slanderer).
A traducer is a false accuser.

Selfishness is the sin of Lucifer
(also known as **hasatan** - the adversary).
Selfishness is at the top of the list
for trouble for a believer.

1Tim. 3:7 Moreover, he must have
a good testimony of those outside,
lest he fall into reproach
and the snare of The False Accuser.

1Tim. 3:8 Likewise, deacons *must be* honest,
not equivocal,
not about much wine,
not greedy for money,
A deacon is the same as an "elder",
or one that is to have wisdom enough
to help handle the affairs of an assembly.
We easily get confused
because of the current usages
given to this term.

1Tim. 3:9 holding the mystery of the faith
with a pure conscience.

1Tim. 3:10 Now these also are first to be tested!
Then let them serve as deacons,
being without reproach.

1Tim. 3:11 In the same manner
their wives *must be* honest,
not slanderers,
without intoxicants,
faithful in all things.

1Tim. 3:12 Deacons are to be
the husbands of one woman,
presiding over their children
and their own houses well.
These qualification of the leaders
of **YAHWEH's** assemblies are often ignored
or seriously compromised in today's world.
This is not right.

1Tim. 3:13 Indeed,
those having served well as deacons
obtain for themselves a good standing
and great boldness by means of trust
which is in The Messiah, **YAHUSHUA**.

1Tim. 3:14 These things I write to you,
hoping to come to you soon.
1Tim. 3:15 But if I might be delayed
I write in order that you might understand
how you ought to conduct yourself
in the house of **YAHWEH**,
which is the assembly of The Living Elohim,
the pillar and ground of The Truth.

1Tim. 3:16 And without controversy,
great is the mystery
of deep devotion to **YAHWEH**.

The Elohim
has been rendered apparent in flesh,
rendered just in Divine Nature,
gazed upon by **YAH**-Messengers,
proclaimed by Gentiles,

believed on in the world,
taken up into honor.

Note what this says.
The Elohim (God)...
This was done in the person
of **YAHUSHUA**, The Messiah.
YAH-messengers are traditionally
translated as 'angels'.
Both the Hebrew and Greek terms
identify them as messengers,
deputies or ambassadors sent by another.

Chapter 4

1Tim. 4:1 **Now The Divine Nature of YAHWEH
distinctly says that in latter times
some will desert the faith,
paying attention to deceitful natures,
even teachings about unclean natures,**

Unclean natures
is traditionally translated as "Demons".
This is a Greek creation
used to attempt to translate
the Hebrew understanding
of an unclean, impure, or defiled nature.
These are entities connected to Lucifer
and those who were
cast out of The Heaven with him
because of their rebellion against **YAHWEH**.

The Hebrew term literally means
"bad (harmful) breath" or wind.

There is no "spirit" in Hebrew thought.
The breath is considered
to be "The wind of man",
and represents his character, or "nature".
It is basically the mental
and emotional state of the person.

1Tim. 4:2 **speaking lies with hypocrisy,
having their own conscience
seared with a hot iron,**

kauteriazō – to brand; cauterize;
render insensitive.

1Tim. 4:3 preventing one to marry,
abstaining from foods which **YAHWEH**
has created for participation
with thanksgiving
by those who have faith
and recognize the truth,

1Tim. 4:4 because everything
created by **YAHWEH** is good,
and not even one thing is to be rejected
when being received with thanksgiving.

Note: In today's world there are many things
that are **not** created by **YAHWEH**.
They are the perversions
and distortions of His Creation
(GMO foods, hybrids, robots, etc.)
which cannot be safely treated
in the same manner as His creations.

1Tim. 4:5 Indeed, it is sanctified by means of
the word of **YAHWEH** and prayer.

1Tim. 4:6 If you remind the brothers in these things
you will be a good servant
of **YAHUSHUA**, The Messiah,
nurtured in the words of the faith
and of the good instruction
which you have closely followed.

1Tim. 4:7 Now what are profane
and old wives' fables, avoid!
But exercise yourself toward reverence.

1Tim. 4:8 Indeed, bodily exercise
is to a little advantage,
but reverence is advantageous for everything,
having a promise of the life that now is
and of that which is to come.

1Tim. 4:9 This is a faithful saying
and deserving every acceptance.
1Tim. 4:10 Indeed, for the sake of this
we both work hard and are reviled
because we have an expectation
in The Living Elohim
Who is a deliverer of all persons,
particularly believers.

4:11 These things urge and teach.

1Tim. 4:12 Let no one despise your youth,
but rather be an example to the faithful
by word,
by conduct,
by love,
by nature,
by trust,
by purity.

1Tim. 4:13 Until I come pay attention
to reading,
to encouragement,
to instruction.

This would be a great verse to read
as if it were being said
by The Messiah, **YAHUSHUA** Himself
to each believer.

1Tim. 4:14 Do not disregard
the gift that is in you
which has been given to you
through a prophecy
with the laying on of the hands of the elders.

1Tim. 4:15 Meditate on these things!
Exist in them in order that your progress
may be evident to everyone!

1Tim. 4:16 Pay attention to yourself
and to the Instruction!
Continue in them!
Indeed, in doing this
you will deliver both yourself
and those who are listening to you.

Chapter 5

1Tim. 5:1 Do not chastise an elder,
but instead, encourage him like a father.

Encourage younger men as brothers.

1Tim. 5:2 *Encourage* older women as mothers.

Encourage younger women as sisters,
with all purity.

1Tim. 5:3 Honor widows who are really widows.

1Tim. 5:4 Now if any widow
has children or grandchildren,
let them first learn
to show respect in their own homes
and to give back to their parents.
Indeed, this is good
and acceptable before **YAHWEH**.

1Tim. 5:5 Now she who is really a widow
and left alone hopes in **YAHWEH**
and continues in petitions and prayers
night and day.

1Tim. 5:6 But she who lives in pleasure
is living *only* to die.

1Tim. 5:7 Also urge these things
in order that they might be without reproach.

1Tim. 5:8 Now if anyone
does not provide for his own,

and particularly those of his household,
he has rejected the faith
and is worse than a disbeliever.

1Tim. 5:9 A widow is not to be enrolled
under sixty years old
having been the wife of one man,
1Tim. 5:10 testified of for good works;
if she has raised children,
if she has been hospitable,
if she has washed the feet
of the set apart ones,
if she has helped the afflicted,
if she has been accompanied
by every good work.

1Tim. 5:11 But refuse younger widows.
Indeed, when they have become sensual
against The Messiah
they desire to marry,

katastreniao - to become voluptuous against.
From a word meaning luxurious.
It is the idea of pleasure-seeking
in all aspects of life.
It's not merely a sexual term.

1Tim. 5:12 having condemnation,
because they have set aside
their primary trust.
1Tim. 5:13 Now at the same time
they also learn to be idle,
going around from house to house.
And not only idle,
but also gossips and busybodies,
saying things which they ought not.
1Tim. 5:14 Therefore,
I desire that younger ones marry,
bear children,
manage the house,
giving no opportunity to the adversary
to speak reproachfully.
1Tim. 5:15 Indeed, some have already
turned aside after The Adversary.

1Tim. 5:16 If any believing man or woman
has widows they are to help them.
And the assembly is not to be burdened
in order that it might help those
who are really widows.

1Tim. 5:17 The elders who are presiding well
are to be deemed worthy of double honor,
particularly those who work hard
in the word and instruction.

1Tim. 5:18 Indeed, The Scripture says,
*"You are not to muzzle an ox
while it treads out the grain,"*
(Deut. 25.4)

and,

"The laborer is worthy of his wages."
(Matt. 10.10)

1Tim. 5:19 Do not accept
an accusation against an elder
except from two or three witnesses!

1Tim. 5:20 Those who are offending
admonish in the presence of everyone
in order that the rest also have fear!

1Tim. 5:21 I charge you before **YAHWEH**
and The Master, **YAHUSHUA**, The Messiah,
and the elect **YAH**-messengers
that you protect these things
without prejudice,
doing not even one thing
according to partiality!

1Tim. 5:22 Lay hands on not even one quickly!
Neither be a partaker in the offenses of others!
Keep yourself pure!

1Tim. 5:23 No longer drink only water,
but use a little wine for your stomach's sake
and your frequent infirmities.

1Tim. 5:24 Some person's offenses
are clearly evident,
going before them into judgment,
but some also follow after.

1Tim. 5:25 In the same way,
the good works are clearly evident,
and those that are otherwise
are not able to be hidden.

Chapter 6

1Tim. 6:1 Let as many slaves
as are under the yoke
consider their own masters
deserving of all honor
so that the Name of **YAHWEH**
and His Instruction
may not be blasphemed!

1Tim. 6:2 And those having faithful masters,
do not despise them
because they are brothers,
but instead serve them even better
because they are faithful and beloved!

Teach and encourage these things!

1Tim. 6:3 If anyone is teaching differently
and does not approach with healthy words,
those of our Master,

YAHUSHUA, The Messiah,
and The Instruction,
which is according to deep reverence,

1Tim. 6:4 he is arrogant,
comprehending nothing,
but instead is sick concerning questions
and disputes over words
out of which come envy,

quarreling, revilings, hurtful suspicions,
1Tim. 6:5 perverse arguments of human beings
with corrupt minds and destitute of the truth
who think procuring money is deep reverence.

Remove yourself from this sort!

1Tim. 6:6 Now devotion with contentment
is a great acquisition.

1Tim. 6:7 Indeed, we bring
not even one thing into the world.
It is clear that we are not able
to carry anything out.

1Tim. 6:8 Now having food and clothing,
with these we will be content.

1Tim. 6:9 But those who are desiring
to become wealthy fall into testing and a trap,
even many unwise and harmful longings,
which sink human beings
into destruction and loss.

1Tim. 6:10 Indeed, the love of money
is a root of every bad thing
which some, having coveted it,
have strayed away from the faith
and pierced themselves through
with much grief.

1Tim. 6:11 But you, oh person of **YAHWEH**,
run away from these things

and pursue justification,
devotion,
trust,
love,
endurance,
gentleness.

1Tim. 6:12 Fight the good fight of trust!
Seize The Eternal Life
into which you have also been called
and have acknowledged
the good acknowledgement
in the presence of many witnesses!

homologeō – to assent;
covenant, acknowledge.

The concept of covenant
is particularly appropriate to consider.
When you acknowledge your faith
you acknowledge that you have made
a Covenant with **YAHWEH!**
Many translations use confession,
but that implies a crime,
not acceptance of freedom from all guilt
by means of The Messiah.

1Tim. 6:13 I urge you
in the presence of **YAHWEH**,
Who gives life to all things,
and The Messiah, **YAHUSHUA**,
Who before Pontius Pilate testified
with the beautiful acknowledgement,

Pontius means of the sea.
Pilate means pressed close (like felt).

1Tim. 6:14 that you keep The Instruction
unblemished, blameless,
until the appearing of our Master,
YAHUSHUA, The Messiah,

epiphaneia – manifestation, advent.
The source for “epiphany”.

1Tim. 6:15 which in His own seasons
He will show,
the supremely blessed
and only powerful ruler,
the King of kings,
and Master of masters;

The context is crucial!
The reference is to **YAHWEH**,
not to The Messiah!
Sha'ul, in verse 13, sets the context.
This statement is made
“in the presence of **YAHWEH**”,
and thus refers to Him.

If it does not,
then the rest of this statement is wrong.
The Messiah has been seen.
Only The Father, **YAHWEH**,
has never been seen,
nor is able to be seen,
by a human being! V.16

1Tim. 6:16 Who alone holds immortality,
dwelling in inaccessible light.
Whom not even one human being has seen
nor is able to see.
To Whom *be* honor and power forever.
Amen.

1Tim. 6:17 Urge those
who are wealthy in this world
not to be arrogant,
nor to have confidence over uncertain wealth,
but rather in The Living Elohim,
Who provides us all things abundantly
for the sake of full enjoyment.

1Tim. 6:18 Urge *them* to be doing good,
being wealthy in good works,

willing to share,
being generous,
1Tim. 6:19 storing up for themselves
a good foundation
for the sake of what's coming
in order that they might seize Eternal Life.

1Tim. 6:20 Indeed, Timothy,
protect what has been committed to your trust,
avoiding the profane idle babblings
and contradictions
of what is falsely called knowledge!
1Tim. 6:21 By professing it
some have missed the mark
of the truth in regard to the faith.

This is a classic Hebrew idea
related to "offenses"
- missing the mark/target/goal,
straying off the pathway
given by **YAHWEH** to His people.

Favor be with you!
Amen.

17. 2 TIMOTHY

(Version 3.1: 7-15-2021)

Chapter 1

2Tim. 1:1 Sha'ul, an ambassador
of **YAHUSHUA**, The Messiah,
by the determination of **YAHWEH**,
according to the promise of *Eternal Life*
which is in The Messiah, **YAHUSHUA**,
2Tim. 1:2 to Timothy, a beloved son.
Favor, compassion, well being
from **YAHWEH**, The Father,
and The Messiah, **YAHUSHUA**, our Master.

2Tim. 1:3 I have gratitude toward **YAHWEH**,
Whom, as my ancestors,
I have served with a clean conscience,
holding continual remembrance of you
in my petitions night and day;
2Tim. 1:4 earnestly desiring to see you,
being mindful of your tears,
in order that I might be filled with joy,
2Tim. 1:5 calling to remembrance
the genuine trust that is in you
which dwelt first in your grandmother Lois
and your mother Eunice.
And I am convinced it is in you also.

Lois means not a standard bearer.
Eunice means happy victory.

2Tim. 1:6 For this cause I remind you
to rekindle the gift of **YAHWEH**
which is in you
through the laying on of my hands.

2Tim. 1:7 Indeed, **YAHWEH** has not given us
a nature of timidity,
but rather of miraculous power,
and of love,
and of self control.

2Tim. 1:8 Therefore, do not be ashamed
of the witness given concerning our Master,
nor of me, His prisoner.
Instead, share with me in the hardships
for the sake of the good news
in accordance with
the miraculous power of **YAHWEH**.

2Tim. 1:9 He is delivering us

and inviting us with a sacred invitation,
not according to our works,
but rather according to
His own purpose and favor
which has been given to us
through The Messiah, **YAHUSHUA**,
before time eternal.

2Tim. 1:10 And now
it has been rendered apparent
by the revelation of our Deliverer,
YAHUSHUA, The Messiah,
Who has truly rendered death entirely useless
and illuminated life and immortality
through the good news,
2Tim. 1:11 into which I have been appointed
a proclaimer and an ambassador,
and a teacher of the Gentiles.
2Tim. 1:12 Because of this
I also am suffering these things.
However, I am not ashamed
because I understand
in Whom I have trusted
and I am convinced
that He is able to protect
what I have committed to Him
until that very day.

[The day of His second revelation.](#)

2Tim. 1:13 Hold on to the pattern of sound words
which you have heard from me
with trust and love
which are in The Messiah, **YAHUSHUA**.
2Tim. 1:14 That good thing
which was committed to you,
protect for the sake of
The Set Apart Divine Nature of **YAHWEH**
which dwells in us.

2Tim. 1:15 This you understand,
that all those in Asia
have turned away from me,
among whom are Phygellus and Hermogenes.

[Asia means slime; mire.](#)

[Phygellus means a little fugitive.](#)

[Hermogenes means born lucky.](#)

2Tim. 1:16 May the Master provide compassion
to the household of Onesiphorus,
because he often refreshed me
and was not ashamed of my chain.

[Onesiphorus means profit bringing.](#)

2Tim. 1:17 Indeed, even when he was in Rome
he sought me out very earnestly and found me.

[Rome means strength.](#)

2Tim. 1:18 May **YAHWEH** grant to him
to find compassion
in the presence of The Master in that day.
And you know very well how many ways
he ministered at Ephesus.

[Ephesus means full purposed.](#)

Chapter 2

2Tim. 2:1 You then, my son, be empowered
by the favor that is in

The Messiah, **YAHUSHUA**.

2Tim. 2:2 And the things
that you have heard from me
by means of many witnesses,
commit these to trustworthy persons
who will be competent to teach others also.

2Tim. 2:3 You then, undergo hardship
as a good warrior of **YAHUSHUA**, The Messiah!

2Tim. 2:4 No one engaged in warfare

entangles himself with the affairs of life
in order that he might please him
who enlisted him as a soldier.

2Tim. 2:5 Now if anyone competes in a contest
he is not crowned
unless he competes according to the rules.

2Tim. 2:6 The hardworking farmer
must be first to participate in the fruits.

2Tim. 2:7 Comprehend what I am saying!
Indeed, may The Master give you
comprehension in everything.

2Tim. 2:8 Remember,
YAHUSHUA, The Messiah,
out of the seed of David,
has been raised from being dead
according to my good news,

Sha'ul speaks of "my good news".
This may seem odd unless you understand
that he did, indeed,
have a slightly different "good news" (gospel)
than the other students
of The Messiah had been given.

**He is the ONLY person
to have been taught by direct revelation
from the resurrected and ascended Messiah.
(See Galatians for the details on this.)**

Everyone else was taught
by the human Messiah
while He was on the earth.
What Sha'ul was taught
was a more complete revelation
of the mysteries of The Kingdom.
He is, therefore, able to teach things
no one else could teach, prior to him.

2Tim. 2:9 for which I undergo hardship,
even like a criminal, to the point of chains.

But on the other hand,
The Word of **YAHWEH** is not chained.

2Tim. 2:10 Because of this I endure all things
for the sake of the elect
in order that they also
might secure the deliverance
which is in The Messiah, **YAHUSHUA**,
with eternal honor.

2Tim. 2:11 This message is trustworthy,
because if we have died with Him,
we will also continue to live with Him.

2Tim. 2:12 If we endure these things
we will also reign with Him.

If we disavow Him
He also will disavow us.

Some teach a concept of "eternal security";
once saved, always saved.

**Scripture in several places
testifies against this concept.**

We are seriously warned
about "falling away", apostasy.
If you cannot lose your salvation
why are we warned about that very thing?

**If we cannot disavow YAHWEH
why does Sha'ul identify
the consequences of such an action?**

2Tim. 2:13 If we disbelieve

He remains trustworthy.
He is not able to disavow Himself.

2Tim. 2:14 Remind them of these things,
urging them in the presence of The Master,
not to strive about words to no profit,
to the ruin of the hearers.

2Tim. 2:15 Be diligent to present yourself
acceptable to **YAHWEH**,
a worker who is not ashamed,
correctly dividing The Word of Truth.

2Tim. 2:16 And shun profane fruitless discussions
because they will move forward
toward more irreverence,
2Tim. 2:17 and their message
will spread like gangrene.

Hymenaeus and Philetus are of this sort,
[Hymenaeus means a wedding song.](#)
[Philetus means beloved.](#)

2Tim. 2:18 who have deviated concerning the truth,
saying that the resurrection has already happened,
and they are overthrowing the trust of some.

2Tim. 2:19 Nevertheless,
the solid foundation of **YAHWEH** stands stable,
having this seal,

*"The Master knows absolutely
those who are His."*

(John 10.14)

and, *"Let everyone
who names the Name of The Messiah
depart from injustice."*
[No cross reference found in Scripture.](#)

2Tim. 2:20 Now in a great house
there are not only vessels of gold and silver,
but also of wood and clay;
and some are for honor
and some are for dishonor.

2Tim. 2:21 Therefore, if anyone
thoroughly cleanses himself from these
he will be a vessel for honor,
sanctified and useful for the absolute ruler's use,
prepared for every good work.

2Tim. 2:22 Run away now from youthful longings,
but pursue justification,
trust,
love,
and well being
with those who call upon The Master
from a pure heart.

2Tim. 2:23 Indeed,
avoid foolish and ignorant disputes,
knowing that they generate battles.

2Tim. 2:24 Now a servant of The Master
must not quarrel,
but instead be kind to all,
able to teach,
enduring of ill,

2Tim. 2:25 in humility educating those
who are in opposition,
if **YAHWEH** perhaps
might give them a change of mind
for the sake of recognition of the truth,
2Tim. 2:26 and they might come to their senses
and escape the snare of The Adversary,
having been taken captive by him into his will.

Chapter 3

2Tim. 3:1 **But know this absolutely, that in the final days**

grievous times will be at hand,

2Tim. 3:2 because persons will be self centered,

greedy,

braggers,

arrogant,

blasphemers,

disrespectful of parents,

ungrateful,

irreverent,

2Tim. 3:3 without natural affection,

implacable,

slanderers,

without self-control,

brutal,

despisers of that which is good,

2Tim. 3:4 traitors,

headstrong,

conceited,

pleasure loving rather than **YAHWEH** loving,

2Tim. 3:5 having an appearance of devotedness but rejecting its miraculous power.

Indeed, from such ones turn away!

2Tim. 3:6 Indeed, this sort are those

who are sneaking into households,

even captivating foolish women,

piled up with offenses,

led by various strong desires,

2Tim. 3:7 **always learning,**

yet never able to come

to the recognition of the truth.

2Tim. 3:8 Now just as Yannes and Yambres opposed Moshe,

so do these also oppose The Truth,

people of corrupt minds

rejected concerning the faith.

Yannes means he oppressed.

Yambres is Egyptian;

it's meaning is uncertain.

2Tim. 3:9 Indeed, they will progress no further

because their stupidity

will be wholly evident to everyone

like theirs also was.

2Tim. 3:10 But you have carefully followed

my instruction,

lifestyle,

purpose,

trust,

fortitude,

love,

perseverance,

2Tim. 3:11 persecutions,

afflictions,

such as what happened to me

at Antioch, at Iconium, at Lystra;

which persecutions I endured,

and out of everything

YAHWEH has delivered me.

2Tim. 3:12 Indeed, even everyone

who desires to live devotedly

in The Messiah, **YAHUSHUA**,

will be persecuted.

2Tim. 3:13 Now hurtful persons and wizards

will become more hurtful,

deceiving and being deceived.

2Tim. 3:14 But you are to continue
in that which you have learned
and have been assured,
understanding from whom you have learned,
2Tim. 3:15 and that from childhood
you have understood The Set Apart Scriptures,
which are able to make you wise
concerning deliverance through trust
which is in The Messiah, **YAHUSHUA**.

2Tim. 3:16 **All Scripture is divinely inspired,
and helpful for instruction,
for conviction,**

for correction,

for training in justification,

2Tim. 3:17 **in order that the person of YAHWEH**

might be complete,

thoroughly equipped for every good work.

Chapter 4

2Tim. 4:1 I charge you therefore
in the presence of **YAHWEH**
and The Master, **YAHUSHUA**, The Messiah,
Who will judge the living and the dead
at His revealing and in His kingdom,
2Tim. 4:2 proclaim the word!

Be ready in season *and* out of season!

Convince,

admonish,

rebuke,

encourage,

with all patience and instruction,

2Tim. 4:3 because the time will come

when they will not put up

with healthy instruction,

but instead,

according to their own strong desires

they will collect to themselves

teachers who are "tickling their ears"!

An idiom - telling them

what they want to hear.

2Tim. 4:4 And they will turn their listening

away from even The Truth,

and will be turned aside into myths.

2Tim. 4:5 But you, be discreet in all things!

Endure difficulties!

Do the work of an evangelist!

Entirely accomplish your ministry!

2Tim. 4:6 Indeed, I am already
being poured out as a drink offering,
and the time of my departure is at hand.

2Tim. 4:7 I have fought the good fight.

I have finished the race.

I have protected the faith.

2Tim. 4:8 Finally, there is reserved for me

the wreath of justification,

which The Master, The Righteous Judge,

will give to me in that Day,

and not to me only,

but rather also to all

who are loving His revealing.

2Tim. 4:9 Be diligent to come to me shortly

2Tim. 4:10 because Demas has left me,

having loved this present world,

and has traveled to Thessalonica,

Crescens to Galatia, Titus to Dalmatia.

Demas means popular.

Crescens means growing.

Galatia means milky.

Titus means nurse; nursemaid.

Dalmatia means a priestly robe.

2Tim. 4:11 Only Luke is with me.
Get Mark and bring him with you,
because he is useful to me in ministering.

Luke means a light.
Mark means a defense.

2Tim. 4:12 Now Tychicus I have sent to Ephesus.

Tychicus means fortunate.

2Tim. 4:13 Bring the cloak that I left
with Carpus at Troas when you come,
and the books, most of all the parchments.

Carpus means fruit.
Troas means a Trojan.

2Tim. 4:14 Alexander the coppersmith,
did me much harm.

May **YAHWEH** repay him
according to his works.

Alexander means man defender.

2Tim. 4:15 You also must watch him
because he has greatly opposed our message.

2Tim. 4:16 At my first defense
no one stood with me or strengthened me,
but instead all left me.

May it not be accounted against them.

2Tim. 4:17 Yet The Master stood with me
and strengthened me so that the message
might be proclaimed fully through me
and *that* all the Gentiles might hear.

Indeed, I have been rescued
out of the mouth of the lion.

2Tim. 4:18 And The Master will deliver me
from every hurtful work
and deliver me into His Heavenly Kingdom.
To Him be honor forever and ever!
Amen!

2Tim. 4:19 Greet Prisca and Aquila
and the household of Onesiphorus.

Prisca means ancient.
Aquila means I shall be nourished.

2Tim. 4:20 Erastus stayed in Corinth,
but Trophimus I have left in Miletus sick.

Corinth means satisfied.
Miletus means cared for.

2Tim. 4:21 Do your utmost
to come before winter.

Eubulus greets you,
as well as Pudens, Linus, Claudia,
and all the brothers.

Eubulus means of good counsel.
Pudens means modest.
Linus means linen.
Claudia means surging.

2Tim. 4:22 The Master, **YAHUSHUA**, The Messiah,
be with your nature.

Favor be with you.
Amen.

18. TITUS

(Version 3.1: 7-15-2021)

Chapter 1

Titus 1:1 Sha'ul, a slave of **YAHWEH**,
but an ambassador
of **YAHUSHUA**, The Messiah,
according to *the* trust of **YAHWEH's** chosen
and *the* recognition of the truth
which is according to deep reverence

Sha'ul means requested.

Titus 1:2 for the sake of anticipation
of Eternal Life

which **YAHWEH**, Who cannot lie,
promised before time began,
Titus 1:3 but has rendered
His message apparent
in these very times by a proclamation
which has been entrusted to me
according to the instruction
of **YAHUSHUA**, our Deliverer;
YAHWEH is the ultimate source
of our deliverance.
HE is The One
Who sent **YAHUSHUA** into the world
to accomplish what was necessary
in order that we might receive
our promised inheritance.
If you read The Old Covenant
you quickly see that **YAHWEH** is The One
Who is continually providing deliverance.

Titus 1:4 to Titus, a genuine son
according to a shared faith.
Favor, compassion, well being
from **YAHWEH**, The Father,
and The Master, **YAHUSHUA**, The Messiah,
our deliverer.
Titus means nurse, or nurturer.

Titus 1:5 For this cause I left you in Crete,
in order that you might straighten out
what's left to do
and designate elders in every city
as I directed you,
Crete means fleshy.

Titus 1:6 if any is blameless,
the husband of one wife,
having trustworthy children,
not accused of wastefulness or disobedience.

Titus 1:7 Indeed,
a superintendent must be blameless
as a steward of **YAHWEH**,
not self willed,
not quick tempered,
not given to wine,
not violent,
not greedy,

Titus 1:8 but instead,
hospitable,
fond of what is good,
sober-minded,
just,
set apart,
self controlled;

Titus 1:9 adhering to the faithful message
according to the way he has been instructed
in order that he is able
through sound teaching
both to encourage and to admonish
those who are contradicting it.

Titus 1:10 Indeed,
there are many insubordinate,
and idle talkers,
and deceivers,
especially those of the circumcision,
Titus 1:11 whose mouths must be silenced,
who subvert whole households,
teaching things which they ought not
for the sake of dishonest gain.

Titus 1:12 One of them,
a prophet of their own said,
"Cretans are always liars,
harmful beasts, lazy gluttons."
Titus 1:13 This testimony is true.
For this cause rebuke them sharply
so that they may be sound in the faith,

Titus 1:14 not paying attention
to Yisra'elite myths
and precepts of men
who turn away from the truth.

Titus 1:15 Indeed, on the one hand,
to the pure all things are pure.
But on the other hand,
to those being defiled and disbelieving
not one thing is pure.
Indeed, even their mind
and conscience are defiled.

Titus 1:16 They profess to know **YAHWEH**
yet by works they deny Him,
being detestable and disobedient,
and disqualified for every good work.

Chapter 2

Titus 2:1 But you are to speak the things
which are appropriate to sound instruction.

Titus 2:2 Older men are to be sober,
serious,
self controlled,
being not corrupt in faith,
in love,
in patience.

Titus 2:3 Older women, likewise,
are to be reverent in behavior,
not slanderers,
not given to much wine,
teachers of what is right,

Titus 2:4 in order that they
might train the young women
to love their husbands,
to love their children,

Titus 2:5 to be of sound mind,
pure,
housekeepers,
good,
subordinate to their own husbands,
in order that the word of **YAHWEH**
may not be spoken of impiously.

Titus 2:6 Likewise, encourage young men
to be of sound mind,

Titus 2:7 in all things holding yourself up
as a pattern of good works
in which instruction is pure,
serious,
incorruptible,

Titus 2:8 a healthy message
with which no one can find fault,
so that one who is opposed is confounded,
having not one bad thing
to say concerning you.

Titus 2:9 Servants are to be subordinate
to their own masters,
being well pleasing in everything,
not talking back,

Titus 2:10 not taking things for oneself,
but instead, showing all good faithfulness,
in order that they might put in proper order
The Instruction of **YAHWEH**, our Deliverer,
in everything.

Titus 2:11 Indeed, the favor of **YAHWEH**
has appeared,

bringing deliverance to all persons,
Titus 2:12 training us up in order that,
rejecting irreverence and worldly longings,
we are to live soberly, justly, and reverently
in this present age,

Titus 2:13 waiting for the happy expectation
and magnificent revealing
of The Great Elohim
and our deliverer, **YAHUSHUA**, The Messiah,
epiphaneia – epiphany, being made visible.
Titus 2:14 Who has given Himself
for our sakes
in order that He might ransom us away
from every illegality
and purify for Himself His own special people
zealous for good works.

Titus 2:15 Speak these things!
Also encourage and admonish
with all authoritativeness!
Let no one put you down!

Chapter 3

Titus 3:1 Remind them to be subordinate
to rulers and authorities,
submitting to authority,
being ready for every good work,
Titus 3:2 speaking irreverently of no one,
not being contentious,
considerate,
showing every respectfulness
toward all human beings
Titus 3:3 because we ourselves
were also at one time
unwise,
stubborn,
deceived,
being a slave to various strong desires
and sensual delights,
living in malice and ill will,
hateful,
detesting one another.

Titus 3:4 But when the goodness
and benevolence
of **YAHWEH**, our Deliverer,
became visible to human beings,
Titus 3:5 not by works of right actions
which we have done,
but rather according to His compassion,
He delivered us by means of the washing
of non-carnal rebirth and renovation
by The Set Apart Divine Nature of **YAHWEH**

Washing is always associated
with purification or cleansing.
To be unclean was to be defiled.
To be defiled meant you had no right
to enter into the presence of **YAHWEH**.

What's normally translated
as "washing of regeneration"
is far more significant than we realize.
It refers to a cleansing
that's part of a rebirth.
It's a total purification.
It makes us undefiled.
There is no more offense debt!

Sin is an offense against **YAHWEH**.
It's been covered by the blood of The Messiah,
thereby purifying us.
We are now a brand new creation
because of The Messiah.

And we are being renovated - remodeled,
in the sense of being remade.
It will be completed in eternity.
"The Holy Spirit" is an **incorrect** "translation".
Literally it is "sacred breath".
It refers to the inner nature
of **YAHWEH** Himself.

It is, in fact, His Divine Nature
that's being referred to.
A detailed study of Scripture
affirms this conclusion.

**There is no "trinity"
because His Divine Nature
is not a separate "person".**

The 'new nature' found in a believer
is The Divine Nature
implanted within them.
It is the "new man".

Titus 3:6 which He bestowed on us abundantly
through **YAHUSHUA**, The Messiah,
our deliverer,
Titus 3:7 in order that
having been rendered innocent
by that very favor
we might become heirs
in accordance with
the anticipation of Eternal Life.

Titus 3:8 This is a faithful saying.
And concerning these things
I want you to assert them strongly
in order that those
who have trusted in **YAHWEH**
might be careful to maintain good works!
These things are good
and helpful to human beings.

Titus 3:9 But avoid foolish disputes,
genealogies,
contentions,
and strivings about The Torah
because they are useless and profitless.
You are literally dead to The Torah.
It's useless to argue about it any longer.
Scripture affirms that
when a new great priest is designated
the old "law" must be replaced by a new one.
YAHUSHUA is our new great priest.
Therefore there is a new order of things.

Titus 3:10 Avoid a divisive person
after the first and second warning,
Titus 3:11 knowing that such a person
is perverted and is offending,
being self condemned.

Titus 3:12 When I send Artemas to you
or Tychicus
be diligent to come to me at Nicopolis,
because I have decided
to spend the winter there.

Artemas means safe and sound.
Tychicus means fortunate.
Nicopolis means conquest of the city.

Titus 3:13 Send Zenas, the lawyer, and Apollos
on their journey with haste,
so that they might lack nothing.
Zenas means Jupiter, who was the father of the "gods".
Apollos means a destroyer.

Titus 3:14 And let ours also learn
to maintain good works,
to meet urgent needs,
so that they might not be unfruitful.

Titus 3:15 All who are with me greet you.
Greet those who love us in the faith.
Favor *be* with you all.
Amen.

19. PHILEMON

(Version 3.1: 7-15-2021)

Philem. 1 Sha'ul, a prisoner
for The Messiah, **YAHUSHUA**,
and Timothy, a brother,
to Philemon our beloved and fellow laborer,

[Sha'ul means requested.](#)

[Timothy means honoring YAHWEH.](#)

[Philemon means one who kisses.](#)

Philem. 2 to the beloved Apphia,
Archippus, our fellow soldier,
and to the assembly in your house.

[Apphia means dear one.](#)

[Archippus means horse chief.](#)

Philem. 3 Favor to you and well being
from **YAHWEH**, our Father,
and The Master **YAHUSHUA**, The Messiah.

Philem. 4 I am grateful to my Elohim,
always making mention of you in my prayers,

Philem. 5 hearing of your love
and the trust which you have
toward The Master, **YAHUSHUA**,

and toward all the set apart ones,
Philem. 6 so that the sharing of your trust
might become energized

by the full discernment of every good thing
which is in you in The Messiah, **YAHUSHUA**.

Philem. 7 Now we have great joy
and comfort in your love,
because the inner affections
of the set apart ones
have been refreshed by you, brother.

Philem. 8 Therefore, I have much boldness
in The Messiah

to order you *to do* what is proper.

Philem. 9 Because of love, however, I appeal,
being such a one as Sha'ul the aged,
and now also a prisoner
for **YAHUSHUA**, The Messiah.

Philem. 10 I appeal to you
concerning my son, Onesimus,
whom I have begotten *while* in my shackles.

[Onesimus means profitable.](#)

Philem. 11 He at one time
was not useful to you,
but now is useful to you and to me.

Philem. 12 I have sent him back.
You therefore receive him to yourself,
that is, this one who exists

as my own inner affections,
Philem. 13 whom I desire to keep with me
in order that on your behalf
he might serve me *while* in my shackles
for the sake of the good news.

Philem. 14 But without your consent
I wanted to do nothing,
in order that your good
might not be according to compulsion,
but instead voluntary.

Philem. 15 Indeed,
perhaps he departed for a while,
in order that you might keep him forever,

Philem. 16 no longer as a slave,
but rather, more than a slave,
a beloved brother, especially to me,
but how much more to you
both in the flesh and in The Master.

Philem. 17 If then you consider me

as a companion,
receive him to yourself as if it were me.

Philem. 18 Indeed, if he has wronged you
or owes anything, attribute that to me.

Philem. 19 I, Sha'ul,
am writing with my own hand.
I will pay it in full
(not to mention to you that you owe me
even your very own self).

Philem. 20 Truly, brother,
let me be gratified by you in The Master.
Refresh my inner affections in The Master.

Philem. 21 Having confidence
in your attentive listening
I have written to you,
understanding that you will do
even more than I say.

Philem. 22 Now meanwhile also
prepare a guest room for me,
because I trust that through your prayers
I will be granted to you.

Philem. 23 Epaphras, my fellow prisoner
in The Messiah, **YAHUSHUA**, greets you,
[Epaphras means fascinating.](#)

Philem. 24 *as do* Mark, Aristarchus,
Demas, Luke, my fellow laborers.
[Mark means a defence.](#)
[Aristarchus means best ruler.](#)
[Demas means popular.](#)
[Luke means a light.](#)

Philem. 25 The favor of our Master,
YAHUSHUA, The Messiah,
be with your nature.
Amen.

20. JAMES

(Version 3.1: 7-15-2021)

Chapter 1

James 1:1 Ya'akov, a servant of **YAHWEH**
and of The Master, **YAHUSHUA**, The Messiah,
to the twelve tribes in the dispersion.

Be well.

[Ya'akov means heel catcher; restrainer.](#)
(This is James.)

[It's important to remember](#)
[that these were Hebrew people](#)
[writing a Hebrew Scripture.](#)
[They were not Greeks.](#)

[diaspora](#) - resident in pagan nations.

[The 12 tribes were NEVER "lost".](#)
[Note: There are, technically, 13 tribes.](#)
[Levi is not counted separately](#)
[because they belonged to YAHWEH.](#)

[That leaves 12 tribes,](#)
[of which 11 have been claimed to be "lost".](#)
[They were indeed scattered into other lands,](#)
[but they were never "lost".](#)
[Anyone who tells you otherwise](#)
[is not being faithful to YAHWEH's Word.](#)

James 1:2 My brothers,
consider it all gladness
whenever you fall into various trials,

James 1:3 knowing that
the testing of your faith produces endurance.
James 1:4 Indeed, let endurance
have a complete effect
in order that you may be mature,
even complete in every part,
lacking not even one thing.

James 1:5 If any of you lacks wisdom
let him ask of **YAHWEH**,
Who gives to everyone bountifully
and without reproach,
and it will be given to him.

James 1:6 But ask with trust
with no hesitation,
because he who hesitates
is like a wave of the sea,
being blown by the wind and tossed about.

James 1:7 Indeed, let not that person think
that he will receive anything from **YAHWEH**.

James 1:8 A double minded man
is unstable in all his ways.

James 1:9 Let the humble brother
boast in his exaltation,

James 1:10 but let the wealthy
boast in his humiliation,
because like a blossom of a garden
he will pass away.

James 1:11 Indeed,
the sun rises with a burning heat
and dries up the garden.

The blossom falls off
and the beauty of its appearance
is fully destroyed.

In this manner the wealthy
will also pass away amidst his pursuits.

James 1:12 Happy is the man who endures testing
because having been approved
he will receive the wreath of Life
which **YAHWEH** has promised
to those who love Him.

This is not a kingly crown,
but a victory wreath, a prize given
to the victor of a competition.
The prize here is Eternal Life.

James 1:13 Let no one say when he is tested,
"I am tested by **YAHWEH**",
because **YAHWEH** cannot be tested
by intrinsic worthlessness
nor does He Himself test anyone.

James 1:14 But each one is tested
by being enticed by his own desires.
And he is entrapped.

James 1:15 After desire has been conceived
it gives birth to an offense
and an offense
being brought to its completion,
produces death.

Traditionally this verse uses 'sin'.
However, 'sin' is not properly understood.
It is an offense against **YAHWEH**.
He is offended because we have refused
to follow His instructions to us.

This was the same thing Eve (Chavvah)
did in the Garden of Eden.
She rejected **YAHWEH's** instruction
and acted upon her own desires.
This is called 'sin' in traditional texts.
It results in a penalty of death,
just as **YAHWEH** declares in Genesis.

James 1:16 Do not be deceived,
my beloved brothers!
James 1:17 All good giving
and every complete gift is from above,
coming down from The Father of Lights,
within Whom there is no variation
or shadow of turning.

This may be an oblique reference
to the sun and moon,
with which there are such things,
and which were the focus
of much false religious worship
during this period.

James 1:18 He was willing to bring us forth
by The Word of Truth
to exist as a kind of first fruits
of His created things.

James 1:19 So then, my beloved brothers,
let each of you human beings be
swift to hear,
slow to speak,
slow to anger,

James 1:20 because the anger of a man
does not accomplish
the justification of **YAHWEH**.

The term is **dikaioisune**.
It means equity of character or action.
It's most often translated as righteousness.
It might also be seen "right action".
Right actions establish
justification before **YAHWEH**.

James 1:21 Therefore, put away
all filthiness and excessive depravity.

Receive in humility the implanted word
which is able to deliver your life.

The word of truth is **YAHUSHUA**.
His nature is placed in you
at the time of your rebirth.
It is 'the new nature',
which replaces the 'offense nature',
or 'the old man'.

James 1:22 Indeed, become doers of the word
and not merely hearers,
being deceived by yourselves,
James 1:23 because if anyone
is a hearer of the word
and not a doer,

he resembles a man considering
his natural appearance in a mirror.

James 1:24 Indeed, he observes himself.
But he goes away
and immediately forgets what he was.

James 1:25 But whoever looks
into the perfect law of freedom
and is continuing *in it*,
not being a forgetful hearer
but *being* a doer of the work,
this one will be
supremely blessed by his actions.

James 1:26 If anyone among you
thinks he is religious
and does not bridle his tongue
but instead deceives his own heart,
this one's religion is useless.

James 1:27 Pure and undefiled religion
before our Elohim and Father is this,
visiting orphans and widows in their distress;
keeping oneself unblemished by the world.

This is a vital Hebrew concept.

Defilement was a primary issue
under The Old Covenant.
It meant you could not enter
into the presence of **YAHWEH**.

Chapter 2

James 2:1 My brothers,
do not hold the trust in our Master
YAHUSHUA, The Messiah of glory,
with partiality.

James 2:2 Indeed,
if there came into your assembly
a man with gold rings in magnificent clothing
and there also came in
a poor beggar in filthy clothing,
James 2:3 and you looked with favor
upon the one wearing the magnificent clothing
and said to him, "You sit here in a good place,"
and said to the poor man, "You stand there."
or, "Sit here at my footstool."
James 2:4 you are discriminating among yourselves
and have become judges
with hurtful considerations.

James 2:5 Listen, my beloved brothers.
Has **YAHWEH** not chosen
the poor of this world
to be rich in trust and heirs of the kingdom
which He promised to those who love Him?
James 2:6 But you have dishonored the poor one.

Do not the wealthy oppress you
and drag you into the courts?
James 2:7 Do they not speak irreverently
of the good name by which you are called?

The Greek implies a name or title
by which someone is known.
Properly, we are called
by the Name of **YAHWEH**.
He places His Name upon His people,
as Scripture confirms in many locations.
And to have His Name placed upon you
means you are now under His authority.

**His is the only Name
by which deliverance comes.**

Unfortunately, most have allowed themselves
to be labeled "Christian",
and not "a believer in **YAHWEH**."
In part, this is because **the Name, YAHWEH,**
has been removed intentionally
from most Bibles.

James 2:8 If, indeed, you fulfill The Royal Torah
according to The Scripture,
*"You are to love your neighbor
as (you love) yourself,"*
(Lev. 19.34)

you do well.
James 2:9 But if you show partiality
you are engaged in an offense
and admonished under The Torah
as violators.

James 2:10 **Indeed, whoever will keep
the whole Torah,
yet stumble in one *point*
is liable for all of it.**

James 2:11 Indeed, He Who said,
"You are not to commit adultery,"
(Ex. 20.14)
also said,
"You are not to murder."

(Ex. 20.13)

Now if you do not commit adultery
but you do murder
you have become a violator of The Torah.

The issue of **torah** is vital.
The entire Hebrew system
revolved around it.

We have been taught
that is is "The Law of Moshe".
But this misses a vital aspect of Torah.

torah means a precept or statute
(written code).

But the root word from which it comes
means **to direct, instruct, teach**.

**The Yisra'elites are under a blood covenant
to do according to all that's in The Torah**

**Yet there is no "command" mentioned
anywhere in the concept of torah.**

Indeed, they understand it to be
The Ten Words,
and **not**, 'The Ten Commandments'.
It only became 'law' for them
when they entered into The Covenant,
making it legally binding on them.

**To violate even one small portion of it
meant they were guilty
of breaking The Covenant itself,
and therefore liable for all of it.**

James 2:12 Therefore speak and therefore do
as those who will be judged
by the law of freedom,
James 2:13 because judgment
is without compassion
to the one who has shown no compassion.

Compassion triumphs over judgment.

James 2:14 What benefit is it, my brothers,
if someone says he has faith
but does not have works?
Is faith able to deliver him?

James 2:15 If a brother or sister was naked
and lacking daily nourishment
James 2:16 and one of you said to them,
"Go your way in peace.
Warm yourself and satisfy yourself.",
but you do not give them the things
which are needed for the body
what *does it* benefit?

James 2:17 Even so, faith by itself,
unless it has works, is dead.

James 2:18 On the other hand, some will say,
"You have faith and I have works."
Show me your faith without your works
and I will show you my faith by my works.

James 2:19 You have believed
that there is one Elohim.
You do well.
Even the unclean natures believe,
and they tremble!

An unclean nature is what's traditionally
referred to as a 'demon'.
The term, 'demon' is a transliteration
of the Greek word used.
There are no 'demons' in The Old Covenant.
But there are unclean (defiled) entities.

James 2:20 But do you want to know,
useless person,
that faith without works is dead?

James 2:21 Was not Abraham our forefather,
rendered innocent by works
when he offered Yitzhak, his son,
on the slaughter site?

Abraham means father of a multitude.
Yitzhak means laughter.

An 'altar' is a slaughter site.
It's not a pretty place.
It's a place of blood and fire and smoke
where animals were slaughtered
and then offered up
as a form of partial satisfaction
for one's offenses.

James 2:22 Do you see that faith
was cooperating with his works
and by works faith was made complete?
James 2:23 And The Scripture was fulfilled
which says,

*"Abraham believed **YAHWEH**,
and it was accounted to him
as justification."*

(Gen. 15.6),

And he was called a friend of **YAHWEH**.

James 2:24 **Discern clearly, therefore,
that by works
a person is rendered innocent
and not by faith alone.**

James 2:25 Likewise,
was not Rahab, the prostitute,
also rendered innocent by works
when she hospitably received the messengers
and sent them out another way?

Rahab means breadth.

James 2:26 Indeed, exactly as
the body without breath is dead,
in like manner,
faith without works is also dead.

pneuma means breath or wind.

Chapter 3

James 3:1 My brothers,
let not many of you become teachers,
understanding that we
will receive a stricter judgment.

James 3:2 Indeed, in many things
every one of us errs.

The one that does not err in word,
the same one is complete,
even able to control the entire body.

James 3:3 Behold!

We throw bits in horses' mouths
so they are persuaded by us,
and we control their entire body.

James 3:4 Look also at the ships.

Being so large
and being driven by fierce winds,
they are turned about by a very small rudder
wherever one desires to steer them.

James 3:5 Even in this same manner,
the tongue is a very small member
yet boasts great things.

Look how great a forest a tiny fire ignites!

James 3:6 And the tongue is a fire,
a world of injustice.

In this same manner,
the tongue is *set* among our body parts.
It defiles the entire body
and ignites the wheel of nature.
And it is set ablaze by hell.

Obscure reference.
There is much speculation
about the meaning of the "wheel of nature".

The word for nature is *genesis*.
It refers to procreation, or birth.

The wheel is considered to be symbolic
of a continuing movement of one's life.
Some translate this as the "course of nature"
- life's ongoing path.

A dry hub causes a wheel to ignite,
setting the entire wheel on fire and destroying it.
Thus we have an analogy
between the tongue
and the hub destroying the cycle of life.

geena is the Greek for Gehenna,
or the Valley of Hinnom.
This valley was the rubbish dump for Yerushalaim
where trash was burned.
It was virtually always burning.
Symbolically it is used to represent "hell".

James 3:7 Now every kind
of dangerous animals and birds,
of reptiles and creatures of the sea is tamed
and has been tamed
by the natural human being.
James 3:8 But no human being
can tame the tongue,
worthless,
impossible to restrain,
full of deadly poison.

James 3:9 With it we bless **YAHWEH**,
even The Father,
and with it we curse persons
who have been made
according to the likeness of **YAHWEH**.

James 3:10 Out of the same mouth
comes blessing and cursing.
My brothers, these things ought not be so.

James 3:11 Does a fountain send forth
fresh *water* and bitter *water*
from the same opening?

James 3:12 Can a fig tree, my brothers,
make olives,
or a grapevine make figs?
Likewise, no fountain yields
both briny and fresh *water*.

James 3:13 Who *is* wise
and intelligent among you?
Let him show from good behavior
his works of wisdom amidst humility.

James 3:14 Now if you have bitter envy
and strife in your hearts do not boast.

And do not lie concerning The Truth.
James 3:15 Wisdom such as this
does not come down from above,
but rather *is* earthly, physical, hurtful.

James 3:16 Indeed,
wherever bitter envy and strife *exist*,
in that place is disorder
and every contemptible act.

James 3:17 However, the wisdom from above
is first of all truly pure,
then peaceable,

appropriate,
good for persuasion,
full of compassion and good fruits,
impartial,
and without hypocrisy.
James 3:18 Indeed, the fruit of justification
is sown in peace by peace makers.

Chapter 4

James 4:1 Where do warfare and battles
come from among you?

Is it not from your sensual desires
that wage war in your members?

James 4:2 You set your heart on things,
yet do not have them.

You murder and long for them,
yet are not able to attain them.

You quarrel and wage war,
but you do not possess
because you do not ask.

James 4:3 You ask and do not receive
because you ask badly,
in order that you may waste *it*
on your own sensual pleasures.

James 4:4 Adulterers and adulteresses!

Do you not know
that friendship with the world
is hatred toward **YAHWEH**?

Whoever, therefore, is desiring
to be a friend of the world
is established as being hateful of **YAHWEH**.

James 4:5 Or do you think
that The Scripture says for no purpose,
*"The Divine Nature which dwells in us
yearns jealously"?*

(Prov. 3.34)

James 4:6 However, He gives more favor.

Therefore He says:

*"**YAHWEH** resists the proud,
but gives favor to the humble."*

(Prov. 3.34)

James 4:7 Therefore,
surrender yourselves to **YAHWEH**!

Stand against The False Accuser
and he will run away from you!

James 4:8 Draw near to **YAHWEH**
and He will draw near to you!

Cleanse your hands, offenders,
and purify your hearts, double minded!

James 4:9 Be wretched,
and grieve,
and cry out loud,
your laughter having been turned to sorrow
and your cheerfulness to sadness!

James 4:10 Humble yourselves
in the presence of **YAHWEH**,
and He will exalt you!

*Lit. - before the face of **YAHWEH**.*

James 4:11 Do not slander one another, brothers.
He who slanders a brother
and condemns his brother,
slanders The Torah
and condemns The Torah.
But if you condemn The Torah
you are not a doer of The Torah,
but rather a judge.

James 4:12 There is one Lawgiver
Who is able to save or to destroy.
Who are you to be condemning another?

James 4:13 Come on now, you who say,
“Today or tomorrow we will go
into such and such a city,
abide there for a year,
buy and sell,
and make a profit.”,
James 4:14 whereas you do not comprehend
what *will happen* tomorrow.

Indeed, what *is* your life?
It is but a mist that appears for a little while
but then disappears.

James 4:15 Instead, you *ought* to say,
“If **YAHWEH** determines
we will live and do this or that.”

James 4:16 But now you boast
in your arrogance.
All such boasting is hurtful.

James 4:17 Assuredly, to one
who understands to do good
and does not do it,
to them it is an offense.

Chapter 5

James 5:1 Come now, you who are wealthy,
wail aloud and shriek
because of your calamities
that are coming upon you!
James 5:2 Your wealth has rotted
and your garments have become moth eaten.
James 5:3 Your gold and silver
have been corroded
and their corrosion
will be evidence against you
and will eat your flesh like fire.
You have stored it up in the last days.

James 5:4 Look!
The wages of the laborers
who have reaped your fields,
who have been defrauded by you,
scream aloud!
And the calls for help
of those who have harvested
have entered into the ears
of **YAHWEH** of Assemblies!
An Old Covenant term.
It's often translated as “The LORD of Hosts”.
A ‘host’ is always an assembly of persons.
It is not always a military term.

James 5:5 You have lived
in self indulgence upon the earth
and have lived in pleasure.
You have fattened your hearts
as in a day of slaughter.

James 5:6 You have condemned.
You have murdered the innocent
who does not oppose you.

James 5:7 Be patient now, brothers,
until the coming of The Master!
Take notice!
The farmer waits
for the valuable fruit of the earth,
waiting patiently for it
until it receives the early and latter rain.
Parousia – coming.

The second coming in this case.

James 5:8 You also wait patiently!
Establish your hearts because
the coming of The Master approaches!

Note the imperative mood.

James 5:9 Do not murmur
against one another, brothers,
lest you be condemned.
Take notice!
The Judge is standing at the door!

James 5:10 My brothers, take the prophets
who have spoken in the Name of **YAHWEH**
as an example of hardship and fortitude.

James 5:11 Take notice!
We pronounce them fortunate who have endured.
You have heard of the endurance of Iyowb
and have seen **YAHWEH's** end result
because **YAHWEH** is extremely sympathetic
and compassionate.

Iyowb means he will cry. (Job)

James 5:12 Now above all, my brothers,
do not take an oath,
not even by The Heaven,
not even by earth,
not even by any other oath!
But instead let your "Yes" be "Yes"
and *your* "No," *be* "No"
lest you fall into hypocrisy.

James 5:13 Is anyone among you
undergoing hardship?
Let him pray.

Is anyone cheerful?

Let him sing psalms.

James 5:14 Is anyone among you sick?

Let him call to himself
the elders of the assembly,
and let them pray concerning him,
having anointed him with oil
in the Name of **YAHWEH**,

James 5:15 and the prayer of faith
will deliver the sick.

And **YAHWEH** will raise him up.
Even if he has committed offenses
they will be forgiven.

James 5:16 Acknowledge to one another
your errors

and pray concerning one another
so that you might be cured.

The petition of a just person
is able to work very powerfully.

dikaiois – without prejudice or partiality.

James 5:17 Elijah was a human being
with a nature like ours

and he prayed to **YAHWEH**,
praying earnestly that it would not rain.

And it did not rain upon the land
for three years and six months.

Elijah means, **YAHWEH** is my El (God).

James 5:18 And he prayed to **YAHWEH** again
and the sky gave rain

and the earth yielded its fruit.

James 5:19 Brothers, if anyone among you
wanders from the truth

and someone turns him back,

James 5:20 let him know

that he who turns back an offender

from the error of his way

will save a life from death

and cover up a multitude of offenses.

21. 1 PETER

(Version 3.1: 7-15-2021)

Chapter 1

1Pet. 1:1 Peter, an ambassador
of **YAHUSHUA**, The Messiah,
to the elect foreigners of the dispersion
in Pontus, Galatia, Cappadocia,
Asia, and Bithynia

Foreigners literally means
aliens alongside, or resident foreigner.
The elect (chosen) are all resident foreigners.
Earth is not their home, Heaven is.
They are merely "sojourning",
temporary residents
in a strange and foreign land.

Peter means stone.
Pontus means the sea.
Galatia means milky.
Cappadocia means labeled unreal.
Asia means slime; mire.
Bithynia means violent rushing.

1Pet. 1:2 according to the forethought of The Father,
YAHWEH,
by purification of the nature
for the sake of attentive listening
and by sprinkling of *the* blood
of **YAHUSHUA**, The Messiah.

hagiasmos pneumatos
- purification of breath,
or, purification of wind.
This is a difficult phrase to translate.
It's traditionally done incorrectly.
hagiasmos is in the dative case.
pneumatos is in the genitive case.
The first means to be done by or with,
the second means to be done to.
What's expressed appears to mean
that our human nature
(referred to traditionally as 'spirit', **incorrectly**)
is purified by **YAHWEH**
in order that we can pay
more careful attention to Him.

This is not "the Holy Spirit"
as most translations lead you to believe.
It is your inner nature, "the old man",
being purified through trusting
in the shed blood of **YAHUSHUA**, The Messiah.

The reference to sprinkling with blood
is most important.
It refers to the Old Covenant sacrificial practice
of sprinkling the people, etc.
with the blood of the sacrificial lamb.
As a believer, one has been purified
and "sprinkled" by the blood of **YAHUSHUA**,
thereby making one set apart
and acceptable in the sight of **YAHWEH**.
This is to be followed by attentive listening
– doing what we are instructed to do.

Favor and well being be increased to you.

1Pet. 1:3 Blessed is The Elohim and Father
of our Master, **YAHUSHUA**, The Messiah,
Who according to His great compassion
has regenerated us into a living expectation
by means of the resurrection
of **YAHUSHUA**, The Messiah, from *being* dead,

We often misunderstand the literal text
in reference to "the dead".
There is no article.
The Greek is **nekros**.
It means dead, not death.
The text literally says "from dead".
There are other terms for death,
and they are used in a different manner.
What's referred to here
is the "condition" of being dead.

1Pet. 1:4 for the sake of receiving an inheritance,
incorruptible,
and undefiled,
and unfading,
being protected in The Heaven
for the sake of those
1Pet. 1:5 who are being protected
by the miraculous power of **YAHWEH**
through trust
for the sake of a deliverance
prepared to be revealed in the final time.

1Pet. 1:6 In this you rejoice greatly
though it is necessary now for a little while
to have been distressed by various trials
1Pet. 1:7 in order that the testing of your trust,
being much more valuable than gold
which is being fully destroyed,
though it is tested by fire,
might be found in praise, honor, and glory
at the revelation of **YAHUSHUA**, The Messiah,
apokalupsis – disclosure.

1Pet. 1:8 Whom having not seen you love;
in Whom, although not right now
discerning Him clearly,
but having trust, you are rejoicing greatly
with joy inexpressible and glorious,
1:9 preparing for the culmination of your trust,
the deliverance of your lives.

psuche – breath.
Without the breath you do not exist
- you have no life.
This is **not** the "soul".
The soul is a Greek concept
developed long after the creation of Adam,
who was given life
by the breath of The Elohim.

1Pet. 1:10 Concerning this deliverance
the prophets who were prophesying to you
concerning that favor
have investigated and have explored carefully,
1Pet. 1:11 exploring what place or what time
The Divine Nature of The Messiah
which was in them was indicating,
predicting the hardships of The Messiah
and the honors that would follow.

Note that this Divine Nature was "in them".
It is **not** a physical being,
but instead is the indwelling "Divine Nature",
the "new man" that Sha'ul writes about.

1Pet. 1:12 To them it was revealed
that not to themselves,
but to us,
they were ministering the things
which now have been announced in detail to you
through those who have proclaimed
the good news to you
through The Set Apart Divine Nature of **YAHWEH**
sent from The Heaven,
things which **YAH**-messengers long to look into.

This is clearly a reference to
the set apart (holy) Divine Nature of **YAHWEH**.
This is not referring to your old human nature.

aggelos means a messenger.
The Hebrew here, *mal'ak*, means a deputy,
one sent with a message by another, a messenger.
The Greek word is transliterated, not translated.
It's pronounced ahn-geh-los,
from which we get 'angel'.
There are **no angels** in Hebrew thought
prior to the Greek influences.
A messenger of **YAHWEH** is,
more correctly, a **YAH**-messenger.

1Pet. 1:13 Therefore, having bound up
the loins of your mind, being sober,
have absolute confidence concerning the favor
which is being brought to you
at the revelation of **YAHUSHUA**, The Messiah,
1Pet. 1:14 as submissive children,
not being conformed as formerly
in your ignorance
to selfish desires.

1Pet. 1:15 Indeed, since He Who called you
is set apart,
you also be set apart in all your behavior,
1Pet. 1:16 because it is written,
"Be set apart, because I am set apart."
(Lev. 11.44, 45, 19.2, 20.7)

Note: **hagios** means sacred or consecrated
- set apart for a special purpose.
It's most often translated as "holy",
but the concept of holiness
has become so trivialized today
that it's lost its impact on us.
We need to re-think what it means
to be set apart for **YAHWEH's** purposes.

1Pet. 1:17 And if you are calling on The Father,
Who without partiality judges
according to each one's work,
pass the time of your foreign residence
in reverence,
1Pet. 1:18 understanding that you
have not been ransomed
with corruptible things,
by silver or gold,
**from your profitless behavior
received by tradition,**

That which was received
by tradition from your forefathers;
"the traditions of men",
which The Messiah vehemently opposed.

1Pet. 1:19 but instead,
you have been ransomed
with the costly blood of The Messiah,
as of a lamb without a flaw and without a spot,
1Pet. 1:20 Who truly was known beforehand,
before the foundation of the world,
but has been rendered apparent
in these final times
for the sake of you
1Pet. 1:21 who through Him
are trusting in **YAHWEH**,
Who has raised Him up from *being* dead
and has given Him honor
so that your trust and expectation
might be in **YAHWEH**.

1Pet. 1:22 Having purified your lives
by listening attentively to the truth
through The Divine Nature of **YAHWEH**
for the sake of sincere love of the brothers,
love one another intently from a pure heart,
1Pet. 1:23 having been born again,
not of perishable seed, but of imperishable,
through The Word of **YAHWEH**,
Who lives and abides for eternity,
1Pet. 1:24-25 because

*"All flesh is as grass,
and all the splendor of man
is as the flower of the grass.
The grass withers, and its flower falls away,
but The Word of **YAHWEH**
stands up for eternity."*

(Is. 40.6-8)

Now this is the message, the good news,
which has been proclaimed to you.

Chapter 2

1Pet. 2:1 Therefore, having put away
all depravity,
all deceit,
and hypocrisy,
and jealousies,
and every slander;

1Pet. 2:2 as newborn infants,
intensely desire the rational undeceitful milk
in order that you may grow by it,

1Pet. 2:3 if indeed you have experienced
that The Master is useful,

1Pet. 2:4 drawing near to Him,
a living stone,
truly rejected by human beings,
but selected by **YAHWEH**, valuable.

1Pet. 2:5 You also, like living stones,
are being built up as a non-carnal dwelling,
a sacred priesthood
offering up non-carnal sacrifices to **YAHWEH**,
approved because of

YAHUSHUA, The Messiah;

1Pet. 2:6 for which reason

it is even included in The Scripture,

*"Behold, I lay in Zion a chief cornerstone,
elect, precious,
and he who believes on Him
will by no means be put to shame."*

(Is. 28.16)

1Pet. 2:7 Therefore,
to you who are trusting, precious.

But to those who are disbelieving

*"The stone which the builders rejected
has become the chief cornerstone,"*

(Ps. 118.22)

1Pet. 2:8 and

"A stone of stumbling and a rock of offense."

(Is. 8.14)

They are stumbling, disbelieving The Word
into which they were even appointed.

[The reference is to the Yisra'elites
as The Chosen People of **YAHWEH**.](#)

1Pet. 2:9 But you are a selected relative,
a kingly priesthood,
a set apart race,
a people acquired,

in order that you might publish
the moral excellence of Him

Who has called you out of darkness
into His wonderful light,

1Pet. 2:10 who at one time were not a people,
but now are the people of **YAHWEH**;
who had not been shown compassion
but now have been shown compassion.

1Pet. 2:11 Beloved, I beg you,
as sojourners and foreigners,

to refrain from fleshly longings
which war against your life,

1Pet. 2:12 keeping your lifestyle virtuous
among the nations,

so that when they slander you like criminals
they may, from the good works

they have been observing,

honor **YAHWEH** in the day of His inspection.

[Some use the term visitation here.](#)

[It comes from the concept
of a superintendent or boss
coming to inspect, or check up on,
those under his/her supervision.](#)

[It's not a mere "visit".](#)

[It's more like an "inspection".](#)

1Pet. 2:13 Therefore, subordinate yourself
to every creation of human beings
for the sake of **YAHWEH**,
whether to a king as a superior,
1Pet. 2:14 or to leaders,
because they are sent by Him
for the sake of the punishment
of doers of harm,
but for praise of those who are doing good;
1Pet. 2:15 because this is the will of **YAHWEH**,
that by doing good you may muzzle
the ignorance of mindless persons
1Pet. 2:16 as unrestrained,
yet not holding your freedom
as a cover for depravity,
but instead as slaves of **YAHWEH**.

1Pet. 2:17 Respect everyone!
Love the brotherhood!
Revere **YAHWEH**!
Respect the king!
1Pet. 2:18 Slaves, be subject to masters
with all fear,
not merely to the good and kind,
but also to the perverse.

1Pet. 2:19 Indeed, it is favorable
that for the sake
of a consciousness of **YAHWEH**
one endures sorrow, suffering unjustly.

1Pet. 2:20 Indeed, what credit is it
if you are even beaten for your own faults,
enduring it patiently?
But on the other hand, if you have done good
and you are suffering, *and* you endure it,
this is pleasing to **YAHWEH**.

1Pet. 2:21 Indeed,
into this you have been called
in that The Messiah
also suffered for our sakes,
leaving an example for us
in order that you might follow in His path,
1Pet. 2:22 *"Who committed no offense,
nor was deceit found in His mouth."*
(Is. 53.9)

1Pet. 2:23 He, having been reproached,
reproached not in return.
Having suffered, He did not threaten,
but surrendered to Him Who judges justly.

1Pet. 2:24 He Himself took up our offenses
within His own body upon the tree
in order that we, having died to the offenses,
might live according to justification.

By His stripes you have been healed.

"Sin" is an offense against **YAHWEH**.
The term, 'sin',
has become so over-used and abused
that it means little any longer.

Offense is used here
to help you reconsider
what your actions mean
when they are in conflict
with the teachings of **YAHWEH**.
When you disregard His teachings
you offend Him.
The penalty for that is **death**.

And that penalty is the reason
YAHUSHUA died - in your place!
He paid the price for what YOU owe!
The concept of stripes includes wounds,

blows or the marks left by them - scars.
The concept of healing includes
the concept of being made whole.
That appears to be what's in view here.

1Pet. 2:25 Indeed,
you were like wandering sheep.
But now you have returned
to The Shepherd
and Superintendent of your lives.

Chapter 3

1Pet. 3:1 Similarly,
wives are to be subordinate
to their own husbands,
so that even if any disbelieve The Word,
they may be gained
through the behavior of their wives
without a word,
1Pet. 3:2 observing in reverence
your innocent behavior,
1Pet. 3:3 which is not the external,
elaborate braiding of the hair,
wearing gold, or putting on worldly apparel;
1Pet. 3:4 but instead,
is the concealed person of the heart,
in the incorruptibleness
of a gentle and calm nature
which is very precious
in the sight of **YAHWEH**.

1Pet. 3:5 Indeed,
in this manner in former times
the set apart wives
who also trusted in **YAHWEH**
also adorned themselves,
being subordinate to their own husbands,
1Pet. 3:6 even like Sarah,
who listened attentively to Abraham,
calling him master,
whose daughters you have become
if you do good
and are not frightened by any alarm.
[Sarah means princess.](#)
[Abraham means father of a multitude.](#)

1Pet. 3:7 Likewise,
husbands are to live with them
according to knowledge,
granting value to the wife
even as to a weaker vessel
and as joint heirs of the favor of life,
in order that your prayers
might not be hindered.

1Pet. 3:8 Now the goal is everyone being
like minded,
sympathetic,
brother loving,
compassionate,
considerate;
1Pet. 3:9 not returning harm against harm
nor slander against slander,
but on the contrary blessing,
understanding that you
have been called to this
in order that you might inherit a blessing.

1Pet. 3:10-12 Indeed,
*"He who would love life and see good days,
let him refrain his tongue from harm,
and his lips from speaking deceit.*
1Pet. 3:11 *Let him turn away from harm and do good.
Let him seek peace and pursue it*
1Pet. 3:12 *for the eyes of **YAHWEH** are on the just,*

*and His ears are open to their prayers.
But the face **YAHWEH**
is against those who do harm.”*
(Psa. 34.12-16)

1Pet. 3:13 And who *is* he who will harm you
if you become imitators of what is good?

1Pet. 3:14 But on the other hand,
even if you should suffer
for the sake of justification
you are blessed.

*“And do not be afraid of their threats
nor be troubled.”*

(Is. 8.12)

1Pet. 3:15 Now, sanctify **YAHWEH**, The Elohim,
in your hearts,
and always be ready to give a defense
to everyone who asks you a word
concerning the expectation that is in you,
with gentleness and reverence,

*“Sanctify **YAHWEH**, The Elohim”
is a purely Hebrew phrase
that gets lost in the Greek.*

*It means to set apart your trust in **YAHWEH**
for His purposes, not yours.*

1Pet. 3:16 having a good conscience,
so that when they slander you
as doers of harm,
those who insult
your good behavior in The Messiah
are put to shame.

1Pet. 3:17 Indeed, it is better,
if it is the desire of **YAHWEH**,
to suffer for doing good
rather than for doing harm,

1Pet. 3:18 because The Messiah
has also suffered,
a single time for offenses,
the just for the unjust,
in order that He might lead us to **YAHWEH**,
truly having become dead in His flesh,
but having been made alive
by The Divine Nature of **YAHWEH**.

1Pet. 3:19 Because of this He also went
and proclaimed it to the lives under guard,

*Notice that He did not go
to the “souls” in prison.
There are none.
They are lives, not souls.
“Soul” is a Greek creation.
It does not belong in a Hebrew text.*

*Further, we really do not comprehend
who these lives are.
The concept appears to be
that of lives being kept protected
since the time of Noah.*

1Pet. 3:20 who at one time were unbelieving
when at one time
the patient endurance of **YAHWEH** waited
in the days of Noah
while *the* container was being thoroughly prepared
in which a few, that is eight lives,
were preserved by means of water.

*The Hebrew word for ‘ark’
literally means a box or a chest.
It is a container, not a ‘boat’.
It took 120 years to build.
Noah means rest.*

1Pet. 3:21 Corresponding to this,
baptism now delivers us,
not by the removal of dirt from the flesh,

but by an appeal for a good conscience
in the presence of **YAHWEH**
because of the resurrection
of **YAHUSHUA**, The Messiah,
1Pet. 3:22 Who has gone into The Heaven
and is at the right hand of **YAHWEH**,
YAH-messengers and authorities and powers
having been made subject to Him.

Chapter 4

1Pet. 4:1 The Messiah, therefore,
having suffered on our behalf in the flesh,
arm yourselves also with the same thinking,
because he who has suffered in the flesh
has ceased from offenses

1Pet. 4:2 so that he no longer lives
the remainder of his time in the flesh
according to the longings of human beings,
but instead, *lives*
according to the desire of **YAHWEH**.

1Pet. 4:3 Sufficient indeed
is our past existence
in doing the desire of the pagans,
having trafficked in lewdness,
longings,
drunkenness,
carousing,
drinking parties,
and unlawful idolatries.

1Pet. 4:4 In this they think it's strange
that you do not go headlong
into the same excess of the unsaved,
speaking disrespectfully of you.

1Pet. 4:5 They will give an account to Him
Who holds in readiness
judgment of the living and the dead.

1Pet. 4:6 Because of this the good news
has been proclaimed
even to those who are dead
in order that they might truly be judged
according to human flesh,
yet be made alive according to
The Divine Nature by **YAHWEH**.

1Pet. 4:7 Now the culmination of everything
is approaching.

Therefore, be of sound mind
and sober in regard to the prayers.

1Pet. 4:8 But above all things
have intense love among yourselves
because *"love will cover a multitude of sins."*
(Prov. 10.12)

1Pet. 4:9 Be hospitable to one another
without grumbling.

1Pet. 4:10 Just as each one
has received a gift for his own sake,
minister the same *to others*
as good stewards
of the diverse favor of **YAHWEH**.

1Pet. 4:11 If anyone speaks,
do it as the utterance of **YAHWEH**.

If anyone ministers,
do it as with the strength
which **YAHWEH** supplies
so that in everything
YAHWEH may be honored

through **YAHUSHUA**, The Messiah,
to Whom is due the honor and the power
for the eternity of eternities.
Amen.

1Pet. 4:12 Beloved, do not think it strange
concerning the refining which is coming
for the purpose of proving you,
as though some strange thing
is happening to you.

1Pet. 4:13 Instead, be calmly happy
to the extent you are sharing with others
in the sufferings of The Messiah
so that at His magnificent revelation
you may also be glad with great joy!

1Pet. 4:14 If you are ridiculed
on behalf of the Name of The Messiah
happy *are you* because the honor
and The Divine Nature of **YAHWEH**
rests upon you.

The nature is traditionally
translated "The Spirit".
It refers to the essential character
or "nature" of **YAHWEH**.
It does **not** refer to a "spirit"
because that's a Greek creation
that has no place in Hebrew thought.

The concept of "spirit" did not exist
prior to the coming of the Greek culture
- indeed, long after that arrived.

The reference is to "the new nature",
The Divine Nature,
which is what was 'poured out' at 'Pentecost'.

Truly, they are speaking irreverently
but you are honoring Him.

1Pet. 4:15 Indeed, let none of you suffer
as a murderer,
or a thief,
or a doer of harm,
or as a meddler
in other people's affairs.

1Pet. 4:16 But if *anyone suffers*
as a believer in The Messiah
let him not be ashamed,
but let him honor **YAHWEH** with this portion.

This is a share, a divided portion,
in the suffering that The Messiah endured.

1Pet. 4:17 Indeed, it is time for judgment
to begin with the household of **YAHWEH**.
And if *it begins* with us first
what will *be* the end for those
who disbelieve the good news of **YAHWEH**?

1Pet. 4:18 Now
*"If the just one is scarcely saved,
where will the ungodly
and the offender appear?"*
(Prov. 11.31)

1Pet. 4:19 Therefore, let those who suffer
according to the will of **YAHWEH**
commit their lives to doing good
as to a trustworthy Creator.

Chapter 5

1Pet. 5:1 I, who am a fellow elder
and witness of the sufferings of The Messiah,
and also a participant in the magnificence
that is about to be revealed,
encourage the elders who are among you

1Pet. 5:2 to tend as a shepherd
the flock of **YAHWEH** which is among you,
overseeing not by compulsion,
but instead willingly,
not for dishonest gain,
but instead eagerly,
1Pet. 5:3 not as subjugating
those entrusted to you,
but instead as being examples to the flock.

1Pet. 5:4 When The Chief Shepherd
has been rendered apparent
you will receive the wreath of honor
that does not fade away.

There are no "rewards"
you can "earn" in Heaven.
There are honors given,
but you do not earn them.
They are **gifts** from **YAHWEH**.
If you're seeking "rewards",
here or in The Kingdom of Heaven,
you are being selfish!
And that's an offense against **YAHWEH!**

1Pet. 5:5 Likewise, you young people,
be subordinate to the elders.
Indeed, each of you be subordinate
to one another,
having been surrounded with humility,
because "**YAHWEH** *resists the proud,
but gives favor to the humble.*"
(Prov. 3.34)

1Pet. 5:6 Be humbled therefore
under the powerful hand of **YAHWEH**
in order that He may exalt you
at the proper time,
1Pet. 5:7 quickly placing
all your concerns upon Him
because He is concerned about you!

1Pet. 5:8 Be sober!
Stay alert,
because your opponent, The False Accuser,
is walking about like a roaring lion,
seeking whom he may swallow up,
1Pet. 5:9 whom you are to resist,
being stable in the faith,
understanding that the same sufferings
are being fulfilled by your brotherhood
amidst the world.

1Pet. 5:10 Now may The Elohim of all favor
Who has called us into His eternal honor
through The Messiah, **YAHUSHUA**,
having suffered a little,
complete you thoroughly,
establish you,
strengthen you,
and support you.

1Pet. 5:11 To Him be the honor
and the dominion
into the eternity of eternities.
Amen.

1Pet. 5:12 Through Silvanus,
to you people a faithful brother
just as I consider him,
I have written to you briefly,
encouraging and corroborating
that it is the true favor of **YAHWEH**
in which you stand.
1Pet. 5:13 Those in Babylon,
elect together with you,

embrace you, also Mark, my son.

Babylon means confusion.

Mark means a defense.

1Pet. 5:14 Embrace one another
with a kiss of love.

Well being to you all

in The Messiah, **YAHUSHUA**.

AMEN.

Note: Wherever "peace" occurs,
in Hebrew it would be "shalom".

This term carries the meaning
of complete and total well being
in every dimension of one's life.

Thus it means far more
than "peace" (calmness).

22. 2 PETER

(Version 3.1: 7-15-2021)

Chapter 1

2Pet. 1:1 Shim'on Peter,
a servant and ambassador
of **YAHUSHUA**, The Messiah,
to those who have been granted
equally precious trust with us
in the justification of our Elohim
and of our deliverer,
YAHUSHUA, The Messiah.

Shim'on means one who hears.

Peter means a stone.

2Pet. 1:2 Favor and well being
be multiplied to you
in the full discernment of **YAHWEH**
and of **YAHUSHUA**, our Master,
2Pet. 1:3 since His divine power
has granted to us everything
concerning life and devotion
by means of the full discernment
of Him Who has called us
for the sake of honor and excellence.

2Pet. 1:4 Through this we have been granted
exceedingly great and valuable promises
that through these you might become sharers
of the divine nature,
having escaped the corruption
that is in the world
because of selfish longings.

There are several things
in this verse to note.

- First is the promises.

They include all that was promised
to Abraham and his offspring.

- Second is The Divine Nature.

This is, traditionally, 'The Holy Spirit'
in traditional understandings.

But this concept is **incorrect**.

It is the indwelling presence of
The Divine Nature of **YAHWEH**,
and it constitutes
the 'new nature' of a believer.

-Third is the corruption,
which means defilement.

For a Hebrew person,
anyone or any thing that was defiled
was forbidden to enter into
the presence of **YAHWEH**.

- And fourth is the 'selfish longings'.

Selfishness is the root of **every offense** (sin).

It is the desire to put what you want
ahead of what **YAHWEH** wants in your life.

2Pet. 1:5 Now also, for this very reason,
having added every speed,
supply moral virtue to your trust,
and to virtue *add* knowledge,
2Pet. 1:6 and to knowledge *add* self control,
and to self control *add* perseverance,
and to perseverance
add devotion to **YAHWEH**,
2Pet. 1:7 and to devotion to **YAHWEH**
add brotherly affection,
and to brotherly affection *add* love.

2Pet. 1:8 Indeed, if these things
are coming into existence
in you and are increasing
they establish you
as neither useless nor unfruitful
in the full knowledge of our Master,
YAHUSHUA, The Messiah.

2Pet. 1:9 Indeed, he who is not
coming close to these things is blind,
being near-sighted,
having forgotten that he has already
been cleansed from his offenses.
"Sin" is an offense against **YAHWEH**.
It is the willful failure to follow His instructions.

2Pet. 1:10 Therefore, brothers,
be even more quick
to make your calling and election certain.
Indeed, if you are doing these things
you will never ever stumble.

2Pet. 1:11 Indeed, in this manner
an entrance will be abundantly supplied to you
into the eternal kingdom
of our Master and Deliverer,
YAHUSHUA, The Messiah.

2Pet. 1:12 Consequently, I will not be negligent
to always quietly remind you
concerning these things,
although you understand them
and are established in the truth at hand.

2Pet. 1:13 Indeed, I think it is right
as long as I am in this tabernacle
to arouse you by reminding you,
2Pet. 1:14 knowing that very soon
I will lay aside my tabernacle,
just as our Master,
YAHUSHUA, The Messiah
has made plain to me.

In the Old Covenant
we see The Tabernacle
as the temporary dwelling place
of **YAHWEH** here on the earth.
What's significant in Peter's reference
lies in the fact that
as believers in The Messiah
we have become
"the dwelling place of **YAHWEH**
(via His indwelling nature) on earth".

2Pet. 1:15 Moreover, I will be quick to ensure
that you always have, after my departure,
a working reminder of these things.
2Pet. 1:16 Indeed, we have not followed
cunningly devised myths
in making known to you the miraculous power
and coming near of our Master,
YAHUSHUA, The Messiah,

but were eyewitnesses of His magnificence.

2Pet. 1:17 Indeed, He received
from **YAHWEH**, The Father,
honor and splendor,
having been delivered to Him
by so great a voice
from the Majestic Splendor:
*"This is My beloved Son,
in whom I am well pleased."*
(Matt. 17.5)

2Pet. 1:18 We even heard this voice
which was delivered to Him
out of The Heaven,
being with Him on the set apart mountain.

2Pet. 1:19 And we possess
a stable prophetic message
to which you do well to pay attention
like a lamp that shines in a dark place
until the day dawns and The Morning Star
arises in your hearts

2Pet. 1:20 knowing this first,
that no prophecy of Scripture
is of any personal explanation.

The reference is to one's own explanation,
or interpretation.
It's not up to you to decide what is said.
It is up to you to learn
what **YAHWEH** means by what is provided.
His explanation is the only one that matters
in relation to prophecy of any kind.

2Pet. 1:21 Indeed, prophecy has never
been brought forth by the will of man.
On the contrary,
The Set Apart Divine Nature of **YAHWEH**
brought forth *what* was spoken by **YAHWEH**
to human beings.

The Greek is not fully clear.
What's given appears to be close
to the intent of the passage,
given the context.

Chapter 2

2Pet. 2:1 Now false prophets
also came into existence among the people,
even as there will be
false teachers among you
who will secretly bring in
choices of destruction,
even denying the very same absolute ruler
Who has redeemed them,
inflicting upon themselves
impending destruction.

despotes – absolute ruler.
This reference is to **YAHWEH**,
not to **YAHUSHUA**.
Kurios is the normal term
translated as Master,
and is typically used of **YAHUSHUA**.

**Ultimately, it's YAHWEH
Who has provided for our redemption,**
even though **YAHUSHUA**
was the direct means
by which this was accomplished.

**And YAHWEH is the absolute ruler,
to Whom even YAHUSHUA
will one day surrender everything.**

2Pet. 2:2 And many will follow
their destructive ways,
by which The Way of Truth will be blasphemed.

The Way of Truth is the way of **YAHWEH**.
Early believers were identified
as being part of "The Way" - **YAHWEH's** Way.

Blasphemy is not
a commonly used term today.
It means to speak ill
or irreverently of another; disrespectful.

2Pet. 2:3 And by means of avarice,
by means of deceptive words
they will exploit you.

For a long time
their judgment has not been idle,
and their destruction does not slumber.

2Pet. 2:4 Indeed, if **YAHWEH** did not spare
the *heavenly* messengers who offended,
but instead, has incarcerated them
in eternal torture,
having delivered them into chains of gloom
to be guarded until judgment,
2Pet. 2:5 and did not spare the ancient world,
but on the other hand,
protected eight with Noah,
an announcer of justification,
inflicting a deluge
upon the world of the irreverent,
2Pet. 2:6 and incinerated to ashes
the cities of Sodom and Amarah,
sentencing them to destruction,
making them an exhibit for a warning
to those who afterward
would become irreverent

*Sedom means fettered.
Amorha means bondage.*

2Pet. 2:7 and rescued innocent Lot,
who was worn down
by the lewd behavior of the criminals,
2Pet. 2:8 (Indeed, that innocent one
dwelling among them
tormented his just life
from day to day by seeing
and hearing lawless deeds.)
2Pet. 2:9 *then* **YAHWEH** knows
how to deliver the reverent out of trials,
and to confine the unjust
until the day of judgment
in order to be punished,
2Pet. 2:10 indeed, especially those
who are walking according to flesh
in contaminated longings,
even despising authority,
audacious,
self-centered,
not afraid to speak evil of honored ones,
2Pet. 2:11 whereas *heavenly* messengers
who are greater
in miraculous power and strength,
do not bring a hurtful spoken condemnation
concerning them before **YAHWEH**.

2Pet. 2:12 But these,
like instinctive irrational animals
born to be captured and destroyed,
speak harm concerning the things
they do not know.
And they will be utterly destroyed
because of their own corruption.

2Pet. 2:13 Considering it sensual pleasure
to carouse in the day,
they will be receiving the wages of injustice.

They are spots and blemishes,
reveling in their own delusions
while feasting with you,
2Pet. 2:14 having eyes full of adultery
and unceasing offense,

entrapping unstable lives,
having a heart trained in avarice,
accursed children,
2Pet. 2:15 having forsaken the straight path,
being deceived,
following the path of Bi'lam, *son* of Be'or,
who loved the wages of injustice

Bi'lam means confounding the people.

Be'or means a burning.

2Pet. 2:16 and was rebuked for his rebellion,
a mute donkey uttering *words*
with a clear sound
in a human voice
having stopped the madness of the prophet.

2Pet. 2:17 These are waterless fountains,
clouds driven by a squall,
for whom the gloom of darkness
is preserved into eternity.

2Pet. 2:18 Indeed,
speaking insolent words of vanity
they are entrapping,
through the desires of the flesh,
through lewdness,
those who have actually escaped
from those remaining in error.

2Pet. 2:19 While promising them freedom
they themselves are slaves of corruption.

Now by whom a person is overcome,
by the same he is brought into bondage.

2Pet. 2:20 Indeed, if having escaped
the pollutions of the world
through the recognition
of The Master and Deliverer,
YAHUSHUA, The Messiah,
but having again become
entangled in them and overcome,
the end is worse for them than the beginning.

2Pet. 2:21 Indeed,
it would have been better for them
to exist not having known
the way of justification,
than having known it to turn back
from the set apart Instruction
that had been entrusted to them.

This concept plainly supports the idea
that one can in fact 'apostatize',
walk away from their faith.

If you think you "cannot lose your salvation"
this Scripture should change your mind.
It clearly states this is possible.

2Pet. 2:22 The true adage
has happened to them:

"A dog returns to his own vomit,"
(Prov. 26.11)

and,

*"a sow, having washed,
to her wallowing in the mire."*

Chapter 3

2Pet. 3:1 Beloved, I now write to you
this second letter
in which I arouse
your sincere minds by reminder,
2Pet. 3:2 remembering the predictions
of the set apart prophets,
and the instruction of us,
the ambassadors of The Master,
even our Deliverer;
2Pet. 3:3 knowing this first,
that concerning the last days

scoffers will come
pursuing their own desires
2Pet. 3:4 and saying,
*"Where is the promise of His coming?
For since the fathers died,
all things continue as they were
from the beginning of creation."*
(See Ezek 12.22-27 for similar ideas.)

2Pet. 3:5 Now this they willfully conceal,
that by the word of **YAHWEH**
the skies existed long ago,
even the earth standing out of water
and through water,
2Pet. 3:6 by which the world
that at that time existed
was fully destroyed,
having been deluged with water.

*This passage appears to refer
to the time prior to Genesis 1.1,
not to the flood of Noah.*

2Pet. 3:7 But the present skies and the earth
are being preserved by the same word,
being kept under guard for fire
until the day of judgment
and destruction of the irreverent persons.

2Pet. 3:8 But beloved,
do not be unaware of this one thing,
that with **YAHWEH**
one day is as a thousand years,
and a thousand years as one day.

2Pet. 3:9 **YAHWEH** is not tardy
concerning His promise
as some count tardiness,
but instead is patient toward us,
not willing that any
should be fully destroyed,
but that all should enter into repentance.
*Repentance is the reconsideration, with humility,
of one's actions; a change of mind.*

2Pet. 3:10 Moreover, The Day of **YAHWEH**
will arrive like a thief in the night,
in which the skies will depart
with a rushing sound,
and the elements, being set on fire,
will disintegrate.
And the earth and the works that are in it
will be completely burned up.

2Pet. 3:11 Therefore, with all these things
about to be disintegrated,
what manner of *persons* should you become
in regard to set apart behavior
and devotion to **YAHWEH**,
2Pet. 3:12 anticipating and urging on
the coming of The Day of **YAHWEH**,
because of which the skies, being on fire,
will be disintegrated
and the elements will melt,
being set on fire?

2Pet. 3:13 But we, according to His promise,
anticipate new skies and a new earth
in which justification dwells.

2Pet. 3:14 Therefore, beloved,
be anticipating these things!
Make an effort to be found by Him in peace,
unblemished and blameless!

2Pet. 3:15 And consider

the patience of our Master as deliverance,
just as our beloved brother, Sha'ul,
according to the wisdom given to him
has also written to you
2Pet. 3:16 as even in all his letters,
speaking in them of these things
in which some things
are difficult to understand,
which those who are ignorant and vacillating
twist to their own destruction,
as *they do* also
with the rest of The Scriptures.

This is a very profound statement.
Sha'ul does teach some things
that are difficult to understand
- unless you consider Who taught him, and when.
Once you understand Sha'ul was taught
by The risen and ascended Messiah,
his teachings become easier to comprehend.
Yet there are many
who distort his teachings,
just like they do the rest of The Scriptures,
because they've never taken the time
to examine them thoroughly for themselves.

2Pet. 3:17 You therefore, beloved,
knowing beforehand,
beware lest you also fall
from your own steadfastness,
being led away
by the fraudulence of the lawless!

2Pet. 3:18 But grow in the favor and knowledge
of our Master and Deliverer,
YAHUSHUA, The Messiah.
To Him *be* the honor,
both now and into the days of eternity.
Amen.

23. 1 JOHN

(Version 3.1: 7-15-2021)

Chapter 1

1John 1:1 That which was from the beginning,
that which we have heard,
that which we have seen with our eyes,
that which we have looked closely upon,
and that which our hands have touched
concerning The Word of Life;
1John 1:2 indeed, that Life
has been rendered apparent.

And we have seen,
and we bear witness,
and we declare to you
The Eternal Life that was with The Father
and has been rendered apparent to us.

The concept of life in this verse
is the same term applied to life in general.
However, in this instance
there is a specific connection made
to Eternal Life.
The reference is clear.
YAHUSHUA, The Messiah
IS the means to obtain Eternal Life!

What is declared,
and what has been rendered apparent
to the entire world in Him
is the pathway into it.

1John 1:3 That which we have seen and heard
we announce to you

in order that you also
may have a partnership with us.
And that partnership is also with The Father
and with His Son, **YAHUSHUA**, The Messiah.

koinonia – partnership. – fellowship.
While this is normally translated as fellowship,
the concept of a partnership is more to the point.
Fellowship is more like having a good time together.
Partnership puts personal responsibility
into the relationship.

**Please note that it makes no reference
to a partnership with any other "person"
beyond The Father and **YAHUSHUA**.**

This affirms the truth that "the holy spirit",
as it is so often translated,
is not a "third person" of "the trinity".
The 'trinity' is heresy - false teaching!
The Word of **YAHWEH**
does not support that concept,
even though many translators
have included the concept.

1John 1:4 And these things we write to you
in order that your joy may be full.

1John 1:5 And this is the announcement
that we have heard from Him
and announce to you,
that **YAHWEH** is light
and in Him is no obscurity at all.

1John 1:6 If we say that we
have a partnership with Him,
yet walk in obscurity,
we are uttering an untruth
and are not doing the truth.

1John 1:7 But if we walk in the light
in the manner in which He is in the light
we have a partnership with each other,
and the blood of **YAHUSHUA**,
The Messiah, His Son,
cleanses us from every offense.

Cleansing in Hebrew thought
always has to do with defilement.
To be cleansed is to become undefiled.
No one who was defiled
was permitted to enter
the presence of **YAHWEH**
which resided in His Tabernacle, or His Temple.

An offense is traditionally referred to as 'sin'.
It is an offense against **YAHWEH**
caused by our rejection of His teachings.
We refuse to follow them,
and instead choose to do things "our way."
This offends **YAHWEH**
because we are rejecting Him
as the Supreme Authority in our lives.
The result is a penalty of death.

1John 1:8 If we say that we have no offenses
we are deceiving ourselves,
and The Truth is not in us.

1John 1:9 When we acknowledge our offenses
He is trustworthy and just
in order that He might forgive us our offenses
and might cleanse us from all injustice.

At the time this letter was written
the death, resurrection,
and ascension of The Messiah,
and the sending of
The Divine Nature of **YAHWEH**
were all **completed actions**.

**The offense debt for each of us
has already been paid in full!**
Injustice is literally moral wrong.

1John 1:10 When we say
that we have not offended
we make Him a liar,
and His word is not in us.

Chapter 2

1John 2:1 My newborns,
these things I write to you
so that you might not offend.
Even if anyone might offend
**we have an advocate with The Father,
YAHUSHUA, The Messiah, The Just.**

The reference to "newborns"
is literally to infants, little children.
There's an implication in this manner
of addressing his audience.
Given the context, this is referring to
the new birth one experiences
when we trust in **YAHUSHUA**.

hamartano - to miss the mark,
i.e. to err, especially to sin.
In Hebrew thought offending
has to do with missing the mark,
the target one is shooting at.
It is a deviation from
the intended path one is traveling.

The path is **YAHWEH's** teaching and instruction
By failing to follow that path one ends up offending,
thereby rebelling against The Word of **YAHWEH**.

One goes "off the path" and "ends up lost".
Thus, to sin is to fail to stay on the path
YAHWEH has put before you,
doing what He desires you to do.

Note Who the advocate is.
It is not "The Holy Spirit"!
It is YAHUSHUA Himself!
There is no "trinity".

"The advocate"
is the indwelling Divine Nature
of **YAHWEH** and **YAHUSHUA**
- both of which are identical in nature.

1John 2:2 And He Himself exists
as the atonement
on behalf of our offenses.
Indeed, not merely for ours,
but also on behalf of the whole world.

Atonement is a reparation
(a repayment or settlement) for a wrong.
The Messiah has paid the price required
to cover our offense debt
– our obligation to suffer death
for violating the instructions of **YAHWEH**.
It re-unites us with **YAHWEH**.
Literally, **at-one-ment**.

1John 2:3 And through this
we know that we know Him,
if we are protecting His precepts.

1John 2:4 He who says, "I know Him,"
yet does not protect His precepts is a liar,
and The Truth is not in him.

1John 2:5 But whoever protects His word,
truly the love of **YAHWEH** is completed in him.
By this we know that we are in Him.

tereo means to guard from loss or injury;
to watch over in protective fashion.
We are to protect what He has given to us.
This includes all of His teaching.

1John 2:6 He who says he is abiding in Him
should himself also walk
in the same manner as He is walking.

1John 2:7 Brothers, I am writing
no new precept to you,

but instead an old precept
that you have had from the beginning.
The old precept is The Word
which you have heard from the beginning.
Capitalized here to draw attention to the reality
it is indeed The Word of **YAHWEH**,
the message He has given to all.
The Hebrew understanding of The Torah
is **The Ten Words**.

1John 2:8 On the other hand,
a new precept I am writing to you
which is true in Him and in you,
because the darkness is passing away
and the true light is already shining.

1John 2:9 He who says
he is existing in the light
yet is detesting his brother
is existing in darkness until now.
1John 2:10 He who is loving his brother
remains in the light,
and there is no cause for stumbling in him.
1John 2:11 But he who is detesting his brother
is existing in darkness,
and is walking in darkness,
and does not understand where he is going
because the darkness has blinded his eyes.
Note the present active tense of the verbs.
This is current on-going action.
We are to be doing this.

1John 2:12 I write to you infants
because your offenses
have been forgiven you
for His Name's sake.
By contrast, note the past tense
in this verse - have been forgiven.
It is a completed action.
"It is finished!"

1John 2:13 I write to you fathers
because you have known Him
since the beginning.

I write to you young men
because you have overcome the hurtful.

I write to you infants
because you have known The Father.

1John 2:14 I have written to you fathers
because you have known Him
since the beginning.

I have written to you young men
because you are mighty,
and the word of **YAHWEH** remains in you,
and you have overcome the hurtful.

1John 2:15 Do not love the world
or the things in the world!
If anyone loves the world
the love of The Father is not in him
1John 2:16 because everything
that is in the world,
the intense desire of the flesh,
the intense desire of the eyes,
and the boasting of life,
is not from The Father,
but instead is from the world.
1John 2:17 And the world is passing away,
even the intense desire of it.
But he who is doing the will of **YAHWEH**
remains for eternity.

There's a point being made.
This world will be "dissolved"
and replaced with new skies
and a new earth.
This makes the things in this realm "terminal".
They will all cease to exist.

1John 2:18 Newborns, it is the last hour.
And just as you have heard
that The Antichrist is coming,
even now many antichrists have come,
from which we know that it is the last hour.

*Antichrist means an opponent of The Messiah.
Literally - opposite of the anointed one.*

1John 2:19 They have gone out from us
but they were not of us.
Indeed, if they had been of us
they would have stayed with us.
However, *they have gone out*
in order that it might be rendered apparent
that they were not all of us.

1John 2:20 You also have an anointing
from The Set Apart One,
and you understand everything.

1John 2:21 I have not written to you
because you do not understand The Truth,
but instead, because you do understand it,
even that no lie is from The Truth.

1John 2:22 Who is a liar if not he who rejects
that **YAHUSHUA** is The Messiah?

**He is an antichrist
who rejects The Father and The Son.**

**Note: He is an antichrist
who rejects The Father and The Son!**

You can't reject one
without rejecting the other.
Note how encompassing this is.

**All who reject both The Father and
The Son ARE "antichrists"**

**(Note verse 18:
MANY "antichrists" have come!
They are already here!)**

**Note that "the holy spirit" is not mentioned.
This is critically important.
There is no "third person"
known as "the holy spirit".**

**This is, instead, the very nature of YAHWEH
that He bestows upon those who believe in Him.
THIS is "the comforter".**

**THIS is "the teacher" that reminds us
of everything YAHWEH has taught us
- His own Divine Nature.**

Throughout this passage
there is reference to The Father
and to The Son
**- but there is absolutely NOTHING
about any other "person"!**

1John 2:23 **Whoever rejects The Son,
the same one does not have The Father.**

**He who acknowledges The Son
has The Father also.**

1John 2:24 Therefore, let that remain in you
which you have heard from the beginning.
If what you have heard from the beginning
remains in you,
you also will remain in The Son
and in The Father.

1John 2:25 **And this is the promise that He has promised us, Eternal Life.**

1John 2:26 These things I have written to you concerning those who deceive you.

1John 2:27 But the anointing which you have received from Him remains in you.

And you have no need that anyone teach you. But on the contrary, since the same anointing teaches you concerning all things, and is not hidden, and is not a lie, and just as it has taught you, you will remain in Him.

The anointing is the bestowing of "The Divine Nature", "the new man", - **YAHWEH's** Divine Nature.

It is no longer our "human nature" that dominates our lives, but it is now "the nature of **YAHWEH** that becomes the controlling influence.

1John 2:28 And now newborns, remain in Him in order that when He has appeared we may have confidence, and not be ashamed before Him at His arrival.

parousia – coming

1John 2:29 If you understand that He is just you know that everyone who practices justice is born by Him.

This refers to the New Birth – the non-carnal birth.

It means to be regenerated. Without it one cannot enter the Kingdom of Heaven.

Chapter 3

1John 3:1 Consider what manner of love The Father has given to us in order that we might be called children of **YAHWEH!** For this reason, the world does not know us, because it did not know Him.

1John 3:2 Beloved, we are now children of **YAHWEH!** And it has not yet been rendered apparent what we will be. But we understand that when He has been rendered apparent we will be similar to Him because we will see Him just as He exists.

1John 3:3 And everyone who has this expectation in Him purifies himself, just as He Himself is pure.

Removes every defilement.

1John 3:4 Whoever practices offenses also practices lawlessness because an offense is the violation of The Torah.

It's important to recognize that in Hebrew thought 'The Law' is *torah*. The Hebrews see it as **The Ten Words**. Violation of those, The Words of **YAHWEH**, is exactly what Eve, and then Adam, did in The Garden of Eden.

They refused to live according to what **YAHWEH** had **instructed** them.

The Words are the teachings of **YAHWEH**. He desires us to follow them **willingly**.

Torah is instruction, not demand!

If your "obedience" is forced
you are not surrendered to **YAHWEH**,
thereby willingly doing what He desires,
you are still in your offenses.

Note what follows.

1John 3:5 And you understand
that He has been rendered apparent
in order that He might take away our offenses.

Also, an offense does not exist in Him.

1John 3:6 Whoever remains in Him
does not offend.
Whoever offends
has neither seen Him nor known Him.
The acts of offending must be intentional
for them to be counted against you.
Things done in ignorance He will overlook.

1John 3:7 Newborns, let no one deceive you!
He who practices justification is just,
even as He is just.

1John 3:8 He who offends is of The Adversary
because The Adversary has offended
since the beginning.

For this reason, The Son of **YAHWEH**
has been rendered apparent,
in order that He might destroy
the works of The Adversary.

1John 3:9 Everyone
who has been born of **YAHWEH**
does not offend
because His offspring remain in Him,
and he is not able to offend
because he has been born of **YAHWEH**.
This passage requires a very special note.
The offense debt is "passed over".
As long as we do not reject **YAHWEH**
by willfully walking away from Him,
our offense debt is covered for eternity.
It's in this sense that we "cannot offend".

It doesn't mean we don't
unintentionally violate His will.
We do.
But it does mean that
all of our offense debt
is already covered, unseen by Him,
as long as we remain faithful to Him,
trusting in His redemption.

1John 3:10 In this the children of **YAHWEH**
and the children of The False Accuser
are rendered apparent:
whoever does not practice justification
is not of **YAHWEH**,
nor is he who does not love his brother,
1John 3:11 because this is the announcement
that you have heard since the beginning,
that we should love one another,
1John 3:12 not just as Kayin did,
who was of the hurtful
and murdered his brother.
And why did he murder him?
Because his works were hurtful
and his brother's were just.

1John 3:13 Do not marvel, my brothers,
if the world detests you!
1John 3:14 We understand
that we have exchanged places,

from death into Life,
because we love the brothers.
He who does not love his brother
remains in death.
1John 3:15 Everyone who detests his brother
is a murderer.
And you know that no murderer
has Eternal Life remaining for him.

1John 3:16 By this we know love,
in that He laid down His life for our sake.
Therefore, we ought to lay down our lives
for the sake of our brothers.

1John 3:17 Now,
whoever has the life of the world
and observes his brother having a need
but closes off his inner affections from him,
how does the love of **YAHWEH** remain in him?

1John 3:18 My newborns,
let us not love in word or in speech,
but in deed and in truth.
1John 3:19 And by this we know
that we are of The Truth,
and will assure our hearts before Him,
1John 3:20 because *even* if our heart
finds fault with us,
YAHWEH is greater than our heart,
and knows all things.

1John 3:21 Beloved, if our heart
does not find fault with us
we have boldness toward **YAHWEH**,
1John 3:22 and whatever we ask
we receive from Him
because we are guarding His precepts
and doing those things
that are pleasing in His sight.

1John 3:23 And this is His Instruction,
that we should trust in the Name of His Son
YAHUSHUA, The Messiah,
and love one another,
just as He gave us a precept.

Belief is trust.
To trust in the Name
is also to accept the authority over our lives
that is carried by that Name.

**It's vital that you know
what His Name is,
and what it represents
in order to trust in it.**

In Hebrew thought,
when the name is there,
the person is also considered to be present.
To "invoke" the name of another
is to place yourself
under their authority and power.

1John 3:24 Now, he who guards His precepts
remains in Him,
and He in him.
And by this we know that He abides in us,
by means of The Divine Nature of **YAHWEH**
which He has given to us.

Chapter 4

1John 4:1 Beloved, do not believe every nature,
but instead, test the natures,
whether they are from **YAHWEH**,
because many false prophets
have gone out into the world.

Each person has a "nature", a character.
There are also unclean natures
(some call them demons).
It's this aspect of their existence
that we are to test.

1John 4:2 By this you know
The Divine Nature of **YAHWEH**:
every nature that acknowledges
that **YAHUSHUA**, The Messiah,
has come in the flesh is from **YAHWEH**.

1John 4:3 And every nature
that does not acknowledge
that **YAHUSHUA**, The Messiah,
has come in the flesh
is not from **YAHWEH**.
This one is even from The Antichrist,
whom you have heard would come,
and now is already in the world.

1John 4:4 You are from **YAHWEH**, newborns,
and have overcome them,
because He Who is in you
is greater than he who is in the world.

1John 4:5 They are from the world.
Therefore, they speak as *if* from the world.
And the world listens to them.

1John 4:6 We are from **YAHWEH**.
He who knows **YAHWEH** listens to us.
He who is not from **YAHWEH**
does not listen to us.
By this we know the nature of truth
and the nature of error.

1John 4:7 Beloved,
we should love one another
because love is from **YAHWEH**.
And everyone who loves
is born by **YAHWEH**
and knows **YAHWEH**.

1John 4:8 He who does not love
does not know **YAHWEH**,
because **YAHWEH** is love.
Just a reminder
- the type of love identified here
is not an "emotional feeling" for another.
In Hebrew thought love is equated
with **loyalty** to the other, **faithfulness**.

Also, Scripture identifies love
as that which fulfills The Torah entirely.
Love does no harm to another.

1John 4:9 In this the love of **YAHWEH**
has been rendered apparent among us,
in that **YAHWEH** has sent
His only begotten Son into the world
in order that we might live because of Him.

1John 4:10 In this is love,
not that we loved **YAHWEH**,
but rather, that He loved us
and set apart His Son
as an atonement for our offenses.

1John 4:11 Beloved, if **YAHWEH** so loved us
we also ought to love one another.

1John 4:12 No one
has looked closely at **YAHWEH** at any time.
If we love one another
YAHWEH remains in us
and His love is fulfilled in us.

There are eleven Greek words translated as "see".
Theoamai is the one used here.
It means to look closely at, to perceive, or to visit.
It's a personal form of "seeing".
It requires one's undivided attention.
There is nothing superficial about it.

1John 4:13 By this we know that we remain in Him and He in us, in that He has given us of His Divine Nature.

1John 4:14 And we have examined and give evidence that The Father has set apart The Son to be the deliverer of the world.

Note: This verse does not appear in many bibles. It is found in some ancient manuscripts. It's authenticity is uncertain.

1John 4:15 Whoever acknowledges that **YAHUSHUA** is The Son of **YAHWEH**, **YAHWEH** abides in him, and he in **YAHWEH**.

1John 4:16 And we have known and have trusted in the love that **YAHWEH** possesses for us.

YAHWEH exists as love.

And he who abides in love abides in **YAHWEH**, and **YAHWEH** in him.

1John 4:17 In this love is fulfilled in our midst in order that we may have boldness in the day of condemnation because just as He exists, so also are we in this world.

We, as new creations in The Messiah by rebirth, are completed in love. The fullness of His love now resides within us in the form of The Divine Nature of **YAHWEH**. Further, we are made just exactly like Him in our new nature, and therefore we exist in the same essential form (divine nature) as He does. We are set apart, pure, and undefiled, just as He is!

1John 4:18 There is no terror in love. But on the contrary, complete love throws out terror because the terror contains punishment. But he who is terrified has not been made complete in love.

1John 4:19 We love Him because He first loved us.

1John 4:20 If someone says, "I love **YAHWEH**," yet detests his brother he is a liar, because he who does not love his brother, whom he has seen, how can he love **YAHWEH** Whom he has not seen?

1John 4:21 And this precept we have from Him, that he who loves **YAHWEH** should love his brother also.

Chapter 5

1John 5:1 All who trust
that **YAHUSHUA** is The Messiah
are born by **YAHWEH**.

And everyone who is loving Him
Who has given birth to them
also is to love one who is born of Him.

1John 5:2 By this we know
that we love the children of **YAHWEH**,
when we love **YAHWEH**
and do according to His precepts.

1John 5:3 **Indeed, this is the love of YAHWEH,
that we guard His precepts.**

And His precepts are not burdensome

1John 5:4 because all who are born of **YAHWEH**
subdue the world.

And this is the victory
that has subdued the world, our trust.

1John 5:5 Who is it who subdues the world
if not he who trusts
that **YAHUSHUA** is The Son of **YAHWEH**?

1John 5:6 This is He Who has come
by means of water and blood,
YAHUSHUA, The Messiah.
Not by means of water alone,
but rather by means of water and blood.

And it is The Divine Nature of **YAHWEH**
Who bears witness, because
The Divine Nature of YAHWEH is The Truth.

YAHUSHUA said, I am The Truth.

This verse says The Divine Nature is The Truth.

That means The Divine Nature of **YAHWEH**
is equivalent to **YAHUSHUA**.

And we are told that after His ascension

He dwells in us.

Notice the next verse also.

1John 5:7 Concerning this,
there are three that bear witness in The Heaven:
The Father,
The Word,
and The Divine Nature of **YAHWEH**.

And these three are united.

1John 5:8 And there are three
that bear witness on the earth,
The Divine Nature of **YAHWEH**,
the water,
and the blood.

And these three agree as one.

Lit. – are into one; a unity.

This is the primary passage upon which
the concept of "The Trinity" is established.

It's unclear whether this

was an editorial alteration
of the original text or not.

However, the rest of Scripture,

including portions of 1 John,
both before and after these two verses,

make no mention of "The Holy Spirit" as a "person".

Only The Father and The Son are identified.

The Father has given Eternal Life,

and The Life is in His Son

- with **no reference** to any third entity.

Also, there is **no personal name**

ever given for this purported

"third person" in Scripture.

If it were a "person"

it would have a personal name

because without a name

one cannot know "his" character

or authority in Hebrew thought.

1John 5:9 If we receive the evidence given by human beings, the evidence given by **YAHWEH** is greater because it is the evidence given by **YAHWEH** by which He has given evidence of His Son.

1John 5:10 He who trusts in The Son of **YAHWEH** has the evidence within himself.

He who does not trust in **YAHWEH** has made Him a liar because he has not trusted in the evidence that **YAHWEH** has given concerning His Son.

1John 5:11 And this is the evidence that **YAHWEH** has given to us, Eternal Life. And this, The Life, is in His Son.

1John 5:12 **He who has The Son has The Life.**

He who does not have The Son of YAHWEH does not have The Life.

"The Life" is capitalized because it refers specifically to Eternal Life.

1John 5:13 These things I have written to you who trust in the Name of The Son of **YAHWEH** in order that you might understand that you have Eternal Life, and in order that you might trust in the Name of The Son of **YAHWEH**.

1John 5:14 And this is the boldness that we have toward Him, that if we ask anything according to His will He hears us.

1John 5:15 And if we understand that He hears us, whatever we ask, we understand that we have the requests that we have asked for from Him.

1John 5:16 If anyone sees his brother committing an offense not leading into death he is to ask. And He will give him life for those who commit an offense not leading into death.

There is an offense leading into death. I do not direct that he is to intercede concerning that.

1John 5:17 All injustice is an offense. And there is offense not leading into death.
The reference is to offenses done in ignorance. **YAHWEH** will overlook offenses done in ignorance if we ask Him to do so.

1John 5:18 We understand that all who are born by **YAHWEH** do not commit offenses, but instead, he who has been born by **YAHWEH** protects himself. And the hurtful does not touch him.

1John 5:19 We understand that we exist from **YAHWEH**, yet the whole world lies outstretched amidst the hurtful.

1John 5:20 Also we understand

that The Son of **YAHWEH** has arrived
and has given us a mind
in order that we may know The Truth.
And we exist in Him Who is The Truth,
in His Son, **YAHUSHUA**, The Messiah.
**This is The True Elohim
and The Life Eternal.**

heko – to arrive; be present.
The presence of the indwelling
Divine Nature of **YAHWEH**
is the result of **YAHUSHUA**
having gone back to The Heaven.
He told us that if He did not go away
The Divine Nature of **YAHWEH** **could not come.**
He also told us that if we believe in Him
we become “one” with Him, and with The Father.

**Note that He did not mention
oneness with "The Holy Spirit".
That omission is critical**
to our proper understanding of things.
His presence, His Divine Nature,
now dwells within the believer
– meaning **He is present within us!**

1John 5:21 Newborns, keep yourselves
away from idols!
Amen!

24. 2 JOHN

(Version 3.1: 7-15-2021)

2 John 1 The Elder, to a chosen lady
and her children
whom I love in truth.
And not only I, but also all those
who have known the truth,
2 John 2 because the truth
which remains among us
will be in our midst for eternity.

2 John 3 Favor, compassion, well being
from **YAHWEH**, The Father,
and from The Master, **YAHUSHUA**,
The Messiah,
The Son of The Father, in truth and love.

2 John 4 I was very happy
because I found some of your children
walking in truth,
just as we have received a precept
from The Father.

entole means injunction;
an authoritative prescription.
It's translated both
as commandment and precept.
Since following **YAHWEH's** instructions
is voluntary
the concept of a precept
is more proper to our walk.
We follow His precepts willingly,
not under compulsion.
If it's forced it's artificial.

2 John 5 And now I request of you, lady,
not as though I am writing
a new precept to you,
but rather that which we have had
from the beginning,
that we might love one another.

2 John 6 And this is love,
that we walk according to His precepts.
This is the precept
in order that just as you have heard

from the beginning you should walk in it
2 John 7 because many deceivers
have entered into the world
who do not acknowledge
YAHUSHUA, The Messiah,
as having come in flesh.
This one is The Deceiver and The Antichrist.

The word translated as deceiver is **plano**.
It carries the meaning of an impostor.
The Adversary is always the impostor,
pretending to be what he is not.
The term antichrist means one
who is either opposed to
or is a replacement (impersonator)
for The Messiah.

2 John 8 Look at yourselves
in order that we do not fully destroy
what we have worked for,
but rather that we might receive
full compensation.

2 John 9 Whoever violates the precept
and does not remain
in the instruction of The Messiah
does not have **YAHWEH**.
He who remains
in the instruction of The Messiah
has both The Father and The Son.

Please note that there is
no reference to "The Holy Spirit".
**Only The Father and The Son are mentioned,
and only their Names**
(which carry their authority)
are identified in Scripture.
Also note that if you have one
you also have the other.

2 John 10 If anyone comes to you
and does not bring this instruction
do not receive him into a house
and do not wish him well,
2 John 11 because he who wishes him well
shares in his hurtful deeds.

koinonia – participates as a partner.

2 John 12 Having many things to write to you
I choose not to use paper and ink,
but instead, I expect to come to you
and speak face to face,
that our joy may be full.
2 John 13 The children
of your chosen sister greet you.
Amen.

25. 3 JOHN

(Version 3.1: 7-15-2021)

3John 1 The Elder to the beloved Gaius,
whom I love in truth.

Gaius means on earth.

3John 2 Beloved, I desire above all
that you are prospering
and having sound health,
just as your life is prospering.

psuche - It refers to the life essence,
the being, not the soul.

It is the breath of a person
that which is breathed into them
by **YAHWEH** at birth.

3John 3 Indeed, I rejoiced greatly

when brothers came
and gave witness to the truth concerning you,
that you are walking in the truth.
3John 4 I have no greater joy than to hear
that my children are walking in truth.

3John 5 Beloved, do faithfully
whatever you might do
for the sake of the brothers
and for the sake of strangers.
3John 6 These have borne witness
of your love before the assembly.
You will do well to send them forward
on their journey
in a manner worthy of **YAHWEH**.

3John 7 Indeed,
they go forth for His Name's sake,
taking not even one thing
away from the Gentiles.
3John 8 We therefore ought to accept these
in order that we might become
fellow workers in the truth.

3John 9 I wrote to the assembly, but Diotrefes,
who is fond of being first among them,
does not welcome us.

[Diotrefes means nourished by Jove.](#)

3John 10 Therefore, when I come
I will remind him of the things he does,
berating us with hurtful words.
And not content with that,
he himself does not welcome the brothers,
and prevents those who are willing,
ejecting them from the assembly.

3John 11 Beloved,
do not imitate what is hurtful,
but rather what is good.
He who does good is from **YAHWEH**.
But he who does harm
has not experienced **YAHWEH**.

3John 12 Demetrius has given witness
concerning everyone
and concerning the truth itself.
And we also bear witness.
And you know that our testimony is true.

[Demetrius means of mother earth.](#)

3John 13 I had much to write.
However, I do not wish to write to you
with pen and ink,
14 but I expect to see you shortly,
and we will speak face to face.
Well being to you!

26. JUDE

(Version 3.1: 7-15-2021)

Jude 1 Jude, a servant
of **YAHUSHUA**, The Messiah,
and brother of Ya'akov,
to those who have been sanctified
by **YAHWEH**, The Father,
and protected by **YAHUSHUA**, The Messiah,
invited.

[Jude means the same as Judah,
or more correctly, Yahudah.
Yahudah means **YAH** be praised.
Ya'akov means heel catcher; restrainer.](#)

Jude 2 Compassion and well being
and love be multiplied to you.

Jude 3 Beloved, I made haste to write to you
concerning our shared deliverance.
I needed to write to you,
encouraging you to contend for the faith
which at one time was entrusted
to the set apart ones.

Jude 4 Indeed, some persons
have settled in alongside *you*
who previously were written down
for the sake of this judgment,
ungodly persons
transforming the favor of our Elohim
into sexual perversity
and rejecting the only absolute ruler,
YAHWEH,
and our Master, **YAHUSHUA**, The Messiah.

This carries the connotation
of being recorded
in **YAHWEH's** record books
that are kept in Heaven
for the purpose of the final judgment.
The term "ungodly"
is used several times in this book
It means irreverent,
and implies direct antagonism toward **YAHWEH**,
not merely the state of disbelief.
It might be understood
as the attitude of antichrist, against The Messiah,
and therefore also against **YAHWEH** Himself.
Pagan worship often involved sexual perversities.

Jude 5 Now I want to remind you,
though you once understood this,
that **YAHWEH**, having delivered the people
out of the land of Mitsraim,
afterward completely destroyed
those who did not trust.

Mitsraim means dual straits, trouble.
Mitsraim is Egypt.

Jude 6 Even the *heavenly* messengers
who did not protect their beginning,
but instead abandoned
their own dwelling place,
He has imprisoned with everlasting chains
under gloom
until the judgment of the great day,

aggelos - messenger.
The word 'angel' comes from
the transliteration of this word.

It is **not** a Hebrew concept.
There are no 'angels' in Hebrew culture
prior to the Greek influence.

Jude 7 even like Sodom and Amorha
and the cities around them,
in a similar manner to these
having become utterly sexually immoral
and having gone after strange flesh.

These have been set forth as an example,
enduring the justice of eternal fire.

Strange flesh means "different" flesh,
not the normal use of the flesh.
It refers to homosexuality, and/or bestiality.
Sodom means fettered.
Amorha means bondage.

Jude 8 However, similarly these also
dream of defiling the flesh,
and rejecting authority,
and speaking harmfully of honors.

Jude 9 Yet Michael,
the chief *heavenly* messenger,
while opposing The Adversary
when he disputed about the body of Moshe,
dared not bring against him
a reviling condemnation,
but instead said, "**YAHWEH** rebuke you!"
Moshe means drawing out.

Jude 10 Indeed, these speak irreverently
of whatever they do not understand.
Furthermore,
whatever they comprehend physically,
in the same manner as irrational animals,
in these matters they are corrupted.

Jude 11 Woe to them
because they have traveled
in the way of Kayin;
they have rushed for reward
by means of the fraud of Bil'am;
and they have been fully destroyed
by means of the disobedience of Korah!
Bil'am means confounding the people.
Korah means bald.
His disobedience was outright rebellion.
Kayin, Bil'am and Korah
*were all openly rebellious against **YAHWEH**.*

Jude 12 These exist as hidden reefs
amidst your love feasts,
feasting with you,
tending to themselves without fear;
waterless clouds
being carried about by the winds,
late autumn trees, barren, having died twice,
having been uprooted,
Jude 13 wild billows of the sea,
foaming up their own disgraces;
wandering stars for whom is preserved
the gloom of darkness for eternity.

Jude 14 Now Hanoch, the seventh from Adam,
even foretold these things saying,

*"Behold! **YAHWEH** is coming
with myriads of His set apart ones*

Jude 15 *to execute condemnation against all,
and fully convicting
all the ungodly among them
of all their ungodly deeds
in which they have acted ungodly,
and of all the harsh things
which ungodly offenders
have spoken against Him."*

(A Scripture reference is not known for this.)

Hanoch means dedicated.
(This is "Enoch".)
Adam means man; red earth.

Jude 16 These are grumblers, complainers,
traveling according to their own desires,
and their mouths speak great swelling words,
flattering people to gain advantage.

Jude 17 But you, beloved,
remember the utterances
which were spoken previously
by the ambassadors of our Master,

YAHUSHUA, The Messiah,
Jude 18 how they said to you
that there will be mockers in the final time,
traveling after their own ungodly desires.

Jude 19 These are the ones
who set themselves apart, natural persons,
not having The Divine Nature of **YAHWEH**.

Jude 20 But you, beloved,
building yourselves up by your sacred trust,
praying in
The Set Apart Divine Nature of **YAHWEH**,
Jude 21 keep yourselves
in the love of **YAHWEH**,
waiting for the compassion of our Master,
YAHUSHUA, The Messiah,
for the sake of Eternal Life.

Jude 22 Also on some have compassion,
making a distinction.
Jude 23 But others deliver with fear,
seizing them from the fire,
detesting even the garment
stained by the flesh.

Jude 24 Now to Him Who is able
to keep you from stumbling,
and to establish you unblemished
directly in front of His magnificence
with exultation,
Jude 25 to the only wise Elohim, our Deliverer,
be honor and majesty,
omnipotence and authority,
both now and for eternity. Amen.

27. Revelation

(Version 3.1: 7-15-2021)

Introduction to The Revelation

The Greek word which is typically translated as revelation is *apokalupsis*. It means disclosure, to take off the cover. According to James Strong's Greek Concordance it is **translated**, in the King James Bible, as *appearing, coming, lighten, manifestation, be revealed, revelation*. The way it's translated does not always give the best concept of what's intended.

This book is **not** "The Book of Revelations".
The term is singular.
There is only **one revelation**.
It has several aspects to it, but The Revelation is singular.

Further, this is The Revelation of **YAHUSHUA**, The Messiah.
It is a revelation, a disclosure, given by "His messenger".
The Greek word is *aggelos*. It means a messenger, **not** an 'angel'.
The word 'angel' comes from the pronunciation of this Greek word, ahn-geh-los.
The Hebrew term for the same entity is *ma'lak*.
It means a deputy, one sent by another with a message; a messenger.
Technically, this is an **ambassador**.

The opening words can just as easily be translated as "The Revelation of **YAHUSHUA**, The Messiah".
That would actually be a more appropriate title for this book.
Many have failed to comprehend this truth.

In order to gain a more complete understanding of this book it's vital that one looks carefully at what the text actually says, not at what you "think" it says, or what you've been told it says.
Please do your best to set aside your previous ideas and preconceived notions about this book.
Take a deeper look at it.
This is not a novel.
This is THE Revelation, THE Disclosure,
that belongs to none other than **YAHUSHUA**, The Messiah of Yisra'el.
There is no other Messiah.
He alone is the fulfillment of The Word of **YAHWEH** to His prophets.
Because there is no other Messiah this book holds extremely significant information.
Please do not treat it lightly.

This Revelation was given to The Messiah, **YAHUSHUA**, by **YAHWEH** Himself.
It was given to Him to show to His "slaves" (believers)
certain things that would "shortly" take place.
[Literally - in an instant of time, suddenly](#)

This is not our normal understanding of the term. It does not mean “soon”, it means suddenly, rapidly, in the twinkling of an eye.
This concept alone will change your understanding of the details set forth.

This Revelation was then given to a slave (servant) named Yahnathan (John). However, this is not Yahnathan The Baptizer, nor is it Yahnathan The Apostle, the beloved “disciple” of The Messiah. It's a different man named Yahnathan. This understanding is based on the best known methods of dating the writing. Some refer to him as Yahnathan The Elder. He was on the Isle of Patmos when this was given to him, apparently as a prisoner or slave, resulting from his trust in The Messiah. We might refer to him as Yahnathan of Patmos in order to distinguish him from other men named Yahnathan.

This Yahnathan wrote down what was revealed to him - by The Messiah Himself - through His messenger, after The Messiah had been given this disclosure by His Father.
This disclosure was apparently only able to be made after The Messiah had ascended into The Heaven of **YAHWEH** and sat down at His right hand, in the position of the highest honor and authority.

This is the **only book** in **YAHWEH's** Word that contains a promise of a supreme blessing to the one who reads it and/or to those who listen attentively to the words of the text.
As you read it ask **YAHWEH** to help you comprehend what is presented.

May you truly receive the promised blessing as you read it.

27. REVELATION

(Version 3.1: 7-15-2021)

Chapter 1

Rev. 1:1 The Revelation
of **YAHUSHUA**, The Messiah,
which **YAHWEH** gave to Him
to show to His servants,
things which of necessity will happen rapidly.
And He signified it by means of sending it
by His messenger to His slave Yahnathan,

doulos – a slave.

A slave is a “purchased possession”.
It's one who has been bought and paid for.
Every believer is a slave,
one purchased with the blood
of The Messiah, **YAHUSHUA**,
and therefore “owned” by Him.

tachos – a brief space of time;
in haste – quickly, speedily.
Yahnathan means favored by **YAHWEH**.

Rev. 1:2 who was a witness
of the word of **YAHWEH**
and the evidence of **YAHUSHUA**, The Messiah,
as much as he experienced.

Yahnathan gives a testimony.
He serves as a witness
to all that he experienced
concerning the Word of **YAHWEH**
and the evidence presented
about **YAHUSHUA**, The Messiah.

His is a first person account
of the things revealed by the messenger.
There is no filtering this through another person.
It is a direct reporting of what he experienced.

While most translations use 'saw',
Strong's Concordance
identifies this as a Hebraism,
a unique Hebrew idiom,
which means to **experience** a thing.

This was far more than merely watching
(observing) these things.
Yahnathan became a participant in them.

Rev. 1:3 Happy is one who reads
and those who hear
the words of this prophecy
and are protecting those things
which are written in it.

Indeed, the time is near.

Rev. 1:4 Yahonathan to the seven assemblies
which are in Asia.

Favor to you and well being
from Him Who is,
and Who was,
and Who is to come,
and from the seven divine natures
which are in the presence of His throne,

ekklesia – a calling out; a popular meeting,
especially a religious congregation,
synagogue,
or "Christian" community of members.

It's essential that you clearly understand
there were no "churches"
that existed in this time period.
They were all assemblies,
most of them very Hebraic in their orientation.

Since the very beginning of Scripture
the "people of **YAHWEH**"
have been referred to as an assembly.

"Church" is a much later term,
having roots in early Greek, *kuriakon*.
From that came the German, *kirche*,
and then the Dutch, *kerk*,
to the English, church - around 1200 AD.

Note that these assemblies are in Asia,
not Yisra'el.
This means they would at the very least
be likely to contain many Gentiles,
as well as the Yisra'elite believers
who lived there.

The throne is the seat of His authority.
It carries great importance.
There are seven distinct "natures",
dimensions of the Divine nature.
They are not necessarily
"in front of the throne",
but are in its presence.

Asia means slime; mire.

Rev. 1:5 and from **YAHUSHUA**, The Messiah,
the faithful witness,
the firstborn from the dead,
and the first in rank
of the sovereigns of the earth.

To Him Who loved us
and has washed our offenses from us
with His own blood,

basileus - a sovereign; most commonly, a king.
One who has supreme authority over others.

YAHUSHUA is first in rank,
now having authority
over every sovereign on the earth
in His ascended state.

Firstborn from the dead
means the first resurrected
and now having an immortal body.

There were others "raised from death",
but they did not have immortal bodies.

"Sin" is an offense against **YAHWEH**.
It is an act of rebellion against His instructions.
This is certainly offensive to Him.

Rev. 1:6 and has made us sovereigns
and priests of His Elohim and Father,
to Him be honor and dominion
into the ages of eternity!
Amen.

dominion means sovereignty or control.

Rev. 1:7 Behold!
He is coming amidst the clouds.
And every eye will see Him,
even they who pierced Him.
And all the tribes of the soil
will mourn over Him.
Even so Amen.

Behold is a very important term.
Every time it's used
it's in the imperative form - emphatic!
It means, "Pay Attention!"
Each time you see it
an important matter is being presented
that calls for your very serious consideration.

"See Him" is literally, with eyes wide open.

Note the reference to the soil.
We are made from the soil. We are dirt!

AMEN! is a very strong statement.
It literally means, Yes, so be it!
Or, most assuredly.
It is a most emphatic affirmation
attesting to the reality of this prophecy.

**Not one person, living or dead,
will escape seeing The Messiah
when He comes!**

Rev. 1:8 ***"I am The Aleph and The Tav,
The Beginning and The End,"***

says **YAHWEH**,
"Who is,
and Who was,
and Who is to come,
The Almighty."

See Isaiah. 41.4, 43.10-13, 44.6, 48.12.
Aleph is the first letter
of the Hebrew "aleph-bet".
Tav is the last letter.

**The phrase signifies that everything
from beginning to end
is under the authority of YAHWEH.**

Alpha and Omega are the corresponding
first and last letters of Greek.
However, it's important
to see the Hebrew understanding
of **"The First and The Last",
The Aleph and the Tav.**

Also, see Chapter 22.

Where **"YAHWEH"** exists
the Greek text uses ***kurios***
- supreme in authority, i.e. controller;
by implication, Master.
- God, Lord, master, Sir.

The traditional text usually has "The Lord".
But which "Lord" is it?
In this instance there is only one clear answer
- given by the context - it is **YAHWEH**.
He is the one giving The Revelation,
and He is the one
identified in The Old Covenant.

prantokrator – the all-ruling, i.e. God
(as absolute and universal sovereign):
- Almighty, Omnipotent.

Here we find "The Almighty"
identified as "the all-ruling, i.e. God".
This can only be YAHWEH.

Rev. 1:9 I, Yahanathan, both your brother
and companion in the trouble
and the kingdom and endurance
of **YAHUSHUA**, The Messiah,

was on the island called Patmos
because of the word of **YAHWEH**
and because of the evidence given
of **YAHUSHUA**, The Messiah.

thlipsis – pressure.

Translated as - afflicted(-tion), anguish,
burdened, persecution, tribulation, trouble.

Note: this is **not** a reference
to The Great Tribulation,
but rather to the difficulties
of being a believer in the world.

Patmos means my killing.

Rev. 1:10 I existed,
by means of *the* Divine Nature of **YAHWEH**,
in The Day of **YAHWEH**.
And I heard behind me
a noise like a great shofar

pneuma, means a current of air, breath.

Traditionally translated as "spirit".

"Divine Nature" is used in place of "spirit"
because there is no such term as 'spirit' in Hebrew.

It's a Greek creation that never existed
prior to Greek culture.
The term refers to the nature or character
of the being involved.

The Greek preposition, *en*,
can mean in, with, by, and by means of.

"The Day of **YAHWEH**" is a direct reference
to the prophesied "Day of Wrath"
(or, **incorrectly**, The Day of The Lord).
It is **not** a reference to either The Sabbath
or to a 'Sunday'.

Where trumpet is given by the Greek text
it is most likely a reference to the Hebrew shofar.
This is the instrument used
to get the attention of the people of **YAHWEH**.

Rev. 1:11 saying,
**"I am The Aleph and The Tav,
The First and The Last."**
and, "What you see write on a scroll
and send it to the seven assemblies
which are in Asia,
to Ephesus,
to Smyrna,
to Pergamos,
to Thyatira,
to Sardis,
to Philadelphia,
and to Laodicea."

See Rev. 1.4 concerning the assemblies.

Ephesus means full purposed.

Smyrna means myrrh.

Pergamos means much marriage.

Thyatira means odor of affliction.

Sardis means red ones.

Philadelphia means brotherly love.

Laodicea means the people's rights.

Rev. 1:12 Then, I turned to look
at the voice that had spoken with me.
And having turned,
I saw seven golden lampstands.
Rev. 1:13 And in the midst
of the seven lampstands,
one like a son of man,
clothed with a garment down to the feet
and girded about the chest
with a golden belt.

This phrase "son of man"

is common in The Old Covenant.

It refers most often to a prophet of **YAHWEH**.

In The New Covenant

it is a reference to The Messiah.

Rev. 1:14 Now the hairs of His head
were white like wool, as white as snow,
and His eyes were like a flame of fire.
Rev. 1:15 His feet were like fine copper,
as if refined in a furnace,
and His voice was like
the sound of many waters.

Rev. 1:16 He held in His right hand
seven stars.
Out of His mouth
projected a sharp two edged sword.
And His appearance was like the sun
shining in its power.

Rev. 1:17 And when I saw Him
I fell at His feet as if dead.
Then He placed His right hand upon me,
saying to me,
"Do not be afraid.

I am The First and The Last.

The First = Aleph,
The Last = Tav.
These are the same terms used
to refer to **YAHWEH** Himself.
(See Isaiah 44.6)

Rev. 1:18 I am even He Who lives.
I even became dead.
Yet behold!
I am alive into the ages of eternity.
Amen.
And I hold the keys of Hades and of death.

hades - properly, unseen,
i.e. "Hades" of the place (state)
of departed beings
(sic - Strong uses "souls") - grave, hell.
Hades corresponds to **sheol** in Hebrew.
It's the place of departed beings,
or the state of being dead.
It's often referred to or translated, **incorrectly**,
as the grave or hell.
It is neither.

Those terms are used interchangeably
and it makes this quite confusing.
The grave holds the physical body.
Hades is the place
where the nature of a person
is apparently retained until Judgment Day.

The key of death is the power of offenses,
which separates us from **YAHWEH**.
Death is separation.

Rev. 1:19 Write
the things which you have seen,
and the things which are,
and the things which will take place after this.

What Yahnathan is told to write
is very important.
It establishes three categories of things
that he is to write down.
There are many interpretations
of the meanings of these three things,
but the context should be utilized
to understand them properly.

Rev. 1:20 The mystery of the seven stars
which you saw in My right hand,
and the seven golden lampstands:
The seven stars are the messengers
of the seven assemblies.
And the seven lampstands which you saw
are the seven assemblies.

Chapter 2

Rev. 2:1 To the messenger

of the assembly of The Ephesians write:
These things says He
Who holds the seven stars
in His right hand,
Who walks about in the midst
of the seven golden lampstands:
Rev. 2:2 I have seen your works,
and your hard labor,
and your endurance,
and that you are not able
to put up with worthlessness.
And you have tested those
who assert that they are ambassadors,
yet are not,
and have discovered they are liars.
Rev. 2:3 And you have put up with it.
And you have endured patiently.
And you have labored hard
because of My Name.
And you have not become weary.

Note the duplication of the terms
in these two verses.

A double mention is always emphatic,
drawing our attention twice
to the same things for emphasis.
This is a very common practice
in Hebrew writings and thought.

Note also the separation of phrases
into distinct statements.
This is very Hebraic.
It's common to find this
in the Hebrew text of The Old Covenant.
It's an emphatic way of expressing the concepts.
Far too many traditional texts run these into long
and complicated sentences filled with commas.
That approach misses the emphatic nature
of Hebraic expression.

Rev. 2:4 Nevertheless, I hold this against you,
that you have sent away your foremost love.

A special comment is needed.

The verb **echo**,
which is typically translated as "have",
is a primary verb that means "to hold".
The concept of holding something
is far more powerful than that
of simply having something.
It infers ownership
rather than mere possession.
In this instance its value is crucial.

A second verb is just as crucial.
It is **aphiemi**.
It means to send forth or send away.
The typical translation says "you have left".
It's one thing to leave.
It's far more significant to "send away".
Leaving is a more or less passive act.
Sending away is always an intentional act.

Finally, there's the issue
of the type of love involved.
The adjective is **protos**.
It means foremost in time, place,
order, or importance.
It's typically translated as "first",
signifying importance.
Foremost carries a far stronger representation
of the literal sense of the word.

Rev. 2:5 Remember, therefore,
from where you have dropped away.
Reconsider your actions
and do the first works,
or else I will come to you suddenly,
and I will move your lampstand
from its place
unless you reconsider your actions.

ekpipto means to drop away

or to be driven off course.
It can figuratively mean
to lose or to become inefficient.
Apply those concepts to this verse
to get its significance.

Repent is a term we seldom understand properly.
It's a religious term.
In the Greek it means to think differently;
to change one's mind; to **reconsider**.
It doesn't mean to get all weepy
and apologize to **YAHWEH**,
feeling bad because of what you've done.
That may be part of what you experience,
but it involves a decision to change
your priorities and your actions.

The implication of the last line
is that this assembly would be eliminated
if they did not change their minds, reconsider,
and restore their foremost love,
the love of **YAHWEH**.

Rev. 2:6 On the other hand,
you do hold to this,
that you detest the works of the Nicolaitans
which I also detest.

Nicolaitans means conqueror of the people.
The Nicolaitans believed
we are released from the necessity
of being doers of The Word of **YAHWEH**.
This led to eating things sacrificed to idols,
sexual immorality, and many other things.

**This was, in its essence, a "tradition of men"
rather than The Word of YAHWEH.**
For this reason it was detestable to The Messiah,
Who suffered and died
as a direct result of such practices
among the Scribes and Pharisees of His time.

Rev. 2:7 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

To him who conquers
I will give to eat from The Tree of Life
which is in the midst
of the paradise of **YAHWEH**.

Note who is to listen attentively.
And note that The Divine Nature of **YAHWEH**
is speaking to the assemblies - plural,
not just to the one at Ephesus.
This is true of the comments to each assembly.

Each message applies to all the assemblies.

The reference to "paradise"
takes us directly back to Genesis 3.22-24.
The word for paradise
means a park, or specifically an Eden.
Go back and look at what Genesis says
about eating from this tree.

Rev. 2:8 And to the messenger
of the Smyrnian assembly write:
These things says The First and The Last,
Who had become dead
yet has come to life.

Rev. 2:9 I have seen your works,
and your troubles,
and your poverty
(however, you are wealthy).
And I know the defamatory speech
of those who say they are Yisra'elites,
yet are not,
but instead,
are a congregation of The Adversary.
"Jews" is really not proper.

It comes from the name for the tribe of Judah,
Yahudah in Hebrew.

Yet properly, this should be "Yisra'elites",
because there are 13 tribes, not one.

sunagoge – an assemblage of persons;
a Yisra'elite synagogue;
by analogy, a "Christian church".

Satan is a direct transliteration
from the Hebrew.
It means opponent or adversary.

Rev. 2:10 Do not fear
even one of those things
which you are about to experience.

Behold!
The False Accuser
is about to throw some of you into prison
in order that you might be tested.
And you will have trouble for ten days.
Be faithful until death!
And I will give to you the wreath of The Life.

The Greek word is **stephanos**
It does not refer to a crown as of a king,
but rather refers to a prize
for winning a contest,
typically symbolized
by a wreath among the Greeks.
In this verse it's actually used
as a synonym for a prize.

The phrase, "The Life" is a figure of speech
meaning "**the prize of Eternal Life**".

Rev. 2:11 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

He who conquers
is by no means morally wronged
by the second death.

Each repetition of the opening phrase
adds more emphasis to it.
It's similar to the Hebrew concept
of "two witnesses" to confirm a matter.
More witnesses means greater confirmation.

Rev. 2:12 And to the messenger
of the assembly in Pergamos write,
These things says He
Who has the sharp two edged sword.

Rev. 2:13 I have seen your works
and where you reside,
where The Adversary's throne is.
Yet you hold fast to My Name
and have not disavowed the trust of Me
even in the days in which Antipas
was My faithful witness,
who was killed among you
where The Adversary resides.

A throne is a seat of authority.
Antipas means against all.

Rev. 2:14 Nevertheless,
I hold a little against you
because you have there
those who hold fast to the instruction of Bil'am,
who taught Balak to throw a snare
in front of the children of Yisra'el;
to eat things sacrificed to idols,
and to commit sexual immorality.

Bil'am means confounding the people.
Balak means one who wastes.
Yisra'el means he who is right with El (God).

Rev. 2:15 In this same manner,
you also have those who hold fast
to the teaching of the Nicolaitans,
which thing I detest.

Rev. 2:16 Reconsider your actions,
or else I will come to you suddenly
and will battle against them
with the sword of My mouth!

Rev. 2:17 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

To him who conquers
I will give to eat from the concealed manna.
And I will give him a white pebble,
and on the stone a new name written
which no one has known
except the one who is receiving it.

Rev. 2:18 And to the messenger
of the assembly in Thyatira write:
These things says The Son of **YAHWEH**,
Who has eyes like a flame of fire,
and His feet are like fine copper:

Rev. 2:19 I have seen your works,
and your love,
and your service,
and your trust,
and your endurance.
And your last works
are even better than the first.

Rev. 2:20 Nevertheless,
I have a little against you
because you allow the woman, Izebel,
who describes herself as a prophetess,
to teach and to mislead My servants
to commit sexual immorality
and to eat things sacrificed to idols.

*A reminder: These two things,
even from Old Covenant times,
have always been detestable to **YAHWEH**.
Izabel means unchaste.
(Traditionally, Jezebel.)*

Rev. 2:21 Also, I gave her time to repent
of her sexual immorality.

But she did not repent.

Rev. 2:22 Behold!

I will throw her into a sickbed,
and those who commit adultery with her
into great trouble
unless they reconsider their works.

Rev. 2:23 And I will destroy her children
with death.

And all the assemblies will know
that I am He

Who searches the minds and hearts.

And I will give to each one of you
according to your works.

*Lit. - the kidneys and the hearts.
This is a metaphor for
the innermost thoughts and desires
in Hebrew thought.*

Rev. 2:24 Now to you I say,
and to the remainder in Thyatira,
as many as do not hold to this teaching,
who have not known
the "depths of Satan" as they say;
I will throw upon you no other burden.

Rev. 2:25 However, hold fast what you have until I arrive.

This is the second time
this type of warning is given.
It's very significant.

Rev. 2:26 And he who conquers
and protects My works until the end,
to him I will give authority over the nations
Rev. 2:27 even as I have received
from My Father.

*"He will rule them with a rod of iron;
They will be dashed to pieces
like the potter's vessels"*
(Ps. 2.8-9)

The text has been slightly adjusted
to give a more proper flow
to the thoughts involved.
No change in meaning is created.

Rev. 2:28 And I will give to him
the morning star.

day star; see 2 Pet. 1.9

Rev. 2:29 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

Chapter 3

Rev. 3:1 And to the messenger
of the assembly in Sardis write,
These things says He Who has
the seven Divine Natures of **YAHWEH**
and the seven stars.

I have seen your works,
that you have a name that you are alive,
but you are dead.

There are seven assemblies,
seven messengers
and now seven Divine Natures.

We know The seven stars
are the messengers
of the seven assemblies.
The seven natures
are seven "characteristics" of **YAHWEH**.
See Isaiah 11.2.

The concept of "name" is important here.
The Hebrew word for name
means name, title, character, authority.
It is a **designation**,
that which identifies a person in some manner.
It is not necessarily only a "name".

Rev. 3:2 Be vigilant!
And firmly establish those who remain
and are about to die.
Indeed, I have not found your works
satisfactory before **YAHWEH**.

Rev. 3:3 Remember, therefore,
how much you have received
and have heard,
and hold fast,
and reconsider!

However, if you will not be vigilant
I will come upon you like a thief,
and you will not know at what hour
I will come upon you.

Rev. 3:4 You have a few names even in Sardis
who have not defiled their garments.
And they will walk with Me in white
because they are deserving.

Rev. 3:5 He who conquers
will be clothed in white garments.
And I will not erase his name
from The Book of Life.
And I will acknowledge his name
in the presence of My Father
and in the presence of His messengers.

Rev. 3:6 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

Note that this is always plural.
It refers to all assemblies,
including those of today,
not merely to the current one being addressed.

Rev. 3:7 And to the messenger
of the assembly in Philadelphia write:
These things says He Who is set apart,
He Who is truthful,
He Who holds the key of David,
Who opens up and not even one closes,
and closes and not even one opens up.

David means beloved.

Rev. 3:8 I have seen your works!
Behold!
I have provided before you
an open entrance.
And not even one is able to close it
because you have a little ability.
And you have protected My word.
And you have not denied My Name.

Rev. 3:9 Behold!
I will give up those
of the synagogue of The Adversary
who say they are Yisra'elites,
yet are not, but instead lie.
Behold!
I will make them to come
and worship before your feet
and to know that I have loved you.

Rev. 3:10 Because you have protected
the message of My endurance
I will also protect you from the hour of trial
which is about to come upon the whole world
to test those who are residing upon the earth.

Rev. 3:11 Behold!
I am coming suddenly!
Hold fast what you have
in order that no one might take your prize!

Rev. 3:12 He who conquers,
I will make a pillar
in The Temple of My Elohim.
And he will no longer go out.
I will engrave upon him
the Name of My Elohim
and the name of the city of My Elohim,
The New Yerushalaim,
which descends out of The Heaven
from My Elohim.
And I will engrave upon him My new Name.

Yerushalaim means
complete teaching of deliverance.

Rev. 3:13 He who has an ear,
let him listen attentively
to what The Divine Nature of **YAHWEH**
is saying to the assemblies!

Rev. 3:14 And to the messenger
of the Laodicean assembly write:
These things says The Amen,
The faithful and truthful witness,
the beginning of the creation of The Elohim:

Amen means firm, certain, true.
Figuratively it means trustworthy.
Given the context,
it appears to mean The Trustworthy One.

Rev. 3:15 I have seen your works,
that you are neither cold nor hot.
Oh, that you would be cold or hot!

Rev. 3:16 Accordingly,
because you are lukewarm
and neither cold nor hot,
I will vomit you out of My mouth

Rev. 3:17 because you say,
"I am rich,
have become wealthy,
and have need of nothing.",
yet do not understand that you
are wretched,
and miserable,
and pitiable,
and blind,
and naked.

Rev. 3:18 I advise you to purchase from Me
gold refined in the fire
so that you may become wealthy,
and white garments
so that you may become clothed.
Then the disgrace of your nakedness
will not be rendered apparent.
And rub in your eyes eye salve
in order that you might see.

Rev. 3:19 As many as I care about
I admonish and discipline.
Therefore be zealous
and reconsider your actions!

The word in this verse is *phileo*.
It is brotherly love, not *agape*,
which is YAHWEH's type of love.
It means to be a friend.
The distinction is very important.

Rev. 3:20 Behold!
I stand at the door and knock.
If anyone hears My voice
and opens the door
I will come in to him and dine with him
and he with Me.

Rev. 3:21 To him who conquers
I will grant to sit with Me at My throne,
just as I also have conquered
and have sat down with My Father
at His throne.

Rev. 3:22 He who has an ear,
let him listen attentively
to what The Divine Nature of YAHWEH
is saying to the assemblies!

Chapter 4

Rev. 4:1 After these things I looked,
and behold!
A door was standing open in The Heaven.
And the first voice
which I had heard like a shofar
was speaking with me saying,
"Come up here and I will show you
what must take place after these things!"

Rev. 4:2 Instantly I was caused to be
in The Divine Nature of **YAHWEH**.
And behold!

A throne had been set in The Heaven.
And One was sitting upon the throne.
Rev. 4:3 And He Who was sitting thereon
was in appearance like a jasper stone
and a sardius stone.

And there was a rainbow around the throne,
in appearance like an emerald.

Rev. 4:4 Around the throne
were twenty four thrones.
And on the thrones I saw
twenty four elders sitting,
clothed in white robes.
And they had wreaths of gold
upon their heads.

The concept is that of a laurel wreath,
obtained as a prize
for winning a competitive event.
These are not kingly styled crowns.

Rev. 4:5 And from the throne
proceeded lightnings
and thunderings
and sounds.
And seven lamps of fire
were burning in front of the throne,
which are the seven
Divine Natures of **YAHWEH**.

Aspects of His "Divine nature".

Rev. 4:6 And in front of the throne
was a transparent sea, like crystal.
And in the midst of the throne
and around the throne
were four living beings
full of eyes in front and in back.

Rev. 4:7 The first living being was like a lion.
The second living being like a young bull.
The third living being had a face like a man.
And the fourth living being
was like a flying eagle.

Rev. 4:8 The four living beings
each had six wings surrounding them.
And they were full of eyes within.
And they do not rest day or night, saying:
"Holy, holy, holy, Sovereign Elohim,
The Almighty,
Who was
and Who is
and Who is coming!"

Rev. 4:9 And whenever the living beings
give praise and honor and gratitude
to Him Who sits on the throne,
Who lives into the ages of eternity,
Rev. 4:10 the twenty four elders fall down
before Him Who sits on the throne
and worship Him Who lives
into the ages of eternity.
And they throw their wreaths
in front of the throne saying,
Rev. 4:11 "You are worthy, Sovereign,
to receive praise
and honor
and power
because You created all things,
and by Your will they exist
and have been created."

Chapter 5

Rev. 5:1 And I saw in the right hand

of Him Who sat on the throne
a scroll written inside and on the back,
sealed with seven seals.

Such a scroll was used
as a "title deed" to one's property
in Hebrew culture.
The seals are literally signets as on a ring.
Seven is the number of completion or perfection,
indicating a complete and perfect seal.

Rev. 5:2 Then I saw a mighty messenger
proclaiming with a loud voice,
"Who is worthy to open the scroll
and to loose its seals?"

Rev. 5:3 And no one in The Heaven
or on the earth
or under the earth
was able to open the scroll,
nor even to look at it.

Rev. 5:4 And I sobbed greatly
because not even one was found worthy
to open and to read the scroll
nor even to look at it.

Rev. 5:5 Then one of the elders said to me,
"Do not sob.
Behold!
The Lion Who is from the tribe of Yahudah,
the root of David,
has prevailed to open the scroll
and to loose its seven seals."

Yahudah, means **YAH** be praised.

Rev. 5:6 Then I looked.
And behold!
In the midst of the throne
and of the four living beings,
and in the midst of the elders,
stood a Lamb, as if it had been butchered,
having seven horns and seven eyes,
which are the seven
Divine Natures of **YAHWEH**
sent out into all the earth.

The term means butchered or slaughtered.
The Lamb is revealed in The Heaven
in the same manner it existed after being killed!
It appears The Lamb will bear the marks
of torture and death for Eternity.
Horns represent power or authority.

Rev. 5:7 And He came and took the scroll
out of the right hand
of Him Who sat on the throne.

Rev. 5:8 Now when He had taken the scroll
the four living animals
and the twenty four elders
fell down before The Lamb,
each having a harp
and golden bowls full of incense,
which are the prayers of the set apart ones.

Rev. 5:9 And they sang a new song saying,
"You are worthy to take the scroll
and to open its seals
because You have been slaughtered
and have purchased us for **YAHWEH**
by means of Your blood
out of every family,
and language
and people,
and nation.

Rev. 5:10 And you have made us kings
and priests of our Elohim.
And we will rule upon the earth."

Note who is identified as kings and priests.
It is the four living beings and the 24 elders.

Rev. 5:11 Then I looked.
And I heard the sound of many messengers
surrounding the throne,
the living beings, and the elders.
And the number of them
was ten thousand times ten thousand;
even thousands of thousands
Rev. 5:12 saying with a loud voice,
"Worthy is The Lamb Who was slaughtered
to receive power
and wealth
and wisdom,
and strength
and honor
and magnificence
and blessing!"

Rev. 5:13 And every creature
which is in the sky
and on the earth
and under the earth
and such as are upon the sea
and all that are in it I heard saying,
"Blessing
and honor
and glory
and dominion
be to Him Who sits on the throne
and to The Lamb
into the ages of eternity!"

Rev. 5:14 Then the four living beings said,
"Amen!"
And the twenty four elders
fell down and worshiped
Him Who is alive into the ages of eternity.

Chapter 6

Rev. 6:1 And I saw when The Lamb
had opened one of the seals.
And I heard one of the four living beings
saying with a sound like thunder,
"Come and look!"
Rev. 6:2 And I looked.
And behold!
A white horse,
and he who was sitting on it having a bow.
And a wreath had been given to him.
And he had come out conquering,
even in order that he might conquer.
[stephanos](#) - a victory wreath,
not a kingly crown.

Rev. 6:3 When He had opened the second seal
I heard the second living being saying,
"Come and look!"
Rev. 6:4 And a different horse,
fiery red, had come out.
And it was granted
to the one who was sitting on it
to take peace away from the earth,
even in order that
people might slaughter one another.
And there had been given to him a great sword.

Rev. 6:5 When He had opened the third seal
I heard the third living being saying,
"Come and look!"
And I saw.
And behold!
A black horse.
And he who was sitting on it
had a pair of scales in his hand.

Rev. 6:6 And I heard a voice in the midst
of the four living beings saying,
“A quart of wheat for a denarius,
and three quarts of barley for a denarius.
Yet do not harm the olive oil and the wine.”

A denarius was a day's wages.
What's indicated
is a very costly price for food.

Rev. 6:7 And when He had opened
the fourth seal
I heard the voice
of the fourth living being saying,
“Come and look!”

Rev. 6:8 And I saw.
And behold!

A pale *green* horse.
And the designation of him
who was sitting on it was Death.
And Hades followed after him.
And authority had been given to them
over a fourth of the earth
to kill with a sword,
and with hunger,
and with death,
and with the dangerous animals of the earth.

This could include pestilences
caused by even minute "dangerous animals";
viruses, bacteria, etc.

Rev. 6:9 And when He had opened
the fifth seal
I saw under the altar the lives of those
who had been slaughtered
because of the word of **YAHWEH**
and because of the testimony
which they held.

Rev. 6:10 And they shouted
with a loud voice saying,
“How long, Master,
the holy and truthful *One*,
until You judge and avenge our blood
on those who are dwelling on the earth?”

despotes - absolute ruler.

Rev. 6:11 And white robes
had been given to each of them.
And it had been said to them
that they should rest a little while longer
until their fellow servants and their brothers
who would be killed as they were was finished.

Rev. 6:12 And I saw
when He had opened the sixth seal.
And behold!
There was a great earthquake.
And the sun became black
like sackcloth of hair.
And the moon became like blood.

There's a subtle shift
in the wording at this point.
This indicates a change
in the way things are being done.
This is always indicative
of something new and different.
Pay attention to such shifts.

Rev. 6:13 And the stars of the sky
fell to the earth
like a fig tree drops its late figs
when it is shaken by a great wind.
Rev. 6:14 And the sky was removed
like a scroll when it is rolled up.
And every mountain and island
was moved out of its place.

Rev. 6:15 And the rulers of the earth,
and the chief men,
and the wealthy,
and the commanders,
and the powerful,
and every slave,
and every free man
hid themselves in the caves
and in the rocks of the mountains.

Rev. 6:16 And they were saying
to the mountains and rocks,
"Fall upon us and hide us
from the face of Him
Who is sitting upon the throne
and from the wrath of The Lamb,
Rev. 6:17 because The Great Day
of His wrath has come,
and who is able to stand?"

orge is translated as wrath.
It really represents
a settled, determined anger,
not a sudden burst of rage.
There's a different word for that.
This is much more deliberate in its nature.

But it's also interesting to note
that **orge** properly means desire.
It's only by analogy that it becomes "wrath".
Ultimately the destruction
of all that is hurtful ("evil")
is the true desire of **YAHWEH**.
Thus in sending forth His wrath
He is fulfilling His desire.

Chapter 7

Rev. 7:1 And after these things
I saw four messengers
standing at the four corners of the earth,
restraining the four winds of the earth
in order that the wind might not blow
upon the earth,
upon the sea,
or upon any tree.

Rev. 7:2 And I saw another messenger
ascending from the east
having the seal of The Living Elohim.
And he cried with a loud voice
to the four messengers
to whom it was granted
to harm the earth and the sea,

Rev. 7:3 saying,
"Do not harm the earth, the sea, or the trees
until we have sealed
the servants of our Elohim
upon their foreheads!"

Rev. 7:4 And I heard the number of those
who were being sealed.
One hundred and forty four thousand
from all the tribes of the children of Yisra'el
were sealed,

7:5 from the tribe of Yahudah
twelve thousand were sealed;
from the tribe of Re'uben
twelve thousand were sealed;
from the tribe of Gad
twelve thousand were sealed;

Rev. 7:6 from the tribe of Asher
twelve thousand were sealed;
from the tribe of Naphtali
twelve thousand were sealed;
from the tribe of Menashe
twelve thousand were sealed;

Rev. 7:7 from the tribe of Shim'on
twelve thousand were sealed;
from the tribe of Levi

twelve thousand were sealed;
from the tribe of Yisasskar
twelve thousand were sealed;
Rev. 7:8 from the tribe of Zebulun
twelve thousand were sealed;
from the tribe of Yoseph
twelve thousand were sealed;
from the tribe of Binyamin
twelve thousand were sealed.

Yahudah means **YAH** be praised,

Re'uben means look, a son.

Gad means a troop.

Asher means happy.

Naphtali means my wrestling.

Manasseh means causing to forget.

Shim'on means listening attentively.

Levi means joined.

Yisasskar means he will bring a reward.

Yoseph means he will add.

Zebulun means dwelling.

Binyamin means son of the right hand.

Note: The tribe of Ephraim is missing,
likely due to the extreme rebellion
on the part of Ephraim

- which was the "Northern Tribe of Yisra'el",
otherwise known as Shomer'on (Samaria).

The tribe of Dan is also missing.

Rev. 7:9 After these things I looked.

And behold!

A large crowd

which no one was able to count

from all races, and clans,

and peoples, and languages,

standing before the throne

and before The Lamb,

having been clothed with white garments,

and with palm branches in their hands.

Rev. 7:10 And they were crying out

with a loud voice saying,

"Our deliverance *is* of **YAHWEH**,

Who is sitting upon the throne,

and of The Lamb!"

Rev. 7:11 And all the messengers

stood around the throne,

and the elders and the four living beings.

And they fell on their faces before the throne

and worshiped **YAHWEH**,

Rev. 7:12 saying,

"Amen!

Blessing

and honor

and wisdom

and thanksgiving

and preciousness

and power

and might,

be to our Elohim into the ages of eternity.

Amen!"

Rev. 7:13 And one of the elders responded,
saying to me,

"Who are these

that are clothed in white robes?

And where did they come from?"

Rev. 7:14 And I said to him,

"Master, you understand."

Then he said to me,

"These are the ones

who come out of the great trouble,

and have washed their robes

and have whitened them

by means of the blood of The Lamb.

thlipsis means pressure.

Often translated as tribulation,

it's also translated as affliction,
anguish, persecution, or trouble.
Regardless of what term you use
the concept involves difficulty.
In this instance it points
toward one specific time of major trouble.

Tribulation is the term traditionally used.
It has become a "religious" word
that few truly understand.
See Jer. 30.7 which points
to the time of Ya'akov's Trouble.
This is the event in view here.
It is related to Yisra'el specifically.

Rev. 7:15 Because of this
they are before the throne of **YAHWEH**
and serve Him day and night in His temple.

And He Who is sitting upon the throne
will dwell among them.

Lit. - "tabernacle", pitch His tent.
This connects Revelation to The Exodus,
the wilderness wanderings,
and the entry into The Promised Land.

Rev. 7:16 They will not be hungry anymore
nor will they be thirsty anymore.
The sun will not fall upon them
nor burn any one

The language is a bit vague here,
but the sense appears to be that the sun,
which becomes a serious problem
in the last days in particular,
will no longer bring a burning heat
to oppress them.
Indeed, in eternity there will be
no sun or moon any longer.
See Rev. 21.23, 22.5.

Rev. 7:17 because The Lamb
Who is in the midst of the throne
ill shepherd them.

And He will guide them
to living fountains of waters.
And **YAHWEH** will wipe away
every tear from their eyes."

Chapter 8

Rev. 8:1 And when He had opened
the seventh seal
there was silence in The Heaven
for about half an hour.

Rev. 8:2 And I saw the seven messengers
who were standing before **YAHWEH**.
And to them had been given seven shofars.

Rev. 8:3 Then another messenger
holding a golden censer
came and stood at the altar.
He was given much incense
in order that he might offer it
with the prayers of all the set apart ones
upon the golden altar
which was before the throne.

This is the "table of incense"
that stood just outside
the inner sanctuary of The Temple.

Rev. 8:4 And the smoke of the incense,
with the prayers of the set apart ones,
ascended from the hand of the messenger
in the presence of **YAHWEH**.

Rev. 8:5 Then the messenger took the censer,
completely filled it
with the fire from the altar,
and threw it upon the earth.

And there were noises,

and thunderings,
and lightnings,
and an earthquake.

Rev. 8:6 Then the seven messengers
who had the seven shofars
prepared themselves to sound a blast.

Rev. 8:7 And the first messenger
sounded a blast.
And it became hail and fire mixed with blood.
And they were thrown upon the earth.
And a third of the trees
were burned to the ground.
And all green grass
was burned to the ground.

Rev. 8:8 Then the second messenger
sounded a blast.
And something like a great mountain
burning with fire
was thrown into the sea.
And a third of the sea became blood.
Rev. 8:9 And a third of the creatures in the sea,
those that had life, died.
And a third of the ships were destroyed.

The creatures that died
were those with *psuche*, breath, life.
One third of these died.
This Implies that some creatures
do not have this characteristic.
Destroyed - Lit. means thoroughly rotted.

Rev. 8:10 Then the third messenger
sounded a blast.
And a great star fell from the sky
burning like a lamp.
And it fell upon a third of the rivers
and upon the springs of water.

This could mean like a torch,
or it could also mean
it was burning very brightly.

Rev. 8:11 The name of the star is Wormwood.
Wormwood means bitterness

A third of the waters became wormwood.
And many human beings
died from the waters
because they were made bitter.

Rev. 8:12 Then the fourth messenger
sounded a blast.
And a third of the sun was struck,
also a third of the moon,
and a third of the stars,
so that a third of them were obscured.
A third of the daylight did not shine,
and likewise the night.

Rev. 8:13 And I observed.
And I heard one messenger flying
in the midst of the sky
saying with a loud voice,
"Woe, woe, woe
to those who reside on the earth,
because of the remaining
sounds of the shofar
of the three messengers
who are about to sound a blast!"

Chapter 9

Rev. 9:1 Then the fifth messenger
sounded a blast.
And I saw a star
falling from the sky onto the earth.

To him was given the key
to the bottomless pit.

[abusso – the abyss](#)

Rev. 9:2 And he opened the bottomless pit.
And smoke arose out of the pit
like the smoke of a large furnace.
And the sun and the air were obscured
because of the smoke of the pit.
Rev. 9:3 And out of the smoke
came locusts upon the earth.
And to them was given power
like the power of the scorpions of the earth.
Rev. 9:4 And they were told not to harm
the vegetation of the earth
(not any green thing, nor any tree)
but only those persons
who do not have the seal of **YAHWEH**
on their foreheads.

Rev. 9:5 And they were not given
authority to kill them,
but rather to torture them for five months.
And their torture was like
the torture of a scorpion
when it strikes a person.
Rev. 9:6 And in those days
persons will seek death and will not find it.
They will even long for death,
but death will run away from them.

Rev. 9:7 And the resemblances of the locusts
was like horses prepared for warfare.
On their heads were wreaths
similar to gold ones
and their faces were like
the faces of human beings.
Rev. 9:8 And they had hair like women's hair
and their teeth were like lions' teeth.
Rev. 9:9 And they had chests
like chests of iron.
And the sound of their wings
was like the sound of chariots
with many horses running into warfare.
Rev. 9:10 They had tails like scorpions
and there were sharp points in their tails.
Their authority was to hurt persons
five months.

Rev. 9:11 And they had as king over them
the messenger of the bottomless pit,
whose name in the Hebrew language
is Abaddon,
and in Greek he has the name Apollyon.

Rev. 9:12 One woe is past.
Behold!
Still two more woes
are coming after these things.

Rev. 9:13 Then the sixth messenger
sounded a blast.
And I heard a voice from the four horns
of the golden altar which is before **YAHWEH**
Rev. 9:14 saying to the sixth messenger
who had the shofar,
"Release the four messengers
who are restricted
at the great river Euphrates."

[Euphrates means fruitfulness.](#)

Rev. 9:15 And the four messengers
who had been prepared for
the hour
and day
and month

and year

were released to kill a third of mankind.

Note the intensity and the specificity

- the hour, day, month, and year.

There is no "coincidence" in this timing.

It's planned with certainty.

Rev. 9:16 And the number
of the troops of the horsemen
was two hundred million.
I even heard the number of them.

Rev. 9:17 And this is how I saw
the horses in the vision
and those who were sitting on them.
They had chests of flaming fire,
hyacinth blue, and of sulfur yellow.
And the heads of the horses
were like the heads of lions.
And out of their mouths
came fire, and smoke, and brimstone.

Rev. 9:18 By these three plagues
a third of humanity was killed,
by the fire, and the smoke, and the brimstone
which came out of their mouths.

Rev. 9:19 Indeed, their power
is in their mouth and in their tails.
Indeed, their tails are like serpents,
having heads.

And with them they do harm.

adikeo - to be unjust, i.e. (actively) do wrong.

Rev. 9:20 But the rest of humanity
who were not killed by these calamities
did not reconsider of the works of their hands,
in order that they
might not worship unclean natures,
and images of gold, silver,
copper, stone, and wood,
which can neither see, nor hear, nor walk.

Rev. 9:21 And they did not reconsider
their murders
or their sorceries
or their sexual immorality
or their thefts.

Chapter 10

Rev. 10:1 Then I saw
another mighty messenger
coming down out of The Heaven
clothed with a cloud.
And a rainbow was over his head.
His face was like the sun,
and his feet were like columns of fire.

Rev. 10:2 And He had a small book
open in his hand.
And he placed his right foot on the sea
and his left foot on the land.

Rev. 10:3 And he shouted with a loud voice
like when a lion roars.

And when he had shouted
the seven thunders uttered their voices.

Rev. 10:4 And when the seven thunders
had uttered their voices I was about to write.

But I heard a voice from The Heaven
saying to me,

"Seal up

what the seven thunders have uttered
and do not write them."

Note the significance of this.

Not everything is able
to be revealed even yet.

There are things coming

that we do not yet know about.
YAHWEH speaks of "doing new things,
things which you have not known before".
See Is. 42.9, 48.6.

Rev. 10:5 Then the messenger
whom I saw standing on the sea
and on the land
raised up his hand to The Heaven
Rev. 10:6 and swore by Him Who lives
into the ages of eternity,
Who created the sky
and the things that are in it,
and the earth
and the things that are in it,
and the sea
and the things that are in it,
that time will no longer exist.

This is very significant.
Consider the implications
for the end of "time" as you know it.

Rev. 10:7 Instead, in the days of the sound
of the seventh messenger,
when he is about to sound,
the mystery of YAHWEH
will have been finished,
even as He has declared
to His servants, the prophets.

Rev. 10:8 Then the voice
which I heard from The Heaven
spoke to me again and said,
"Go!
Take the small book
which is open in the hand of the messenger
who stands on the sea and on the land."

Rev. 10:9 And I went to the messenger.
And I said to him,
"Give me the small book."
And he said to me,
"Take it and devour it!
And it will make your stomach bitter,
but it will be as sweet as honey
in your mouth."

See Ezek 3. 1-5 where this same concept
is presented to another prophet.

Rev. 10:10 Then I took the small book
out of the messenger's hand.
And I devoured it.
And it was as sweet
as honey in my mouth.
Yet as soon as I had devoured it
my stomach became bitter.

Rev. 10:11 Then he said to me,
"You must prophesy again
over many peoples,
and races, and languages, and kings."

Chapter 11

Rev. 11:1 Then a reed similar to a staff
was given to me.
And the messenger stood saying,
"Wake up and measure
The Temple of YAHWEH,
the altar,
and those who are worshipping there!
Rev. 11:2 But leave out the court
which is outside The Temple
and do not measure it
because it has been given to the Gentiles.
And they will trample the set apart city
for forty two months.

Rev. 11:3 And I will provide My two witnesses.
And they will prophesy
one thousand two hundred and sixty days
clothed in sackcloth.”

42 months stated in terms of days,
30 days per month.
42 months is 3 1/2 years.
Being clothed in sackcloth is significant.
Traditionally it represents mourning.

Rev. 11:4 These are the two olive trees
and the two lampstands
standing before The Elohim of the earth.

Rev. 11:5 And if anyone wants to harm them
fire proceeds from their mouth
and devours their enemies.
And if anyone wants to harm them
he must be killed in this manner.

Rev. 11:6 These have authority
to shut up the sky
so that rain does not moisten
in the days of their prophecy.
They also have authority over the waters
to turn them to blood
and to strike the earth with every calamity
whenever they desire.

The Greek term is *plege*
and means a stroke or wound.
It's often translated as plague,
but more appropriately it means a calamity.

Rev. 11:7 When they
have finished their testimony
the wild beast that ascends
out of the bottomless pit
will make war against them,
conquer them, and kill them.
Rev. 11:8 And their dead bodies *will lie*
upon the street of the great city
which non-carnally is called
Sedom and Egypt,
in which place also
our Master was crucified.

Lit. - impaled on the torture stake.
Obviously this means Yerushalaim.
Sedom means fettered.
Egypt means double straits, trouble.

Rev. 11:9 And those from the peoples,
and tribes,
and languages,
and nations
will look at their dead bodies
three and one half days.
And they will not allow their dead bodies
to be put into graves.

Rev. 11:10 And those
who are dwelling upon the earth
will rejoice over them,
and be glad,
and send gifts to one another
because these two prophets tortured
those who are dwelling upon the earth.

Rev. 11:11 And after
the three and one half days
the breath of life from **YAHWEH** entered them.
And they stood upon their feet.

And great fright fell upon those
who were watching them.

Lit. - were spectators

Rev. 11:12 Then they heard a great voice
from The Heaven saying to them,

“Come up here!”
And they ascended to The Heaven
in a cloud.
And their enemies watched them.

Rev. 11:13 In that same hour
there was a great earthquake.
And a tenth of the city fell.
In the earthquake
seven thousand persons were killed.
And the remaining ones were terrified
and gave praise
to The Elohim of The Heaven.

Rev. 11:14 The second woe has past.
Behold!
The third woe comes without delay.

Rev. 11:15 Then the seventh messenger
sounded a blast.
And there were great voices
in The Heaven saying,
“The kingdoms of this world have become
the kingdoms of our Supreme Authority
and of His Messiah!
And They will reign into the ages of eternity!”

Rev. 11:16 And the twenty four elders
who were sitting upon their thrones
in the presence of **YAHWEH**
fell upon their faces and worshiped **YAHWEH**
Rev. 11:17 saying,
“We are grateful to You,
Sovereign **YAHWEH**, The Almighty,
Who is
and Who was
and Who is to come,
because You have taken Your great power
and are reigning.

Rev. 11:18 And the nations
have become enraged.
And Your wrath has come,
even the occasion for the dead to be judged,
and compensation to be given
to Your servants, the prophets,
and to the set apart ones,
and to those who revere Your Name,
small and great,
and to destroy those who destroy the earth.”

Rev. 11:19 Then The Temple of **YAHWEH**
was opened in The Heaven,
and The Chest of His Covenant
appeared in His Temple.

And there were lightnings,
and sounds,
and thunderings,
and an earthquake,
and great hail.

The word for chest
is the same word used
for "the Ark" of Noah.
Literally, it is a box, or chest, a container.
It is not a 'boat'.
The same term is used for the 'basket'
in which Moses was floated on The Nile.

Now, take special note
that this very specific item
is opened in The Heaven,
not on the earth.

Chapter 12

Rev. 12:1 Then a great sign
appeared in the sky,
a woman having been clothed with the sun.
And the moon was under her feet,
and upon her head
was a wreath of twelve stars.
Rev. 12:2 And having a child in her womb
she cried out experiencing labor pains
and being tormented as she gave birth.

Rev. 12:3 Then another sign
appeared in the sky.
Behold!
A great fire-like dragon
having seven heads and ten horns,
and seven diadems upon his heads.
*A diadem is indeed a kingly crown.
It's different from the victory wreath
given to competitors in a contest.*

Rev. 12:4 And his tail dragged
one third of the stars of The Heaven
and threw them onto the earth.

And the dragon stood before the woman
who was about to give birth
to devour her child as soon as it was born.
*It's believed this represents
the fallen angels who followed Lucifer
and were thrown out of The Heaven.*

Rev. 12:5 And she gave birth to a male child
Who would rule all nations with a rod of iron.
And her child was taken to **YAHWEH**
and to His throne.
*A reference to The Messiah.
"harpazo" - to seize.
This term is traditionally
applied to "the rapture".
But it is often misinterpreted in that process.*

*In this instance the Greek states
the child is seized to (or toward) **YAHWEH**.
This implies it is "taken" to Him.
Thus, it represents The Messiah
Who is now in His presence.*

Rev. 12:6 Then the woman
ran away into the wilderness
where she has a place
prepared by **YAHWEH**
in order that she might be nourished there
for one thousand two hundred and sixty days.

Rev. 12:7 Then warfare happened
in The Heaven.
Michael and his messengers
battled with the dragon.
And the dragon and his messengers battled,
Michael means who is like El (God).

Rev. 12:8 but they had no strength,
nor was a place found for them
in The Heaven any longer.

Rev. 12:9 So the great dragon
was thrown out,
the ancient serpent
called The False Accuser
and The Adversary,
who deceives the whole world.
He was thrown onto the earth.
And his messengers
were thrown down with him.

*This is Lucifer.
His name means light bearer.
He is often referred to
as Satan (the adversary)
and the devil (the false accuser).
He has messengers also,*

but they are harmful messengers,
not good ones.

The concept of the 'serpent' is questionable.
It may indeed mean 'The Shining One'.
The Hebrew terms come from the same root.
This would connect more properly
to Lucifer as the 'light-bearer'
and the anointed cherub.
He was certainly not snake-like.
We are told he was extremely beautiful.

Rev. 12:10 Then I heard a loud voice
saying in The Heaven,
"This day deliverance has come,
even the miraculous power
and the kingdom of our Elohim
and the authority of His Messiah
because the accuser of our brothers
who brought charges against them
in the presence of our Elohim day and night,
has been thrown down.

Rev. 12:11 And they conquered him
by the blood of The Lamb
and by the message of their testimony.
And they had not loved their lives
even up to death.

Rev. 12:12 For this reason rejoice Heavens,
and you who are dwelling in them!

Woe to the residents
of the earth and the sea
because The False Accuser
has come down to you,
having great indignation,
knowing he has a brief time."

Rev. 12:13 And when the dragon saw
that he had been thrown onto the earth
he pursued the woman
who gave birth to the male child.

Rev. 12:14 And the woman was given
two wings of a great eagle
in order that she
might fly into the wilderness,
into her place where she is nourished
for a time and times and half a time
away from the presence of the serpent.

Rev. 12:15 Then the serpent spewed water
like a river out of his mouth
behind the woman
in order that he might cause her
to be overwhelmed by the river.

Rev. 12:16 But the earth helped the woman.
And the earth opened its mouth
and swallowed up the river
which the dragon had spewed
out of his mouth.

Rev. 12:17 And the dragon
was enraged against the woman.
And he went to make war
with the rest of her offspring
who are keeping
the precepts of **YAHWEH**
and have the testimony
of **YAHUSHUA**, The Messiah.

Chapter 13

Rev. 13:1 Then I stood on
the sand of the sea.
And I saw a beast rising up out of the sea
having seven heads and ten horns,
and upon his horns ten diadems,

and upon his heads a blasphemous name.
Rev. 13:2 And the beast which I saw
was like a leopard.
His feet were like the feet of a bear
and his mouth like the mouth of a lion.
The dragon gave to him his power,
and his throne,
and great authority.

Rev. 13:3 And I saw one of his heads
as if it had been mortally wounded,
but his deadly wound was healed.
And all the world marveled after the beast.

Rev. 13:4 And they worshipped the dragon
who had given authority to the beast.
And they worshiped the beast saying,
"Who is like the beast?
Who is able to wage war against him?"

Rev. 13:5 And he was given a mouth
speaking great things and defamations.
And he was given authority to continue
for forty two months.

Rev. 13:6 Then he opened his mouth
in blasphemy against **YAHWEH**
to defame His Name,
His tabernacle,
and those who are dwelling in The Heaven.

Rev. 13:7 And it was granted to him
to make war against the set apart ones
and to conquer them.

And authority was given to him
over every tribe, and language, and nation.

Rev. 13:8 And everyone
who is residing on the earth will worship him
whose names have not been written
in the Book of Life of The Lamb
Who was to be slaughtered
since the establishment of the creation.

The concept of residing
is that of being housed permanently.
It's different than the term used in 13.6,
which involves "tabernacling", occupying.

This ties in to the concept
that we will not have
permanent houses in Heaven,
but rather, will be permanent guests
of **YAHWEH** in His House.
The language is difficult
to translate accurately.

The verse states
The Lamb was to be slaughtered
right from the start of creation.
In light of the story of Adam and Eve
this is essentially what took place.
Their offense created
the necessity of His death.
From that moment His death
was certified as being essential
in order to accomplish redemption
from all offenses since the first one.
This is extremely profound.

Rev. 13:9 If anyone has an ear,
let him listen attentively!

Rev. 13:10 If anyone
leads others into captivity
he goes into captivity.
If anyone kills with the sword
he must be killed with the sword.

Herein is the endurance and the trust
of the set apart ones.

The concept is:
"what you sow is what you reap".

Rev. 13:11 Then I saw another beast
rising up from the land.
And he had two horns like a lamb
but he spoke like a dragon.
Rev. 13:12 And he exercises all the authority
of the first beast in his presence.
And he makes the earth
and those who are residing on it
to worship the first beast
whose deadly wound was healed.

Rev. 13:13 He does great signs,
even such that he makes fire
come down from the sky onto the earth
in the sight of men.

Rev. 13:14 And he deceives those
who are residing on the earth
by those signs
which he had been given to do
in the presence of the beast,
telling those
who are residing upon the earth
to make an image to the beast
which had the wound by a sword yet lived.

Rev. 13:15 And he gave the gift of breath
to the image of the beast,
in order that the image of the beast
might even speak.
And he caused as many
as would not worship
the image of the beast to be killed.

pneuma – a current of air, breath.

Rev. 13:16 He causes everyone,
the small and the great,
the rich and the poor,
the free and the slave,
to intentionally receive for themselves
a mark (or, a stamp)
upon their right hand
or upon their foreheads,

Rev. 13:17 even in order that no one
is able to buy or sell
who does not have the mark
or the name of the beast,
or the number of his name.

Consider this very carefully.

Everyone knows about
the "Mark Of The Beast".
But how many understand
that the "system" is not confined to
"The Mark" alone?

It includes his name or number as well.

Rev. 13:18 In this is wisdom.
Let him who has intelligence
compute the number of the beast.
Indeed, it is the number of a human being.
And his number is **1047**
(The Hebrew equivalent
of the Greek word used here.)

Tradition tells us the number of "the mark of the beast" is 666.
However, Strong's Geek Dictionary states that is is **600**, not 666.
It appears someone has taken the letters of the Greek word used here
and used the individual letters to add up to 666.
Yet even that is speculation.

To do this one must use what's referred to as "gematria".
It involves taking the individual values of each letter,
again based on "tradition" and not on biblically stated principles,
to arrive at the stated result.

There are three letters, essentially equivalent to **xss**,
 where x = 600 and s = 6.
 To arrive at 666 you must make the first s = 60
 and the second s = 6, simply based on their position in the word.
 But this is ridiculous.
 If you're calculating a value using the individual letter's value
 you should end up with **612**, 600+6+6.
 In gematria calculations you could also end up with 18. 6+6+6 = **18**.
 18 is then also seen as **9**, 1+8.
 This is the way gematria is traditionally done,
 but there are even potential issues with this
 since nowhere in Scripture does it instruct us to do this
 with words of the text.
 This is ALL based on human tradition,
 and more specifically "Jewish Mysticism".
 Add to that the fact that these are GREEK letters,
 not HEBREW letters.
 To be accurate it seems important
 that HEBREW letters should be used here,
 not Greek ones,
 since gematria was traditionally only used
 for Hebrew letters within "Jewish Mysticism".

You'll need to decide for yourself which is most likely correct.

Is it 18, or 9, or 600, or 612, or 666? שש מאות
 This is the Hebrew for six hundred.
 The letter values are:
 300 = ש
 40 = מ
 1 = א
 6 = ו
 400 = ת

300+300+40+1+6+400 = 1047

THIS IS THE NUMBER OF THE BEAST
- IF one is using Hebrew and not Greek.
Logically, and spiritually, THIS makes more sense.
YAHWEH is The God of The Hebrew people by His own declaration!

What's left for us then is to determine
 WHAT MAN'S NAME has this value!

Chapter 14

Rev. 14:1 And I looked.

And behold!

A Lamb was standing on Mount Zion,
 and with Him
 one hundred and forty four thousand
 having His Father's Name
 inscribed upon their foreheads.

Rev. 14:2 And I heard
 a voice from The Heaven
 like the sound of many waters
 and like the sound of great thunder.
 And I heard the sound of harpists
 playing their lyres.

Rev. 14:3 And they sang,
 as it were, a new song

before the throne,
 before the four living beings and the elders.
 And not even one was able to learn that song
 except the hundred and forty four thousand
 who had been redeemed away from the earth.

Rev. 14:4 These are the ones
 who were not defiled with women.

Indeed, they are virgins.

These are the ones
 who accompany The Lamb
 wherever He leads them.

These have been redeemed
 from among human beings,
 first fruits to **YAHWEH** and to The Lamb.

The reference to virgins,
 which normally means
 an unmarried daughter,
 refers to their physical purity.

Rev. 14:5 And in their mouth
was found no deceit.
Indeed, they are without fault
before the throne of **YAHWEH**.

Rev. 14:6 Then I saw another messenger
flying in mid-sky,
having the eternal good news to proclaim
to those who are residing on the earth,
to every nation, tribe, language, and people;
Rev. 14:7 saying with a loud voice,
“Revere **YAHWEH** and give praise to Him
for the hour of His tribunal has come!

Also, worship Him Who made
the sky
and the earth,
and the sea
and springs of water.”

Rev. 14:8 And another messenger
followed saying,
“Babylon has fallen,
has fallen that great city,
because she has made all nations
drink from the wine of the indignation
of her immoral sex!”

Babylon means confusion.
There is a Hebraism expressed here
that is not clear unless you understand
the concept of the “double mention”.
This involves repeating the same word twice
for special emphasis.
In this case it means,
“Babylon has fallen mightily, or dramatically!

Rev. 14:9 And a third messenger
followed them saying with a loud voice,
“If anyone worships
the beast and his image
and receives a mark

upon his forehead or upon his hand
Rev. 14:10 he himself will also drink
from the wine of the indignation of **YAHWEH**
which is poured out undiluted
into the cup of His wrath.

He will be tortured with fire and brimstone
in the presence of the set apart messengers
and in the presence of The Lamb.

Rev. 14:11 And the smoke of their torture
ascends into the ages of eternity.
And they have no intermission day or night
who worship the beast and his image,
even whoever accepts the mark of his name.”

Rev. 14:12 Here is the endurance
of the set apart ones.
Here are those who keep
the precepts of **YAHWEH**
and the trust of **YAHUSHUA**.

Rev. 14:13 Then I heard
a voice from The Heaven
saying to me, “Write:
‘Happy are the dead who are dying
for the sake of The Master from now on.
Yes, says The Divine Nature of **YAHWEH**,
so that they may rest from their labors,
and their works accompany them.”

Rev. 14:14 Then I looked.
And behold!
A white cloud.
And on the cloud was sitting
one like a son of man,

having on his head a golden wreath
and in his hand a sharp sickle.

Many translations use capital letters here,
seeking to make this into "The Son of Man."
However, there is no article.
And this refers to a messenger,
not to The Messiah.

Rev. 14:15 And another messenger
came out of The Temple
crying with a loud voice
to him who was sitting on the cloud,
"Send out your sickle and harvest
because the time has come
for you to harvest,
because the crop of the earth is mature!"
Rev. 14:16 And he who was sitting on the cloud
sent out his sickle upon the earth.
And the earth was harvested.

Rev. 14:17 Then another messenger
came out of The Temple
which is in The Heaven,
also having a sharp sickle.
Rev. 14:18 And another messenger
came out from the altar,
having authority over fire.
And he cried with a loud cry
to him who had the sharp sickle saying,
"Send out your sharp sickle
and gather the bunches of grapes
of the vine of the earth,
for her clusters of grapes are fully mature."

Note: There are two
separate harvests identified.
One is the "crop of the earth"
and the other is the clusters of grapes.
Yisra'el is portrayed in Scripture
as the vineyard of YAHWEH.

Rev. 14:19 So the messenger
thrust his sickle into the earth
and gathered the vine of the earth.
And he threw it into the great winepress
of the indignation of YAHWEH.
Rev. 14:20 And the winepress
was trampled outside the city.
And blood came out of the winepress
up to the bridles of the horses
for one thousand six hundred furlongs.

The distance is 200 miles.
Surely this is the source
of the concept of "the grapes of wrath".

Chapter 15

Rev. 15:1 And I saw
another sign in The Heaven,
great and wondrous,
seven messengers
holding the seven final calamities,
because in them
the indignation of YAHWEH is completed.

Rev. 15:2 And I saw something
like a transparent sea mixed with fire,
and those who have won the victory
from the beast,
and from his image
and from his mark,
from the number of his name
standing on the transparent sea
holding YAHWEH's lyres.
Rev. 15:3 And they are singing
The Song of Moshe,
the servant of YAHWEH,
and The Song of The Lamb saying,
"Great and wondrous are Your works,

Sovereign **YAHWEH**, The Almighty One!
Just and true are Your ways,
The Sovereign of the set apart ones!
Rev. 15:4 Who will not revere You, Master,
and honor Your Name,
because You alone are set apart
since all nations will come
and worship in Your presence,
since Your justifications
have been rendered apparent.”

Rev. 15:5 After these things I observed.
And behold!
The Temple of The Tent of The Testimony
in The Heaven was opened.

*This is the Heavenly Tabernacle
(Tent of The Testimony).
The earthly one built by Moshe
was a copy of this.*

Rev. 15:6 And out of The Temple
came the seven messengers
having the seven calamities,
clothed in pure bright linen
and having their chests girded
with golden belts.

Rev. 15:7 And one of the four living beings
gave to the seven messengers
seven golden bowls
full of the indignation of **YAHWEH**,
Who lives into the ages of eternity.

Rev. 15:8 Then The Temple
was entirely filled with smoke
by the magnificence of **YAHWEH**
and by His miraculous power.
And no one was able to enter The Temple
until the seven calamities
of the seven messengers
have been completed.

Chapter 16

Rev. 16:1 And I heard
a loud voice from The Temple
saying to the seven messengers,
“Go out and pour out the bowls
of the indignation of **YAHWEH** upon the earth.”

Rev. 16:2 And the first one went out.
And he poured out his bowl upon the earth.
And a harmful and hurtful ulcer
came upon the persons
who had the mark of the beast
and upon those who worshiped his image.

Rev. 16:3 And the second messenger
poured out his bowl upon the sea.
And it became like the blood of a corpse.
And every thing in the sea
which breathes died.

Rev. 16:4 And the third messenger
poured out his bowl
upon the rivers and springs of water.
And they became blood.

Rev. 16:5 And I heard
the messenger of the waters saying,
“You are just, Master,
The One Who is
and Who was
and Who is to be,
because You have condemned these
Rev. 16:6 because they
have poured out the blood

of set apart ones and prophets.
And You have given to them blood to drink.
Indeed, they are deserving of this!”
Rev. 16:7 And I heard another
from the altar saying,
“Even so, Sovereign **YAHWEH**,
The Almighty One,
truthful and just are Your condemnations.”

Rev. 16:8 And the fourth messenger
poured out his bowl on the sun.
And he was permitted
to burn persons with fire.
Rev. 16:9 And persons were burned
with great burns.
And they blasphemed the Name of **YAHWEH**
Who has authority over these calamities,
yet they did not reconsider
and give praise to Him.

Rev. 16:10 And the fifth messenger
poured out his bowl
on the throne of the beast.
And his kingdom became full of darkness.
And they chewed their tongues
because of the pain.
Rev. 16:11 And they blasphemed
The Elohim of The Heaven
because of their pains and their ulcers.
But they did not reconsider their actions.

Rev. 16:12 And the sixth messenger
poured out his bowl
on the great river Euphrates.
And its water was dried up
so that the way of the kings from the east
might be prepared.

Rev. 16:13 And I saw three hurtful natures
similar to frogs
coming out of the mouth of the dragon,
out of the mouth of the beast,
and out of the mouth of the false prophet.
Rev. 16:14 Indeed, they are natures
of supernatural beings performing signs,
being sent out to the kings of the earth
and of the whole world,
to gather them to the battle
of that great day of **YAHWEH**, The Almighty.

Rev. 16:15 “Behold!
I am coming like a thief!
Happy is he who is staying alert
and is guarding his garments
in order that he does not walk naked
and they look at his indecency!”

Rev. 16:16 And He gathered them together
to the place called Har Megiddo
in the Hebrew language.
[Har Megiddo means hill of slaughter.](#)

Rev. 16:17 And the seventh messenger
poured out his bowl into the air.
And a loud voice came
out of The Heavenly Temple,
from the throne saying,
“**It is finished!**”
[The very same words
used by **YAHUSHUA**
upon the torture stake!](#)

Rev. 16:18 And there were noises
and thunderings and lightnings.

And there was a great earthquake,
such a mighty and great earthquake
as had not occurred
since human beings came upon the earth.

Rev. 16:19 And the great city
was divided into three parts.
And the cities of the nations fell.

And mighty Babylon was remembered
in the presence of **YAHWEH**,
to give to her the cup of the wine
of the fierceness of His indignation.
Rev. 16:20 And every island fled away.
And mountains were not found.
Rev. 16:21 And great hail from the sky
fell upon persons,
about the weight of a talent.

About 95 pounds each.

And human beings blasphemed **YAHWEH**
because of the calamity of the hail,
since that calamity was exceedingly great.

Chapter 17

Rev. 17:1 And one of the seven messengers
who had the seven bowls
came and talked with me,
saying to me, "Come!
I will show you the condemnation
of the great whore
who is sitting on many waters,
Rev. 17:2 with whom the kings of the earth
have committed sexual immorality.
And the inhabitants of the earth
have been intoxicated with the wine
of her sexual immorality."

Rev. 17:3 And he carried me away
in The Divine Nature of **YAHWEH**
into the wilderness.
And I saw a woman sitting
on a scarlet dangerous animal
which was full of blasphemous names,
having seven heads and ten horns.
Rev. 17:4 The woman was arrayed
in purple and scarlet
and adorned with gold
and precious stones and pearls,
having in her hand a golden cup
full of abominations
and the filthiness of her sexual immorality.

Rev. 17:5 And upon her forehead
a title was engraved:
**MYSTERY BABYLON THE GREAT,
THE MOTHER OF THE WHORES
AND OF THE ABOMINATIONS
OF THE EARTH.**

Rev. 17:6 And I saw the woman
being drunk with the blood
of the set apart ones
and with the blood
of the witnesses of **YAHUSHUA**.
And when I saw her
I wondered with great wonder.

Rev. 17:7 Then the messenger said to me,
"Why do you wonder?
I will tell you the mystery of the woman
and of the wild animal that carries her
which has the seven heads
and the ten horns.

Rev. 17:8 The wild animal that you saw
was, and is not,
but will ascend out of the bottomless pit
and go into ruin.
And those who are residing on the earth
will wonder,
whose names have not been written
in The Book of Life
since the establishment of the world
when they see the dangerous animal
that was, and is not,
and nevertheless exists.

Rev. 17:9 Here is the mind which has wisdom,
The seven heads are seven mountains
upon which the woman is sitting.

Rev. 17:10 There are also seven kings.
Five have fallen.

One exists.

And another has not yet come.

And when he comes

he must remain a short time.

Rev. 17:11 And the dangerous animal
that was, and is not,
is himself also the eighth,
but is of the seven,
and he is going into ruin.

Rev. 17:12 The ten horns which you saw
are ten kings
who have received no kingdom as yet,
but instead they receive authority
for one hour
as kings with the dangerous animal.

Rev. 17:13 These have one purpose.

And they will deliver
their power and authority
to the dangerous animal.

Rev. 17:14 These will make war
against The Lamb.

But The Lamb will conquer them
because He is Master of masters
and Ruler of rulers.

And those who are with Him
are invited,
and chosen,
and faithful.”

Rev. 17:15 Then he said to me,
“The waters which you saw
where the whore is sitting
are peoples, and crowds,
and nations, and languages.

Rev. 17:16 And the ten horns which you saw
upon the dangerous animal,
these will detest the whore.
And they will make her desolate and naked.
And they will consume her flesh.
And they will burn her completely with fire.

Rev. 17:17 Indeed, **YAHWEH**
has put it into their hearts to do His will,
to form one purpose,
and to give their kingdom
to the dangerous animal
until the words of **YAHWEH**
have been completed.

Rev. 17:18 And the woman whom you saw
is that great city
which reigns over the kings of the earth.”

Chapter 18

Rev. 18:1 And after these things
I saw another messenger
coming down from The Heaven,
having great authority.
And the earth was illuminated
by his magnificence.
Rev. 18:2 And he cried mightily
with a loud voice saying,
"Babylon the great has fallen, has fallen,
and has become a dwelling place
of unclean natures,
and a prison for every unclean nature,
and a prison
for every unclean and detestable bird,
Rev. 18:3 because all the nations
have drunk of the wine of the indignation
of her sexual immorality.
The kings of the earth have committed
sexual immorality with her,
and the merchants of the earth
have become wealthy
through the power of her insolent luxuries."

Rev. 18:4 And I heard another voice
from The Heaven saying,
"Come out of her, My people,
in order that you do not become
co-participants in her offenses,
and in order that you
do not receive from her calamities,
Rev. 18:5 because her offenses
have reached to The Heaven
and **YAHWEH** has remembered
her wrong doings!
Rev. 18:6 Give back to her
just as she given to you!
Even render to her two fold, twice,
according to her works!
In the cup which she has mixed,
mix double for her,
Rev. 18:7 as much as
she has honored herself
and has lived luxuriously,
as much as this,
give to her torture and grief,
because she says in her heart,
'I sit as queen!
And I am not a widow.
And I will not see grief.!'!

Rev. 18:8 Because of this
her calamities will arrive in one day,
death, and grief, and hunger.
And she will be utterly burned with fire
because mighty is Sovereign **YAHWEH**
Who condemns her.

Rev. 18:9 The kings of the earth
who committed sexual immorality
and have lived luxuriously with her
will wail aloud for her and mourn for her
when they see the smoke of her burning,
Rev. 18:10 standing a distance away
because of the terror of her torture saying,
"Alas! Alas!
That great city Babylon, that mighty city,
because in one hour
your condemnation has come!'

Rev. 18:11 And the merchants of the earth
will wail aloud and grieve over her
because no one buys
their merchandise anymore,

Rev. 18:12 merchandise of gold and silver,
precious stones and pearls,
fine linen and purple,
silk and scarlet,
every kind of citron wood,
every kind of object of ivory,
every kind of object
of most precious wood,
and copper,
and iron,
and marble;
Rev. 18:13 and cinnamon
and incense,
and fragrant oil
and frankincense,
and wine,
and oil,
and fine flour
and wheat,
and cattle,
and sheep,
and horses,
and chariots,
and bodies,
even lives of human beings.
Rev. 18:14 The fruit that your life longed for
has gone away from you.
And all the things
which are sumptuous and splendid
have gone away from you,
And you will find them no more,
not at all!

Rev. 18:15 The merchants of these things
who became wealthy by means of her
will stand a distance away
because of the terror of her torture,
wailing aloud and grieving,
Rev. 18:16 and saying,
"Alas! Alas!
That great city that was clothed in
fine linen,
and purple,
and scarlet,
and adorned with gold
and precious stones
and pearls.",
Rev. 18:17 because in one hour
such great wealth has been laid waste.

Every captain, all those on the ships,
and the sailors,
and as many as work by means of the sea,
stood a distance away.
Rev. 18:18 And they screamed
when they saw
the smoke of her blazing saying,
"What is like this great city?"
Rev. 18:19 They threw dust on their heads
and screamed, wailing aloud and grieving,
and saying, 'Alas, alas!
That great city in which
all who had ships on the sea
became wealthy through her magnificence.',
because in one hour
she has been laid waste.'

Rev. 18:20 Rejoice over her, Heaven,
and you set apart ambassadors and prophets,
because **YAHWEH** has determined
the condemnation upon her on your behalf!

Many translations use "avenged" in this verse.
That's not what the Greek states.
It may be the desire of many to have it so,

and the literal sense actually might
be understood in such a manner,
but it's not what the text states.

Rev. 18:21 And a mighty messenger
took up a stone
like a large millstone
and threw it into the sea saying,
“In this manner, with violence,
the great city, Babylon, will be thrown down!
And it will be found no more, not at all!

Rev. 18:22 The sound of harpists,
and minstrels,
and flutists,
and trumpeters

will be heard in you no more at all!
And no craftsman of any trade
will be found in you no more at all!
And the sound of a millstone
will be heard in you no more at all!

Rev. 18:23 And the light of a lamp
will shine in you no more at all!
And the voice of bridegroom and bride
will be heard in you no more at all!
Because your merchants
were the great men of the earth,
because through your medications
all the nations have been deceived.

pharmakeia is the Greek word
that is usually translated
as sorceries or witchcraft.
But note that it really means medications.
This has far-reaching implications in our days.

Rev. 18:24 And in her was found
the blood of prophets,
and set apart ones,
and of all who were slaughtered
upon the earth.”

Chapter 19

Rev. 19:1 After these things
I heard a loud voice
of many groups in The Heaven saying,
“Hallelu-**YAH!**

Deliverance
and praise
and honor
and miraculous power
to our Sovereign, **YAHWEH**,
Rev. 19:2 because true and just
are His condemnations;
because He has condemned
the great whore
who has corrupted the earth
with her sexual immorality,
and He has avenged
the blood of His servants
shed by her hand.”

Rev. 19:3 Again they said,
“Hallelu-**YAH!**
Her smoke rises up
into the ages of eternity!”

Rev. 19:4 And the twenty four elders
and the four living beings
fell down and worshiped **YAHWEH**,
Who is sitting upon His throne, saying,
“Amen!
Hallelu-**YAH!**”

Rev. 19:5 Then a voice
came from the throne saying,

"Praise our Elohim, all His servants,
even those who revere Him,
both small and great!"

Rev. 19:6 Then I heard as it were
the sound of a great multitude,
like the sound of many waters
and like the sound of mighty thunders
saying, "Hallelu-YAH!
because Sovereign YAHWEH
The Almighty reigns!

Rev. 19:7 Rejoice, and jump for joy,
and give Him praise
because the marriage of The Lamb has come
and His wife has prepared herself!
Rev. 19:8 And to her it has been granted
to be arrayed in fine linen, clean and bright.
Indeed, the fine linen is the justification
of the set apart ones."

Rev. 19:9 Then he said to me,
"Write!
Happy are those who are invited
to the marriage supper of the Lamb!"

And he said to me,
"These are the true words of YAHWEH."

Rev. 19:10 Then I fell at his feet to worship him.
But he said to me, "Behold!
No!
I am your fellow servant and of your kindred
who have the witness of YAHUSHUA.
Worship YAHWEH!
Indeed, the witness of YAHUSHUA
is The Divine Nature of prophecy."

Rev. 19:11 Then I saw The Heaven opened.
And behold!
A white horse.
And He Who is sitting upon it
is called Faithful and True.
And in justification He condemns
and engages in warfare.
Rev. 19:12 His eyes are like a flame of fire
and upon His head are many diadems
having a title engraved
that no one understands
except He Himself.

Rev. 19:13 He was arrayed with a garment
completely covered with blood.
And His designation is called
The Word of YAHWEH.

Rev. 19:14 And the armies in The Heaven
accompanied Him upon white horses,
clothed in fine linen, white and clean.
Rev. 19:15 And out of His mouth
proceeds a sharp sword,
that with it He might strike the nations.
And He Himself will shepherd them
with a rod of iron.
And He tramples the winepress
of the wine of the indignation
and of the wrath
of YAHWEH, The Almighty.

The concept is that of a gentle shepherd
leading and tending to His flock,
but with strict firmness in his manner.
There is no room for foolishness
with a staff of iron.
Likewise, it will never break
as a wooden one might.

Rev. 19:16 And He has on His garment
and on His thigh a title written:

KING OF KINGS

AND SOVEREIGN OF SOVEREIGNS.

Or, Ruler of rulers
and Master of masters.

Rev. 19:17 And I saw a messenger
standing in the sun.

And he shouted with a loud voice
saying to all the birds that fly
in the midst of the sky,
"Come here!

Even gather together for the supper
of The Mighty **YAHWEH,**

Rev. 19:18 so that you may eat
the flesh of kings,
the flesh of captains,
the flesh of mighty ones,
the flesh of horses
and of those who are sitting on them,
even the flesh of everyone,
free and slave,
both small and great."

Rev. 19:19 And I saw the dangerous animal,
the kings of the earth,
and their armies gathered together
to make war against
Him Who is sitting on the horse
and against His army.

Rev. 19:20 Then the dangerous animal
was captured,
and with him the false prophet
who worked signs in his presence,
by which he deceived those
who had received the mark of the beast
and those who worshiped his image.
These two were thrown alive
into the lake of fire burning with brimstone.

Rev. 19:21 And the remaining ones
were killed with the sword
which proceeds from the mouth of Him
Who is sitting on the horse.
And all the birds were filled with their flesh.

Chapter 20

Rev. 20:1 And I saw a messenger
coming down from The Heaven
holding the key to the bottomless pit
and a great chain in his hand.

Rev. 20:2 And he seized the dragon,
the ancient serpent
who is The False Accuser and The Adversary,
and bound him for a thousand years.

Rev. 20:3 And he threw him
into the bottomless pit.
And he shut him up.
And he set a seal over him
in order that he
might deceive the nations no more
until the thousand years
have been completed.

And after these things he must be released
for a brief period of time.

Rev. 20:4 Then I saw thrones.
And they sat on them.
And judgment was committed to them.

And I saw the lives of those
who had been beheaded
because of the witness of **YAHUSHUA**
and because of The Word of **YAHWEH**,
who had not worshiped
the dangerous animal
nor his image,
nor received his mark on their foreheads
nor on their hands.

And they lived and reigned with The Messiah
for a thousand years.

Rev. 20:5 But the rest of the dead
did not live again
until the thousand years were completed.

This is the first resurrection.

Rev. 20:6 Happy and set apart
is one who has a part
in the first resurrection.

Over these the second death
has no authority.

On the contrary, they will be priests
of **YAHWEH** and of The Messiah,
and will reign with Him
for a thousand years.

Rev. 20:7 And when the thousand years
have been completed

The Adversary
will be released from his prison.

Rev. 20:8 And he will go out
to deceive the nations
which are in the four corners of the earth,
Gog and Magog,
to gather them together into battle
whose number is like the sand of the sea.

Gog means to cover.

Magog means a covering.

Rev. 20:9 And they went up
upon the breadth of the land
and surrounded the camp
of the set apart ones
and the beloved city.

And fire came down
from **YAHWEH**, out of The Heaven,
and devoured them.

Rev. 20:10 And The False Accuser
who was deceiving them,
was thrown into the lake
of fire and brimstone
where the dangerous animal
and the false prophet are.
And they will be tortured day and night
into the ages of eternity.

Rev. 20:11 And I saw a great white throne
and Him Who is sitting upon it,
from Whose face
the earth and the sky fled away.
And there was found no place for them.

Rev. 20:12 And I saw the dead,
small and great,
standing in the presence of **YAHWEH**.
And books were opened.
And a different book was opened
which is The Book of Life.

And the dead were judged
according to their works

from the things
which were written in the books.

Note who is being judged.
It's the dead, not the living.
The concept is the unregenerate (not reborn) dead.

Rev. 20:13 And the sea gave up
the dead who were in it,
and death and Hades gave up
the dead who were in them.
And they were judged,
each one according to their works.

Death apparently represents the grave.
Hades is the place of departed beings.
Thus it appears the bodies and the natures
are reunited for eternity
just prior to their judgment.

Rev. 20:14 Then death and Hades
were thrown into the lake of fire.

This is the second death.

Note that it's the lake of fire
that is the second death.
It's what is commonly referred to as "Hell."

Rev. 20:15 And if anyone
was not found written
in The Book of Life
he was thrown into the lake of fire.

Chapter 21

Rev. 21:1 Then I saw a new heaven
and a new earth.

Indeed, the first heaven
and the first earth had passed away.
Also, there was no more sea.

The New Heaven and the New Earth
do not appear until after the 1,000 years
and the final judgments.
In this way, sin is completely eliminated
and/or judged prior to the coming
of the New Heaven and New Earth.

Rev. 21:2 Then I, Yahonathan,
saw the sacred city, New Yerushalaim,
coming down out of The Heaven
from **YAHWEH**,
prepared as a bride
adorned for her husband.

Note that it's the city, New Yerushalaim
(and would include those who dwell therein)
that is prepared as a bride.
This also is not presented
until after the final judgment. See v. 9-11.

Rev. 21:3 And I heard a loud voice
from The Heaven saying,
"Behold!

The Tabernacle of YAHWEH

is in the midst of human beings.
And He will dwell in their midst.
And they will be His people.
And **YAHWEH** Himself
will be among them
as their Elohim.

The term for tabernacle means tent.
It represents the presence of **YAHWEH**
as dwelling in the midst of the people.

Rev. 21:4 And **YAHWEH** will wipe away
every tear from their eyes.
There will be no more death,
nor grief,
nor crying.
And there will be no more pain
because the former things
have passed away."

Rev. 21:5 Then He
Who is sitting upon the throne said,

“Behold!
I make all things new.”

And He said to me,
“Write, because these words
are truthful and faithful!”

Rev. 21:6 And He said to me,
“It is finished!
I am The Aleph and The Tav,
The Beginning and The End!

I will give freely to him who is thirsty
from the fountain of the water of life.
Everyone searches the world in vain
for the “fountain of youth”.
THIS IS IT!
It's not found on the earth.
It's found in YAHWEH!

Rev. 21:7 He who conquers
will be an heir of everything.
And I will be his Elohim.
And he will be My child.

Rev. 21:8 But cowardly
and unbelieving,
and disgusting,
and murderers,
and sexually immoral
and sorcerers,
and idol worshippers,
and all liars
will have their part
in the lake which burns
with fire and brimstone,
which is the second death.”

Rev. 21:9 Then one of the seven messengers
who had the seven bowls
filled with the seven last calamities
came to me and talked with me saying,
“Come!
I will show you the bride, The Lamb's wife.”

Rev. 21:10 And he carried me away
in The Divine Nature of **YAHWEH**
to a great and high mountain.
And he showed me the mighty city,
The Set Apart Yerushalaim,
descending out of The Heaven
from **YAHWEH**,

Rev. 21:11 having the magnificence of **YAHWEH**.
Her light was like a most precious stone,
even like a jasper stone, clear as crystal.

Rev. 21:12 Also she had a great and high wall
with twelve gates,
and twelve messengers at the gates,
and names engraved upon them
which are those of the twelve tribes
of the sons of Yisra'el,

Rev. 21:13 three gates on the east,
three gates on the north,
three gates on the south,
and three gates on the west.

Rev. 21:14 And the wall of the city
had twelve foundations.

And on them were the names
of the twelve ambassadors of the Lamb.
apostolos - means delegate, ambassador.

Rev. 21:15 And he who was talking with me
had a gold reed to measure the city
and its gates and its wall.

Rev. 21:16 And the city is laid out as a square.
Its length is as great as its breadth.
And he measured the city with the reed,
twelve thousand furlongs.
Its length,
breadth,
and height
are equal.

[1500 miles approximately](#)

Rev. 21:17 Then he measured its wall.
One hundred and forty four cubits
according to the measure of a human being,
that is, of a messenger.

[Note this relationship.](#)

Rev. 21:18 And the structure of its wall
was of jasper.

And the city was pure gold,
like clean glass.

Rev. 21:19 And the foundations
of the wall of the city
were adorned with all kinds
of precious stones.

The first foundation was jasper.

The second sapphire.

The third chalcedony.

The fourth emerald.

Rev. 21:20 The fifth sardonyx.

The sixth sardius.

The seventh chrysolite.

The eighth beryl.

The ninth topaz.

The tenth chrysoprase.

The eleventh jacinth.

And the twelfth amethyst.

Rev. 21:21 The twelve gates
were twelve pearls.

Each individual gate was of one pearl.

And the street of the city was pure gold,
like transparent glass.

Rev. 21:22 And I saw no temple in it
because Sovereign **YAHWEH**, The Almighty,
and The Lamb are its temple.

Rev. 21:23 The city has no need of the sun
or of the moon to shine in it.
Indeed,
the magnificence of **YAHWEH** illuminates it
and The Lamb is its light.

Rev. 21:24 And the nations
of those who have been delivered
will walk by His light.
And the kings of the earth
bring their praise and honor into it.

Rev. 21:25 And its gates
will not be shut at all by day.
Indeed, there will be no night there.
Rev. 21:26 And they will bring the praise
and the honor of the nations into it.

Rev. 21:27 And there will
by no means enter into it
anything that defiles,
or makes any thing detestable,
or a lie;
but only those who are written
in The Lamb's Book of Life.

Chapter 22

Rev. 22:1 And he showed me

a pure river of living water,
radiant as crystal,
proceeding from the throne
of **YAHWEH** and of The Lamb.
Rev. 22:2 In the middle of its street
and on both sides of the river
was The Tree of Life
which bore twelve fruits
yielding its fruit
according to one each month.
And the leaves of the tree
were for the healing of the nations.

Rev. 22:3 And every curse
will not exist any more.

And the throne of **YAHWEH**
and of The Lamb will be in it.

And His servants will worship Him.
Rev. 22:4 And they will see His face.
And His Name will be on their foreheads.

Rev. 22:5 And there will be no night there.
And they need no lamp
or even the light of the sun
because Sovereign **YAHWEH**
shines as their light.

And they will reign into the ages of eternity.

Rev. 22:6 Then he said to me,
“These words are faithful and true.
And **YAHWEH**,
Sovereign of the set apart prophets
has sent His messenger
to show His servants the things
which must happen swiftly.
[This repeats what was stated
at the beginning of this book.](#)
[Thus, on the basis of “two witnesses”
the prophecy is confirmed as valid and true.](#)

Rev. 22:7 Behold!
I am coming suddenly!

Happy is he who keeps the words
of the prophecy of this book.”

Rev. 22:8 And I, Yahonathan,
saw and heard these things.
And when I had heard and seen
I fell down to worship
before the feet of the messenger
who had shown me these things.

Rev. 22:9 But he said to me,
“Behold!
No!
Indeed, I am your fellow servant
and of your brothers, the prophets,
and of those who keep
the words of this book!
Worship **YAHWEH!**”

Rev. 22:10 Then He said to me,
“Do not seal the words
of the prophecy of this book
because the time is near.

Rev. 22:11 He who is being unjust
is still unjust!
And he who is filthy
is still filthy!

And he who is justified
is still justified!
And he who is set apart
is still set apart!

The mood is imperative in each of these.
Contrary to typical translations,
it seems appropriate to state these as above,
given the context.
This is part of the parting statement
which deals with the end state of these things.
It suggests nothing is now going to change
- for eternity.

Rev. 22:12 And behold!
I am coming suddenly!
And My compensation is with Me
to give to every one
according to how his work shall be.

Rev. 22:13 **I am The Aleph and The Tav,
The Beginning and The End,
The First and The Last.**

Rev. 22:14 Happy are those
who are doing these precepts
in order that they will have the privilege
to The Tree of Life
and may enter into the gates into the city.

Rev. 22:15 However, outside are
dogs
and sorcerers
and sexually immoral
and murderers
and idol worshippers,
and whoever is fond of and practices lying.

Rev. 22:16 I, **YAHUSHUA**,
have sent My Messenger
to testify to you these things
for the sake of the assemblies.

I am The Root and The Offspring of David,
The Bright and Morning Star."

There is an enigma here.
Note the following:
v. 6. **YAHWEH** sends His messenger.
Here **YAHUSHUA** says
He has sent His messenger.
v. 9. He is a fellow servant
like the rest who are in
The New Heaven and New earth.
v. 12. He is coming.
v. 13. He is the Aleph and Tav,
Beginning and End, First and Last.
v. 16. He has sent His messenger,
and He is the root and offspring of David, etc.
This makes **YAHUSHUA** identical with **YAHWEH**.
Perhaps this is the result of an editing of the text
(either at the beginning or at the end - or both),
or an error in it.
Perhaps this reveals to us the UNITY
of The Father and The Son.
The Father is "in The Son",
and The Son is "in The Father."
Scripture states this fact multiple times.

Rev. 22:17 And The Divine Nature of **YAHWEH**
and of the bride say, 'Come!'
And he who is listening,
'Come!'
And he who is thirsting,
'Come!
And whoever is desiring,
receive the water of life freely!

Rev. 22:18 Indeed, I testify to everyone

who is listening to the words
of the prophecy of this book:
If anyone adds to these things,
YAHWEH will add to him the calamities
that are written in this book.

Rev. 22:19 And if anyone
takes away from the words
of the book of this prophecy
YAHWEH will take away his part
from The Book of Life,
from The Holy City,
and away from the things
which are written in this book.

Rev. 22:20 He who testifies
to these things says,
'Surely I am coming suddenly!' "
Amen.

Even so, come Master, YAHUSHUA!

Rev. 22:21 The favor of our Master,
YAHUSHUA, The Messiah,
be with you all.
Amen.